TEXT FLY WITHIN THE BOOK ONLY
श्रीभगवद्गीता

हादशोपनिषदु-सम्पादकीन
श्रीमीतानाथ तत्त्वभूषणेन
तथा वि-ए-भागवतब्रह्माधिकीन
श्रीशोरचन्द्र विद्यान्तसूक्षणेन
स्वकः उज्ज्वलदीपिकाः नाम-मरल-संस्कृत-टीकाया
इंग्लिशभाषायापूर्वक च अक्षरावते

वहुल-साहित्य-विचार-प्रमाणिया भूमिक्या सह
श्रीशोतानाथ तत्त्वभूषणेन सम्पादिता

कलिनाथानाथ नागर्याम् २१९ संस्कृत-भवते ब्राह्मिशन-यन्त्रार्थे
श्रीदुर्गानाथ रायेन सुद्रिता प्रकाशिता च।
ख्रिष्टाद्य १५२८
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THE

BHAGAVADGITA

WITH EASY SANSKRIT ANNOTATIONS AND LIT ENGLISH TRANSLATION BY

SITANATH TATTVABHUSHAN

AND

SRIŞCHANDRA VEDANTABHUSHAN
BHÁGAVATARATNA, B. A.

EDITED BY

SITANATH TATTVABHUSHAN

WITH AN HISTORICAL AND PHILOSOPHICAL INTRODUCTION GIVING AN EXPOSITORY AND CRITICAL ACCOUNT OF THE CONTENTS OF EACH CHAPTER

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PREFACE

The present edition of the Bhagavadgītā was suggested by Maharaja Venkatakumar Mahipati Surya Rao of Pithapuram, whose enlightened interest in sacred literature and munificent donations in support of all pious and philanthropic endeavours are well-known. Considering my very advanced age and in presence of the numerous translations of the book, both into English and the Indian vernaculars, I accepted the suggestion with not a little hesitation. Immediately after undertaking the work, however, I was fortunate in receiving an offer from my esteemed friend, Pandit Srischandra Vedāntabhūshan, to be associated with it. I gladly accepted the offer and asked him to annotate upon and translate the last nine chapters of the book. I was agreeably surprised at the satisfactoriness of his work. I need hardly say that I have carefully gone over his exposition and made it my own. In writing our annotations we have consulted Sankara’s bhāṣya, the tīkās of Ānandagiri, Srīdhara, Madhusūdana and Visvanīth, and the Samanvaya Bhāṣya of Upādhyāya Gauragovinda Ray. Wherever necessary, we have borrowed words and phrases and sometimes even sentences from them. So far as I know, the present edition is unique, the extant English translations being unaccompanied with Sanskrit annotations. Perhaps the Introduction also has something original in it, as it contains, among other things, a detailed account of the contents of each chapter, the reading of which alone, even without the study of the text, will give a clear idea of the teachings of the Gītā. Having completed the proposed work in a short time in spite of weak eye-sight and other infirmities of old age, I feel extremely grateful to th· pious Maharaja for having suggested it. My labours will be amply rewarded if it helps the reader, in however humble a measure, to realise the Gītā ideal of Brāhmaṣṭhitī, life in God.

EDITOR.
Errata

Page 6, sloka 13, (and at other places), for 'conches' read 'conchis'.

Page 35, sloka 35, for 'भभु, [ तेषां ]' read "तेषाम् एव लं प्राम्
बहुमती(भु: तेषाम् एव ताराभी भुवता" 'सत्सुद्दन:).

Page 170, line 3, for 'तत् धनभ' read 'तत् धनभव'.

Page 170, line 8, for 'प्रमुखते' read 'प्रमुखति'.

Page 171, line 21, for 'सन्नव' read 'सन्नव.'.

Page 175, line 2, for 'विभ' read 'विभ'.

Page 175, line 18, for 'they' read 'thy'.

Page 176, line 13, for 'thy own' read 'thine own'.

Page 177, foot-note, for 'आर्यतवान्' read 'आर्यतवान्', and for
'भानुजीभरथष' read 'भानुजीभरथष'.

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INTRODUCTION

The age and authorship of the Bhagavadgītā, the relation of its philosophical teachings with the chief schools of Indian philosophy, and the system of ethical and spiritual culture inculcated in it, have all been discussed in the present writer's Krishna and the Gītā, and it does not seem expedient to burden this edition of the Gītā with a long introduction on these subjects. But as that book has been out of print for some time past, and as there is no likelihood of its being reprinted at an early date, it may be useful to reproduce here the summary of its contents given in the last of the twelve lectures comprised in it. This summary will be followed by a brief statement, expository and critical, of the contents of each chapter of the Gītā. This may facilitate the reading and understanding of both the annotations and the translation, from which detailed exposition as well as criticism has been purposely excluded.

Summary of the Gītā Lectures

Of the twelve lectures comprised in the series, I have devoted three to Krishna, three to the schools of philosophy which more or less influence the Gītā system, one to the treatment of jñāna, two to bhakti and three to karma. In my first lecture, that on “The Origin and Growth of the Krishna Legend,” I take up the following questions for discussion and answer
them to the best of my knowledge and ability:—(1) When was the battle of Kurukshetra fought? (2) When and by whom was the Mahābhārata, of which the Gītā is a part, composed? (3) Were Krishna and the Pāndavas mentioned in the Mahābhārata in all its various redactions? (4) If not, into which of them and in what period of Indian history were they introduced? (5) Was Krishna conceived as an incarnation of God from the beginning? or (6) Was he deified only by a slow process of development? Now, following the research of Orientalists, Indian and foreign, I divide the ancient literary history of our country into four periods, each comprising several centuries, namely, the Mantra, subdivided into those of the composition and compilation of the mantras, the Brāhmaṇa and Upanishad, the Sūtra, and the Dharmasāstra; and from the data supplied by the literature of these periods, show that the great war was fought in the second subdivision of the Mantra period, that is, sometime about the twelfth or thirteenth century before Christ. Then, as to the date and authorship of the Mahābhārata, I show from statements in the poem itself and from other data, that it consists of four strata belonging to different ages and composed by a host of authors, the first stratum going back to the fifth century B.C. and the last coming down to about 300 A.D. As to the date and authorship of the Gītā, I show by what I regard as conclusive proof, both positive and negative, that it cannot be the utterance or work of any one belonging to the period of the compilation of the mantras,
when the great war referred to in it was fought. On the one hand, the poem, which has had so great an influence on our later literature, finds no mention in that of the first three periods of our literary history, namely the Mantra, the Brāhmaṇa and Upanishad and the Sūtra. On the other hand, the writer of the Gītā is deeply read in and clearly mentions the literature of these periods. It belongs evidently to the early part of the Dharmasastra period, and its date is either a little before or a little after the beginning of the Christian era. Next, in regard to our third and fourth questions, in which of the four strata of the Mahābhārata Krishna and the Pāṇḍavas were introduced, I show that it is very doubtful if they were in the first stratum at all, and that even if they were there, their original characters were greatly altered in the second. According to scholars like Prof. Hopkins and Mr. R C. Datta, the Pāṇḍavas are mere poetic fictions and took the place of the ancient Bhāratas in some stage of the development of the epic. Lastly, in reply to the 5th and 6th questions, those relating to the deification of Krishna, I show that the Krishna of the fully developed Mahābhārata is a combination of the Non-āryan chief, Krishna, of the Rigveda and the Angiras Kshatriya Krishna of the Chhāndogya Upanishad, worshipped first as a hero and demi-god, and gradually, in order to serve as a rival figure to Buddha, raised to divinity and made the centre of a Vaishnava propaganda. In no literature before the Dharmasastra period is there any mention of an incarnate Deity, the very idea of special
incarnations being absent therefrom. It is only in the period referred to, when the necessity for a revival of the Vedic religion, enriched with new ideas and under new methods made necessary by the opposed system, was felt, that books like the Gītā and the Atharvan Vaishnava Upanishads were written.

In the second lecture, that on "The Krishna of the Mahābhārata and the Purāṇas," I have given a detailed life of Krishna as it is found in the books regarded as authorities on the subject, namely the Mahābhārata with its great supplement, the Harivamsa, the Vishnu Purāṇa and the Bhājavata Purāṇa. This account of Krishna's doings will, besides supplying information, enable my hearers to judge how far reasonable is the claim, put forth recently by some of our eminent writers, in favour of Krishna's character as worthy of imitation, taking for granted that it is at all historical.

In my third lecture, that on "The Krishna of the Bhagavadgītā, I show that the central idea of the Gītā,—Krishna, the Divine Being, driving the chariot of his disciple, Arjuna, and communicating to him the highest wisdom,—is suggested to the author by the third valli, first chapter, of the Kathopanishad, which speaks of Reason as our charioteer, the body as the chariot, the senses as horses, and the objective world as the road to be travelled over, and points out the evil of following the senses and the blessedness of following Reason. I then point out that in identifying himself with the Supreme Being and speaking in his name throughout his book, the author of the Gītā
only follows the teaching and example of the rishis of the Upanishads, as the germ of his doctrine of incarnation lies there, and even the form of teaching adopted by him, for instance in the colloquy between Indra and Pratardana in the Kaushitaki. I then explain at some length the Hindu scriptural doctrine of the Logos,—the particular manifestation of the Universal Consciousness in relation to some individual consciousness, when the latter feels itself filled by and identified with the former and yet not exhausting or fully representing it. The Krishna offered by the Gītā for our worship is not an individual appearing in a certain time and place, but the Universal Self, whom we see as our own self, free from the limitations of time and space, in moods of deep communion. This is proved by a reference to several passages of the Gītā, specially its sixth, seventh and eleventh chapters.

In the fourth lecture, that on the "Relation of the Gītā to the Sankhya Philosophy," I try to explain, as clearly as I can, the fundamental principles of that philosophy, and then show the striking similarity of these principles to those of the Critical Philosophy of Kant. I also point out how the inconsistencies of both the systems proceed from the same misconceptions and may be, as they have actually been, shown by the same or similar arguments. I then corroborate my exposition of the Sankhya Philosophy by numerous quotations from Íśvara-Krishna's Kārīka. Lastly, I show how deeply the teachings of the Gītā have been influenced by the Sankhya Philosophy and how it tries to reconcile the doctrines of this philosophy with its unmistakable
Vedantism. I show that in several points this attempted reconciliation is not quite successful, but is deeply suggestive and helpful to a true solution of the great problems of thought and life.

In the fifth lecture, that on "The Gîtā and the Yoga Philosophy," after discussing Patanjali's date, which I fix as the second century B. C., I mention the points in which the Yoga Philosophy differs from the Sankhya, namely its Theism and its system of Sádhana. Having stated at some length the nature and grounds of the former, I take up the latter and explain the different yogángas, both the outer (bahrtragáni) and the inner (antaranyáni), quoting at every step from the Yogasútras and occasionally from Bhoja's commentary on them. I then go back to the Upanishaus and show what conceptions of yoga prevailed at the time when Sankhya and Yoga were merely forms of sádhana and not systems of philosophy independent of the Vedanta. Coming to the Bhagavadgítá, I show how far Patanjali's yogángas find recognition therein, and explain at some length the more correct and comprehensive system of yoga taught by it.

In the sixth lecture, entitled "The Bhagavadgítá and the Vedanta Philosophy," I at first comment at some length on the feature that distinguishes the latter as well as the Púrva Mímánsá from the other systems of Hindu Philosophy, namely the constant appeal which these two systems make to the authority of the Vedas. I explain, with reference to certain utterances of Áchárya Sankara, what this appeal to sábda pramána means in the case of the Vedantists.
It is to them nothing but an appeal to spiritual experience—experience that is possible to all pure-hearted and thoughtful persons. I then give a statement of the views of the two chief schools of the Vedanta Philosophy, Unqualified Monism and Qualified Monism, on such subjects as Creation, the Relation of God to Nature and Man, Liberation and the Way to it &c., and show by quotations from the Brahma Sūtras which of these two sets of views are favoured by them. I then point out that the Gītā, though agreeing in the main with the latter set of views, namely Qualified Monism, represents a distinct variety of Vedantism which cannot be quite identified with either of the two chief schools. In its teaching of bhakti the Gītā is far in advance of the Brahma Sūtras, and in a sense in advance of the Upanishads too, which, though teaching love to the Supreme Self, do not bring out clearly and prominence the relation of man to God as of a finite person to an Infinite Person, the one enjoying the infinite love and constant care of the other.

In the seventh lecture, that on “The Gītā Ideal of Knowledge compared with the Western Ideal”, I at first show the error of the current view that the philosophical knowledge of religion is not essentially necessary for deep spiritual culture. I then point out the great importance which the author of the Gītā attaches to such knowledge. The author’s view of God and his relation to Man and Nature is then set forth—a view which, I point out, is possible only to one who has attained the highest wisdom. Coming
to the question of method, I regret the absence in our philosophers, of a clear one, such as can convince us. moderns, who are trained under the western system of education. I then proceed to expound at some length the Critical and Dialectical Methods identified with the names of Kant and Hegel, and indicate the fundamental features of the system of Absolute Idealism to which these methods lead. Having shown that most of the principal systems of ancient and modern philosophy, Indian and Western, belong to the first two of the three stages of thought—the Objective, Subjective and Absolute—I point out that the author of the Bhagavadgītā, though not clearly aware of a method such as the Dialectical had a wonderfully synthetic imagination, which prevented him from being satisfied with the halting and one-sided systems referred to, and led him to the instinctive grasp of a system of Idealism unifying apparently conflicting but really harmonious tendencies of thought and life. In this lies his chief claim to the honour which is so universally accorded to him.

In my eighth lecture, that on "The Gītā Ideal of Bhakti compared with the Vaishnava Ideal," it is at first shewn that the philosophy of unity-in-difference expounded in the seventh lecture is the real basis not only of bhakti and karma, but also of jnāna. Dualism worships an unknown God, a God who is at the same time finite, as he is limited by Man and Nature. Such a God cannot command whole-hearted bhakti. Any feeling for any supersensuous being is not bhakti in the true sense; it is only the awe, reverence and love in-
spired by the Infinite that deserves the name. On the other hand, Unqualified Monism, by denying the reality of the finite, the sādhaka or aspirant, makes the Infinite, the sādhyā,—the object of aspiration,—meaningless. It leaves no room, not only for bhakti or karma, but even for jnāna as a sādhana or system of spiritual culture, for the latter, as much as the two former, implies the distinction of the sādhyā and the sādha. After these preliminary remarks, the teaching of the Upanishads on cultivating love to God is expounded at some length with reference specially to the Maitreyī Brāhmaṇa of the Brihadāranyaka Upanishad and the Nārada-Sanatkumāra-sambāda of the Chhāndoyya. It is then shown that the Gītā teachings on Bhakti closely follow the lines laid down in the Upanishads. The fundamental teaching of both on the subject is the direct realisation of the Infinite, the intellectual aspect of which is jnāna and the emotional aspect ānanda or bhakti. Jnāna and bhakti therefore are inseparably related, and all teachings that tend to separate the two and seek the one in exclusion of the other are fundamentally incorrect and injurious. It is then shown that of the two processes of realising the Infinite, the any-āya and the vyatireka, the Gītā follows the latter in its sixth chapter and the former in its eleventh. In its twelfth chapter it commends the worship of the Saguna Brahman, taught in the eleventh chapter, as making smooth the way to the Nirguna, and points out the difficulties in the way of those who would directly grasp the Nirguna. His saguna worship is not however the worship of images or finite gods, which, according
to him, is not the proper worship of God. In this connection the Gitā attitude towards deva-worship and sacrifices is explained at some length. This leads to a discussion of the later development of Vaishnavism—the development heralded by the Srimadbhāgavata and carried on further by such works as the Brahma Vaivarta Purāṇa and the Nirada Panchavātra and by still more recent works like the Bhaktirasāmrita-sindhu and the Chaitanya-charitāmrita. This later Vaishnava ideal of bhakti is expounded at some length, and its fundamental error, the substitution of mythological belief for direct realisation, is pointed out.

In my ninth lecture, entitled “The Gitā ideal of Bhakti compared with the Christian Ideal,” after some preliminary remarks on the historical connection of Christianity and certain phases of Hinduism and the importance of a reverent study of Christianity on the part of us, Hindus, I point out that unlike Krishna, Jesus is, in the main outlines of his life as recorded in the Gospel, a historical person, and that these outlines present a truly divine character which is as much a light now as when it first appeared in the history of the world. I then proceed to set forth Christ’s teachings on the love of God and man and point out their eminently practical character and the profound influence exerted by them on human history. I then pass on to the teachings of St. Paul and show how, under an imagery and phraseology very different from those employed in our sacred books, his teachings on sin, atonement, faith, work, love, crucifixion and resurrection are in deep harmony with the Gitā teach-
ings on jnána, bhakti, karma, Brahma-nirvána and Brahma-samsthá. Passing on to the teachings of St. John, the Evangelist, I touch upon his teachings on love and then give a somewhat detailed exposition of his introduction to the fourth gospel, which I extracted, but left unexplained, in my fourth lecture. I try to show that the doctrine of the Logos set forth therein is fundamentally the same as that taught in the Upani-
shads and the Gítá and that the Christian idea of the Triune God is no more a mystery than the Hindu idea of the Inner Self of all beings, ‘Sarva-bhútántarátma,’ who makes his one form manifold,—‘Ekam rupam bahu-
dlá yah karoti.’

In the tenth lecture, that on “The Gítá Doctrine of Karma or Work,” after preliminary remarks on the relation of jnána, bhakti and karma and on the order of the three shatkas of the Gítá, I briefly sketch the history of the rise of the extreme followers of karma and jnána as parties in the religious community of ancient India. I then speak of early attempts at esta-
bling harmony, sumuchchaya, between these extreme tendencies and refer to and quote from the I'sopanishad as such an attempt. But the conflict thickened, the sects referred to grew into regular schools of philo-
sophy, and more elaborate attempts became necessary to combat them. The Gítá is the most successful of these attempts. At first it grapples with the karma-
kándis, the followers of Jaimini, to whom there is no higher ideal than the life of ceremonial practices and their worldly and other-worldly results. It shows that there are higher truths than these sectaries know of
and higher motives of *karma* than they appeal to. On entering this higher sphere, however, our author feels the power of the logic of the opposite school, the Sankhya Philosophy, and is so far led away by it as to pronounce the Self as essentially inactive, a doctrine which cuts off the roots of his doctrine of *karma*. His Vedantism and his strong common sense, however, come to his rescue and he propounds the doctrine of an ever-active God and those of *nishkáma karma* and *Brahmárpána*, which constitute his refutation of the opponents of *karma*,—the Sankhyas and the Mâyávádí ascetics.

In the eleventh lecture, that on "The Ethical Ideal of the Bhagavadgítá," I take up again the question of the relation of *jñána* and *karma* and show by an analysis of knowledge the unreasonableness of the doctrine of an inactive self, the fundamental error of the Sankhya. I show that knowledge in all its forms maintains itself by ceaseless activity, and that the self, both in its absolute and relative forms, is essentially active and purposive. Every moment of our life we are in the hands of an ever-active Person who, though he has no desires for himself, being eternally perfect, is inspired with an inexhaustible desire for the perfection of his creation. This leads to a discussion of the Gítá doctrine of *nishkáma karma*, desireless or disinterested work, in the course of which it is shown in what sense the *yogin* who has attained unity with God, has, and in what sense he has not, desires. It is shown that the characteristics which the Gítá gives of a *sthitaprajña* person, a person
who is established in wisdom, indicate an id
character in which our appetites and propensities,
instead of being starved or suppressed as in the
ascetic scheme, undergo a process of purification and
become parts of the all-comprehensive desire of union
with God. God being all-in-all, the abandonment of
desire for finite things means only abandoning their
pursuit as objects independent of him. As parts or
manifestations of him, the desire for them is a part
of love to God. This leads to the exposition of the
doctrine of Brahmárpanam, giving over all things to
God, and of karma as yajna,—doing all things in the
spirit of divine worship. In expounding these doctrines
I feel that I have reached the greatest height of the
teachings of the Gśtá, and with a trembling hand I
humbly submit my exposition to your judgment, such
judgment as you may pass upon it in the light of your
spiritual experiences.

My present lecture, (on "The Gśtá System of Practi-
cal Morals") the twelfth and last of the series, is, as
you see, rather supplementary. It has enumerated a
number of practical duties consistent with the ideal of
conduct set forth in the previous lectures and given a
brief summary of all the lectures of the series.

CHAPTER I

We now come directly to the text of the Gśtá.
Throughout the book, Sanjaya, an officer of
Dhritarāshtra, the old chief of the Kurus, is represented
as the speaker and the Kuru chief as the hearer.
Other speakers and hearers are only introduced by
a in the course of the report he gives to the.

of the events of the war Vyāsa has, for the
time, given him a power which enables him to see
everything taking place in the battle-field. The boon
was first promised to the blind chief, but he would
not accept it, as it would be most painful for him to
see with his own eyes the destruction of his own
relatives. So, at his own request, the boon was granted
to the officer, who was to communicate to him at the
end of each day what would take place in the field
that day. So, at the end of the first day's battle we
find Dhritarāṣṭhra, in the first verse of the book,
asking for the day's report. In reply, Sanjaya first
introduces King Duryodhana and Āchārya Drona, the
latter the teacher of military arts to the king and his
brothers and cousins, and also one of the generals in
his army. In verses 2-11 Duryodhana names, for the
teacher's information, the chief combatants on both
sides, comments on the relative strength of the two
armies, led respectively by Bhīṣma and Bhīma, and
asks Drona and through him the other Kuru generals
to keep to their respective stations at the openings of
the phalanx and protect Bhīṣma, who was in the
centre. The enemy's aim would be to break into the
phalanx and kill the commander, as that would give
him the victory according to the rules of warfare in
those days. So the commander must be protected at
all costs. Verses 12-19 describe the sounding of their
respective battle-conchs by the generals and of other
musical instruments announcing the commencement
of hostilities. In 20-25 Krishna, at Arjuna's request,
places his chariot between the two alt.
might look at those with whom he was go.
The sight of numerous friends and relatives
sides fills Arjuna with grief and depresses his m.
This depression, which gives its title to the chapter,
and what Arjuna says in giving expression to it, are
described in the remaining verses. The hero refuses
to engage in battle, and giving up his bow, to which
he had already fixed an arrow, he sat down on his
chariot. The arguments he adduces in favour of
desisting from the war are the following:—(1) The
gains which the war is intended to secure,—kingdom,
comforts, pleasures etc.,—are not worth having,
because those for whose sake they are desired would
be killed in the course of the war. (2) Killing armed
enemies might not be sinful, but killing relatives,
even though they were enemies, would surely be so.
(3) When a race or family is decimated by war, its
female members are corrupted, and this brings on
illicit and undesirable connexions with their numerous
evil consequences, social and spiritual.

Chapter II

The second chapter is one of the longest and most
important chapters of the book. It is entitled
"Sānkhya-yoga" because its chief teaching is based on
the distinction of Prakriti and Purusha,—Nature and
the Self,—which is the central doctrine of the Sānkhya
Philosophy. The term 'Nature', however, is a mis-
leading translation of 'Prakriti.' 'Prakriti' is opposed
to 'vikriti', modification. According to Kapila, all that
is only modification, mere 'appearance', and not the unmodified primal reality beyond it, and presents this 'appearance' as the sole agent of all that takes place in the world. But this agent cannot act except in relation to Purusha, the person, the self, which, not being an agent, is yet the witness of all activity. The individual self, in its ignorance, identifies itself with Prakriti, mistaking her activities as his own, and cannot realise its true nature as pure knowledge without activity. This constitutes its bondage, from which it can be liberated only by a clear knowledge and direct realisation of its distinction from Prakriti. This knowledge and realisation constitutes sánkhya, pure and simple. But the attainment of sánkhya depends upon, at any rate is facilitated by, a course of endeavour,—a certain regulation of feeling and conduct,—which is called yoga. Sánkhya and yoga were originally mere systems of culture unopposed to each other and to the teachings of the Upanishads, but they gradually grew into two systems of philosophy allied in their fundamental metaphysics, but the one atheistic and the other theistic, and both opposed to the Vedanta system. This bifurcation had perhaps begun when the Gītā was written, but to our author they are still unopposed to each other and to what he conceives as the true Vedanta. However, coming to the text of the chapter, we find, in the first ten verses, Krishna charging Arjuna with unmanliness worthy only of a low-born man and Arjuna replying that he could not think of fighting with men like Bhishma and Drona, who
deserved his highest reverence, and better for him to be a beggar than to enjoy bought at such a price. But Krishna’s rebuke without an effect on him and he admits that extreme grief has unhinged and confounded him. He seeks light from Krishna in his perplexity. According to Sankara the real Gita begins from the eleventh verse. In verses 11-30 Krishna teaches the eternity of the self. It neither is born nor dies. Birth is only the putting on, like a dress, of a fresh body, and death its putting off. The self neither kills nor is killed. Arjuna’s grief at the thought of killing those he loves and reveres is unreasonable. Even if he thinks that the self really is born and dies, such an inevitable contingency does not deserve to be lamented. In verses 31-37 Krishna appeals to Arjuna’s instincts as a warrior. To take part in a righteous war such as this is a Kshatriya’s highest duty. It is the way to both fame and heaven. Desisting from it would lead to sin and disgrace alike. However, finding this appeal to his friend’s lower motives unavailing, Krishna begins the highest appeal possible,—that to man’s sense of duty for duty’s sake, irrespective of pleasure or pain, gain or loss, victory or defeat, as the consequence. He has done speaking of sánkhya, the distinction of body and soul, and now speaks of yoga. This begins from verse 38 and continues to the end of the chapter, in a sense up to the end of the book, for this doctrine of interested action,—nishkama karma,—may be said to be the main teaching of the Gita, to which its other teachings are only subsidiary. Fol-
The ceremonial teachings of the Vedas understand this doctrine nor appreciate the of life it points to. Their minds are distracted by the various worldly and other-worldly gains promised in the Vedas and they cannot steadily follow one single aim as that which is now being spoken of. To be established in karma-yoga, Arjuna must avoid the distraction referred to and acquire a fixed, steadied understanding,—a firm determination to be a yogin. The characteristics of a sthulaprajna person, one with a steadied understanding, are stated in verses 52-72 and are as follow:—1. He has no desire for sensuous objects, being satisfied with the supreme Self which is in him. 2. When pleasant objects are offered to him, he is not overjoyed by them; when unpleasant things come, he feels no repulsion, anxiety or fear. 3. His detachment from worldly objects is not like that of the ascetic in whom there is a secret attachment to them; these objects have ceased to attract him because he has seen the Supreme,—the supremely attractive. 4 His senses and organs are completely under his self's control. He lets them enjoy objects when the latter come unsought, like rivers to a full ocean; he neither goes after them nor is repelled by them. 5 He enjoys a peace which no earthly objects can give. The condition thus described is called Brähmi-sthiti, the Divine standpoint. It leads to Brahma-nirvāna, absorption in the Absolute, a state the nature of which will be more and more clear as we proceed.
Chapter III

Karma-yoga, briefly taught in the last chapter, is more fully defined in this. Arjuna does not understand the harmony of jnána and karma, knowledge and work, which Krishna teaches. If the former is superior to the latter, as Krishna has said, why not follow the one to the exclusion of the other? He has seen exclusive and one-sided devotees,—those whom Krishna has already denounced,—the followers of the Vedic ceremonial on the one hand, and on the other those of Vedantic and Sánkhya. gnosis, jnána, who cry down all work, śrauta and smára, ceremonial and social, those prescribed by the Vedas and those by the law-books. The author is perhaps thinking also of the Buddhists, who had gone out of all forms of orthodox discipline, denying the very existence of God and the Vedic gods. Samuchchya, harmony of jnána and karma, was yet all but unknown. It was only hinted at, not clearly taught, in the Isoponishad. Hence Arjuna’s confusion and query in the first two verses of the chapter. Krishna, in reply, denounces the one-sided Jnánavádins, Gnostics, as he did the one-sided Karmavádins in the last chapter, and shows that jnána and karma can be harmonised. The Gnostics think they can reach their goal even without work, but that is impossible. The acquisition of knowledge is possible only to a pure-hearted man, and purity cannot be attained without work. Even when the heart has become pure and competent to acquire knowledge, the necessity of work remains. One cannot desist from
action even for a moment. Even though unwilling to act, he is led to act by the gunas, qualities, of Prakriti. Even when we make our organs inactive, the mind acts and thinks of objects pleasant to it. If act we must, the best thing is to act with the senses and organs always under the control of the mind, and do only such deeds as are prescribed as our duties. And duties must be done always in a spirit of sacrifice (yajna), that is, worship. Every action done without this spirit leads the self to the world. Sacrifice or worship, says Krishna, was created by the Lord of creatures at the very beginning of creation. Men were told by him to honour the gods by sacrifice and the gods to give men food and other objects of desire. To enjoy things given by the gods without offering them to the givers amounts to theft. Our existence, continues Krishna, is bound up with sacrifice, and vain and brutish is the life of the man who neglects sacrifice. He compares human existence to a wheel, with inseparable parts, and tries to show thereby that God, who pervades all, is ever present in sacrifice. Creatures, he says, are the product of food,—food when reduced to blood and semen, explain the commentators,—and food is the product of rain. Rain, again, is the product of sacrifice,—in what sense it is not clear. Perhaps the idea is that when we offer sacrifice to the gods of heaven, they in response send rain. However, sacrifice arises from action or duty and duty from Brahman, that is the Veda, because duty, as the orthodox think, depends on Vedic injunction. And the Veda proceeds from the Akshara, the immutable supreme
Person. Does it not follow then that the all-pervasive Brahman,—the efficient and material cause of everything,—is ever-present in sacrifice? The argument may not convince the modern reader, specially if he is not a believer in a plurality of gods. But he may appreciate the author's attempt to prove, as against atheists, theoretical or practical, that worship, whatever its form may be, is a necessary element of normal life. But worship or no worship, why any duty at all,—anything that must be done,—for him who feels himself to be one with the Absolute Self? Does the Absolute require anything to complete his perfection? No, says Krishna, no duty for him so far as he himself is concerned. But the world is full of men who are not so united with the Absolute, who are subject to sensuous desires and act from worldly motives. If the wiseman gives up work, such men will follow him and the consequence will be serious and far-reaching. To me, the Perfect One, (says Krishna) there is nothing that is not attained and has to be attained, and yet I am acting indefatigably. And why? Because if I cease working, everyone will follow me and the world will be destroyed. I work for the preservation of the world and for setting an example to others, and so should every wiseman do. Work is really done by the qualities of Prakriti, but people deluded by egotism think they are the real agents. The wiseman should not try to shake the beliefs of such men, but should rather lead them to act by himself discharging all his duties. But his motive should always be perfectly disinterested, and he should offer all that
he does to me. Men’s duties arise from the nature they are endowed with, and they should discharge only such duties as are dictated by their respective natures and not foolishly imitate other people’s actions. About the end of the chapter Krishna, in reply to Arjuna’s question, “What leads man to commit sin?” ascribes all sin to the blinding power of desire and its opposite, repulsion, said to be the product of råjas, passion, one of the primary qualities of Prakriti. But as the self transcends all such products,—body, sense, sensorium and understanding,—Arjuna, as a great hero, is exhorted to bring all these under his subjection and destroy that great enemy of the higher life,—desire. Now, several questions will arise in the mind of the reader on reading this important chapter, the most important being (1) Is there not a contradiction in saying that God and those who feel themselves one with him have really no duties, but that at the same time they act for the preservation of the world and for setting an example to others? Is not acting for the sake of others a duty then, without doing which neither God nor man can be perfect? (2) If the real agent of all action is Prakriti, something distinct from the self, which the author regards as inactive, who is the subject of Krishna’s repeated injunction—‘act, act, act?’ Arjuna’s real self being inactive, cannot be the subject of any injunction. Neither can Arjuna’s body and its environments, the products of unconscious and irresponsible Prakriti, be a subject of moral injunction. Where then does the responsibility for sin inhere? In Purusha.
or in Prakriti? Apparently nowhere. We shall see as we proceed if our author can give any consistent answer to these and similar questions.

CHAPTER IV

Krishna has already briefly spoken of the ideal of offering all actions to God. In this chapter he speaks of it more fully. But where is God? To whom are we to offer our actions? How is God related to the individual, Krishna, who speaks in his name and to Arjuna who hears Krishna? Dramatisation apart, how is God related to the reader of the Gita? If the reader has not answered these questions rightly, he will profit little by reading this book. However, at this stage he will do well to read again the brief report already given of the third lecture of Krishna and the Gita, and if possible the lecture itself. He will then understand what Krishna says of himself and Arjuna about the beginning of this chapter. Under the guise of a traditional history of the yoga doctrine the Hindu doctrine of incarnation is introduced. It is really the central doctrine of all higher religion, under whatever name it may go. Krishna says both he and Arjuna have had many previous births, but while Arjuna does not know them, he, Krishna, knows them all. Krishna knows them, not as a finite individual, but as one with the Universal in him and in all finite individuals,—"as the unborn, of an imperishable essence, as the ruler of all creatures." His 'birth' therefore is not like the birth of a creature, but only a manifestation in time, space and individuality, a manifestation in which he remains established in his own
perfect nature, —‘prakritim svām adhissthāya’. He is manifested in all individuals: if he were not, neither our intellectual nor our ethical life would be possible. It is only the presence of the Universal in us which makes us know the world as an objective reality and distinguish sreyah from preyah, the right from the merely pleasurable. But his manifestation is not recognised by ordinary individuals. It is recognised by them, if at all, only on particular occasions indicated in verses 7 and 8 and usually only in particular individuals. Hence arises the distinction between the doctrines of general and special incarnation. The author of the Gītā recognises both. That the realisation of union with the Absolute is not the monopoly of the so-called “incarnations of God,” but is the heritage of all earnest aspirants, is clearly recognised in verse 10 and several other passages of the Gītā. Now, it is only when God has been known as the all-comprehending Self of the world and the Self of our finite selves that karma-Brahmārpana, offering all actions to God, becomes possible. So long as God is regarded as one of innumerable things and our self as something apart from him, Brahmārpana has no meaning. Egotism then reigns supreme and exultation at success and honour and depression from failure and disgrace are unavoidable. But in so far as God becomes All-in-all, egotism with its far-reaching effects gradually dies a natural death. All work then becomes God’s work, self-will appears to have no place and is merged in God’s will, and if interest in work continues, it is identical with interest in the whole world, and that
Whole is God. This is nishkáma-karma and this is karma-Brahmárpána. Much that was said of the former in the last chapter is here repeated and emphasised. Brah-márpána is illustrated in the oft-quoted verse 24 by the direction that in offering a fire-sacrifice all persons and things concerned are to be realised as Brahman. Of course fire-sacrifice is to be taken only as a type of all sacrifices, all acts of worship, all forms of service to God. The spirit in which all this is said is indeed the true spirit of worship and service. But the rationalist reformer, specially he who does not believe in the existence of the gods, or though believing in superhuman finite beings, does not think that they delight in fire-sacrifices, may object that when the motive which led the ancients to offer such sacrifices, namely the securing of sensuous gains in this and the other world, is gone,—it is condemned by our author himself,—the need for such sacrifices is gone also, gone for ever, specially as far better means of purifying the heart,—the only object for which the Gítá enjoins their performance,—have been discovered. However, the ideal of karma being stated,—the direct realisation of God as the source, object, inspirer and guide of all karma,—our author mentions various forms of sádhana, spiritual endeavour, with which he does not quite identify himself, but to which he extends his toleration as forms of sacrifice and worship, his condemnation being reserved for those only who do not perform yajña of any kind. However, though tolerating and even honouring various forms of worship, he extols jnána, knowledge, and the realisation of God as the
highest form of worship and the goal and fulfilment of all *karma*. Incidentally he speaks of the four-fold division of castes, 'created' according to four classes of *guna* and *karma*, aptitude and duty. The respective duties of the four castes following from their different inclinations and capacities are really forms of *yajna*, spiritual endeavour and ultimately lead to the same goal as other *sádhanas*. Our author speaks of them more fully in other parts of his book, but nowhere does he speak of the division of castes as hereditary. How could he do so when he saw, in the great epic of which his book is an episode, and in Vedic literature, the low-born Ugrasravá reciting the whole epic story, with its loftiest teachings, to priestly sages in Naimisháranya, Krishna and royal sages like Praváhana and Ajátasatru teaching the loftiest truths to born priests, and Parásuráma, Drona and Kripa, though born of Brahmanas, shining as great warriors?

**CHAPTER V**

At the beginning of this chapter we find Arjuna still unconvinced of the necessity of combining *sánkhya* and *yoga* in the same *sádhaka*, and Krishna, though conceding that *nibvéyasá*, liberation, can be attained by *sanyásá*, renunciation, which the Sánkhya-s teach, insists upon the superiority of *karma-yoga* to *sanyásá*. The true *samuchchayavádín* will perhaps feel that our author has here conceded too much to the extreme *jnánAvatar*; to whom *karma* is only a temporary means for purifying the heart, and when the heart is already purified and *jnán* has thereby
been attained, is no more necessary. This however need not be wondered at, for inspite of our author's adherence to the *Upanishads*, according to which the self is active and there is no active principle like Prakriti distinct from it, he cannot shake off his reverence for the Sánkhya philosophy and for that species of Vedantism which, in a liance with this philosophy, conceives the self as inactive. Activity not being an essential characteristic of the self according to the Sankhya and this Sankhya-ridden Vedanta, our author freely admits that in the state of liberation *karma* or activity is or may be absent. In what sense then is *karma-yoga* superior to *karma-sanyāsa*? Only as a means, says our author? The end is the same for both parties, and in this sense sánkhya and yoga are essentially one (verses 4 and 5.) What the sanyāsin really wants is freedom from bondage. Now, it is not *karma* as such that binds man. It is the desire, desire for sensuous objects, which usually leads to action, that binds him to the world. When, therefore, desire is eschewed, with the attraction for and repulsion from objects which it implies, what the sanyāsin aims at is really achieved. The *karmayogin* is virtually a sanyāsin (verse 3). But his method is far better than that of the latter. As our author has already said in his third chapter, it is difficult to attain renunciation, that is the state aimed at by renunciation, without *karma-yoga*. *Karma-yoga* makes it easy (verse 6). What follows this attempt at harmonising sánkhya and yoga is only a repetition of what has already been said before of *nishkáma-karma* and a
somewhat detailed description of the spiritual condition to which it leads. Negatively, this state is one of quiescence. Though doing everything that a man under bondage usually does, the yogin feels 'I do nothing. What people call my action is merely the action of the senses and organs on objects of sense.' (verses 8 and 9). Positively, it is a consciousness of union with Brahman, a state of perfect peace and joy and of good-will to all (verses 20-25). This is Brahma-nirvāṇa, the extinction, not of individual existence, but of the idea of an existence independent of God. It is the putting out, not of the ego, but of egotism That it does not wait for death, but can be attained while living, is clear from the whole description given, specially from the 26th verse. That the Brahman with whom this union takes place is a personal God, and not an impersonal Essence, is also clear from the concluding verse of the chapter. One point we merely mention here without discussing. In verses 14 and 15 the author seems to deny moral responsibility; but we shall see further on that he admits it in xiii 19, 20 and elsewhere.

CHAPTER VI

This chapter is called the 'Abhyāsa-yoga'. Some call it the 'Dhyāna-yoga', a fitter and more intelligible name. 'Abhyāsa means constant repetition or practice. The object of the chapter is to teach the practice of dhyāna, realisation of God's presence in the individual self. The preceding chapters have prepared the reader for this exercise. Sāṇkhya has
taught him to distinguish subject from object,—in the language of the Sánkhya philosophy, the Purusha from Prakriti with the latter's innumerable modifications. Karma-yoga has shown him the way to avoiding the distractions of sensuous desires. Brahmárdpana has given him a fixed aim and method of action, and Brahma-nirvána has afforded him an ideal of the liberated life to be lived both here and hereafter. The culmination of all these sádhanas,—the fountain from which all these streams are to be fed,—is Abhyása-yoga. The first nine verses of the chapter do little more than summarise the teachings of the previous chapters. The real subject of the chapter begins from the tenth verse. Those who are familiar with Patanjali's division of yoga into eight angas or elements,—a division which perhaps chronologically followed and was derived from the teachings of the Gítá,—will see that the angas are all to be found here. Yama and niyama may be said to have been taught at length in the preceding chapters and summarised in the first nine verses of this. They are incidentally mentioned in some of the following verses also, for instance in 16 and 17, where moderation is taught as regards eating, sleeping and working. Verses 11-14 speak distinctly of ásana, the kind of seat which the yogin should occupy while practising abhyásu, and the posture which his body should assume. Pránáyáma was spoken of in iv. 29 and v. 27 and is therefore omitted here. Pratyáhára drawing away the senses and the mind from all sensuous objects and the utter
exclusion of all sensuous desires from the heart, is
treated of in verses 24-26. These five,—yama, niyama,
āsana, prānīyāna and pratyāhāra,—are what Patanjali
calls the bahirangāna, external elements, of yoga.
The antarangāna, internal elements, are dhāranā,
dhyāna and samādhi Dhāranā, as its root-meaning
implies, is actually holding the Self by the self,—the
Universal by the individual, the whole by the part.
It is not merely having a notion of God, of thinking that
he is here, which is all that the ordinary Dualist aspi-
rant can do. Dhyāna also is usually understood as
mere thought or meditation about God; but that is
not the meaning of the term in the Yogasāstra, in
the Gītā or in Patanjali for instance. In this sāstra
the term means a deeper state of self-realisation than
dhāranā, namely the endeavour to make dhāranā
steady as against its lapses at the first stage of the
practice. When this endeavour ceases, and the indivi-
dual’s feeling of unity with the Universal continues
without a lapse, the state is called samādhi. There
are no equivalents for these terms in ordinary English.
Corresponding terms from English Mystic literature
might be used, but they would perhaps be as unintel-
ligible to the general reader as the Sanskrit terms.
However, this state is briefly described in verses 20-23,
from which we gather the following characteristics:—
1. It is a state of intense supersensuous joy. 2.
When established in it, the aspirant never loses sight
of the highest truth, that is his unity with God. 3.
When this state is really attained, no other gain
seems greater than it. 4. When one is established
in it, even the greatest calamity cannot overwhelm him. Verses 29 and 32 add two more characteristics of yoga as the permanent effects of the practice:—5. The yogin sees God in all things and all things in God. 6. He looks upon the joys and sorrows of all beings as his own. About the end of the chapter Arjuna raises a difficulty and Krishna meets it. If a man, having commenced the practice of yoga from faith, gives it up from want of sufficient earnestness, what will be his fate? As he has neither followed ceremonial religion nor attained success in karma-yoga, utter destruction seems to await him. Krishna gives the assurance that a man who does good deeds never comes to grief. The man in question is reborn as the son of a pious rich man or of a yogin and the effect of his pre-natal yoga practice leads him to practice yoga again, and attaining success through many lives, he at last reaches the supreme goal.

Before dealing with the seventh and succeeding chapters we may as well say a few words on the division of the Gītā into chapters treating of different subjects and on the three principal parts into which some commentators, perhaps following Svāmin Madhushúdana Sarasvatí, divide the Gītā. These three parts are called the śatkas, the 'sixes', each part consisting of six chapters. The first śatka is entitled the karma-śatka and is supposed to treat of karma, work or action, the second the bhakti-śatka or upásaná-śatka, said to have reverence or worship for its subject, and the third the jnána-śatka, regarded as dealing with knowledge or wisdom. The Svāmin goes futher and
thinks that the Gītā is nothing but a commentary on the Vedantic mahāvākya, great saying, 'Tattvamasi'—Thou art That (Chhāndogya vi. 7 ct. sec.) The first shatka, by teaching the renunciation of karma, shows the real individual self,—tvam, thou, inactive and apart from the modifications of Prakriti. The second shatka, by its teachings on worship, points to the Universal Self, tat, that, and the third, in dealing with jñāna, teaches the unity, asi, art,—between the individual and the Universal Self. However, apart from the correctness or principle of the division, it seems to me that there is no such thing as a logical division of chapters or parts in the Gītā. As the reader has already seen, the same subject, even the same point, is treated of in more than one chapter, repetitions being most frequent, and even each single chapter has scarcely any logical unity, dealing, as it does, with several points though all more or less connected. In a book on practical religion this is scarcely a drawback, the repetitions, most varied in expression, serving to deeply impress on the mind the teaching intended rather than tire it. But our author is not without an idea of division, rather of distinction, in his mind. Jñāna, bhakti and karma are really distinguished by him, and he really treats of them as distinct sādhanas, not in different parts or chapters, but everywhere in his book, almost in every chapter of it. And the reason seems to be that though different, these elements of the spiritual life are inseparable from one another and essentially one. He knows this more clearly than many others of our ancient writers, and here lies the great value of his
work. He is anything but a sectary. Synthesis is his watchword,—the goal to which all his teachings point. He sees unity in doctrines and ideals apparently antithetical. In insisting upon this unity he often seems to contradict himself. It seems so because he does not offer us any logic, any method of reasoning, higher than the one that is current. His logic may be defective, but his wisdom, his vision of unity, is all right. The reader will please remind here again what is very briefly said in the summary, already given in the first part of this Introduction, of my lecture on the "Intellectual Ideal of Iti.

As to the difficulties raised in the note on chapter in, it should be seen that they are unavoidable in a system which recognizes a moral order in the world,—its inherent ethic activity—and at the same time cannot reconcile it with the current monistic and pluralistic tendencies. Such is really the system of the Gitá. It respects both the monistic Vedánta and the pluralistic Sánkhya, but knows no logical method of reconciling them. Hence its difficulty. Both Monism and Pluralism are essentially unethical. Neither the absolutely One of the Vedánta, without any inherent relation to any consciousness distinguishable from itself, nor the Purushas of the Sánkhya, atomic, alone, and having no essential connection with one another, have any ethical character properly so called. For every one of them it may be truly said, as the Gitá actually says, 'Tasya káryam na vidyate,'—there is nothing which he is bound to do. For them, therefore, there is neither the first nor the second difficulty. They are essentially inactive
principles and therefore not subjects of any moral injunction. It is enough for them if they can once shake off their fancied connection with Prakṛti,—one which falsely imposes activity and duty on them. When they have attained kauvalya, aloneness, they no more need to think of the world,—one essentially unconscious and unpurposive. But the Gītā cannot think of the world in this fashion. Its Krishna, though he sometimes speaks of himself as indifferent to it,—'Udāśanaudāsīnam'—yet cannot altogether dismiss it from his mind. He must see that it is not ruined, that people do their respective duties, and for this set an example of activity, of dutifulness, before them. All this is however inconsistent with both unqualified Monism and atomistic Pluralism. It is consistent only with a system for which the one and the many, change and the unchangeable, sense and supersense, though distinct, are yet essentially related and in that sense one. As a religious teacher, the author of the Gītā really teaches such a system of Relativity, but as a philosopher, or rather not being a philosopher in the proper sense, he fails to establish it on a rational basis. We have seen this already to some extent, and shall see it more clearly as we proceed. As to the division of the Gītā into three shatkas, though we do not admit it as strictly logical, we accept it as a practical though rough division, and having now finished the exposition of its karma doctrine, proceed, in beginning what is entitled the Upāsanā-shatka, to speak of its bhakti teachings and other subjects introduced into it.
CHAPTERS VII—IX

The seventh, eighth and ninth chapters, specially the 7th and the 9th, have much in common. We shall therefore take up these chapters together. The first topic discussed in them is the relation of what is called the material world to God. Our author knows very well that the true worship of the Infinite depends on a correct knowledge of this relation. The Infinite is the whole, comprehending all things. If the object of your worship is less than the Whole, if things and finite persons stand apart from him, he is not the true God he is only a deva, a limited deity. However warm you may wax in your denunciation of deva and image worship, you are far from transcending that stage of worship, and must either endeavour to have truer notions of God or moderate your fierce iconoclasm, seeing how akin your mode of worship is to that which you treat with such contempt. However, what is the Gita's teaching about the relation of matter, gross or subtle, to spirit? The popular idea of their relation is that they are realities independent of each other and their connection is only a contingent one. The Sankhya philosophy, as we have already said in the course of our exposition of chapter ii, gives this Dualism a philosophical form by teaching that our sensations of colour, taste, smell, sound and touch, the sensorium (manas) of which these are conceived to be passing forms, our understanding (buddhi), which conceives ideas of things as permanent, and our egoity (ahankara), which oppose these objects
to us as subjects, are all modifications of a Power, independent of spirit, which it calls 'Prakriti,' of which the nearest English equivalent is 'Nature.' The author of the Gitā, however, whose respect for the Sankhya philosophy we have already spoken of, thinks that this Prakriti or Nature is not anything independent of spirit, but really God’s āpiṇā prakriti, lower nature, his higher nature, by which the world is supported (‘yayedam dhāryate jagat’) being that which manifests itself as the individual self (‘jīva-bhūtām’). To us, moderns, this system is intelligible only as a species of Absolute Idealism. We know that sense is essentially related to intellect and a mere abstraction apart from it. Colour is only an abstract term, the concrete reality from which it is abstracted being 'I see colour.' So are taste, smell, sound and touch only abstractions from our concrete experience, in which these appear as sensations essentially related to a conscious self. The conception of a substratum of these sensations is also essentially so related, and so also are our conceptions of things as permanent realities. Our egotism itself is inconceivable without an Ego, and our consciousness of ourselves as finite selves cognisant only of a part of the universe, is possible only in relation to an Infinite Self of which we are partial manifestations or reproductions. That the author of the Gitā has such a system of Idealism behind all his teachings, is apparent from other parts of his book also, specially the beginning of his thirteenth chapter. That he derived it from the teachings of the Upanishadic
sages, specially from those of Yājnavalkya in the Brhadāraṇyaka, Áruni in the Chhāndoga and Indra in the Kuśita, is also clear from the perfect familiarity with the Upanishads manifest in all that he says. But his method, as we have already said, is popular and not philosophical. His conceptions of the relation of matter to mind and of the finite to the Infinite are figurate and not speculative. Verses 1-12 of chapter vii and 1-6 and 16-19 of chapter ix are statements of his Idealism. Krishna as God says he is related to things as the thread to a string of gems, as a subtle essence to gross things composed of it, as the seed to the tree, as an animal germ to the creature which grows out of it, as space to air and other things in it, and so on. In the absence of metaphysical analysis disclosing the essential synthesis,—the unity as well as the distinction,—of things with thought, of matter with mind, of the individual with the Universal, such metaphors are apt to give a false idea of the true relation and lead on the one hand to a Pantheism which conceives the whole, the Absolute, as an abstract unity and sets down all distinctions of value and all grades of manifestation as illusory, and on the other to the worship of finite gods and images. Our author, however, inspite of his unspeculative, unmetaphysical method, seems to be awake to these dangers, specially to the second, and adverts to them in this and other parts of his book. As the whole is indivisibly present in every part, God is identified with the various objects of the world, specially with the most essential or glorious of them,—a point which the author delights in emphasising
whenever he has an opportunity to do so. But he is quite aware that without a clear and firm grasp of the whole, the Infinite, which is one with and at the same time distinct from the part, the worship of the part in itself is not the worship of Brahman, but of the devas. Now, with these ideas in his mind he divides men into the following three classes:— (1) those who, because of the extreme impurity of their hearts, do not offer worship in any form. Deluded by Mayá, which he himself has called God's lower nature, ‘apará prakriti’, they are incapable of conceiving anything non-sensuous and so recognise no God or gods. (2) Those who recognise divinity only in particular parts or aspects of nature and worship such finite gods for gaining particular objects of desire from them. (3) Those who know the Infinite and offer their undivided heart and mind to him. Almost the whole of these three chapters is taken up with the description of the nature and destiny of these three classes of men. Verses 13-15 of chapter vii and 11 and 12 of ix speak of the first-mentioned class. It is also mentioned in other parts of the book, specially in chapter xvi. Class (2) is dealt with in verse 16 and verses 20-27 of chapter vii, verse 24 of viii and verses 20, 21 and 23-26 of ix, while the disinterested worshippers of the true God are spoken of in verses 17-19 and 28-30 of chapter vii, 6-15, 20-22, 24, and 27, 28, of viii and 10-15 and 27-34 of ix. The sádhanas which enable them to reach Brahman are already set forth in previous chapters. They are repeated here with special reference to the hour of death and the attainment
of final liberation. Of the second class of people, our author says that though they worship in ignorance of the real nature of God and of the true form of his worship, the worship they offer is not fruitless, and that its fruits are granted by God himself, of whom the devas are only parts. Their immediate destiny is translation after their death to the deva-lokas, the regions of the Vedic gods. There they enjoy the reward of their merit, and when by this enjoyment the amount of this merit is exhausted,—a material rather than an ethical or metaphysical conception,—they come down to the world and are reborn in forms varying according to the life they formerly lived in the world. In going to the deva-lokas they follow a path led by gods symbolised by such dark objects as smoke and night. After many such lives these worshippers of the gods know the supreme truth, Brahman,—Para, the higher,—and not aparā, the lower,—and reach him through a path led by divine beings symbolised by bright objects like fire, daytime &c. From Brahman there is no return to the world. These ideas are taken from the Upaniṣhads, specially the larger ones,—the Chhāndogya, the Brihadāranyaka and the Kaushitaki. Both the Deva-loka and the Brahma-loka, specially the latter, admit of a spiritual interpretation, though neither the author of the Gitā nor its commentators, so far as we know them, give any such interpretation. The Gitā idea of Brahman at any rate does not permit a spatial explanation of the Brahma-loka or Brahma-paṭada. The Kaushitaki description of the 'devayāna',—the way of the gods,—and the Brahma-loka is quite transparent and evidently meta-
phorical. However, one more doctrine set forth in these chapters remains to be stated. It is that of the beginning and the end of a cycle, a *kalpa*, described as the day and night respectively of Apara-Brahman, the lower Brahman or Hiranyagarbha, the first and highest emanation from Para-Brahman. This doctrine is put forth in verses 17-19 of the eighth chapter and 7-9 of the ninth. Brahmá is said to remain awake for a thousand *yugas,*—the period of *vishtita* and *sthiti,* creation (lit sending forth) and conservation, and to be asleep for an equal period, that of *pralaya,* absorption, wrongly called destruction. Brahmá being identical with the world, all objects and finite subjects being his parts, his waking means their appearance from *avyakta* or *prakriti,* the creative power of the Supreme Being, and his sleeping state means their disappearance in it. Now, a Cosmic Soul, to which all changes in nature, all ‘appearances’, are relative, seems to be a necessary conception, and this conception is found, in common with philosophical Hinduism, in philosophical Christianity in the form of the Logos doctrine. But the idea of an utter lapse of creative activity during which not a particular part or parts, a particular aspect or aspects, of the world, but the whole world is non-existent, seems to admit of no philosophical defence. The eternal and unchangeable is indeed distinct from time and change, but the former is related to the latter and unmeaning apart from this relation. Time and change therefore cannot cease, but are constant correlates of the eternal. On this view the Apara Brahman of Hindu philosophy and the Logos or ‘the only-
begotten son of God” of Christian philosophy are only the *saguna* or immanent aspect of the same God who in his aspect as eternal and immutable is *nirguna*, transcendent. The two are indeed distinct, but as they are related, the one being inconceivable without the other, they are also one. It is therefore impossible that the one should ever sleep and the other remain awake,—that there should be a Creator without a creation. We shall however return to the subject in a later chapter of the book. The subject is discussed with some fulness in my *Brihadaranyaka Upanishad* (English and Bengali) and *Philosophy of Brahmanism*.

**CHAPTER X**

This chapter is called *Vibhūti-yoga* and treats of the Lord’s *vibhūtis*, special manifestations. The human mind rises from the special to the general, from the particular to the universal. The latter is indeed implied in the former, but it requires a good deal of reflection to make its presence explicit. And even when it is made explicit, we often love to dwell upon the particular, the special, the striking. It is this mentality which the Arjuna of our story shows in the present chapter. He has been repeatedly told in the previous chapters that God is All-in-all, that there is nothing independent of him,—standing out of him,—and this idea of God is the only sound basis of real worship. And yet he would know some of the Lord’s special manifestations and contemplate him in them. This is the Puranic attitude as distinguished from the Vedantic. The author of the *Gītā* has no objection to it and has a
place for it in his system. But the Puranic attitude runs the risk of forgetting the Vedantic and going against it. That is what we see in the popular worship of the country. The unity of God,—his immanence in all things,—is all but forgotten in the plurality of the practically separate deities worshipped. Before proceeding to enumerate some of God's special manifestations, therefore, our author at first sums up all that he has said before of the divine unity and immanence and of the glory of worshipping the Lord in these his supreme attributes. This he does in the first eight verses of the present chapter. In verses 9–11 he gives a miniature picture of a body of truly theistic worshippers, telling us how they enlighten one another by their spiritual experiences and rejoice in this mutual exchange of thoughts and feelings. Such spiritual fellowship, he further says, brings down divine grace and inspiration, so that the hearts of the worshippers are enlightened and their darkness removed by a bright lamp of knowledge kindled by the Lord himself. Arjuna says, in verses 12–18, that he learnt all this from the teachings of the ancient saints and sages, but is now confirmed in these truths by hearing them from the Lord's own mouth. The reader should realise the significance of the words ‘Sarvam etad ritam manye yanmām vadasi Kesava.’ In the garb of a story, our author here speaks of God's self-revelation of his own nature to the worshipper as distinguished from the mere traditional knowledge of God. However, as of his general manifestation, so of his special, Arjuna would learn from the Lord himself. What he has
hitherto heard on this lofty theme has not given him full satisfaction. Accordingly the chief vibhūtis or special manifestations of God are enumerated in verses 19–40. Here, however, the defect, we might almost say the danger, of the Gitā method of instruction,—saying all things in the name of God,—comes out clearly. So long as our author spoke on the generalities of pure philosophy, and of his spiritual experience as a worshipper, he was on safe ground and may be said to have spoken from insight or inspiration. But now he speaks mainly from his traditional learning, from what he has read in the ancient books or picked up from the intellectual atmosphere around him. These two classes of utterances cannot possess the same authority. The former we might verify by our own spiritual experience and accept as coming from the Lord himself. But the latter stand on quite a different footing. Some of them are open to question and some of them quite fanciful and unscientific. For instance Vishnu as an Āditya and Marichi as a Marut are fanciful and the moon is not a star at all, though she seemed to be so to our pre-scientific author. Rāma, whether as son of Yamadagni or of Dasaratha, is rather a mythical than a historical warrior, and Kīrti, Śrī, Vāk etc., are not actual women, but virtues, poetically represented as nävīts. But we need not multiply instances. We need not and should not expect scientific or historical accuracy in our author, who belonged to a time when science was not born, and history was indistinguishable from tradition. But with all his limitations we thankfully accept from
him the precious truth that everything that is great, glorious or beautiful in creation is a special manifestation of God and should help us in realising his presence. In the last verse of the chapter our author again reminds us that the whole world is God's manifestation, —though only a very partial one,—as was already taught even by such an ancient teacher as the author of the Purusha Sukta of the Rigveda, not to speak of later writers like the Upanishadic sages. God is indeed immanent in creation, but he also infinitely transcends it. It is not Pantheism, therefore, but a qualified Monism or Idealism, a doctrine of unity-in-difference, which the Gitá teaches.

CHAPTER XI

Arjuna, who represents the jñāsu, the inquirer, and the upāsaka, the worshipper, is now about to rise over all partial and inadequate forms of worship,—not only deva-worship, the worship of gods conceived as distinct persons, but also the pratiku-upāsanā, symbolical worship of the Infinite Being—his worship as manifested in the more glorious objects of nature or in historical or pseudo-historical men. He would worship the Absolute in his undivided totality, in his really divine form,—aisvaram rupam,—his form as the whole world. The Absolute has been described as a circle whose centre is everywhere but whose circumference is nowhere. Emerson says he is as perfect in an atom as in a universe. When our eyes are really opened, we may see him anywhere. And the particular thing or person from where the vision starts is
transformed in the course of the experience and practically lost in the whole. In our story Arjuna asks his friend and teacher, Krishna, in whom he has intellectually discovered the presence of the Absolute, to show him his world-form,—visvarupam. Krishna invites him to see that form, but reminding him that he cannot see it with his fleshy eyes, grants him dvyaṃ chakshu, spiritual sight. The granting of such sight is indeed not an event, but a process. That process has been described in the preceding chapters of the present shatka. We have seen that sense is inseparable from intellect and that a finite self,—a mind manifested in finite space and time,—cannot be apprehended or comprehended except as a part,—a partial differentiation or reproduction,—of an Infinite Self comprehending all space and time. The real, concrete and total object of knowledge,—even that form of knowledge which we call sensuous perception,—is not a sensuous or material world, but an all-comprehending Self or Person. We arrive at this conviction,—at the understanding of the true nature of Reality,—through a long and intricate process,—a process of thinking which corrects all prima facie and false notions of the nature of Reality. But, Reality itself is directly present before us and can be directly apprehended without any process of reasoning. The latter is necessary only to correct and remove the erroneous ideas which hide its true nature from us. When a cloud hides the sun from our eyes, a strong wind is necessary to scatter it; when the cloud is thus removed, the eyes see it directly. Our apprehension of God as the one sole
Reality, as Visvarupa, the All-formed, can become a vision, a darsanam, in the act or state of samādhi. It is this vision which is described in the present chapter. The description is unique in the whole range of religious literature. We do not know and have not heard of anything similar to it in any other literature than our own. The Upanishads partially anticipate it and give it here and there in miniature, for instance the Chhandogya in vii. 25 and the Mundaka in II. 1. 4. The commentators speak of the latter passage as the original of which the Gitā description is the elaboration. The description is of course poetic, and its allegorical husk must be carefully removed before its value as a spiritual experience can be rightly estimated. There are also to be found in it the limitations, already mentioned, arising from the author's preconceptions as a believer in the Vedic mythology and the traditional lore of his time. Arjuna sees many things in the cosmic form of the Absolute which our author's preconceptions have put there. But that does not take away from the essential reality of the experience described. The description also labours under the disadvantage that it has to conform to the conditions of a vision conceived to have taken place in a battlefield. If it were the description of the visvarupa-darsana in a domestic circle, a social gathering or a congregation of worshippers, it would be very different from what it is. As a matter of course Arjuna is both delighted and horrified on having the vision, and at the end his horror drowns his joy and he prays Krishna to draw back his world-
form and re-assume his human form. In fact neither our own individuality nor that of our friends and relatives is merged in the beatific vision of God in all things and all things in God, but it is so dwindled and transformed in the infinite relations in which it is seen, if seen at all, that it practically disappears or becomes unrecognisable, and so in spite of the gloriousness of the vision we cannot bear it long and wish our prima facie view of the world restored. At any rate we cannot afford to lose our dear ones in the glory in which they are practically merged and metamorphosed beyond recognition. But if only for a few moments at a time, the vision of God as the All-in-all, as the only Absolute Reality, should be sought and experienced by all aspirants after the life divine. It corrects and gradually removes the rank egotism in which we live habitually and the irreverence with which we often treat our dearest and nearest ones. Arjuna is represented as all along aware of Krishna’s divinity, and yet when he directly realised it he is described as feeling penitent of the light and disrespectful manner in which he, in his ordinary moods, had often dealt with him as a mere friend. The direct vision of God in man in our highest moments is thus calculated to deeply affect our habitual attitude towards men as “mere men” and give a right turn to our dealings with them.

The question whether God is with form, sákára, or without form, nirákára, is once for all settled when one understands and has some experience of visvarupadarsana. To the ordinary Dualist, who draws a sharp line of separation between matter and spirit, all
forms are beside God. He seeks him behind Nature and thus makes him limited and has never anything but an inferential knowledge of him. He always goes "from Nature to Nature's God." But to the Idealist matter is an abstraction apart from spirit. The difference of matter and mind, of sense and intellect, is not a mere distinction, not a separation, but a difference in unity, the only concrete reality being Spirit differentiating itself into innumerable forms and yet maintaining its unity. All so-called 'forms' in the world are forms in and in that sense of the one undivided Spirit, the Whole, the sole Reality. But though in a sense all forms are his forms, as is impressively and repeatedly asserted in this chapter, they are all, as finite and excluding one another, transcended by him, and so he is, in his indivisible essence and totality, formless, nirábíra. His attributes as satyam, jñánam, anantam, ánandam, amritam, sántam, svam, advaitam and súdháham, are formless, nirábíra. All descriptions of the one, undivided Reality as having form are more or less metaphorical. It may be noticed by the careful reader of the present chapter that even when adoring the Supreme Being as Viṣvarupa, Arjuna speaks of him as 'Kuṭahunam gadinam chakranancha' (verse 17), but the context, the mention of other attributes along with these, attributes which contradict the ascription of anything like a human body to the Supreme, shows that the 'crown', 'club' and 'quoit' spoken of are metaphorical. This will be evident if the reader marks the mention of the same implements in their usual unmetaphorical sense in verse 46, where Arjuna asks Krishna to
re-assume his human form. If the reader consults the Vishnu and the Bhāgavata Puranas, he will see that the writers of both these Vaishnava scriptures give a metaphorical explanation of the Vishnu image worshipped by their followers, with its various limbs, appendages, and insignia and hold Vishnu, the all-pervading One, to be chinmaya, spiritual, and formless. The passages giving this explanation are extracted, with English translation, in the seventh essay of my Krishna and the Puranas.

Chapter XII

After what we have said of the immanent and transcendent aspects of the divine nature in our notes on the eleventh chapter, the question raised at the beginning of this chapter has scarcely any meaning to us. That it has a meaning to our author seems to show that notwithstanding his synthetic mind, which instinctively sees unity where minds less rich than his see only difference, he cannot altogether shake off the influence of the ordinary logic of exclusion which is unable to reconcile unity and difference. He makes Arjuna ask his divine preceptor which of the two forms of worship,—those of the immanent and the transcendent God,—is the better one. The obscurity of the question is increased by both the teacher and the pupil identifying Krishna with the immanent Deity and speaking of the Transcendent as if he were quite a different Being from the former. This indeed is not the author’s real opinion, as is evident from many other passages in his book. But that he could ever
use such language,—language implying such a sharp distinction between the two aspects of the divine nature,—seems to show that in his mind the two characters were not quite reconciled and that to him the one was perhaps lower, if not actually less true, than the other, as they are to the Mâyāvādīn. If it were not so, he might say plainly that as the same Being was both immanent and transcendent, and as the two characters implied each other, Arjuna’s question could not rightly arise,—that there could not be any worship of the merely Transcendent or the merely Immanent. But instead of saying this he rather speaks of the comparative difficulty of worshipping the Āvyakta, the Unmanifested (verse 5) and admits that though the same, as a goal, is hard to reach on the part of embodied beings, it can be attained. The idea of an abstract unity apart from differences, of an Infinite and Eternal unrelated to the finite and the changing, is not foreign to our author. It is to be found also in other passages of his book, and in spite of much in it which is opposed to the doctrine of illusion, he often seems to be not very far from our Mâyāvādīs when he speaks of the final goal of all our spiritual endeavours. We shall scrutinise his utterances more closely when we come to deal with that subject. Here, in this chapter, in reply to the question raised, our author’s verdict is clearly in favour of the worship of the Immanent, the Visvarupa. But as we have already seen, the differences of things and events exist for the self only because it transcends their differences. Without relation to the self maintaining its own unity
in the midst of differences they could not be differences, and without relation to differences there could not be such a thing as a Unitary Self. In themselves, as abstractions, differences,—things and events—could not be spoken of as immanent, and the self, as equally abstract in itself, could not be spoken of as transcendent. Immanence and transcendence are both relative terms and depend for their meaning on the mutual relation of the one and the many. In the same manner, thought and worship, either of the Immanent or the Transcendent, imply, the relation of the finite and the Infinite,—of finite and infinite personality,—and are impossible without the unity and difference implied in relation. The question, therefore, of the superiority or inferiority of worshipping the Immanent and the Transcendent, the Saguna and the Nirguna, is a more or less unmeaning question. When the correlation of the two aspects of the divine nature has been seen, when the abstract nature of the merely saguna or the merely nirguna has been realised, the only question that remains is whether in our act of worship it is better to emphasise the immanent or the transcendent side of the divine nature. As the one and the unchanging are inconceivable without relation to the many and the changing, the only question is whether to put greater or less emphasis on the former or the latter. Now, this depends on the difference of temperaments, circumstances and stages of growth and there cannot be one rule for all and for all time. The only rule that can be safely laid down for all is that the many should not be so far emphasised as to lead
to Atheism or Idolatry, and the One should not be stressed so far as to dry up worship and foster that unqualified Monism which is indistinguishable from practical Atheism.

Taking for granted, then, that, as a practical theologian, the author of the Gītā, in extolling the worship of the Immanent, does not forget that the Immanent is also the Transcendent, but that in the particular case before him he chooses to emphasise the divine immanence, we may now consider his exhortations on the means of fixing our minds on the object of worship. These means he has already spoken of in the foregoing chapters; here he simply sums them up and arranges them in an order of priority. It may seem to a superficial reader that our author, in verses 9-12, gives a higher place to work than devotional exercises. But a close reading of the verses must lead to the conclusion that this is not his meaning. Devotion to the Lord is really the goal he contemplates, but he wants to remind mere pietists and sentimentalists that this cannot be reached without work,—work done in the spirit of worship, 'madartham,' for me. And this again is impossible without santa-karma-phalatyāga, renunciation of the (temporal) fruits of all actions. Thus the end being spiritual union with God, the means, according to their relative priority, are 1. Tyāga (renunciation), 2. Karma, work, 3. Dhyāna (meditation), 4. Jñāna, knowledge of God, 5 Abhyāsa, mere practice or repetition of mental acts. From verse 13 to the end of the chapter our author gives us an excellent picture of a pious life,—a life dear to God.
The reader may compare it with the picture of the śhitaprajña in chapter xi and the nishthá jñánasya já pará in chapter xviii. The three pictures will be found to be practically identical, though they profess to delineate ideal karma, bhakti and jñána respectively. The identity proves the close relativity of the three sádhanas. The only defect in the picture that will be noticed by modern aspirants is perhaps the absence of a fixed purpose, amidst varieties of method and endeavour, to reform and improve human society, a purpose expressed by the biblical phrase—"establishing the kingdom of heaven on earth."

Chapter XIII

According to some western Indianists the real Gítá ends with chapter xii and the remaining six chapters are an appendix showing clear marks of another authorship. A close and unbiased study of the distinctive characteristics of these two parts of the book inclines me to this view. There is a continuity in the first twelve chapters which is lacking in the last six. An unbroken current of inspiration,—with its necessary human limitations indeed,—seems to have dictated the previous chapters, a current which seems to stop with them. The spirit of the former is more or less prophetic, appealing to the higher emotions, setting forth lofty ideals of life, but not descending to minute details. This spirit seems to be wanting, except here and there, in the latter. The author delights in divisions and subdivisions, in elaborating the Sankhya doctrine of gunas, detailing the forms
assumed by each of them and enumerating the virtues and vices caused by these various forms. He even seems to lose in some degree the spirit of universal charity characterising the author of the first two shatkas. In chapter xvi he divides men into two classes, the divine and the demoniac, and consigns the latter to something like eternal damnation, as the preachers of sectarian religions usually do. However, though the author of this shatka may be a different person, he must be a close reader and a zealous admirer of the first two, and his philosophy, in its main outlines, is the same as what we find in the latter. The present chapter elaborates the unity and distinction of subject and object, of God's parā and aparā prakṛti, already spoken of in the seventh chapter. The spirit of harmony, the attempt to reconcile Sankhya Dualism with Vedantic Monism, is clearly visible in it. But, as it could not but be, the attempt is futile. The unity of Purusha and Prakṛti is only mechanical and it is their duality which looms large. The author cannot get rid of the idea that the world of objects is a world quite distinct from the subject and not simply one term of a necessary relation. In verses 6 and 7 the Sankhya Prakṛti, called here the field, with its twenty-four primary and some of its secondary vikāras or modifications, is briefly but clearly mentioned. Verses 7-11 enumerate the qualities or expressions of jñāna, wisdom,—the leading virtues visible in the character of a truly wiseman. Then follows a description, in verses 12-17, of jneyam, the real or total object of knowledge,—the Absolute. The truly Vedantic spirit,
—the spirit of synthesis,—is to be seen here: the Absolute is defined both in its immanent and transcendent aspects. But the author seems to lose his hold of this spirit in what follows immediately. The Sankhya tendency of parcelling out reality into Prarusha and Prakriti again seized him. In verses 19–21 all activity is attributed to Prakriti and all experience to Purusha, as if there could be any activity without experience and experience could ever be divorced from activity. In some of the subsequent verses, for instance 29th and 31st, the inactivity of Purusha and the sole agency of Prakriti are emphasised. All things are indeed taught as existing in the Absolute Self; and as issuing from it, but nevertheless there is the idea, lurking in all that is said of the close relation of subject and object, that the attribution of any activity to the former would take away from its infinitude and transcendence. The self's transcendence,—its non-participation in the imperfections of the world,—is shown metaphorically by comparing it to ether (ākāsa) and the sun. Ether is in all things and is yet untouched by them. As the sun reveals all things, so kshetra, the subject, reveals all objects and is thus, by implication, distinct from them. That this distinction necessarily implies an indissoluble unity, seems to be clearly seen only by one scriptural writer, the author of the third chapter of the Kaushitaki Upanishad. In all others, including the sage Yajnavalkya and the author of the Gita, the vision of unity is vague and imperfect, causing them to dream of a state of liberation in which unity and immutability will reign supreme, and
all change and plurality will vanish for ever. This
dream finds expression in the last verse of this
chapter and almost everywhere else in the book.

CHAPTER XIV

The strong hold of the Sankhya Dualism on our
author is seen in this chapter more clearly than else-
where. Here he explains,—so far as explanation is
possible without any analysis of experience showing
its radical synthesis,—the Sankhya doctrine of Gunas,
the primary qualities of Prakriti of which all objects
are forms, and their respective effects on the
character and destiny of the finite self. The radical
nature of the Dualism comes out in the characteris-
ation of Prakriti, here called ‘Mahat Brahma,’ as the
womb (yoni) and God as the seed-imparting Father
(Vija-pradah Pita) All forms are said to arise from
this union. Very different is the truly Vedantic mode
of describing creation, which is given most clearly in
the beginning of the sixth chapter of the Chhändogyā
Upanishad. There the primal Being (Sat), one without
a second, ekamevādavitīyam, is said to have thought,
“Let me become many” and accordingly sent itself forth
(asriṣṭat) first as tejas (light), then as ap (water) and
lastly as annam (food or primal matter). All things
are said to have arisen from a mixture of these three
devatās (minor deities). Whatever philosophical value
may be attached to this theory,—more poetic than
metaphysical,—it is unmistakably a doctrine of unity-
in-difference and not an unqualified Dualism. The
One becomes many and at the same time maintains
its unity. Both knowledge and activity belongs to the One and are not distributed between two principles,—(1) Purusha, who is pure knowledge without activity, and (2) Prakriti, which is active, but unconscious. The Dualism implied in this distribution is hopelessly irreconcilable with the Vedanta. This irreconcilableness of the two theories becomes even more clear than it already appears to be when the effect of the three Sankhya gunas,—sattvam, rajas and tamas,—on Purusha is considered. These qualities are evidently derived by the Sankhya philosophers from the three original devatás of the Chhandogya we have just mentioned. Áruni’s tejas, ap and annam are really finite cosmic selves essentially one with the Absolute Self. Being sent forth by the ākshara, thought or intention, of the Supreme Being, they cannot in any sense be hostile to him and defeat his purpose. As he is described in the Upanishads as svam, good, beneficent to his creatures, for instance in Kena iv. 3, Katha ii. 2. 8, Kaushitaki and everywhere in the Svetásvatara, his creation must be calculated to serve their highest good. I do not say that the Upanishads always keep up this optimistic attitude. But except in the Svetásvatara, which was evidently composed under Sankhya influence, there is no pessimistic teaching in the Upanishads. The Sankhya, however, and the Bhagavadgītā, inspite of the latter’s frequent mention of the divine goodness, are radically pessimistic. The gunas, in their root meanings, are ropes or strings which bind the finite self and obstruct its liberation and union with the Absolute. The nature of the Absolute
being quite the opposite of their character, they must all be eschewd before we can be united to him. This is evident from verses 5–20, which describe the various effects of the three gunas on human life, and also from the remaining verses of the chapter, which paint an ideal life favourable to union with the Supreme. All the gunas are bad in their effects and lead to various orders of embodied existence, high, low or middling according to the guna which prevails in it. But even the highest embodied life is bad enough compared with unembodied existence in union with the Absolute. Sattvam, the best of the gunas, indeed gives knowledge and happiness, but as products of Prakriti, these also are a bondage and must be eschewed like attachment and activity, the products of rajas, and ignorance and inactivity, those of; tamas. Sattvam, as self-contained existence, existence as sat, Being, must not be confounded with sattvam as a mere quality, though the subtlest and highest quality, of Prakriti. That there is a form of knowledge and happiness transcending the limitations of Prakriti’s products, is slightly hinted at in this chapter and elsewhere. In the picture of the ideal life given at the end of the chapter, almost all the virtues enumerated are negative,—forms of a stoic indifference to everything mundane. The only positive virtue inculcated is the reverential worship of God. How such worship is possible if the whole of God’s world is unqualifiedly bad, is not explained. In fact this cannot be explained. An atheistic and pessimistic system can by no means be harmonised
with a theistic and optimistic one. If bhakti is to be cultivated, as the Gítá is never tired of teaching us, the world must be contemplated as good, good in the making, even what seems evil in it leading to ultimate good. The primary factors of it, whether called tejas, ap and annam, or sattram, rajas and tamas, and their mixtures, must be conceived as a graduated scale of progress towards the life divine, and not as a world of illusions to be avoided. This optimistic view of the world is only slightly suggested in the Gítá, but nowhere finds the emphasis due to it.

The last verse of the chapter, where Krishna is made to say that he is the embodiment of the immortal and immutable Brahman, of eternal Law, and of perfect bliss, seems, at first sight, difficult of interpretation. Who really is meant by the aham, I, mentioned in the verse? Is it not the Epic and Puranic Krishna? Those who have followed us so far will have no difficulty in rightly answering the question. The Epic and Puranic Krishna only symbolises the real ‘Krishna’ of the Gítá,—him whom we are taught in the sixth chapter to realise as our Self, and in the eleventh chapter as the Self of the universe. As Sankara rightly says, ‘aham’ means the pratyagátmá, the individual self awakened to a consciousness of itself as a centre where the Absolute reproduces or manifests himself in his perfect holiness and blissfulness.

Chapter XV

This chapter seems to be intended as a summary of
all that has been said in the foregoing chapters, though there is also something original in it. In the first six verses the visible world is described as a great banian tree and the way to getting rid of it and reaching the Transcendent Being is shown. The clue to the imagery is evidently taken from the first verse, sixth Vālī, of the Kātha Upanishad. But while the Upanishadic sage emphasises the unity of the world with its Source, the author of the Gītā accentuates their difference and teaches a doctrine of liberation very much like the kāivalya doctrine of Sānkhya. The great banian tree is to be cut asunder with the weapon of non-attachment. The objective world is too stern a reality to be so cut off, and therefore what the author really means by his banian tree is perhaps the life of selfish desire which the natural man lives till he comes under the influence of the jñāna sāstras, which teach the reality of a transcendent world. This seems to be confirmed by the fact that the author speaks of the chhandāmsi, the texts of the Vedic Samhitās which teach various forms of interested action, as the ‘leaves’ of the banian tree. The ceremonial Vedas, he seems to think, only foster and encourage a life of selfish desire. The branches of the tree are said to be nourished by the gunas, and its secondary roots,—like the roots which grow when the branches of a real banian tree in their downward course enter the earth,—are described as leading necessarily to action,—selfish, interested action. That this life of desire and selfish action is not radically opposed to the higher life of union with God, but is really a stepping stone to,—a
preparation for,—the latter, is not clearly seen by our author, because, as we have already seen, he is under the sway of a logic of exclusion rather than one of comprehension. He therefore has no milder term for the process of transcending the lower life than chhuttra, cutting asunder. That the transcendence is rather a transformation where desire is not really extinguished, but hallowed, and heightened by a deeper insight into the reality, a broader outlook of the true universe, he does not see or sees only imperfectly. But his own idea of the Supreme Being as 'Yatah prarrttiḥ prasrītā purāni,'—From whom this ancient stream has flowed forth,—might lead him to think of the close connection of the worldly and the spiritual life if the influence of the Sankhya Dualism did not blind him to the fact. As it is, however, his idea of the preparatory life,—that which leads to the higher,—is mostly negative. He speaks more of what to give up,—the cares and struggles of the world,—than what to embrace. Again, in the higher world we are taught to aspire after, neither the sun, the moon, nor fire does shine. What is then the light that shines there? It is indeed the light of the Self, and this our author himself would be the first to say. But what we miss in him is a firm grasp of the real significance,—the comprehensive nature,—of this light. However, speaking of passing from the lower to the higher life leads him naturally to speak, in verses 7-11, of the transmigration of the soul,—how the individual self, which he describes as an eternal part of God, carries with it to the other world both its powers of knowledge and action and
the sensorium with which it enjoys the objects of the sensuous world. But whether here or there, its true nature is hidden to those who are deluded by sense. These people are blind also to the real nature of the Power which makes the sensuous world possible. In verses 12-15 the author says the light of sun, moon and fire is really God's light; the power which supports earthly objects and digests our food is his power; the rise of knowledge and memory in us, as also their disappearance from us, are due to his presence in our understanding, and it is he who both utters the Vedanta and is at once the subject and object of Vedic knowledge. The antithetical spirit with which our author began the chapter now gives way to a spirit of synthesis. But he does not forget real distinctions, which, though not actual divisions, are distinctions all the same. In the concluding verses of the chapter, specially in verses 16-18, he propounds something like a doctrine of Trinity,—of three persons in the Godhead Kshara, the world of changes,—of creatures subject to life and death—is conceived as the first person. Akshara, the Power from which this world proceeds and which maintains its identity in the midst of changes, is the second person. Should he not have stopped here? Has he not spoken of the Akshara in several passages of the foregoing chapters as the Ultimate Reality? He has, for instance in viii. 3, 11-13, 20-22 and in xi. 18. But he has also, in the beginning of his twelfth chapter, indirectly given a higher place to the Visvarupa than the Akshara. And here in the present
chapter he does the same directly to his *Purushottama*. If it is a different person than the author of the first twelve chapters who does so, he only makes explicit what was implicit in the latter. He says that the Supreme Self which pervades and upholds the three worlds is the Supreme Person transcending both the *Kshara* and the *Akhsara*. Our author gives no explanations. He does not tell us how this third person in his Trinity is a necessity of thought. The commentators also throw no light on the subject. The ordinary Logic of Exclusion has indeed no explanation to give. But it seems to us that here, as elsewhere too now and then, our author's synthetic vision of truth transcends his poor logic. In the distinction of the changing and the unchanging, the effect and the cause, the one seems to exclude and limit the other. Ordinary thought does not rise over this exclusion and limitation. To it God and the world are mutually exclusive realities though it calls the one infinite and the other finite. Current philosophical thought, specially Vedantism influenced by the Sankhya, also reaches its universal,—an abstract universal,—by excluding from it the differentiations of time, space and personality. But the real Infinite,—the Concrete Universal,—cannot be so reached. It must include the finite though at the same time transcending it. It is such a Concrete Infinite and Universal that our author seems to reach in the 17th and 18th verses of this chapter. By prescribing that the Purushottam should be worshipped 'sarovabhávena', he seems to teach that all the different aspects of his nature,—change, not-change and the unity which transcends this distinction,—
should be duly recognised in a true and comprehensive act of worship.

We have followed Sankara and his followers, Sridhara and Madhusudana, in interpreting ‘Kshara’ and ‘Akshara’. The distinctively Vaishnava interpretation of the terms, that given by Madhva, Ramanuja, and Viswanath, is very different. According to these authorities, ‘kshara’ means a badhajiva, a self in bondage, one who ksharati, falls, from his true nature, and akshara a mukta jiva, one firmly established in his essence. The ‘Uttamah Purushah’, according to Visvanath, is no other than the Epic and Puranic Krishna, who is said to be higher than the Vedantist’s Brahman. Leaving out this view of Krishna as peculiarly Gaudiya, belonging exclusively to the Bengal school of Vaishnavism and as opposed to the whole spirit of the ancient Vaishnava scriptures, we have deeply pondered over the Vaishnava interpretation of kshara and akshara, in itself an attractive one, but have found nothing in the teachings of the Gitā in favour of it. The interpretation of Sankara and his followers, not always acceptable, specially when it is tinged with their doctrine of illusion, seems in the present case the only one in agreement with the general views of our author.

Chapter XVI

In our introduction to chapter xiii, while speaking of the general spirit of the author of the Gitā’s third shatka, we said: “He even seems to lose in some degree the spirit of universal charity characterising the author of the first two shatkas. In chapter xvi he divides
men into two classes, the divine and the demoniac and consigns the latter to something like eternal damnation, as the preachers of sectarian religions usually do. In fact the dualistic and pessimistic spirit of the Sankhya, which our author or authors share to a certain extent, is seen at its utmost in this chapter. A censorious tone prevails in it, one visible in the denunciatory passages of the Gospel. In the latter it is due to an imaginary duality of God and the Devil, in the former it proceeds from a similar duality of deva and asura. Is it an indirect influence of the di-theism of the Zendavesta,—the supposed dual reign of Ahuramazda and Ahurman over the universe? We cannot say positively. The more evident explanation is the influence of the Sankhya Dualism on the Gita. But the Vedanta, which the Gita regards with equal if not greater reverence, leaves no room for a radical dualism in the universe. There is really no real division in it: there is only a distinction,—that of sense and understanding, and the consequent one of finite and Infinite, in it. And this distinction implies an ultimate unity. Both in Nature and in the ethical and spiritual life this distinction and unity leads to a conflict and final reconciliation. Our author’s imaginary division of a devi and an asuri sampat in man, the one leading to bondage and the other to liberation, is really the distinction of sense and intellect, of finite and Infinite, in us. Sense seems to lead us astray and we are tempted to pronounce it devilish. But under the control of the understanding it is innocent and, as we have shown before in dealing with
the second and succeeding chapters of the Gita, a necessary element of our nature. On the other hand, we seem hopelessly finite and imperfect, and long to be united to the Infinite, the Perfect. This leads to a struggle and finally to success, more or less. The conflict and the struggle, as well as the success, would not be possible but for the presence of the Infinite, the Perfect, in us. Hence neither the moral duality of dawti and āsuri nor the natural duality of Purusha and Prakriti can be maintained. As before, so in these later chapters, our author seems partly to see this. In his fourteenth chapter, that on the division of the gunas, he pronounced all the three gunas as instruments of bondage. Here, in the present chapter, he somewhat relaxes this uncompromising attitude and speaks of his dawti sampat as conducive to liberation and his āsuri as leading to bondage. As both result from the gunas of Prakriti, and as the latter, according to his own admission in chapter vii, is nothing but the 'lower' nature of God himself, the two sampats cannot be so diametrically opposed as he describes them to be. The fact is, as I have endeavoured to make it evident in my lectures on the Philosophy of Brâhmaism and those on Brahmasádhana, that all the varieties of man's social and moral life, from the condition of the rudest savage and the most enlightened and spiritually-minded man, are necessary stages of development and are determined by his slowly growing idea of the real self. From his idea of a more or less individual self, with little or no necessary relation to others, man gradually rises to the idea of a domestic, tribal, national, international and divine self
In the same manner, from the idea of a self more or less exclusively sensuous, he rises to that of an intellectual, emotional, ethical and spiritual self. His ideas of ‘good’ and ‘evil’, of ‘right’ and ‘wrong’, vary immensely according to the particular stage of progress he may be in for the moment, and no such summary classification and hard and fast division of them as dāva and āsura, as our author offers in the present chapter, or of sāttvika, rājasika or tāmasika, as he does in the following chapter, can be philosophically correct. And in practical life, in dealing with man’s moral nature, in endeavours after raising his moral ideas and ideals, denunciation and declamation, though they have their natural places in such endeavours, according to the equipments of the teacher and the learner, are by no means the best or most effective instruments. To a confirmed sinner, specially one more or less well-informed, little or no good is done by saying that he is a devil or demon, that he is under the worst influence of tamas, or that he will be reborn as a hog as the consequence of his sins. The most important thing is to touch his heart, to awaken his dormant love and reverence by presenting to him the most attractive ideals of righteous and pious life, and then slowly, according to his growing capacity for true knowledge, to impart to him higher and higher ideas of the self, to make him understand what a great thing, both in quantity and quality, the real self is, and how its true realisation satisfies all the real demands of our nature. Our author’s method is different. He draws a dark picture of the ‘demoniac’ life. Even a darker picture of sinful life would indeed be true. But his
remedy for delivery from,—or, to be more precise, for avoiding,—such a life is only an appeal to follow the injunctions of the sástras in our practical life rather than our individual inclinations. But he knows what the sástras proceed from,—our ingrained faith in supersensuous objects and the pursuits to which it leads. He calls it sraddhá and proceeds in his next chapter to describe its varieties and their different expressions in practical life. The question how to deal with the confirmed sinner, is not answered, but something like a theory of moral values is propounded with the help of the Sankhya categories of sattvam, rajas and tamas.

CHAPTER XVII

Sraddhá or faith varies according to the proportion of the sattva guna in a man. If sattva prevails in him, his faith is sítvika; if rajas or tāmas prevails, it is rájasika or tāmasika. This difference leads to the worship of different grades of supersensuous objects by man, or rather in modern language, to different conceptions of the Godhead entertained by him. Our author says that the sítvikas worship the gods, the rájasikas the yáshas and prájapatis, and the tāmasikas the prétas and bhútis. We may not believe in different classes of superhuman beings in these days, but nevertheless our conceptions of God differ according to our different mentalities. As I have said in the twelfth lecture of my Krishna and the Gita, "The different notions of the object of worship held by men have an internal source. They are dictated by the varying quality of our soul's sraddhá."
—our inward choice of this or that form of character. Our theories, which we often borrow from the intellectual atmosphere around us,—are not always a true index of the idea of God we really cherish,—of the object of our heart-worship. If a man professes belief in a just, impartial and benevolent God, and yet in his practical life shows a decided preference for unjust, partial, cruel and oppressive acts, there ought to be no mistake about the nature of the deity he really worships." Wrong notions of the object of worship sometimes lead to hurtful austerities dictated by pride, avarice or inordinate desire for sensual pleasures. These our author denounces as unscriptural and demoniac. The dominance of particular gunas leads also to difference in the forms of diet preferred by us, the sacrifices we offer, the disciplines we submit to and the gifts we make. Those in whom sattva prevails are said to be fond of juicy and cooling food leading to health, strength and long life. People under the dominance of rajas, we are told, like richly cooked dishes of a strong flavour causing pain and sickness, while those who are under the power of tamas show, it is said, a preference for rotten and stinking catables which have stood long after being cooked and which have been partaken of by others. Of sacrifices or acts of worship, those which are prescribed by the scriptures and inspired by a dutiful and unselfish spirit, are sattvika, those dictated by vanity and selfishness are rāgasika, while those devoid of faith, unregulated by scriptural injunctions, and not accompanied with gifts and entertainments,
are tāmasika. Disciplines (tapas) are of three kinds,—(1) those relating to the body, that is to practical conduct, (2) those to speech and (3) those to mind. Honouring the gods, the twice-born, elders and wise men, purity, simplicity, chastity and charity belong to class (1); true, unhurtful, endearing and beneficial speech, and the regular study of the scriptures belong to (2) and the cultivation of a pure, calm and contented mind habituated to silent contemplation, belongs to (3). Tapas is again spoken of in the sense of austerities, and falls under the usual three heads,—sāttvika, rājasika and tāmasika,—according as they are dictated respectively by disinterestedness, selfishness and desire for doing harm to others. In the same manner, charity inspired by a sense of duty and directed to deserving persons, that practised reluctantly and from a selfish motive, and the same done in an irreverent and scornful spirit, are assigned respectively to the above classes. The concluding verses of the chapter, 23-28, explain the sacred syllables om, tat sat, used in the Upanishads to indicate the Supreme Being, and also give some of their secondary applications. Their introduction here seems somewhat abrupt and unaccountable. It is perhaps suggested by their being a triad or trichotomy like sattvam, rajas and tamas. The use of these Sankhya categories in estimating the value of various endeavours and forms of conduct is continued to the next chapter.

Chapter XVIII

In the beginning of this chapter the subject of
Karma is again taken up, the object apparently being to summarise the detailed teaching on the subject given in the preceding chapters. The discussion continues up to the 17th verse. The Sankhyas teach the renunciation of all interested actions. This our author wishes to call sannyasa. The Yogins, with whom he identifies himself, are for doing all prescribed (nityata) actions,—actions enjoined in the Såstras,—for instance, yajña, dāna and tapas, (sacrifice, charity and discipline), in a disinterested spirit. They aim at the renunciation, not of actions, but of their fruits,—of what the agent gains by them in an external sense. This our author would call tyāga. Yajña, dāna and tapas have the effect of purifying the heart of the agent, and so ought never to be given up. When actions are done in a disinterested spirit, their outward effects,—pleasant, unpleasant or mixed,—do not follow the agent in the next world. If prescribed duties are renounced through delusion (moha), such renunciation is called tāmasa. If they are renounced because they are painful, such tyāga is rājas and brings no spiritual gain to the renouncer. If any one renounces, not the actions themselves, but their fruits and the desire for fruits, his renunciation is sāttvika. Before applying this tri-focal test to other things, our author repeats in brief the substance of his previous teaching on the essential inactivity of the self and the impossibility of its being involved in bondage if it remembers this, its true nature. This 'truth' is said to be taught in the 'Sāṅkhya philosophy' by which we may understand some treatise on the
system, though it may not be any of the Sankhya text-books now extant. Sankara explains the phrase 'Sánkhya Kritânte' as the 'Vedanta system in which the true self devoid of all action is shown'? But we miss the doctrine of an inactive self both in the Upanishads and the Vedanta Sûtras. However, the teaching of the book or books meant on 'action' is said to be this:—There are five factors (káranâmi, hetavah) in every action. They are (1) adhishthânam (support), (2) the agent (as a phenomenon or assemblage of phenomena), (3) organs of sense and action, (4) attempts of different kinds and (5) the influence of the devas or superhuman beings. All these being products of Prakriti, it is only a stupid man (durmatikâ) of immature understanding (akrita-buddhi) who can think of the transcendental (kevala) self as the agent of actions. He who is free from egotism, who does not think that he is the agent of any action,—such a man, even if he destroys these worlds (or these men), does not kill and is not bound (by the effect of his action). But the question arises, if the wise man is not an agent at all and does not even think himself to be so, what can be the meaning of his "destroying these worlds or these men" or enjoining him to act from disinterested motives? We have already noticed this difficulty in our comments on chapter iii and our concluding remarks on the first shatka. Our author stultifies his whole ethical teaching,—in itself valuable,—by his attempts to reconcile it with the Sankhya doctrine of an inactive self. However, to proceed with the author's application of his trichotomy to other things,
he next takes up jnána (knowledge), kárma (action) and kartá (the agent) and estimates their value accordingly as they are predominantly sáttvika, rájasa or támasa, which classification practically means good, middling and bad. The knowledge which sees one indivisible Reality in all things seeming to exclude one another, is sáttvika knowledge. That which sees only the plurality, the exclusiveness, of things, is rájasa. That most inadequate sort of knowledge which, not seeing the real truth of things, attaches itself to one pursuit as if it were the whole, — the only thing to be done, — is támasa. Of actions, that alone is sáttvika which is prescribed in the Sástras and which is done without attachment and repulsion and any desire for outward gain. On the other hand that which is done with great effort and with egotism and a desire for its fruit, is rájasa. Lastly, that is támasa which is done under infatuation and without any consideration that it is unmanly or that its effects are hurtful or destructive.

As to what makes a good, middling or bad agent, our author says that one who is free from attachment and egotism, endowed with zeal and perseverance and unaffected by success and failure, is a sáttvika agent. Again, an agent who is desirous of the fruits of action and covetous, malicious, impure in heart and conduct and swayed by joy and sorrow, is rájasa. Thirdly, a támasa agent is he who is unsteady, unreasonable, proud, dishonest, disrespectful to others, indolent and subject to moroseness and procrastination. The different kinds of buddhi (intelligence) and dhrti (power of grasping or steadily following a course of action) are then
considered. That intelligence with which one sees clearly the distinction of action and inaction, of right and wrong, of fear and fearlessness, and of bondage and liberation, is sāttvika buddhi. That with which one cannot clearly see such distinctions is rājasī, while that which makes one mistake wrong for right and see all things in a distorted form, is tāmasī. As to dhriti, that with which one tightly holds or restrains the actions of the sensorium, the vital airs and the senses in the practice of yoga, is sāttvika dhriti. That dhriti with which one pursues virtue, pleasure and riches, and desires the gains which they respectively bring, is rājasī, while that foolish dhriti which does not enable one to give up sleepiness, fear, sorrow, moroseness and vanity is tāmasī. In the same manner, happiness is of three kinds. The happiness which proceeds from pure self-knowledge is sāttvika. It may be bitter like poison at first, but is ultimately sweet like nectar. The pleasure which is yielded by the contact of the senses with their objects is rājasa. It seems like nectar at first, but ultimately becomes as bitter and hurtful as poison. The pleasure which arises from sleep, laziness and indifference to duty, and which both at the beginning and the end causes illusion to the self, is tāmasa. Now, these detailed distinctions and classifications may seem tiresome, but they show clearly the author’s moral estimates and preferences and differentiate him from those Sankhya or Vedantic ascetics to whom all ethical distinctions are ultimately baseless, — the result of illusion. This will be more evident from what the author is
now going to say about the duties which proceed from man's various stations in life and the spirit in which they ought to be discharged. According to him the duties of the Brāhmaṇa, Kṣatriya, Vaisya and Sūdra proceed from the *gunas* attached to their various natures. The meaning seems to be that though all show a mixture of the three *gunas*, a predominance of *sattva* over *rajas* and *tamas* makes a Brāhmaṇa, that of a mixture of *sattva* and *rajas* a Kṣatriya, the prevalence of *rajas* a Vaisya and of *tamas* a Sūdra. The Brāhmaṇa's duties are said to be the control of the outer and inner senses, austerity, holiness, forgiveness, simplicity, knowledge, wisdom and reverence. But these are moral excellences or traits of character rather than duties (*karmāṇi*). The Brāhmaṇa's duties are usually said to be worship (*yajana*), the conduct of worship (*yājana*), *ādhyāyana* (study) and *ādhyāpanā* (teaching). The Kṣatriya's duties,—more properly speaking, his moral characteristics,—are said to be valour, strength, steadiness, ability, not flinching from fighting, charity and the power of governing. His duties, which our author does not expressly mention, are the protection and administration of a state (*rājyaraksha* and *rājayāśana*). Rather curiously,—is it from want of close contact and familiarity with the classes?—the author mentions only the occupations of the Vaisyas and the Sūdras, and not their moral traits or the excellences expected of them. Cultivation, the tending of cows, and trade are said to be the duties of Vaisyas and service to be that of Sūdras. As we have said in our notes on chapter iv, our author does not teach caste to be hereditary. According to him
it proceeds from a division of guna and karma. But these change by culture or want of culture. By culture a Súdra rises to be a Vaisya, a Vaisya to be a Kshatriya and a Kshatriya to be a Bráhmana. From want of culture an opposite process of fall or degradation takes place. So, if there is anything like caste in the world, it is the very reverse of a fixed order, it is a constant process of transformation and should be treated as such in all social dealings with our fellow-beings. However, our author closes this part of the chapter by exhorting us to be devoted to the duties of our respective stations even though they may seem to involve evil. As we have already seen in the first and second chapters, a Kshatriya’s duty of protecting a state may involve killing, and yet it must be done. Our activity proceeds, says the author, from God,—a significant confession though opposed to the Sankhya Philosophy and also to his own dictum in v. 14. And God pervades everything, our actions included. Therefore, by doing our duties faithfully, we really worship him, and such worship leads to perfection (sādhu). Our author then gives us (in verses 51-66) a picture of an ideal life of wisdom,—‘Nishthá jnánasya yá pará’—such as leads to perfection and consequent union with Brahman. Similar pictures he has already given us in the 2nd and 12th chapters when speaking of the ideals of karma and bhakti respectively. As we have said before, whether he speaks of karma, bhakti or jnána, the ideal life he paints is the same, as these elements of spiritual life are closely connected and in fact different aspects of the same thing,—the finite spirit’s union with the Infinite. The
present picture is, however, fuller than the two previous ones. By analysing it and neglecting its repetitions and cross-divisions, we find the following traits in the ideal character painted (1) *Visuddhā budhhi* (pure knowledge), which means a correct idea of the relation of Nature and the finite spirit to God (2) *Dhriti* (firm resolution), by which the heart should be purged of egotism, stubbornness, arrogance, selfish desire, anger and avarice, and the habit of abstracting the mind from outward objects formed. (3) *Dhyāna*, the practice of drawing away the mind from sensuous and finite objects and realising the presence of the Absolute (4) *Simya*, equal treatment of all creatures (5) *Parā Bhakti*, intense love for God, which brings one to a deeper and more direct knowledge of him than the merely intellectual. (6) *Brahmapraṇava* (entering into God), conscious absorption in him (7) *Brahmarpana*, doing all actions under divine inspiration (8) *Śavarātpatha*, complete self-consecration to God, which involves the surrender of all forms of religion tinged by egotism and practised as meritorious acts and results in freedom from all sins. Then follow (67-73) Krishna’s directions to Arjuna not to speak of this dialogue to persons incapable of understanding its purport and to communicate it only to deserving persons. This is followed by Arjuna’s confession of the light and inspiration he has derived from it. In the concluding verses (74-78) Sanjaya, who began the narrative, gives vent to his feeling of mixed joy and wonder at hearing this great dialogue, embodying
the most hidden truths, and seeing the Lord's wondrous world-form. The memory of this hearing and seeing, he says, fills him with repeated transports of delight and astonishment, and has brought to him the conviction that wherever there are Krishna, the ideal of harmony, and Arjuna, the archer, there are prosperity, success, happiness and the constant, inviolable Law of Right. We have seen in this Introduction what the Gītā means by 'Krishna, the ideal of harmony' and 'Arjuna, the archer.' 'Sanjaya' perhaps represents the devout hearer or reader of direct dealings between God and his advanced worshippers. Such hearing or reading induces in the hearer or reader a sympathetic response to the original experiences. If such a response, for instance that which may be produced by the devout study of the Bhagavadgītā, results in the conviction attributed by our author to Sanjaya, the study must be pronounced to be eminently fruitful. For such conviction cannot but lead to the earnest adoption of the forms of siddhāna or spiritual endeavour taught in the book and the direct acquisition of the experiences which result from such endeavours. May the thoughtful study of the present edition of the Gītā lead to such a conviction and the resulting endeavours and experiences,—is the earnest prayer of

THE EDITOR
श्रीमंगवद्रुगीतायाः

र्चनविशाद-योगी नाम प्रथमोऽध्यायः

छतराप्र उवाच

धर्मेऽति कुछेऽति समवेता युयुधवः।
मामका: पाण्डवाः त्रिमुखवेन सज्जय।

१। [छतराप्र उवाच,—भी: ] 'सज्जय,' 'धर्मेऽति' देशां प्राणोऽपि।
कुछेऽति युयुधव ततोऽपि कुछेऽति कुरोऽपि।
युयुधव: 'समवेता:'
भी: 'मामका:' ततुःः: 'पाण्डवः' पाण्डवः: 'च एव किम्' 'भ्रुकुंबल' कहतमः?

१। O Sanjaya, what have my sons and those of Pándu, assembled in the sacred plain of Kurukshetra
for the purpose of fighting, done to-day?

सज्जय उवाच

द्रष्टा तु पाण्डवानां भ्यूढं दुर्योधनस्तदा।
भाचायं सुप्रसङ्ग्य: राजा वचनमववीतु।

२। 'राजा उयोःश्च: 'चूढं' व उर्जन्या प्रविशिततम् 'पाण्डवानीवनः'
2. King Duryodhana, having [at first] observed the Pándava army, drawn up in a phalanx, then approached [his] teacher [Drona] and said the [following] words:—

पश्चिता पाष्ठुपुन्याशामाचर्य महतीं च चमसम्।

व्युट्ठ दुर्धुपुतहेन तव गिरिक्षण धोमता ॥३॥

3. O Teacher, behold this great army of the sons of Pándu, arranged in a phalanx by your talented pupil [Dhrishtadyumna], son of Drupada.

भवत शुभा महेश्वासा भोमाजुनस्मा युथि ।

युयुधानो विराजः दुर्पदछ मण्डरयः ॥४॥

4. 'भव' चक्रां चवां 'वुढ़ि' युढ़े 'भोमाजुन-घमा' 'महेश्वासा' मण्डरयुरैरैसः;—मण्डः इत्यादा: भवौषि वेषां न गृहा: [ स्विन्तः ]। [तान् यव नामभि निस्त्रिभनित,—] 'युयुधानः' साधिकः: 'विराजः च मण्डरयः; दुर्पदः

च। [ मण्डरयुरैरैसः—'एको द्रमाजुरस्वि योधेयेद यथु धब्वीवी।

मान्याख्य-प्रशीर्ष यावरर्थ वर्ति जूतः'॥]

4. Here (in this army) there are heroes bearing great bows who are equal in battle to Bhīma and Arjuna, [for instance] Yuyudhána (Sátyaki), Viráta
and the great warrior Drupada. [A *maháratha* (lit. one with a great chariot) is defined as “one who can fight single-handed against ten thousand archers and who is proficient in military science.”]

5. [Besides,] Dhrishtaketu (son of Śiśupāla), Chekitāna (a Yādava), the powerful king of Kāśi, Purujit of the family of Kuntībhoja, and that chief among men, the king of Sibi.

6. The valiant Yudhāmanyu, the powerful Uttamaujjas (both natives of Panchāla and keepers of Arjuna’s quott) [Abhimanyu] the son of Subhadrā, and the sons of Draupadī (Pratibinda and four others), —all of them great warriors.
7. On the other hand, take cognisance, O best of the twice born, of those who are the most distinguished among us,—the leaders of my army. I name them for your information.

8. [They are] yourself, Bhishma, Karna, the victorious Kripa, Asvatháma, Vikarna (a son of Dhritaráshtra) and [Bhurisráváh], the son of Somadatta.
9. And [there are] many other heroes [here] who are ready to lay down their lives for me, who wield various weapons and who are all skilled in fighting.

10. ‘भीष्माभिरविल’ सुखविना भीष्मेन परिपार्वितम् ‘प्राप्यांत तत्’ ‘वर’ में स्मृति ‘अपयास’ एकादश-संख्याविद्या-परिपार्वितम् कार्यत: परिपार्वितम् परिुप्ता परिभेष विम्बकम् ‘त’ प्रभाविते ‘विग्रहाः’ वाक्यवाम् ‘भीष्माभिरविल’ चपित्विना भीष्मेन परिपार्वितम् ‘इदम् वल्ल’ ‘प्राप्यांत’ संख्याविद्या-विद्वान् वाक्यस्तु प्रभावितम् प्राप्यांतं—हृति प्रागः-गिरिविवेदिता वाक्या। भीष्माभिरविलो प्राक्षा तु निषेधोता, ‘अपयास’ भोज्य विम्बकम्, ‘पर्यास’ सम्बन्धं हृति।

10. That army of ours, protected by Bhīshma, is (practically) innumerable (and so able to win), but this army of theirs, led by Bhīma, is limited (and so incompetent to vanquish us.*)

11. ‘संवेदुः ‘स्माणेनु’ अदुष्प्रवेशवङ्गु ‘यथाभागम्’ भो ‘हाण्ड्यारा-विभागाहुसारिः ‘प्रविक्षिता’ [सम्ब.: ‘स्माण’ एव भवन्तः [३२०] ‘प्रविक्षितं’ भीष्मस्य एव प्रभावितकृत्’

* I follow A’nandagiri in translating this verse. The meaning given by Śrīdharasvāmin is quite the reverse.
11. Stationed at all the openings of the phalanx according to the distribution [of gate-keepers] you should all protect Bhishma (placed in its centre.)

12. To his (Duryodhana's) great joy the mighty Kuru elder and grand sire gave out a loud roar and blew his conch.

13. Then all at once were sounded conches and kettle-drums, cymbals, trumpets and war-horns. That sound grew into a tremendous noise.
14. Then Krishna and Arjuna, who were seated in a great chariot drawn by white horses, blew two beautiful conches.

15. Hrishikesha, (i.e. Krishna, the ruler of the senses,) blew a conch named Panchajanya, Dhananjaya (i.e. Arjuna) one named Devadatta, and Bhima, the doer of terrible heroic deeds (i.e. such as require extraordinary strength) blew a great conch named Paundra.

16. King Yudhishthira, son of Kunti, blew a conch named Anantavijaya and Nakula and Sahadeva [respectively blew two conches named] Sughosha and Manipushpaka.
17, 18. O Lord of the earth (Sanjaya’s address to Dhritarashtra), the King of Kásí, the holder of a great bow, the great hero Śikhandí, Dhrishtadyumna, Viráta, the unconquered Saýtakí, Drupada, the sons of Draupadí, and the mighty-armed son of Subhadrá, all blew their respective conches.

19. That tremendous sound, filling earth and heaven with its echo, pierced the hearts of Dhritárashtras’s sons and their partisans.
20. Then, O King of the earth (Sanjaya’s address to Dhritarashtra), having observed Dhritarashtra’s people standing in battle-array, Arjuna (who had the monkey chief Hanumat as his flag, *i.e.* seated where the flag is placed in a chariot), when the use of arms was about to begin, raised his bow and said these words to the ruler of the senses (Krishna).

21, 22. O Perfect One (who never falls off from his
perfect nature), place my chariot in the space between the two armies while I observe these, who stand arrayed for the battle, with whom I am to fight in this warlike preparation.

योत्समानानविचित्रस्य य एतिष्य समागतः।
धातराष्ट्रः दुर्वीरे यूर्वे प्रियचिकिष्ठवः॥२३॥

२३। ‘दुर्वीरे’ ‘धातराष्ट्रः’ ध्रुतराष्ट्रपुच्छ दुर्वीरन्ययम् ‘प्रियचिकिष्ठवः’
प्रियो कार्यं करणुऽद्रुक्तः: ’ते अभि दुर्वीरे समागतः.’ [ तान्क् ] ‘योत्समानान्
युधायङ्गु यतान् अहेः [ यावण्ये ] ‘भ्रुते’ निरोचितः [ तान्क् सेनयोभयोमिन्ये
रथं वाणि दृश्य पूव्यढीकिन यह प्रचयः ]।

23. [While] I observe those who are about to engage in fighting,—who have come to the battle field desirous of doing what is pleasant to [Duryodhana] that foolish son of Dhritarāṣṭra.

मञ्जय उवाच

एवमुनो ह्रषोकेशी गुडाकंडेश्वरभाष्टि।
सेनयोभयोमिन्यो स्थायितख् शीततमसम्॥२४॥
भौष्ट्रीशु मुखतः सर्वं च महाश्रीविताम्।
उवाच पार्थ पश्यतान्समवितान्स कुहुनिति॥२४॥

२४।२५। [ ये ] ‘भाषैं’ भरतवंशोऽधर्माधराः सुविकंडेश्वरषी निश्रोऽतः
ततः: ह्रषेषु स्तितनिद्रेषु, भनवेष्यु दृश्य यः वावण्येषु [ ब्रजः सेन्ये ] ‘एवमुष्क: सुश्रुतः
ह्रषेषु; समये; सम्ये; मध्ये भौष्ट्रीशुः मुखः: सर्वाः से ‘महाश्रीविताः’
24, 25. O Bhárata (descendant of Bharata), being told so by Gudákesa (Arjuna, who had conquered sleep or indolence), Hrishíkesa, having placed that best of chariots before Bhíshma and Drona and all the rulers of the earth, said, “O son of Prithá, look at these assembled Kurus.”

26. There the son of Prithá saw standing in both the armies fathers (men as estimable as one’s father), grandfathers, teachers, uncles (brothers or cousins of one’s mother), brothers, sons, grandsons, friends, fathers-in-law and well-wishers.
27. Having seen all those relatives standing [in the battle-field], the son of Kunti (Arjuna) was filled with great compassion and with sadness spoke as follows.

**Arjun Uvac**

हष्टोभानि स्वजनानि कृष्ण युयुस्वूनि समुपस्थितानि ।
सौदस्त्यं मम गात्राष्णि मुखं च परिपृष्ठति ||२८||

२८। [ छे ] 'कृष्ण, राजा' 'युयुस्वू' योहुने दुख्नु 'समस्थितानि'
'स्वजनानि' वामकवानि 'हष्टो' मम 'गात्राष्णि' चक्रालि 'सौदस्त्यं' श्ररस्स्वाचि
अवनि 'मुखं च परिपृष्ठति' ।

28. O Krishna, seeing these relatives assembled for the purpose of fighting, my limbs fail and my mouth is parched.

वेपधुक्क श्रार्द्रमे रोमस्वधुस्व जायते ।
गाय्यं संस्ते हस्तास्त्वक्वेव परिपृष्ठति ||२८||

२८। 'श्रार्द्रमे' 'वेपधुक्क' कर्म. 'क्ष' 'रोमस्वधुक्क' रीमाओऽ 'क्ष' 'श्राय' 
अवनि, 'गाय्यं' संवानि 'हस्ताक्ष' 'श्रार्द्रमे' 'क्ष' 'संस्ते' 'हस्तास्त्व' 'लक्ष्च एव' परिपृष्ठति।

29. My body trembles and my hairs stand erect. Gāndīva [my bow] slips from my hand and my skin burns all over.
O Kesava, I cannot stand still, my mind seems to whirl round (i.e. is restless, bewildered), and I see omens foreboding evil.

O Krishna, I see no good in killing my relatives in battle. I wish neither victory, kingdom nor pleasures.
32-34. O Govinda, (cowherd as Krishna was at Brindabān in his childhood, or protector of the earth), of what use are a kingdom, pleasures or life to us? They, for whose sake a kingdom, comforts and pleasures are desirable, stand [yonder] ready to sacrifice their lives and pleasures in battle, [namely] our teachers, fathers, sons, grandfathers, uncles, fathers-in-law, grandsons and other relations. O Madhusudana (slayer of the demon Madhu), I do not wish to kill them even if they should seek to kill me.
35. Even for the sake of gaining the kingship of the three worlds (earth, heaven and the nether regions) [I do not wish to kill these]; O Janárdana (destroyer of men,) how [should I so wish only] for [gaining] the earth?

36. We shall incur sin by killing these armed enemies. So we are not entitled to kill the sons of Dhritáraśṭra, our kinsmen. O Mídhava, how shall we be happy after killing our own people?
37, 38. O Janárdana, though these people, whose minds are led astray by greed, do not see the sin of destroying their family or that of fighting against their friends, why should not we, who see the evil of destroying our family, realise the duty of refraining from this sinful act?

39. When a family is destroyed, i.e. greatly diminished in strength, its traditional virtues, (valour, heroism, charity &c.,) are [also] destroyed. And when its virtues perish, vice overwhelms the whole [of what remains of the] family.
40. O Krishna, when vice overwhelms [a family] the women of the family become corrupt. O descendant of Vrishni (a Yadava), when women are corrupted, there arises a mixture of castes.*

41. The mixture of castes leads both the family and the destroyers of the family to hell; for [in the absence of legal descendants] their forefathers fall (into hell) owing to the omission of the rites of offering cakes and water.

* The condemnation of mixed unions in this and the three following verses refers evidently to illicit unions, and not to mixed marriages like that of Sántanu with Satyavatí or such legalised connexions as that of Vyása with the widows of Víchitravírya. Otherwise the birth of the latter and those of Pándu and Dhṛitaráśtra, not to speak of numerous other remarkable cases, would strangely come under the condemnation.
42. Owing to these sins of the destroyers of the family, which lead to the mixture of castes, the long-standing virtues belonging to a particular caste and those belonging to a particular family cease to exist.

43. O Janárdana, we have heard that men whose family virtues have come to an end are sure to live in hell.

44. Oh! we are going to commit a great sin, for we are about to kill our own people from greed of the pleasures of kingship.
45. If the armed sons of Dhritarāṣṭra should kill me in battle [when they find me] unresisting and unarmed, that would be better for me [than my incurring the sin of killing my kinsmen.]

46. Having said this in the battle-field, Arjuna, laying aside his bow and arrow, and with his mind overwhelmed with sorrow, sat down in the chariot,
सांख्ययोगी नाम हितोयोज्यायः

——:-*:-——

सच्चय उवाच

तं तथा कपयास्विष्टस्मूपूर्णकुललिच्छाम्।
विषोद्तस्मिन्द वाक्यमुवाच मधुसूदनः।॥१॥

‘तथा कपया आविष्ट’ ‘स्मूपूर्णकुललिच्छाम्’ अनुभि: पूष्ण आकुञ्जना-
सूष्णे च ईच्छे नयनं यज्ञ तम् ‘विषोद्तस्म’ विषादप्राप्तः ‘तम्’ ‘मधुसूदन
इदम् वाक्यम् उवाच’।

1. To him, who was thus overwhelmed with compassion, whose eyes were filled with tears and expressed a distressed state of mind and who was full of sadness, Madhusúdana spoke these words,—

श्रीभगवानुवाच

कुत्तस्वा कश्मलिपिं विषमि समुपस्थितम्।
अनायर्जुष्टतमस्यम्कौर्तिकरमस्मुज्ज्ञः।॥२॥

२। [हे] ‘पर्चुन’, ‘विषमि’ प्रक्षतु यस्ती ‘इदम्’ ‘अनायर्जुष्टतं
नोख्याति। वेदितमि ‘यस्माद्’ यस्मात्-प्रतिरोधकं ‘प्रकौर्तिकरम्’ प्रयथकरम
‘कश्मलि’ मोहः। युक्तात् परायम् क्षमम् ‘कुत्’ कषात् चैति ‘त्वा’ लाभ
‘समुपस्थितम्’ आगतम्।]
2 O Arjuna, in this critical moment whence has come to you this bewilderment (flinching from fighting) befitting a man of low character, obstructing the way to heaven and disgraceful?

3. O son of Kunti, yield not to unmanliness; it does not befit you. O harasser of foes, give up this faint-heartedness due to narrowness of mind and arise [ for battle ].

श्रुजन उवाच

कथं भोजस्मवं सख्यं द्रोणं च मधुसूदनं।
इषुभि: प्रतियोगित्वामि पूजार्थविरस्तुतनं॥२॥

4 [ Arjuna said,— ] O Madhusúdana, O slayer
of enemies, how shall I attack in battle with arrows Bhīshma and Drona, both deserving my worship?

गुरुनश्ला हि महानुभावान्
श्रेयो भीतः भैरवमयोऽस्मि।
श्लावधिकारामांस् गुरुनिष्ठैव
भृजीयभृगान् रूपरिदिष्टान्।पुरूषोत्तम

५। ‘महानुभावान्’ महामाराशामध्यामान् ‘गुरुन् गुरुना इह बो:’
‘भृजाम्’ भृजाप्रधान् ‘श्रेयो भीतः श्रेय:’।
‘त’ पालने ‘गुरुन् श्लवा इह
यथा’ ‘रूपरिदिष्टान्’ रूपरिदिष्टान् गुरुवधारिदिष्टान् ‘श्रेयो काराम’
श्लावधिकारामांस् ‘भृजाम्’ ‘श्रृद्ध’ अत्रम् अत्रीयान्।
यहा ‘श्रेयो काराम’
अधिकृष्णः इति गुरुन्त्व विशेषस्य ‘वर्तनवधिकारां कौरवे’” इति भृजारथान्।

5. It is better even to live on alms in this world than to kill teachers of high character. On the other hand if I were to kill my teachers, I should have to enjoy pleasant things like wealth and comforts be-smeread with blood.

न चैतहिन्दः कलन्यो गरीयो
यदा जये मुदि वा नो जये युः।
यानेव श्लवा न जिज्ञासिषामः
तेजविष्ठितः प्रसुखिष्ठे धातिराष्ट्रः।पुरूषोत्तम

६। ‘न च एतः’ ‘विषादः’ जानोम: ‘कलन्यो’ विच नाम ‘म’ प्रचारं
‘गरीयो’ श्रेय:’ भविषयति ;—‘यत् वा’ [ एताम् यथा ] ‘जये मुदि वा’ ‘म’
6. And we do not know which of the two would be a greater good to us,—that we should vanquish them or that they should vanquish us. Those,—the sons of Dhritarāshtra,—having killed whom we do not wish to live, are standing before us.

7. With my nature [as a warrior] overshadowed by compassion (or unmanliness) and my mind perplexed as to my duty, I ask you. Tell me what is really good. I am thy disciple. Teach me; I take refuge in thee.
8. I do not see that which may dispel my sadness, which is drying up (i.e., weakening) my organs. Neither an undisputed kingship on earth nor supremacy over the gods [will dispel it.]

सज्ज्य उवाच

एवसुम्भा ध्रुवीकेश्वर गुडाकेश; परम्पः।
न योक्ष्य द्रति गोविन्दमुक्ता नूवेन वभूब व ॥८॥

9. Gudākesa, the harasser of foes, having said this to Hrishikesa and [also] told Govinda ‘I will not fight,’ became silent.

तमुवाच ध्रुवीकेशः प्रग्रहसन्त्रि भारत।
सेनयोभयोभविभस्लभास्मिदं वचः।१०॥

10. ‘भारत, चेवः: सेनयो: मथे विश्रोदत्ताम तम् [प्रत्यु नम्]
ध्रुवीकेशः’ [तथा हर्षद्राकेश परमेहायं कष्टा] ‘प्रग्रहः’ तम् चप्रस्वयम्
‘इव इदम् वचः’ उवाच।
10. To him [as he sat] depressed between the two armies, Hrishikesa [amused at his perplexity] said these words, mocking him as it were.

श्रीभगवान् उवाच

श्रीचानव्यशीवस्तं प्रभावादं भाषी।

गतासूनगतासूच नानुशीचन्ति पणिणात्। ॥ ११॥

"तन्न 'श्रीचातुः' श्रीविक्रम प्रधानानु भौपंडीराकैं अवधीष।"

श्रीपिणित्यानसि,—"द्विमासन खजनानु अथा" इवादिविकैन, 'प्रभावादानु'

पणिणित्यानानु शन्दानु,—"कर्म भौसमह संख्ये इवादिविनु" 'ब' 'भाषी'

कथासि। न तथ पणिणित्यानसि, यथः "पणिणात्" 'गतासूनु' गतप्रेषानु अवधुनु

'अगतासूच' जोवितानु 'ब',—"ममुहीना एतं कथं जोवितम्" दृति 'न अवधुनिषिन्।"

11. You are sorrowing for persons who are not true objects of sorrow, and at the same time uttering words of wisdom. (But) wise men grieve neither for the dead nor for the living.

न मेवाहे जातुः नासं न लवं नेमि जनाधिपा।

न चैव न भविष्याम्: सत्वं वयमत: परम्। ॥ १२॥

"न म ह एव दहे 'जातु कदाचितुः' 'न भाष्यम्' न अभुवम्, भाष्यम्

एव इवादिय: , 'न लम्बः' [ न प्राशोः, प्राशी एव ] , 'न हुसे' 'जनाधिपा:"

नृपः [ न भाष्यम्, भाष्यम् एव ]। 'न च एव सत्वं वयम: भावः परम् 'व

भविष्याम्,' न पुनः दृष्टान्तं प्राप्ताम्; भविष्याम्: एव इवादियः। प्रविष्णिलातु

सत्वं प्राशीषा: दृति भावः।"
12. It is not (true) that I was not at any time and that you and these rulers of men were not; and that all of us shall not be after this time.

13. As the embodied soul passes through the conditions of childhood, youth and old age in this body, so [at death] it assumes a fresh body. In this matter a wise man is not deluded, [that is, he does not regard the death of the body as that of the soul.]
gives cold and heat, pleasure and pain. They come and go, and so are transient. Endure them patiently [as it behaves a wise man.]

15. O best of men, that wise man, the same (i.e. self-poised) in pleasure and pain, whom these (i.e. cold, heat &c.) cannot overwhelm, is fit for attaining immortality (i.e. liberation).

16. The unreal (i.e. such as cold, heat &c.,) has no [independent] existence, while the real (that is, the self) has no destruction. The real nature of these two has been seen by the seers of truth.
17. Know that [self] to be indestructible by which all this [world] is pervaded. No one can destroy that fadeless one.

18. O descendant of Bharata, these bodies of th eternal, indestructible, infinite embodied [self] have been pronounced to be destructible [by the wise], so [giving up your vain sorrow for their destruction], do fight.
19. He who thinks it to be a killer and he who regards it as killed, are both ignorant [of the truth, for in reality] it neither kills nor is killed.

न जायते मियते वा कदाचित्
नायं भूला भविता वा न भूयः।
श्रोते नित्यः शाश्वतोऽध्यं पुराणो
न हि यते हृद्यमाने शारीरे ॥२०॥

20. [The self] is never born or dies, it neither [once] comes into being and again ceases to be. It is unborn, eternal, undecaying and everlasting. Even when the body is killed, it is not killed.

ब्रह्मविनाशिनं नित्यं य एनमज्ञमव्ययम्।
कर्यं म पुरुषं पार्थं कं चातत्तिति हृति कम् ॥२१॥

21. O son of Prithá, he who knows it to be indestructible, eternal, unborn and fadeless, how can that person kill any one or cause any one to be killed?
22. As man, putting off faded garments, puts on new ones, so the self, giving up worn-out bodies, assumes fresh bodies.

23. Weapons do not cut it, fire does not burn it. Water does not make it muddy, and air does not dry it up.
24. It cannot be cut, burnt, made muddy or dried up. It is eternal, all-pervasive, of a stable nature, and everlasting.

श्र्योऽयमचिन्योऽयमविवादेतयुफ्यमुच्यन।
तख्नादेवं विदिल्वेनानुश्रोचितमहसि॥२५॥

२५। प्रयम् অধুক, অচিঠ্য। [ তথা ] অবিকার্যঃ উচ্চত। তখাতুর
রম্ম এবগু বিদিল্ব ন [ তথা ] শরিমুত্ত চরিমি।

25. It is said to be unmanifest (or indescribable), unthinkable and unchangeable. Therefore, knowing it as such, you ought not to grieve for it.

প্রয় চেন্ন নিত্যজাত নিম্ন যা মন্যসি সতম্।
তথাপি লং মহাযাত্রী নৈক শ্রোচিতমহসি॥২৬॥

২৬। 'প্রয় চ' বর্ধমি 'চ এম 'নিত্যজাত' প্রাতঃসর্যে জাত 'নিম্ন সতমে' 
প্রতিধরীনায় বিন্দা 'দ মন্যসি', 'তথাপিঃ [ চে ] মহাযাত্রী ন এম 
শরিমুত্ত চরিমি। 'নেষ্ঠ' ইতি পাঠ।

26. If you regard it as born and dead again and again, (that is, born with the birth of each body, and dead with its destruction) even then, O mighty-armed hero, you ought not to grieve for it (or grieve 'in this manner' in case the reading is 'naivan' instead of 'nainam').

জাতয় চি প্রয় মৃত্যুঃ প্রয় মৃত্যু চ।
তখাতপিত্যার্থে ন লং শ্রোচিতমহসি॥২৭॥
27. As to one born death is sure, and to one dead birth (re-birth) is sure, so over a matter which is inevitable, you ought not to grieve.

28. O descendant of Bharata, objects (like the body) are unknown as to their origin, known only in their middle state (their appearance as created objects,) and [again] unknown as to their destruction. Are such objects worthy of being wept for?
29. One looks upon the self as something strange; again, one speaks of it as something strange. One hears of it as something strange, and one, even after hearing about it, does not know it (as it really is).

30. O descendant of Bharata, in the body of all persons this self is always indestructible. You should not therefore grieve for any one.

31. Looking to your own duty too, you ought not
to shrink; because for a Kshatriya (a warrior) there is nothing better than righteous war.

32. O son of Prithá, it is only lucky Kshatriyas who come across such a battle, one come unasked as an open door to heaven.

33. But if you do not fight this righteous battle, you would neglect your duty and lose your fame [as a warrior] and [thereby] incur sin.
34. Besides, people will speak of your ill-fame for a long time. And in the case of an honoured person, ill-fame is a greater evil than death.

35. The great warriors will think that you have desisted from fighting through fear, and you will be lowered in the estimation of those who thought highly of you.

36. And your enemies, speaking ill of your valour, will say many things not worthy of being said. What would be worse than that?
37. Either you will be killed and will [thus] reach heaven; or you will win and thus enjoy the world. Therefore, O son of Kuntí, arise with a firm resolution to fight

सुखद्रे समे कला लभालभी जयाजयी ।
ततो युधाय युज्यत सैवं पापमवाप्ससि ॥३८॥

38. Looking alike on pleasure and pain, gain and loss, victory and defeat, then be ready for fight. If you fight in this spirit, you will not incur sin.

एषा तेषभिषिता साध्रो वुजियोऽनि लिमां नृषुप ।
बुधाय युको यया पार्थ कस्मकवन्य प्रभास्वसि ॥३८॥

39. वृष्यायोः मोहकम् चायद्रायिकम् प्रभंस्म प्रभ तुदृति।
“संख्या ख्याया प्रकाश्याते विदुद्धायम् चालनेति संख्या संक्षिप्त शास्त्रम्।
तत्त्वं प्रकाश्यामन्य मानतल्ले संख्यं”-दृति श्रीपरशालो। ए पाध्य,
This instruction (which has just been imparted) to you relates to Sánkhya *(the science of the self's true nature)*, hear now this (the one about to be imparted) with reference to Yoga,* equipped with which instruction you will effectively sever the bonds of *karma* (selfish action.)

40. In this [practice of *karma-yoga*] the first efforts [even if they are not continued] do not prove fruitless; and there is no harm or incurring of sin [owing to their discontinuance.] Even a little of this pious practice protects [the aspirant] from great fear.

*‘Sánkhya’ and ‘Yoga’ in their original unsectarian meanings, not as names of distinct schools of Philosophy.*
41. O descendant of Kuru, in this [matter of following the path of good] there is only one single determination which proceeds from a fixed understanding [namely the determination of practising karma-yoga, while] the determinations of those devoid of a fixed understanding are many-branched (i.e. various, seeking many objects) and infinite in number.

यामिष्मां षुष्पिताः सन्तान प्रवदन्ध्विपिष्टतः यैं ।
वेदवादत्ताः पायत्त नान्वद्वोद्विति वादनिः ॥४२॥

कामालानां सक्संपर्क जान्वर्फाँके भ्रात्रादम् ।
क्रियाविविधशब्दवल्भाय भोगस्यध्यातिः प्रति ॥४३॥

भोगस्यध्यात्मानां त्याभासवेदितत्त्वम् ।
अवसायालिका दुः वसी मिथियते ॥४४॥

४५-४४। २ ‘पायत्त, षुष्पिष्टतः’ प्रणविणिः । ‘वेदवादवत्ताः’ नान्वाकः-ज्ञानकः प्रतिष्ठुतिः-युक्तिः वेदवादायेऽषु प्रविष्टतः, ‘नान्वद्वोद्वितियादिः’ व्रैलयः-प्रविष्टवेदवादिः । चन्द्रास्योऽयम् यशेऽरुति सावित वादिनः । वेदवादिः । ‘कामालानाः’
42-44. O son of Prithá, no firm determination, proceeding from a fixed understanding, for *samádhi* (establishing the heart in God) arises in the mind of those who are attached to pleasure and power and whose hearts are carried away by the flowery speech promising re-birth as the fruit of action and inculcating various acts for the attainment of pleasure and power,—(the speech) which those fools utter who are attracted by Vedic texts, who say there is nothing else (than these texts promise), whose hearts are distracted by [low] desires and whose chief object is the attainment of heaven (the abode of Indra.)

**वर्गुण्यविषया वेदा निष्कृतगुणी भवाजनः।**

**निष्कृतो निन्यस्तवुदो निर्योगवेदम प्रासववान्॥४५॥**

45. ॥ प्रचृप्त्, ‘वेदा:’ ‘वर्गुण्यविषया:’ सच्चादिविश्वासःकर्मोद्धतिवर्तकः; [ लं ्ह् ] ‘निष्कृतगुणी:’ कर्मोद्धतामाचार्यः: ‘गिहंकः’ गौतिम्यःसुखुडःसार्वतनिर्वापित्युग्मातित्वः, ‘निष्कृतकुक्षः’ सदा यद्य-गृहामिति, सदा खस्तप्रतिचिति: वा, ‘निर्योगवेदः’ प्राप्तमेकं चापास्मां बोगः;
The Vedas treat of the three gunas (i.e. of things composed of the three primary qualities of nature, sattvam, rajas, and tamas); [but] be thou free from the three gunas, free from the conflicting pairs [of heat and cold, pleasure and pain &c.] ever endowed with the quality of goodness (or established in your true nature), free from the desire of acquisition and preservation and self-possessed (or watchful.)

यावान्य उद्याने सवैतः सम्प्रदायके।
तावान् सम्पूर्णो वेदेषु ब्राह्मणस्य विजानतः: ॥45॥

45. 'सवैतः' सवैतं 'सम्पुर्णो वेदेषु' जासमावते सति 'उद्याने' वाणीकुप- त्वत्वगायिचुद्रजस्याऽरे 'यावान्' यतृपरिसार: 'चारृः' प्रथुथोजनम्, [भक्षिः]
'विजानतः' विवेककात्: 'ब्राह्मणस्य' ब्रह्मविव: 'सवैतं वेदेषु' 'तावान्' तत्- परिसार: [यथा च च: भक्षिः]। सवैतं जासमावते सति यथा उद्याने न
विकृतिः प्रथुथोजनम् भक्षिः, विवेकविव: ब्रह्मविव: तथा युक्तमकर्मविषये वेदे न
विकृतिः प्रथुथोजनम् भक्षिः, इति भावः।

46. For an enlightened Brāhmaṇa (i.e. knower of Brahman) there is as much need of the Vedas as there is of small reservoirs of water when every place is flooded with water. [That is, as there is no need of small reservoirs of water when there is a widespread inundation, so there is no need of the Vedas when God is known.]
47. Action alone is your sphere, its fruit should never be desired by you. Do not make the fruit of action your motive, [ but on the other hand ] be not fond of inaction.

48. O Dhananjaya (a name of Arjuna, lit. conqueror of wealth ), do your actions without attachment [ to their fruits ], indifferent to success or failure, and established in union [ with God ]. It is this indifference ( or balanced state of the mind ) which is called yoga.
49. O Dhananjaya, [interested] action is by a long way inferior to wisdom (i.e. disinterested action done from true knowledge). Take refuge in wisdom. Pitiiable are those who desire the fruits of actions.

50. Here (i.e. in this life or in the practice of kar-mayoga) one endowed with wisdom eschews both meritorious and sinful actions [done from interested motives]. So, strive for yoga, which is that skill in doing actions [which turns them into means of liberation].
51. Sages endowed with wisdom give up the fruits accruing from actions, and [thus] freed from the bonds of [repeated] birth, attain to the condition [of liberation] which is without sorrow.

52. When your understanding will fully come out of the forest of delusion, you will become indifferent to what is heard and to be heard [from the ceremonial Vedas; that is to the pleasures promised in them.]

53. "Sati-vidyatipatrasa te yada sannata niswala. Samadhinachala vishisadha yogamvappayam"
53. When your understanding, which is [now] distracted by Vedic sayings [promising various fruits of actions] will become calm and be firmly established in communion, then will you attain the state of yoga.

54. [Arjuna said] O Kesava (lit. one having long hair, a name of Vishnu) what are the characteristics of a man of steady understanding, one established in communion? How does a man of steady understanding speak, live and move?
55. [The Lord said—] O son of Prithá, when [the aspirant], satisfied with the vision of the [supreme] Self in himself, entirely gives up all the [lower] desires of his heart, he is then called ‘steady in understanding.’

56. One whose mind is free from anxiety in the midst of sufferings, who is free from desire in the midst of pleasures, and devoid of attachment, fear and anger, such a sage is called a man of steady understanding.
who neither rejoices nor is repelled on meeting with pleasures or sufferings proceeding from these things,—his understanding is steady.

58. And when he [the aspirant] draws away his senses from their objects, as a tortoise fully draws away its limbs, [then] his understanding is steady.

59. Objects of sense turn away from a person who does not enjoy them (that is his enjoyment of them ceases); but his relish (i.e. lurking desire) for them
does not cease, But even his (the aspirant's) relish ceases on his seeing the Supreme.

60. O son of Kunti, the uncontrolled (lit. destructive, harassing) senses even of a wise man striving after liberation forcibly lead [his] mind astray.

61. Bringing them all under control, the yogi should remain intent on me. His understanding is steady who has his senses under his control.
62. If a man intently thinks of certain objects, attachment to them arises in his mind. From attachment arises desire, and from desire [when it is balked] arises anger.

63. From anger comes delusion, and from delusion the failure of memory (that is the forgetting of high precepts); from the failure of memory follows the destruction of reason (i.e., the sense of duty) and with the loss of reason the man perishes [spiritually].
64. The self-possessed person who enjoys objects with senses free from attachment and repulsion and under the control of the mind, obtains peace.

65. When peace comes, all his (the aspirant's) sufferings are at an end. For the understanding of one whose heart is at peace soon becomes steady.

66. One whose senses are uncontrolled has no knowledge [of the self], and he is without the habit of meditation. An unmeditative man can have no peace; how can one without peace be happy?
67. Of the uncontrolled senses that one which the mind follows, leads its reason astray, as in a river or sea the wind leads astray a boat with a careless helmsman.

68. Therefore, O mighty-armed hero, his understanding is steady whose senses are fully turned away from the objects of sense.
69. What is night to all [unenlightened] beings, therein awakes he who is self-controlled. Wherein awake [ordinary] beings, that is night to the sage who [really] sees.

70. As rivers enter the sea, which is full and unmoved, so it is he into whom objects of desire enter [unsought] who obtains peace, and not he who seeks them.
71. That person obtains peace who, giving up all desires, enjoy objects of sense with a mind devoid of attachment, selfishness and egotism.

72. O son of Prithi, this is the divine standpoint; on obtaining it [the aspirant] is freed from delusion. Established in this condition even in his last moment, one obtains absorption in Brahman.
 Karma-yogino nam lato-yogyaasya:

— 0 —

Prasun uvacha

Vyaasyo cheyou karmastre mata vishr janardan.

Tat kinti karmasya chhore mana niyogyayasi kegayva II.111

1. [Arjuna said,—] O Janardana, O Kesava, if, in your opinion, wisdom is higher than work, why then do you induce me to undertake this terrible work?

Amshekerv vayane vrundam mohasrevolution me.

Tatendam vad nishityo yajno cheyohmahoprayam II.211


2. You seem to delude my understanding by words
apparently ambiguous. Tell me something sure, through which I may obtain the true good.

The Lord said,—] O sinless one, I said before [in the last chapter] that there are two kinds of pious endeavour in the world. [I indicate the endeavour] of the Sánkhyas by ‘jñánayoga’ and that of the Yogis by ‘karmayoga’.

Unless one does works [on which depends the purity of the heart] one does not gain not-work (i.e.
wisdom). Nor does one obtain success (i.e., liberation) by merely giving up work.

5. No one ever exists even for a moment without doing some work. For all are led to work under compulsion by qualities inherent in Prakriti (Nature).

6. That fool who, having restrained [only] his organs of action, sits contemplating the objects of sense with his mind, is called a hypocrite.
7. O Arjuna, he who, having regulated his senses with his mind, practises \textit{karma-yoga} with his organs of action, with a heart unattached \textit{[to its fruits,]} is the superior person.

8. Do your prescribed duties, for action is better than inaction. If you do not act, even the keeping up of your body \textit{(i.e. life itself)} will be impossible.
9. O son of Kuntí, every one who acts otherwise than in a spirit of sacrifice (i.e., worship) is liable to be bound [by his acts.]. So act in that spirit, free from attachment.

10. In the beginning [of creation] the Lord of creatures, having created them together with sacrifice, said, 'Go on increasing by means of this, let it be the supplier of your wants.'

11. [Verse 11: Other parts of the text are omitted for brevity.]
11. Honour the gods by this means, and let the gods favour you [by growing food for you through rain and such other means.] Thus helping one another you will attain the highest good.

११। अन्नमय भोगान् हि वो देवा दायने यज्ञाविवाह।

१२। तैवेत्तान्त्रिकता यो भुजले स्नेन एव सः।

12. Honoured by sacrifices, the gods will give you the objects of enjoyment you desire. He who enjoys things given by them without offering them to the givers, is a thief.

यज्ञशिष्टाधिक: सन्तो मुचन्ते सर्वकिनिऴिषेऽः।

भुज्जते ने लघु पापा ये पश्चायामकाराधात्।

13. Those pious men who eat what remains after sacrifices, are freed from all sins. But the impious who cook only for themselves [really] eat sin (i.e. unhallowed food.)
 Creatures arise from food [ when reduced to semen and blood ]; and food arises from rain. Rain arises from sacrifice, and sacrifice from action (i.e. the efforts made by the priests and the sacrificer).

15. Know that action arises from the Veda [as enjoined by it] and the Veda from the Imperishable [Supreme Being.] Therefore the all-pervading Brahman as [the cause of all] is ever present in sacrifice.

ब्रह्माद्व भवति प्रवृत्ति भूतानि पर्जन्याद्विदस्मृवः।
यज्ञाद्व भवति पर्जन्यो यज: कमः समुद्रवः॥१४॥

14. 'भूतानि' प्रायः [दुःखीयितकपेष परीत्तात्] 'श्रवणि' भर्ति। 'पर्जन्याद्व' हः: 'महरम्भव:' चर्मः कर्मणि। 'पर्जन्यः यज्ञाद्व भवति, यजः' 'कमः समुद्रवः' 'खलिक-यजमानयी. कर्मः. वायुरात्र समुद्रवः।

उत्पत्ति: यस च; कालिकामि-वायुर-समुद्रपहः।

15. 'कमः' 'व्रजोहरः' व्रजः वैदः, तः भवात् उद्ूर्तं तोष विचित्त्वः, विश्व जानिष्ठः, 'व्रजः' वैदः. 'व्रजसुर्मुहवः' प्रदर्शणः निशाचित्तः ( व्रजदार्शणः
9.110) [ जानिष्ठः ], 'तः भवात्' 'वृजंगति' 'समयापि 'व्रजः' प्रदर्शण समयः [ कारापेषः ] 'निष्ठं ययो प्रतिशिष्टम्।
16. O son of Prithá, that sinful man, taking pleasure only in sensuous objects, who does not follow the wheel thus set in motion [ by God ], lives in vain.

17. He who loves the Self, is satisfied with the. Self, and rejoices in the Self, has nothing which he is bound to do.
18. Nothing accrues [in the form of merit or demerit] from what he here does or does not. In the world of objects or living beings, there is nothing on which he must depend for realising his object. (i.e., liberation).

19. So always do your duties without attachment. For when a person does his duty without attachment, he obtains the highest good.

20. It is by action that Janaka and others obtained success (or perfection). Besides, with a view to inducing people [to do their duties] you ought to act.
21. As a superior person acts, so does an inferior. What he sets up as an example, common people follow.

न मे पार्थोऽस्ति कर्त्यं सिसु लोकेषु किष्णन ।
नानवास्मवास्यं वर्तं एवः  च कर्मणि।।22।।

२२। चै ‘पार्थे’, ‘सिसु लोकेषु’ खंग-मर्त्य-राक्षसेषु ‘न मे किं च न कर्त्यम् प्रक्सितः’। [न च किं-चन] ‘प्रवासम’ प्रवासम् ‘प्रवासयम् [ प्रक्सित, तथा ]’

‘व’ [ ऋषि ] ‘कर्मणि वर्तं एव’ कर्मं करोऽसि एव।

22. O son of Prithá, in the three worlds (i.e. heaven, earth and the nether world) I have nothing that I am bound to do. And there is nothing that I have not obtained and must obtain; and yet I am working.

यदि हानं न वर्तिन्य जातु कर्मेऽस्तितः।
मम वबनातुपतेन्नेकुत्या: पार्थे सवेशः।।२३।।

२३। ‘पार्थे’, ‘यदि हि प्रापि’ अत्तित्वसू| प्रवजन: [ चुनु ] ‘जाहि’ कदाचित् ‘कर्मणि न वर्तीय’ [ तदा ] ‘मुखया:’ ‘सवेशः’ सवेश्यकारे, सवेशः 

‘मम’ ‘विभु मागी’, दानाम् ‘प्रहुस्तंले’ प्रहुस्तंले द्वयोः।
23. O son of Prithá, if ever I were to cease to work untired, men would everywhere follow my example.

24. If I did not work, these worlds would perish, and I should be the author of the mixing of castes and should destroy these creatures.

25. O descendant of Bharata, as the ignorant act, attached to action [for the sake of its fruits] so should the wise act, without attachment and with a view to induce people to act.
26. One should not unsettle the intellect of ignorant people attached to action. [On the contrary] the wise should, by performing all actions [remaining all the while] unattached, persuade the former to do them.

27. All actions are being done by the gunas (i.e., powers or qualities) of Nature. [But] one deluded by egotism thinks I am [their] agent.
28. But, O mighty-armed hero, he who really knows the [self’s] distinction from gunas and karma, does not indulge in egotism (i.e. does not regard either as his own) knowing that [in all actions only] gunas act on gunas (i.e. the organs act on the objects.)

29. Those who are deluded by the qualities of Nature, regard the actions done by these qualities as their own actions. One having perfect knowledge should not unsettle those foolish persons of imperfect knowledge.
30. Offering all actions to me, becoming unattached, selfless and free from sorrow, fight with a heart resting in the [supreme] Self.

31. Those who, having trust [in me] and cherishing no ill feeling [against me] follow this teaching of mine, are freed from actions (i.e., their binding power).

32. But those who, finding fault with this teaching of mine, do not follow it, know those foolish men, devoid of all knowledge, to be lost.
33. Even wise men act according to their character. All creatures follow their respective nature; what will coercion do?

34. On the part of each sense, attraction and repulsion are established [by Nature—attraction to the pleasant, repulsion from the unpleasant.] [Yet] one should not yield to them, for they are his enemies (i.e. obstructions to his liberation.)
35. One’s own duty, even if imperfectly done, is better than another’s duty well discharged. Even death in the performance of one’s own duty is desirable, [but] another’s duty is dreadful (i.e. leads to fearful consequences.)

36. [Arjuna said,—] Now, O descendant of Vrishni, by whom or what is a man, even when unwilling to do so, led to commit sin, constrained, as it were, by force.
37. [ The Lord said,— ] This desire (or attraction) this anger (or repulsion), which arises out of the quality of *rajas* (*i.e.* natural attraction) and which is insatiable and a great source of sin,—know this to be the enemy in this matter (or in this world).

38. As fire is covered by smoke, as a looking glass by dirt, as a foetus by the uterus, so is this (*i.e.* wisdom) clouded by it (*i.e.* desire.)

39. [ *Kistey, Shanin: Nishvairiya Rathen* "Kishore Reksha Praman" ]
39. O son of Kuntí, wisdom is clouded by this fire of desire difficult to be extinguished, the constant enemy of the wise.

40. The senses, the sensorium and the understanding are said to be its instruments. Having clouded wisdom by means of them, it deludes the embodied self.

41. Therefore, O chief of the descendants of Bharata, having first brought the senses under your control, kill this source of sin, the destroyer of know-
ledge [acquired through instruction] and wisdom [gained through insight].

इन्द्रियाणि पराशाठुरिन्द्रियेयम् परः मनः ||
मनस्सत परः बुद्धियो बुद्धिः परतस्तु सः ||४२॥

42. [बुद्धि] in the senses are higher than the gross body, the sensorium higher than the senses, and the understanding higher than the sensorium. One who is beyond the understanding is he.

एवं बुद्धिः परं बुद्धि संस्तभ्यामानमानमानः ।
जानि गर्वं महाभाषो कामस्तुयं दुरासदम॥४३॥

43 Thus, O mighty-armed hero, knowing him who is beyond the understanding and subduing your mind by your understanding, slay the enemy in the form of desire, whose nature is difficult to comprehend.
कृष्णमञ्जर्पन्योगो नाम चतुर्याश्मायः

———:*:*——

श्रीभगवान् उवाच

इसं विवक्ते योगं प्रोक्तवानहस्मवयम् ।
विवक्तान् च मनवे प्राण मनुरिच्छावेवज्वोित् ॥१॥

5 । [ श्रीभगवान् उवाच,— ] 'प्रह्लाद इत्यस्' 'स्वयम्' प्रह्लादम्, प्रह्लादः-फलवान् [ कस्यं ] 'स्याम्' 'विवक्ते' धारिभाय 'प्रोक्तान्' कथितवान् ।
'विवक्तान्' सूण्यः [ खुपवाय ] 'मनवे प्राण', 'चतुः' [ निज्युवा्य ] 'ज्ञाक्ते' चावोित् ।

1. [ The Lord said,— ] I expounded this fadeless [doctrine of karma-] yoga to the Sun-god. The Sun-god declared it to Manu, and Manu communicated it to Ikshváku.

एवं परम्पराप्राप्तमिमः राजस्यां विदुः ।
स कालेनिन्द्र महताः योगी नः: परम्पर ॥१॥

२। [ 'परम्पर', चर्यमयम्, 'एवं' 'परम्पराप्राप्तम्' गुनविधयपरम्यर्वा
प्राप्तं 'योगं राजस्यं:' 'विदुः' जागति ख। [ परस्थ ] 'महता' दीर्घे
'कालिन' 'इत्' [ दीपे ] 'सः' [ योगः ] 'नरः' विष्णु-समुद्रायः जातः।
2. O harasser of enemies, thus handed down from one to another, this \textit{yoga} doctrine became known to the royal sages. [But] in course of a long period of time it was lost in this world.

3. I have to-day communicated this ancient system of \textit{yoga} to you, as you are my devotee, and friend, and as it is a great secret [incommunicable to the impious.]

\textbf{Arjuna \textit{Udāch}}

\textbf{पर्यर्जन्या \ भवन्ति \ जन्म \ परं \ जन्म \ विवस्ततः \।}

\textit{कथमेतत्तु \ विजानोयायं \ लमादौ \ प्रीतमावानितं \।}

4. [Arjuna said,—] Your birth took place later, [whereas] the Sun-god's birth was earlier. So, how
can I think that you first expounded [ the yoga doctrine to the Sun-god? ]

श्रीभगवान् उवाच
बहुले मे अतीतानि जम्बानि तव चार्जुन ।
तावं वेद सम्बाहि न लं वेश परल्पप ॥५॥

5. [ The Lord said, ] O Arjuna, many births of mine and yours are already past. I know them all, but you know them not, O tormentor of foes.

श्रजोपि सत्वम्यालम भूतानास्माथेऽपि सन् ।
प्रज्ञति स्वामिक्षाय सम्भवायमालमायया ॥६॥

6. Though unborn, of an imperishable essence, and the ruler of all creatures, I, remaining established in my own [ perfect ] nature, am born through my Māyā ( i.e. power of producing illusions ).
7. O descendant of Bhárata, whenever there is a decay of righteousness and an ascendency of unrighteousness, I put myself forth (i.e. I manifest myself in time and space).

8. For the protection of the virtuous, the destruction of the vicious, and the establishment of righteousness, I am born (i.e. I manifest myself) in every age.
9. O Arjuna, he who thus rightly understands my supernatural birth and activity, is not born again after giving up his body, but comes to me (i.e. attains union with me.)

10. Freed from attachment, fear and anger, with hearts wholly given to me, taking refuge in me and purified by the pursuit of wisdom, many [aspirants] have attained my nature.

Ye yathā maṁ prapadyante tāṁstāyaṁ bhagavatām

Mam vamānāvartante mānuṣaḥ: pāry ārtham: ||11||

|| 'pāryaṁ,' 'ē' 'yathā' yathā prakāraṇa, saṁkāyaṁ bhūāvyayam āh, 'maṁ' 'prapadyate' bhūāvyaṁ 'tāṁ' 'tathā' tathāyaṁ bhūāvyayam āh, 'bhūāvyaṁ' prapāyate mānuṣyaḥ: sāvāpam; 'sāvāpaṁ' sāvāpamāh, 'maṁ' 'vāṁ' bhūāvyaṁ ca bhūāvyaṁ prāṣaṁ.
11. O son of Prithá, I favour men according to the way in which they worship me. Men follow my way in all forms.

कादुल्ल: कर्मणां सिद्धं यज्ञं इह देवता:।
शिरं हि मानुषं लोके सिद्धभवति कर्मणा ॥१२॥

12. Those who wish for the fruits of action here, worship the devas, for in the world of men actions soon bear fruits.

चातुर्वयः मया स्वयं गुणकर्मिविभागः।
तथा कर्तारसिद्ध यां विद्याकर्तारस्मयम् ॥१३॥

13. The fourfold order of castes has been created by me according to the division of qualities and duties. Though its Creator, know me to be [really] unchangeable and a non-agent.
Actions do not make me attached, nor have I any desire for the fruits of actions. He who knows me as such is not bound by actions.

Knowing this, even those ancients who desired liberation, did actions. Therefore do thou the actions done of yore by the ancients.
16. What [really] is action and what is inaction,—in this matter even learned men are deluded. So I will explain to you [the philosophy of] action, by knowing which you will be free from evil.

17. [The philosophy] of action [prescribed by scripture], of prohibited action, and of inaction is to be understood, [as] the real nature of action [and of the other two] is very difficult to ascertain.
18. He who sees non-activity in action, and activity in inaction, is wise among men, united [to God] and the [real] agent of all actions.

19. He whose actions are all freed from desire and egotism, whose actions are [as it were] burnt by the fire of wisdom,—him the wise call a [real] sage.

20. Having given up attachment to action and its fruit, and being always satisfied [with the self] and not dependent [on anything], he, though engaged in action, [really] does nothing.
21. One who is freed from desire, whose mind and body are under his control, and who has given up all objects of enjoyment, does not incur sin even if he does without egotism actions necessary for the maintenance of his body.

22. One who is satisfied with what comes unsought, who is not subject to the pairs of opposites [like heat and cold, pleasure and pain &c.] who is free from hostile feelings, and unaffected by success and failure, is not fettered [by the fruits of action] even though he acts.
23. The action of him who is without desire, who is free \[ from egotism &c. \] whose heart is established in wisdom, and who acts from a spirit of worship, entirely melts away ( i.e., loses the binding power of selfish actions )

24. 'The ladle with which clarified butter is poured is Brahman, the butter \[ to be poured \] is Brahman, into Brahman as fire the sacrifice is offered by Brahman \[ as the sacrificer \]—he who \[ by means of such monistic conceptions \] fixes his mind on Brahman as action, verily attains \[ union with \] Brahman.
25 Some devotees offer sacrifice to the gods. Others, by means of sacrifice itself, offer up sacrifice into the fire of Brahmans, [in the way indicated in the last verse.]

26 Some offer up hearing and the other senses into the fire of restraint. Others offer up sound and other objects into the fire of the senses (i.e. regard the enjoyment of unprohibited objects as sacrifice.)
27. Others offer up into the fire of self-restraint, lighted by wisdom, all the functions of the senses and those of the vital airs.

28. And some earnest aspirants of rigid vows become sacrificers of things, some perform sacrifice in the form of practising austerities, some in that of yoga, (i.e., restraining the actions of their mind and concen-
trating it in the self), some in the form of studying the Vedas and some in that of acquiring knowledge.

29. Others, those who are devoted to the restraint of the vital airs, offer up the out-going breath into the in-going (i.e. draw in air and prevent its going out) and the in-going into the out-going, [thus practising the processes called *pûraka* and *rechaka* respectively] and (the reverse process) restraining the flow of them both [practise the process of *kumbhaka*]. Others, regulating (i.e. curtailing) their diet, offer up their
senses into the vital airs (i.e. check the unlawful course of the senses by means of the vital airs weakened by curtailed diet)

30,31. All these, who know [the real nature of] sacrifice, and whose sins are wiped out by sacrifice, partake of the nectar (i.e. food comparable to nectar) left after the sacrifice, and attain [union with] the eternal Brahman. O chief among the pious Kurus, [even] this world is not for him who does not perform sacrifice, how can the other world [be obtained by him?]
32. Sacrifice of many such varieties are taught in the Vedas. Know them all to be born of action [and so unrelated to the self, which is above action.] By knowing this you will be freed from the bonds of the world.

33. O harasser of foes, sacrifice consisting in [the acquisition of] wisdom is higher than sacrifice consisting in the offering of things. O son of Prithá, all actions, without exception, ends (i.e. is fulfilled) in wisdom.
34. Acquire it by obeisance, inquiry and service [to the wise.] Wisemen who have seen the ultimate truth will impart wisdom to you.

यज्ञाला न पुनर्महेमेवं यास्सि पाण्डव ।
वेन भूतान्यशेषाणि द्रव्यमयाधिक्यो मधि ॥३५॥

35. On acquiring which, O son of Pându, you will no more be subject to such delusion, and by means of which you will [first] see all things in the [individual] self and then in me [the universal Self.]

चर्चि चेदविस पापेभ्यः सर्वेभ्यः पापक्रतमः ।
सर्वं ज्ञानस्वेते दुःसिन सम्भर्तिः ॥३६॥

36. If you are even the greatest of all sinners, you will surely cross [the ocean of] all sins through the boat of wisdom.
37. O Arjuna, as a blazing fire reduces pieces of wood to ashes, so the fire of wisdom reduces all actions to ashes (i.e., destroys their binding power.)

38. There is nothing here so holy as wisdom. One who attains success in yoga (i.e., practice of disinterested actions) himself finds it [revealed] in his mind in due time.
39. One who is reverent and steady, and has his senses under his control, acquires wisdom. Having acquired wisdom he soon obtains the supreme peace.

40. The ignorant, the irreverent and the sceptical are ruined. For the sceptic there is neither this world, nor the next, nor happiness.

41. O Dhananjaya, actions do not bind him who surrenders his deed to God by yoga (i.e., does them as his servant), whose doubts are removed by knowledge, and who is self-possessed.
42 Therefore, O descendant of Bharata, cutting off with the sword of wisdom this doubt in your mind, born of ignorance, embrace [the ideal of] yoga and get up [to fight].
संयासयोगो नाम पञ्चमोऽथः

ततोऽथ

चरः उवाच

संयासं कर्मणां कृष्ण पुनर्योगं च शंससि।
यज्ञेय एतत्योरेकं तन्मेव बृहि सुनिष्ठितम् ॥१॥

१। [ चर्चनेन उवाच—] चे 'कृष्ण,' [ लभ्य एकदा ] 'कर्मणि' 'संयासं' कार्यां 'पुनः,' 'योगं' कर्मयोगं 'च' 'शंससि' कार्यसि। 'एतत्या' [ मधे ] 'यतै एकं भ्रों तत्त्वं मै सुनिष्ठितं बृहि।'

१। [ Arjuna said,— ] O Krishna, you [ sometimes ] speak of the renunciation of action, and then again of yoga [ through action ]. Tell me for sure the one which is the better [path] of these two.

यीभगवान् उवाच

संप्रभ: कर्मयोगः निःश्रेयसकारवुभी।
तयोभ: कर्थसंयासात् कर्मयोगो विशिष्टते ॥२॥

२। [ भगवान् उवाच,—] 'संयासः' कर्मणां परियागः 'कर्मयोगः' देवरे पशंप्यस्व खला काम्रोहुहान्मस 'च लभे' निःश्रेयसकरो' मीमामको।
2. [ The Lord said,—] Renunciation and karma-yoga (i.e. doing actions in a spirit of service to God) are both means of liberation. But of the two karma-yoga is the better [path].

श्रेयः म निन्यसंग्यासी यी न हेषि ग काहङ्ति।
निहेत्य हि मद्याण्यो सुखं बन्धुत्र प्रसुध्वते॥७॥

३। एः मद्याण्यो, 'यः [कर्षणसं] न हेषि, न [च] काहङ्ति। 'सः'
निन्यसंग्यासी निखं कम्भूसुखानकाले श्री प संग्यासी दृषि एव 'श्रेयः।'
'हि' यत। 'निहेतुः' रागदेशःविदिन्युप्त्य [जनः] 'सुखमर' अनायासेन
'बन्धुत्र प्रसुध्वते।'

3. O mighty-armed hero, he who neither hates nor desires [the fruits of action] must be regarded as ever a sannyásin (one who has renounced action). For, one who is free from the pairs of opposites [like desire and hatred, pleasure and pain] is easily liberated from bondage.

सांख्योगो पुष्पाला: प्रबद्धति न पण्डिता:।
एकमम्यासित: सम्युपायोविन्द्वते फलम्॥८॥

४। 'नाखः' प्रशः [च त्र] 'सांख्योगो' साक्ष्यं ज्ञानं, योगं: कष्म।
4. [ Only ] the ignorant, not the wise, say that Sāṃkhya (i.e. the pursuit of wisdom) and Yoga (i.e. disinterested action) are different [paths]. [ Really ] he who fully adopts the one, obtains the fruit (i.e. liberation) of both.

5. The place (i.e. condition) which is attained by the Sāṃkhyaśas is attained also by the Yogins. He [alone] sees [rightly] who looks upon the Sāṃkhya and the Yoga as one.
6. O mighty-armed hero, it is difficult to attain renunciation without [karma-] yoga. A sage who has adopted yoga attains Brahman without delay.

7. He who is established in yoga, who is pure-hearted, with his body and senses under his control, and who feels unity with the self of all creatures, is not bound even if he does actions.
8.9. Though seeing, hearing, touching, smelling, eating, speaking, going, sleeping, breathing, passing stools, holding, opening and closing the eyes, the seer, established in *yoga*, knowing that [in all these matters] the senses [and organs] act on objects of sense, thinks,—"I do nothing at all."

10. He who does actions, offering them to Brahman and giving up attachment [to their fruits] is not touched by sin, as a lotus leaf is not affected by the water [which stands upon it].
11. *Yogins* do their actions with their body, sensorium, understanding and senses devoid of egotism, giving up attachment [to the fruits of action] and for the purpose of purifying the heart.

12. The *yogin*, giving up the fruits of action, attains everlasting peace, [while] one without *yoga*, doing actions from desire [and thus] becoming attached to their fruits, is tightly bound.
13. The self-controlled embodied person renouncing all actions with his mind [ *i.e.* offering them to God and thus really ] doing nothing and causing others to do nothing, rests happy in the city with nine gates (*i.e.* the body with the two eyes, two ears, two nostrils, the mouth and the organs of excretion and generation).

14. The Lord does not create either man's activity or actions or the connection of action with its fruit. It is Nature that acts [*in this matter]*.
15. The Lord (lit. the all-pervading One) does not take into account either the evil deeds or good deeds of any one. Wisdom is enveloped by ignorance; hence creatures are deluded [into regarding themselves as agents].

16. On the other hand, the sunlike [bright] wisdom of those whose ignorance of the self has been dispelled by knowledge, reveals [to them] the Supreme [Spirit].

17. Those who have grasped it (i.e. the Supreme Spirit) by their reason, whose hearts are attached to it, who are devoted to it, who have realised it as their su-
preme goal, and whose impurity has been wiped away by wisdom, obtain liberation (lit. not coming again to the world).

18. Upon the Brāhmaṇa endowed with learning and modesty, the cow, the elephant, the dog and the dog-eater (i.e. the Chandāla) wisemen look impartially (i.e. in so far as the divine essence is in all of them, not ignoring the degrees of its manifestation).

19. The world (i.e. worldliness) has been conquered even here by those whose minds are established in impartiality. As Brahman is sinless and impartial, therefore they are established in Brahman (i.e. possessed of Brahmic attributes).
20. The knower of Brahman, with a steady understanding, free from delusion, and established in Brahman, should not be overpleased with pleasant objects and over-displeased with unpleasant objects.

21. He whose heart is unattached to external objects obtains the joy which is to be found in the Self. He, with his mind steadied by communion with Brahman, enjoys everlasting bliss.
22. O son of Kuntí, those pleasures which are derived from external objects are really sources of pain and of a transient nature. A wise man is not attracted by them.

23. He who can resist even here, before liberation from his body, the impulse proceeding from desire and anger, is a yogin, a happy man.
24. He who finds his happiness, his rest and his light within (i.e. in the self alone), that yogin, becoming Brahman (i.e. attaining the character of Brahman), obtains [the] extinction [of his egotism] in Brahman.

25. Those sages whose sins are wiped away, whose doubts are gone, whose minds are controlled, and who are engaged in doing good to all creatures, obtain [spiritual] extinction [or absorption] in Brahman.

कामक्रोधबियुक्तानां यतोऽनां यत्चेतसाम्।
भावितों ब्राह्मनिर्वाणं वर्तने विदितामनाम् ॥२६॥

26. ‘कामक्रोधबियुक्तानां’ ‘यत्चेतसां’ संयतिविचारानां ‘विदितामान्’
26. There is absorption in Brahman on both sides [of life, not simply after death] for those aspirants who are freed from desire and anger, whose minds are controlled, and who know the Self

27,28. The sage whose goal is liberation, and who, having turned out [from his mind the thought of] external objects, fixed his vision between the two eye-brows [in order to avoid both distraction and sleepiness] and equalised [by the process of kumbhaka] the
In-going and out-going breaths passing through the nostrils, has controlled his senses, sensorium and understanding and [ thus ] got rid of desire, fear and anger, is always free.

29. [ The aspirant described above ] having known me as the recipient of sacrifices and austerities [ in their inmost essence ], the great ruler of all worlds, and the disinterested friend of all creatures, obtains peace.
श्रीभगवान् उवाच

पञ्चाश्वित्: कप्रीकलं कार्यं कर्मं करोति यः ।
स संन्यासी च योगी च न निरमिते चाक्रियः ||१२||

१। 'यः कप्रीपकम् 'पञ्चाश्वित्' वनपेतावधानः [ सन् ] 'कार्यं' कर्मयों 'कप्री' करोति, स् [ एव ] संन्यासी च योगी च, न [ सू ] 'निरमिति:' अप्रिक्षासाधकास, 'म च' 'चक्रियः' पञ्चाश्वित्कप्रीकास [ बहुत: संन्यासी योगी वा ]।

१। He who does what his duty is, without desiring its fruit, is [ alone a true ] sannyásin (a renouncer) and [ a true ] yogin, and not he who gives up fire-sacrifices and actions [ not requiring fire ].

यं संन्यासस्मिति प्राक्षुयोगं तं विचि पार्थव ।
न द्वारं संन्यासस्मिति योगो भवति कश्चन ||२२||

२। चे 'पार्थव [ चुतम् ] यं संन्यासम प्राक्षुयोगं तं बीगम् एव' 'विचि' जानोष्टि, यत उभयं वाग: एव बक्ष्या: उल्लासावगुलु वागसारः: बीम: च
2. O son of Pându, what [the scriptures] call sannyāsa (e.g. Brihadāranyaka IV. 4. 22.), know that to be really yoga [as renunciation is the thing intended in both, and the renunciation of desire is the essence of renunciation. Yoga, again, consists in giving up desire] for one who has not given up desire cannot be a yogin.

3. For one who aspires to rise to yoga, action is said to be a help. For the person who has risen to yoga, cessation of [distracting] action is said to be the help.
4. When [an aspirant] is no more attached to actions and the objects of the senses, then such a renouncer of all desires is said to have risen to *yoga*.

5. One should lift up the self with the self and should not lower it; for the self alone is the friend of the self and also its enemy.

6. In the case of him who has brought his self under control, the self is the friend of the self. On the other hand, in the case of one whose self is uncontrolled,
it is the self which does harm like an \[ external \] enemy.

7. The self of the self-controlled man remains perfectly in \textit{yoga} \[ even \] in the midst of heat and cold, pleasure and pain and also in honour and disgrace. Or, it is \textit{only} the self of the self-controlled man \[ and not that of any other \] that remains &c.

8. The aspirant (\textit{yogin}) who is satisfied with know-
ledge [acquired through instruction] and wisdom [gained from direct intuition], who is unshaken [in the midst of temptations], who has brought his senses under his control, and to whom [because of his unattachment to objects of enjoyment] a lump of earth, a stone, and gold are of the same value, is said to be established in yoga.

9. [The aspirant] who is of the same mind to the disinterested well-wisher, the loving friend, the enemy, the indifferent on-looker, the well-wishing mediator, the despised one, the beneficent relative, and to the virtuous and the sinful, is superior to all.
10. Seated alone in a solitary place, with his mind and body at rest, with no desire [for external objects] and without [many external] appendages, the yogin should, day after day, fix his self [in the supreme Self].

11,12. Having placed one’s seat in a clean spot,—a seat immovable, neither too high nor too low, and composed of cloth, skin and kusa grass put one above the other,—and having seated oneself there and concentrating one’s mind and controlling its movements
and those of the senses, one should practise yoga with the object of purifying one’s heart.

and those of the senses, one should practise yoga with the object of purifying one’s heart.

13,14. [The aspirant], established in the practices [of controlling his senses, &c.] proper to a Brahma-
chārin, serene-hearted, free from fear, having held erect and unmoved his body, (its middle part), heart and neck, becoming motionless, looking [as it were] at the tip of his nose (i.e. with his eyes half-closed) and not looking around, controlling his mind, with his heart given to me and aiming only at [union with] me, should remain [seated] in the state of yoga.
‘नियतमानसः’ संयतमनः: ‘योभि’ ‘निर्वाचयपरमः’ निश्चयः परं प्रायं यथोऽ ततः, “भोजयपण्यययथयथिभोषों” दृषि मधुमूलः; ‘मत्तुण्या’ मधि म्यितिस्य चान्नः ‘चान्निम’ ‘प्रविग्यक्षति’ प्रामोहत ।

15. Thus constantly placing his self in the state of yoga, the yogin, with his mind controlled, attains the peace which consists in abiding in me and which ends in absorption in me.

नात्यग्नितस्वायोगीस्थोति न चेकान्तमण्यात: ।
न चातिक्षप्रशीमलश्च जायतो नैव चारुजनं ॥१६॥

16. O Arjuna, neither one who eats too much, nor one who eats too little, neither an over-sleepy person, nor an over-waking person can have yoga.

युक्तारविवारस्य युक्तेवेश्य कथातु ।
युक्तास्मात्वैथ्यं योगो भवति दुःश्चा ॥१७॥

17. ‘युक्तारविवारस्य’ परिमितास्वरगतिशीषोः, ‘कथातु’ ‘युक्तेवेश्य’ परिमित-प्रस्तम्बोः, ‘युक्तास्मात्वैथ्यं’ परिमितास्वरगतिशीषोः दुःश्चा कथातु कथातु ‘योग, भवति’ ।

17. It is only he who eats and walks moderately,
labours moderately at his work, and sleeps and wakes moderately, who can have the *yoga* that destroys pain.

18. When the mind [of the aspirant], fully restrained, rests entirely in the self, [and when he becomes] free from desire [for all objects of desire, he] is said to be established in *yoga*.

19. As a lamp placed in a windless spot does not flicker,—that is regarded as the similitude of a *yogin* of restrained mind practising self-communion.
20-23. [ That condition ] in which the mind, fully drawn away from external objects by the practice of yoga, is at rest, in which, seeing the self by the self,
one is satisfied with the self, in which one feels that intense joy, transcending sense, which reason [ alone ] can experience, in which, being established, he [ the aspirant ] does not move away from his real nature, gaining which one does not think any other gain to be greater than it, in which, being established therein, one is not overwhelmed even by a great calamity,—one should know that condition, free from the touch of pain, to be what is called yoga. It is to be practised with firmness and with a heart free from indifference.

24,25. Giving up without exception all desires arising from attention to external objects, and fully drawing away, with the mind, the senses from all sides, one should slowly become quiescent with patient deter-
nination. Fixing the mind in the self, one should not think of anything [ else ].

यतौ यतौ निष्ठरित मनः स्वल्पमसिंहरम्।
तत्तत्तो नियन्यैतदाम्येव वशं नयेत्॥२६॥

26. Towards whatever objects the restless and unsteady mind goes, drawing it from all of them one should fix it in the self.

प्रशान्तमनसं ज्ञेन योगिनं सुखमुक्तमम्।
उपैति शान्तरजसं ब्रज्ञाभूतमकाल्पयम्॥२७॥

27. The highest bless comes [ of itself ] to this yogin whose mind is at profound rest, in whom rajas Nature’s distracting quality ) is destroyed, who is inless and has become possessed of the divine nature.

युस्मेवं सदामानं योगी विगतकाल्पयः।
सुखेन ब्रज्ञांसुखमन्यन्तं सुखमश्च ते॥२८॥

28. ‘सम्’ ‘प्रालाम’ भव: ‘वशा’ ‘युस्म्’ समापितं कुष्ठं ’विगत-
28. Thus always fixing his mind [in God], the yogin, freed from sin, easily attains the supreme bliss of touching (i.e., directly realising) Brahman.

29. [The permanent effect of practising yogi is described in this and the four following verses. The aspirant] whose mind has been united [to God] and who sees unity everywhere, beholds the self as existing in all things and all things as existing in the self.

30. He who sees me in all things and all things
in me,—I am never invisible to him, and he is never invisible to me (i.e., ever a recipient of my grace.)

शर्मृतायात्यं यो मां भज्जश्चक्तमाशिन:।
शर्म्या वत्मानोधि स योगी मयि वर्ति ॥३१॥

३१। ‘स्य:’ ‘एकत्रमांसि’ प्रभुदस्म प्राशित: ‘स्वर्भूताशिन्यं मां भज्जि, स योगी’ ‘शर्म्या वत्मान: श्रीपि’ सर्वाध्यायं स्थित: श्रीपि, “भगवद्धाशाखाद यां कार्तिकेश्वर: श्रृंगधिविश्वामानोधि” तृती उपाध्याय:; ‘स्य वर्ति’।

31. The yogin who worships me as existing in all things, with a consciousness of unity, abideth in me, in whatever condition he may be.

स्वर्माप्रम्प्ये सम पश्यति योजनः।
सुखं वा यदि वा दुःखं स योगी परम्य मर: ॥३२॥

३२। ‘श्रुण्यः, स्य:’ ‘शर्म्य:’ सर्वप्राप्तिः ‘सुखं वा दुःखं’ ‘शर्माप्रम्प्ये’ स्वाध्याय ‘सम पश्यति,’—‘यथा सम सुखं दुःखं वृद्धाद्यविधयं तथासन्योगसम्पर्कं सर्वर्थं सम पश्यन्ति सुखमेव सर्वर्थं तथा शाश्वतं, न तु कस्यार्थं दुःखम्’ तृती श्रृंधिः;—‘स्य: योगी’ ‘परम्’ सर्वाध्यायाः साधैः श्रीह; ‘मत:’ चर्म्मत:।

32. O Arjuna, he who looks impartially upon the joys and sorrows of all beings as if they were his own, is regarded as the best of all yogins.

योजन योगस्थाय श्रीकत: साम्ये साधुसदन ।
पत्स्यां न पश्चाति बुद्धस्म्भूत: स्वर्थिति स्मिराम् ॥३३॥
33. [ Arjuna said,— ] O Madhusúdana, the *yoga* by means of equanimity, which you teach,—I do not see that it can last long, owing to the restlessness [ of the mind ].

चच्छलं हि मनः कण्या प्रमाणि बलबद्रद हदम्।
तत्कार्यः निरोधः मन्ये वायोरिन सुदुःकरम्॥३४॥

34. O Krishna, the mind is restless, causing trouble [ to the body and senses ], strong and hard to curb. I regard its restraint to be as difficult as that of the wind.

श्रीभगवान् उवाच

प्रसंगश्रयः मद्दाबाही मनो दुनिंग्रहः चलम्।
प्रभासेन तु कौलेयं वैराग्येण च गठ्नाते॥३५॥

35. [ The Lord said, — ] O mighty-armed hero, the mind is undoubtedly restless and hard to curb. But, O son of Kuntí, it can be restrained by constant repetition [ of the same thought ] and by indifference [ to external objects ]

अरसंयतामना योगो दुध्याप हृति मे मति: ।
वश्यामना तु यत्ता शक्षोवाससुपायतः ॥१६॥

36. My opinion is that it is difficult for a man of uncontrolled mind to attain yoga, but it is attainable by a self-controlled person endeavouring [ to attain it ] through the [ aforesaid ] means.

अर्जुन उवाच

भयति: यद्योपिनो योगास्वलितमानमः ।
अप्राप्य योगसन्सिद्धि कां गतिः रूपो गक्तति ॥१६॥

37. [ Arjuna said,—] O Krishna; [ if ] a man, 
endowed with faith [ but ] not with earnest endeavour 
[ at first engages in, but afterwards lets ] his mind 
swerve from, yoga, what condition does he,—not having 
attained success in yoga,—come to ?

38. O mighty-armed hero, does not this unsuccess-
ful man, perplexed as to the way to Brahman, and 
deviating from both [ the karma and the yoga paths ] 
perish like a cloud separated [ from the mass of which 
it formed a part ] ?
39. O Krishna, you should completely remove this doubt of mine, as no one else than you can remove it.

\[\text{श्रीभगवान् उवाच} \]

\[\text{पार्थ नैवेद नामुन विनाशपत्य विचारत्।} \]

\[न सि कत्वाणकृतः कत्वे दुर्गतिः तात् गच्छति।} \]


40. O son of Prithâ, there is no ruin for him either here or hereafter; for, O dear, no one who does good deeds comes to grief.

\[\text{प्राप्य पुष्करं तं शोकारुपिता शाखातं समा: } \]

\[\text{शुचीना योमतं गर्हि योगभंतोभिजायते।} \]

41. ‘शिष्यकर्ष पुष्करं तं शोकान प्राप्ते [ तथा ] ‘शाखाति: समा: ’ बहुन् संवृत्सरम् ‘उपेक्षा’ वासुकुम्तम् प्रभुम् [ तत् ] युक्तिः’ युक्तिः ‘श्रोतां’ चन्द्रं ‘गर्हि’ गर्हि ‘शाखाजाते’ जन्म खरं।

41. Going to the regions of the righteous and living there for many years, the man who has fallen from yoga is born [ again ] in a house of pure-hearted rich men.
42. Or he is re-born in a house of wise yogins. Such birth in the world is surely more difficult to obtain [than the former].

43. There, O descendant of Kuru, he gains connection with the yogic tendency and experience he had in his former life, and strives after success more earnestly than he did in that life.
44. Even though not inclined to exert himself [owing to certain obstacles], he is drawn by that former habit [towards yoga]. Even when he has become an inquirer after yoga, he goes beyond the Vedas (i.e. the fruits of performing Vedic rites).

45. On the other hand, the yogin who strives with great care, is purged of his sins, and gaining success [through yogic experience gained] in many lives, at last attains the supreme goal.
46. According to me a yogin is superior to those who practise austerities, superior to the learned, and superior to those who perform [prescribed] actions. Therefore be a yogin, O Arjuna.

47. And among all the yogins, he who worships me reverently and with his heart devoted to me, is in my opinion the best yogin.
The Lord said, — O son of Prithú, hear how you will know me fully and without doubt after practising *yoga* with your heart devoted to me and with the consciousness that I am the only refuge.

2. I will impart to you in full this [scriptural]
knowledge, accompanied with direct consciousness, after knowing which there remains nothing more to be known on the subject.

3. Scarcely one among thousands of men strives after success [in *yoga* *]. Even among those who strive with success scarcely one knows me as I really am.

4. [The promised knowledge is given briefly in

* Which is of various kinds, including such as have little to do with right knowledge.
this and the following verse,—] Earth, water, fire, air, ether, the sensorium, the understanding and egoity, —this is my nature diversified into eight forms.

5. This is [my] lower [nature], know, on the other side, my higher nature, different from this, of the form of the individual self, by which this [objective] world is supported.

6. Know that all things proceed from this twofold cause. I [in my twofold nature] am the Creator and Destroyer of the whole world.
7. O Dhananjaya, there is nothing higher than I. All this is strung in me as gems in a thread.

8. O Son of Kunti, I exist as fluidity in water, light in sun and moon, the syllable 'Om' in the all Vedas, sound in ether and manhood in men.

9. And I exist in earth as pure smell, and in fire
as heat. I exist as life in all creatures and as austerity in practisers of austerities.

वैजं मां सर्वभूतानां विभि पार्थ सनातनम्।
बुद्धिबुद्धिमलामिस्थि तेजस्तेजस्विनामहम्॥१०॥

10. च ‘पार्थ, मां सर्वभूतानां’ ‘सनातन’ निब्धं ‘वैजं विभि’। ‘श्राहं बुद्धिस्वायं’ वैवि। [तथा] तेजस्तेज्यिनां तेज चारिश्च।

10. O son of Prithá, know me as the everlasting seed of all things. I am the intelligence of the intelligent and the power of the powerful.

वर्तं बलवतामकिं कामरागविविष्णृतंम्।
धर्माविविष्णू वृत्तेषु चामोऽक्ष्मा भरतपर्वं॥११॥

11. च ‘भरतपर्वं’ भरतवंशियानां श्रेष्ठं, ‘श्राहं बलवतां च कामराग-विविष्णृतं वर्तं [तथा] बृत्तेषु धर्माविविष्णू: कामं चारिश्च।

11. O chief of the descendants of Bharata, I am the strength, free from desire and attachment, of the strong, and desire, unopposed to virtue, in [all] creatures.

येचेव सत्त्विकः भावा राजसात्मसातये।
मस्ते एवेति तान्विभि न तवस्तेतु ने प्रमि॥१२॥

12. ‘ये च ईव’ ‘सत्त्विकः’ सत्त्वगुणानां: ‘भावा:’ यहसा। ‘येचेव’
12. Know that those things that proceed from [the qualities of] sattva, (luminosity), rajas (passion) and tamas (enertia), really proceed from me, but I am not in them (i.e., not subject to them), they are in me (i.e., dependent on me). [The three primal qualities are treated of in chapter XIV].

13. Deluded by these three [kinds of] things, consisting of the qualities [of nature], this whole world knows me not as transcending them [and so] immutable.

देवी श्रोषा गुणमयो मम माया हुर्ल्या।
मामेव ते प्रपवले मायामेवां तरिते ते॥१४॥

14. 'मम एवा देवी गुणमयो माया' 'हुर्ल्या' हुँ किन भवन भवि-
14 This divine mayā (illusive power) of mine, consisting of the qualities [of nature], is difficult to get rid of. Those who take refuge in me are freed from it.

15 Fools, who have been robbed of their wisdom by Mayā, and sinners, the worst of men, who have assumed the demoniac character, do not take refuge in me.
Bharata, four kinds of virtuous people worship me, the sufferer, the seeker of knowledge, the seeker of wealth and the wiseman (i.e. he who knows the Absolute).

17. Of them, the wiseman, who is ever in the state of yoga and devoted to the One only, is the best. Verily I am exceedingly dear to the wiseman and he too is dear to me.

18. All these indeed are great, but I regard the wiseman as really [one with] the self; for, with his mind under his control, he has taken to me as the highest goal.
19. At the end of many births (i.e. through merit acquired in many lives) the wise man, [having realised the truth] that Vásudeva (the all-pervading One) is all-in-all, takes refuge in me. Such a high-souled man is very hard to find.

20. People robbed of their wisdom by those desires (i.e. desires for sons, beasts, pleasures &c.) and adopting those rules (i.e. rules regulating the worship of minor deities), worship other deities, led by their respective natures.
When any devotee wishes to worship any embodied deity with reverence, it is I who give his unshaken reverence for that deity.

Endowed with that reverence, he performs the worship of that deity and receives therefrom the desired object as ordained by me.

The fruit gained by those men of small intelli-
gence is perishable. The worshippers of the gods obtain [union with] the gods, while my worshippers attain [union with] me.

24. People without understanding, not knowing my higher, immutable and transcendent nature, think of me, who am unmanifest, as possessed of a manifest [1 c perceivable and limited] nature.

25. Being veiled by my creative and illusive power, I am not manifest to all. This deluded world knows me not as unborn and immutable.
O Arjuna, I know all things, past, present, and future; but no one knows me.

O descendant of Bharata, O tormentor of foes, at the time of their birth all creatures are affected by the delusion caused by the pair of opposites (heat and cold, pleasure and pain &c.) and arising from desire and aversion.
28. But those righteous men whose sins have come to an end, are freed from the delusion caused by the pair of opposites and they worship me with firm determination.

जरामरणमोचाय मामाश्रित्य यतनि ये ।
	ते वृष्ण तद्भवः कुलसमथयामे कमेः चाविषम् ॥२८॥

29. Those who, depending on me, endeavour after liberation from old age and death, come [gradually] to know Brahman, all things pertaining to the self, and all actions.

साध्यभूताविषेधम् मा साधियय च ये विदुः ।
प्रयाङ्कालेषपि च मा ते विदयुं तावेतः ॥३०॥

30. Those men of controlled minds who know me with *adhibhūta*, *adhidaiva*, and *adhiyajna* (terms explained in the beginning of the next chapter), realise me even at the time of death.
पचरब्रज्योगी नाम पिल्रोडङ्गायः

ब्रजुन उवाच
किं तद्व्रज्ण किमध्यामस्य किं कर्म पुरुषोत्तमः
प्रभवूतं च किं प्रीतामध्यदेवं किमुच्चति ॥१॥

१। [ प्रभुन: उवाच, — ] के 'प्रव्रज्ण, तद्व्रज्ण किम्? प्रध्यामस्
किं? कस्म किम? प्रध्वीतं च किं प्रीताम्? प्रीतामदेवं च किम् चचन्?

i. [ Arjuna said,— ] O best of persons, what is that Brahman? What is adhyātma? What is action? What is that which is called adhibhūtām? And what is that which you call adhidāraṇam?

प्रध्विन: कयं कोऽश्च देहस्विनिन्म सधुसुद्दन ।
प्रयासाशालेचाकयं भ्रेयोपसिनियताशालभः ॥२॥

२। [ प्रभुन: नपरस्वेशः, — ] है 'सधुसुद्दन, प्रव्र देहे क: भ्रवविन्:
कयं [ यः ] प्रध्विन् [ देहस्विनिन् प्रध्वीतिश्च: ]? प्रयासाशालेच न नियता
शालभः कयं [ लं च बेि: प्रसि'?

2. [ Arjuna’s questions continue,— ] O Madhusūdana, who is the adhijajna in this body? How, [ placed
here, does he direct the sacrifice? And how are you to be known by men of steadied mind at the time of death?

श्रोभगवानृ उवाच

पारं ब्रह्म परं स्वभावेऽब्रह्मसुख्यति ।
भूतभावोवैवक्ते विसंगीः कर्मसंशितः ||

3. [ The Lord said,—] The transcendent immutable One is Brahman, his becoming [the individual self] is said to be adhyātma (the embodied self). The offering [of self or things] which causes the origination of created things is called karma (action).*

* All the commentators I have consulted seem to miss the real significance of the author’s explanation of karma here. They all take it in the secondary sense of yajna, whereas primarily it seems to signify that eternal act of self-sacrifice by which the Creator, as stated in the Purusha Sukta and other Vedic passages, creates the world. That is the type and model of all other sacrifices, sacrifices in the secondary sense.
4. Perishable things [are called] *adhibhūtam*, the Person (*i.e.* the first embodied being, Hiranya-garbha, the chief of all deities) is *adhidāivatam*. O chief of embodied beings (*Arjuna*), I myself am the *Adhiyajna* (*i.e.* the director of all sacrifices) seated in this [body].

5. And, at the time of death, he who leaves his body and departs, with his thoughts fixed in me alone, assumes my nature. There is no doubt about it.
6. O son of Kunti, at the time of death, whatever object one thinks of when leaving his body, [he], with his mind pervaded by the thought of that object, assumes [the form of] that object.

7. Therefore think of me at all times, and [as an example of your constant thought of me] fight [in obedience to me]. With your thought and understanding fixed in me, you will undoubtedly attain to my nature alone [and not any other].
8. O son of Prithá, contemplating [him] with a mind steadied by abhyásayoga, (i.e. repeated thought of the same object) and not thinking of any other object, one reaches the supreme divine Person.

कविः पुराणमनुषाभिषितार-
 मणिरथोपायसमनुस्मरेदु यः ।
 सर्वं प्रातारमचिन्त्यरूपः-
 मातित्वारं तमसः परस्तात् ॥८॥
 प्रायाज्ञकाले मनसाचलने
 भवति युक्तो योगलोकेन चैव ।
 भुजोऽभिर्मक्ष्या प्रातमाविवेश्य सम्यक्
 सं तं परं पुरुषमुपैति दिश्यम् ॥१०॥

8, 10. 'कविः' सर्वेण्, 'पुराणं' विरक्तम्, 'प्रातमाविवेश्य' नियततरम्,
 'सर्वेण्' सर्वात् प्रभुंति 'प्रातंत्रां' सूक्तम्, 'सर्वेण्' 'प्रातारं' पोषकम्,
 'प्रातमाविवेश्यं' 'प्रातस्मातः' प्रातिश्च ख-परं-ख-प्रकाशः वरः. ख-परं
 ख तं, 'तमसः' परस्तात् मीहात्स्मारातोतं 'यः' प्रायाज्ञकाले प्रस्तेन मनसा.
 मनसायोगलोकं एव युक्तं [सन्] 'सन्' मध्ये प्रार्थ सम्यक् प्रातिवेश्य तन्
 प्रायाज्ञकाले प्रस्तेन मनसा, प्रायाज्ञकाले प्रस्तेन मनसा।
 भवति युक्तो योगलोके एव युक्तं [सन्] 'सन्' मध्ये प्रार्थ सम्यक् प्रातिवेश्य तन्म. 
 प्रायाज्ञकाले प्रस्तेन मनसा, प्रायाज्ञकाले प्रस्तेन मनसा।
9,10. He who, with a steadied mind,^ being endowed with reverence and force of yoga, and placing his vital breath fully between his eye-brows ( i. e. realising the presence of God at that spot in the course of his breathing ), contemplates at the time of death the omniscient and eternal One, the All-ruler, subtler than the subtle, the Supporter of all, of the nature of the sun ( i.e. revealing himself and other things ) and beyond the darkness [ of ignorance ] , attains that supreme and divine Person.

यदसरं वेदविदो वदस्ति
विशलित्त यदृ यतयो वीतरागः ।
यदिन्क्त्स्तो ब्राह्मचर्यं चरन्ति
तत्से पदे संप्रज्ञेष्य प्रवचये ॥११॥

11. 'मत्' ब्राह्मविद्. वेदशा: 'ब्राह्मणे वदति' एतदु व तद्हरण गाँगङ
ब्राह्मणा प्रभुवदन्ति' दृति सहदारखण्यकोपनिषदि ( शान्त ), 'यदु' बीतरागः,'
विगतुष्णा: वदयः' साधकः: 'विशलित्त' प्रविष्णुसि, 'यदु' [ प्राणम् ] 'दृक्षज्ञः;
[ ब्राह्मवारिः: ] ब्राह्मणे चरन्ति,' तत्' पदे' पयते गम्यते दृति, प्रायः प्रासु-
पायं 'ते' तु यथा 'संप्रज्ञेष्य' संदेशेष्य 'प्रवचेत' कथाविषयामि। कठोपाणिशत्
११.१४ प्रश्नः ।

11. That which the knowers of the Vedas call 'the Immutable', which aspirants free from desire enter into, desiring [ to attain ] which [ initiates ] practise brahma-
charya ( i. e. continence and other austerities ) that
Goal ( i.e. the way to that ) I will tell you in brief.
12, 13. He who, closing all the gates [of external knowledge], confining the mind to the heart (i.e. to the self manifest in the heart), placing his vital breath in the head, attaining the yogic concentration repeating the single syllable ‘Om’, which represents the Absolute, and contemplating me [along with the repetition], leaves his body and goes to the other world, reaches the supreme goal.

14. O son of Prithá, I am easily attainable by the ever-steadied yogin who constantly thinks of me with a heart not given to any other object.
15. Having reached me [ and thus ] acquired the highest perfection, these great souls do not attain re-birth, which is the source of misery and which is not everlasting.

16. O Arjuna, from all worlds beginning from the world of [ the lower ] Brahman, people return ( i.e. come back to embodied life. * Or, as Sankara says, all worlds, with the world of Brahman, are subject to change ). But, O son of Kunti, for those who reach me there is no re-birth.

* We have not yet met with any Upanishadic text in support of this doctrine, even if 'Brahmabhuwana' be made to mean
17. Those who know [the lower] Brahma’s day as consisting of a thousand epochs and his night as of the same length, are really knowers of day and night.

18. On the dawning of [Brahman’s] day all manifestations (i.e. created objects) come forth from the unmanifested (i.e. the creative power of God). On the approach of [Brahman’s] night they are merged in the same [power] called the unmanifested.

"the world of the lower Brahman. The last words of the Chhandogya, ‘Na cha purnar ávartate’, as also those of the Brahma Sútras, ‘Anávrittih sabdát’, are clearly against it. (Cf. Introduction.)"
भूतामः स एवायं भूतवा भूतवा प्रशीयति।
रात्रागमेववशः पार्थ प्रभववत्तहरागमे॥१८॥

१९। 'पार्थ,' [ योः पूर्वस्वस्तु कल्यं प्राणों ] 'स: एक 'भूतामः,'
प्राणिष्मीतीः 'प्रवतनः,' कर्मवर्तमानः: [ सन् ] 'प्रचलरागमे प्रभवति,' [ तथा ]
'भूतवा भूतवा' पन्: पन्: प्राणिष्मीती: सन् 'रात्रागमे प्रशीयते।'

19. O son of Prithá, the same assemblage of creatures [ that existed in the previous cycle ] are born on
the coming of [ the cosmic ] day under the law of
कर्मा ( i. e. the effect of their past deeds ) and appearing again and again, are merged on the approach of
[ the cosmic ] night.

परस्तमात्रानु भावोच्योऽय्यान्ति हय्यातानु सनातनः।
र: स सिंहः पूर्वतिः नागतासु न विनयन्ति॥२०॥

२०। 'तु' पञ्चान्त्रे, 'तस्यात्' पूर्ववज्ञात् 'अय्यातात् परः,' 'श्रव्यः' तत्ततः
वस्त्रा: 'र: 'सनातनः' ग्रन्थायः 'प्राणः' प्रतोद्द्वयः 'भावः,' सत्तपदायः:
[ प्रति ], 'कुः सिंहः पूर्वतिः नागतासु [ ग्रंथिः ] न विनयन्ति।'

20. On the other hand, that supersensible and eternal Reality, higher than and distinct from the
unmanifested [ already mentioned ], does not perish
even when all creatures are destroyed.

चय्यातोर्ब द्वित्याःस्समान्द: परमा गतिः।
र: प्राणः न विनयस्ते तदाम परमं मम॥२१॥

२१। [ योः ]' प्राणः, प्राणः, दत्तेऽव्यः,' [ प्रतिमात: ] 'तं परमा गतिः
21. That unmanifested One is called the Immutable; [the wise] call him the supreme Goal, having reached whom [aspirants] do not return [to worldly life]. That is my highest abode.

22. O son of Prithá, that supreme Person, in whom all things are comprehended, and by whom all this is pervaded, is to be attained [only] by undivided devotion.
23 O chief of the descendants of Bharata, I will now tell you of the times in which, when dead, yogins attain [respectively] to non-return (i.e. the cessation of re-birth) and return (i.e. re-birth). [According to the commentators the term kāla, time, in the text indicates the path to be followed under the lead of the deities presiding over time.]

24. Fire, light, day time, the bright fortnight, and the six months called the northern path [of the sun].—knowers of Brahman dying at this time [i.e. according to the commentators, following the path indicated by these objects, all of which symbolise their presiding deities] reach Brahman.

25. Dharma, right path, the path of the yogis; dharma, dharma, dharma.
25. Smoke, night, the dark fortnight, and the six months called the southern path [of the sun],—the yogin (i.e. the karma-yogin, follower of the Vedic ceremonial religion), "dying" at this time, (i.e. following the path led by the deities symbolised by these objects) reaches the lunar light i.e. the heaven symbolised by it) [and then] returns [to the world].

26. These two ways, the bright and the dark, are regarded as the everlasting ways of the created world. By the one [the aspirant] obtains cessation of birth, and by the other [he] returns [to embodied existence].
27. O son of Prithá, having known these two paths, no yogin is [ever] deluded. Therefore, O Arjuna, be in the state of yoga at all times.

28. Knowing this, the yogin obtains more than all the fruits of meritorious deeds that have been promised for the [study of the] Vedas, all sacrifices, austerities and charities, and attains to the supreme, primeval place.
The Lord said, - - To you, who are devoid of fault-finding, I will impart this most hidden [scriptural] truth accompanied with direct consciousness, by knowing which you will be freed from evil.

राजाविवाय राजगुज्जा पवित्रसिद्धमुत्तमम्।
प्रवचनात्मकं धर्मं सुसुखं करुमवियम्॥२॥

2. 'इदं' [श्राबं] 'राजाविवाय विवानं राजा, 'राजगुज्जा' रक्षामारा राजा, 'पवित्रम्' 'उत्तमं' प्रवचनात्मकं, सुसुखं, 'प्रवचनागमं' गाजालं प्रतिबन्धविषयं, हस्तवं वा, 'प्रविघा' वर्षितं च चतुरं सुसुखं करुमं गाजालायनं वाण्यित
श्राबं [तथा] 'भव्यम्' प्रवचनम्। 'राजाविवाय राजगुज्जा' 'राजाविवाय
2. This truth is the chief of sciences, the chief of secret doctrines, most purifying, directly realisable, unopposed to righteousness, very easy to be practised, and of undying effect.

3 O harasser of foes, men having no faith in this doctrine fail to reach me, and wander in the world pervaded by death

4. All this world is pervaded by me, whose nature is beyond the senses. All things rest in me, but I do not rest in them.
शोभगवज्ञोतायां

न च मतःश्च भूतानि पश्च योगमेश्वरम्।
भूतमूल च भूतयो ममात्मा मूत्तमावनः॥५॥

५। [ सौकिकन्या ] ‘न च भूतानि मन्त्रायिनि,’ ‘मे’ सम ‘सेविरम्
श्रवङ्गिक ‘योगम्’ दशन्तन-रचन-चारुभु ‘वश्म’—‘सम’ ‘भास्मा’ परं खल्कर
‘भूतमूल’ भूतानि धारायिता, ‘भूतमूलम्’ भूतानि पालयिता, ‘न च भूतमूलि.
भूतसंस्कृतः।

5. [ In the usual sense ] things do not rest in me, behold my inscrutable power,—my self ( i. e. essence )
upholds and maintains things, but does not rest in ( i. e. is not mixed up with ) them.

यथास्काश्चिति नित्यं वायु: सर्वत्र गमन।
तथा सर्वाणि भूतानि मत्तानोढ्यपालन।॥६॥

६। ‘यथा निबङ्ग चाकाश्चिति: महान् वायु:’ ‘स्वर्णम्’ [ श्रीपि ]
निर्विवेकम् चाकाशं न स्वर्णि, ‘तथा सर्वाणि भूतानि मत्तानोढ्यपालन’
‘उपालन’ वृद्धौ।

6. As the great wind which rests in ether and goes
everywhere [ but does not touch the formless nature
of ether ], so do things, you should realise, rest in me
[ but do not touch my transcendent nature ]

सर्वभूतानि कौकय प्रखाति याति मामिकाम्।
कष्वचायः पुनस्तानि कल्पादै विस्तारायम्॥७॥

७। ‘सर्वभूतानि कौकयः’ च याति मामिकाम्, प्रखाति,कष्वचायः, ‘सर्वभूतानि’ याति मामिकाम्।
7 O son of Kunti, at the end of a cycle all things return to my [lower] nature, at the beginning of [every] cycle I create them again.

8 With the instrumentality of my [lower] nature I create again and again this assemblage of creatures, devoid of freedom, being subject to [their respective] natures [moulded by previous deeds].

9 O Dhananjaya, those actions do not bind me, who, unattached to them, remain as one unconcerned.
10. Led, by me as Supervisor, Nature produces the world containing movable and immovable things. O son of Kunti, because of this my supervision the world arises again and again (or, assumes various forms.)

11. Fools, not knowing my higher nature as the great Ruler of creatures, disregard me as assuming the human form.
12. Vain are the hopes, deeds and learning of these people of distracted minds, who have assumed the deluding nature of Rākṣasas (man-eating giants) and Asuras (demons).

13. On the other hand, O son of Prithá, high-souled persons, endowed with the divine nature, know me as the immutable cause of the world and worship me with undivided hearts.

14. These aspirants, of firm determination, ever
steadied in mind, worship me by constantly singing my praises and bowing down to me with reverence.

15. Others again worship me by offering the sacrifice consisting in knowledge. Some worship me, who am the essence of all, as absolutely one, as different from them and some as multiform.

16. I am the kratu (Vedic sacrifice), I am the yajna (the sacrifice prescribed in the law books), I am svadha (the offering made to dead ancestors), I am vegetable food or medicine, I am mantra (Vedic text),
I am [the sacrificial] butter, [the sacrificial] fire, and the act of offering.

पितामहस्य जगती माता धाता पितामहः।
वेदं पवित्रमोहिना ऋक्षम साम यजुरेव च॥१७॥
गतिभवता प्रभुः साधी निधानः शरणं सुहृत्।
प्रभवः प्रलयः खानं निधानं बोधमयम्॥१८॥

१७, १८. I am the Father, Mother, Preserver, and Grandfather of this universe. [I am] the sacred Object to be known, [the sacred syllable] ‘Om,’ and [the Vedas,—] Rik, Siman, and Vajus. [I am] the Goal, the Maintainer the Lord, the Witness, the Abode, the Refuge, the Friend, the Source, the [cause of] dissolution, the [resting] Place, the Treasure, and the imperisable Seed [of all things.]

तपाम्यहस्यं वर्षं निर्ग्रहाम्युरस्वासामि च।
प्रभुं च चैव सूत्यसङ्गस्वामिः च॥१९॥

१९। ‘चुच्चु च,’ ‘चुच्च’ तवामि, तांत करोमि, ‘चुच्च’ ‘वर्ष’ विरिष्कर्षम्
रसम् निर्ग्रहामिः प्रबलशोभुम्ः, ‘उत्तरस्वामिः’ प्रतिपादिः ‘व’। ‘चुच्च’ प्रकतं च
एव बुद्धः ‘च,’ ‘सत’ खूबम, ‘चस्म’ सूर्या ‘व’।
19. O Arjuna, I give forth heat, I draw and send forth rain. I am death and immortality, and I am the gross and the subtle.

ब्रेविद्या मा सोमपण: पूतपापः
यज्ञीविद्या खंगित्य प्रार्थयसे ।
ते पुष्क्रमासाय सुरेन्द्रलोक-
मन्सनि दिव्यान् दिवि देवभोगान् ॥२०॥

20. 'ब्रेविद्या:' वेदवीज्ञानकेषपरा: 'सोमपण: ' सोमपाणिन: 'पूतपापः:
यज्ञीविद्या: [ मुनि: ] 'मा यथे' इत्या यज्ञिविद्या 'खंगित्य खंगित्य प्रार्थयसे ।
ते' 'पुष्क्रमे पुष्क्रमेषपरे 'सुरेन्द्रलोकम्' सुरेन्द्रलोक 'प्रार्थयसे दिव्यान् दिविवन्
वर्णिनि ब्रह्मनि सुखनि ॥

20. The followers of the teachings of the three [Vedas], the drinkers of the Soma juice, being purged of their sins, worship me [in the form of Vedic gods] and pray for going to heaven. Reaching the world of [Indra] the lord of the gods as the reward of their pious deeds, they enjoy in heaven the excellent pleasures of the gods.

ते तं सुखा खंगित्याङ्क विष्णालम्
चीणे पुष्येऽर्ड्योऽवर्मस्वन्विष्णु
एवं त्रयोधर्मभगप्रस्था:
गतागत वामवाभो लभले ॥२१॥

21. 'ते तं सुखार्ध खंगित्याङ्क सुखाः [ भीगमापके ] पुष्ये चीणे [ ब्रह्मनि ]
21. Having enjoyed the great heavenly regions, they, when the merit [which gained these regions for them] is exhausted, re-enter the world of mortals. Those who, desirous of pleasures, follow the religion of the three Vedas thus earn going and coming [as their reward].

22. Those who worship me by meditating on me with an undivided heart,—for them, who are ever devoted to me, I secure both the acquisition and preservation of their requirements.

23. O son of Kuntí, even those pious men who
worship other deities with faith, virtually worship me [though] irregularly (i.e. not according to the method which secures liberation).

24. I alone am the recipient of all sacrifices and the giver of their fruits. But they know me not as I really am, and so they fall (i.e. return to the world)

25. Those who are devoted to the gods reach the gods, those devoted to the manes reach the manes; those who worship the elemental spirits reach the same, and those who worship me reach me.
26. He who offers me with reverence a leaf, a flower, a fruit, or water, from [ such ] a pure-hearted man I accept this offering made with reverence.

27. O son of Kuntí, whatever you do, whatever you eat, whatever sacrifice you offer, whatever alms you give, whatever austerities you practise, do all this as an offering to me. (Cf. St. Paul's first Epistle to the Corinthians, X. 31.).
28. [By doing] so you will be freed from the good and evil fruits which bind one to actions, and with your heart purified by the yoga of renunciation, you will be liberated and will reach me.

29. I am the same to all created beings, there is no one hateful or [specially] dear to me. But they who worship me with reverence are in me and I am in them. (Cf. S. John, xiv. 20, and xvii. 21.)

30. Even if a most sinful man worship me, and
not any other god, he must be reckoned a righteous man; for his endeavour is right.


３２. O son of Prithá, taking refuge in me, even they who are of sinful birth, and also women, Vaisyas and Súdras, attain to the supreme goal.
Is it necessary [ to say that ] righteous Brahmanas and pious royal sages [ attain to the supreme goal by taking refuge in me ]? Having come to this transient and joyless world ( i. e. having realised its transiency and joylessness ) worship me [ who am the eternal source of joy ].

Fix your mind in me, be my devotee and worshipper; and bow down to me. Steadying your mind by these means and making me your supreme aim, you will surely come to me.
विभूतियोगी नाम दशमोहः

श्रीभगवान् चवाच
भृगु एव महाबाहो सृष्टि में परमं वचः।
यत्तेऽक्रम प्रीयमाणाय वच्यामि हितकाम्यता ॥१॥

१। [श्रीभगवान् उवाच, ते] 'महाबाहो' 'भृगु' एव 'प्रीयमाणाय' 'ते' 'सृष्टि' 'परमं' 'वचः' 'यत्तेऽक्रम' 'वचः' 'प्रीयमाणाय' 'जितकाम्यता' वच्यामि हितकाम्यता ॥२॥

1. [The Lord said—] O mighty-armed, hear again my excellent words, which, out of a desire for your well-being, I will tell you who are delighted to hear me.

न में विदुः सुरगणः प्रभवं न महस्वेयः।
श्रीमाददिहिं देवानां महद्वीणां च सर्वं: ॥२॥

२। 'सुरगणम्' देवम् 'प्रभवं' 'उपवसित' 'प्रभवं' 'प्रसुन्नम्' तिष्ठति प्रभवं नानां वत्रिष्ठितिः चारिवातं का' इति (समस्मदहम्) 'न' 'विदुः'
2. The gods know not my origin, nor do the great sages (or seers of mantras), for I am the cause of all the gods and the great sages.

3. He who knows me as beginningless and unborn and as the great Lord of worlds, is liberated from all sins, being free from delusion among mortals.
4. 5. Understanding, knowledge, freedom from delusion, forgiveness, truth (i.e. truthfulness), control of the senses, restraint of the passions, pleasure, pain, birth, death, fear, and also fearlessness, harmlessness, equanimity, contentment, austerity, charity, fame and infamy—these different characteristics of created beings are from me

महाशंकः सम पूर्वं चलारो मनवस्त्रया ।
महावा मानसा जाता वेषां लोक इमाः प्रजा: ॥६॥

* The names of the fourteen Manus in order are:—
6. The seven great sages, the four preceding ones, and also the Manus (the fourteen successive progenitors of men or sovereigns of the earth), whose progeny these (people) in the world (i.e., mankind) are, were imbued with my nature and born of my mind.

7. He who knows in truth this my all-pervadingness and omnipotence (or omniscience) becomes possessed of unshaken union [with me]. There is no doubt about it.

८। 'भ्रम' परं प्रक्ष 'स्वभाव' अजगत: 'प्रभुत्व' उत्तपतिकेता: 'मात्र' [ एवं ] 'स्वभाव' स्वभाव बुद्धार्थि 'प्रवचन्ते' भवति, मत: अन्तर्यामिक्षप्यातु स्वभाव अजगत: प्रवचन्ते स्वभाव 'इति' एवं 'भ्रम' अवब्रुथ 'बुधाः' परिक्षित: अवगतत्त्वानि भावसमिचिता: भवेन प्रेम्या समिचिता: सन्दुक्का: प्रौतिसुङ्का: [ सन्त ] 'मात्र' 'भ्रमणे', सेवने, उपासने।

8. I am the origin of all. From me all proceeds. Understanding this, the wise worship me with love.

महिष्ठा मदत्राण्या बोधयन्तेः परस्वम्।
कश्यपलिं निबद्ध तुष्णति व रमल्लिति च॥८॥

९। 'महिष्ठा' महि विष्णु वेशां तै महिष्ठानपराः, मदत्राण्याः, 'मदत्राण्या' महीयि पित्राजीता: | दुष्पा: | 'मात्र' 'परस्व' अन्योऽन्यों 'बोधयन्तेः' अवगमयन्ति 'कश्यपलिं सकौत्तम्यति' 'च' सन्तः | 'निब्ध 'तुष्णति' परितौष्ट्यानि वान्ति: 'रमल्लिति रति प्रौतिसु अनन्तः' प्रागुर्भुविति च।

9. With their minds fixed on me, with their hearts devoted to me, enlightening one another, and speaking to one another about me, they ( the wise ) are always contented and happy.

तेष्या सततयुक्तानां भजतां प्रौतिसुङ्ककम्।
द्राममि वुष्ययोगं तं चेन मामप्राप्यानि ते॥९॥

१०। 'सततयुक्तानि' मधि निशायस्यानां 'प्रौतिसुङ्कक्च' [ मात्र ] 'भजता'
To those ever-united with me and worshipping me with love, I give that enlightenment by means of which they come to me.

Out of compassion for them, I, manifesting myself in their hearts, dispel the darkness born of ignorance by the shining lamp of knowledge.
12, 13. Thou art the Supreme Brahman, the Supreme Refuge and the Most Holy. All the sages, the divine sage Nárada, as also Asita, Devala, and Vyásá, declare thee to be the eternal Person, self-luminous, the primeval Deity, unborn and all-pervading. Thou thyself also tellest me (that).

14. O Kesava, all this that thou tellest me I believe to be true. O glorious One, neither the gods nor the demons know of they origin (or manifestation).
15. O Supreme Person, Source and Ruler of created beings, God of gods, [ and ] Lord of the universe, thou thyself alone knowest thyself by thyself (i.e. by thine own inherent power of knowing).

16. Be pleased to relate, without exception, thy own divine manifestations, with which thou pervadest these worlds.
17. O Yogin, how can I, by constant meditation, know thee? O Glorious One, in what aspects art thou to be contemplated by me?

18. O Janárdana, relate again at length thine own divine power and manifestation, for there is no satiety for me in hearing thy ambrosial (life-giving) words.
19. Well, O best of Kurus, I will relate to you the most prominent ones among mine own divine manifestations, for there is no end to my manifestations.

॥ ॥

20. O Gudakesa (conqueror of sleep or sloth), I am the Self existing in the hearts of all created beings. I am also the beginning, the middle and the end of all created things.

॥ ॥

21. Of the Ádityas (twelve solar deities), I am Vishnu; among luminaries, I am the radiant Sun; among the Maruts (storm-gods), I am Marichi; among the stars (asterisms or lunar mansions), I am the Moon.
वेदान्त सामवेदोदिक्षा देवानामदिक्षा वासवः ।
इन्द्रियाणि मनोहासिं भूतानामदिक्षा चेतना ॥२२॥

२२। [ चह् ] 'वेदान्त' [ मथे ] 'सामवेद,' 'अस्सि' गानमधूपि ध भति-रम्योयक्तः, 'देवान्त' 'वासवः' इन्द्र: 'अस्सि,' 'इन्द्रियाणि' चच्चुरादौरां एकादशानां 'मनः' 'च' 'अस्सि,' 'भूतानां' प्राणिनां स्वभविनी 'चेतना' बुज्जिनः: शानेश्वरि: 'अस्सि'।

22 Of the Vedas, I am the Sáma-Veda; among the gods, I am Indra (the king of the gods); among the senses, I am the sensorium, in living beings, I am consciousness (or sentiency).

कद्राणं शहरशासिं विलेषो यचरचरमाम् ।
वसुनं पावकशासिं मेहः शिखरिणामहम् ॥२३॥

२३। 'बहः' 'सद्राणि' एकादशानां [ मथे ] 'शहरः' 'च' 'अस्सि,' 'यचा-
रचासि' चताणि रचासि च 'विलेषः' कुवरः: [ अस्सि ], 'वसुनं' भ्राताना
'पावकः' अस्सि: 'च' 'अस्सि,' 'शिखरिणि' शिखरस्मि उषगुह्युक्तानि पदायानि
यथातानि मथे 'मेहः' [ अस्सि ]।

23. Of the Rudras, I am Sankara; of the Yakshas and Rákshasas, I am Kuvera (the Lord of wealth); of the Vasus, I am Agni; of peaked mountains, I am Meru (the Golden Mount).

पुरोधसता च सुख्य मां विन्दि पार्थ् शश्वतितम् ।
सेँनानीनामें स्कदः सरसामदिक्षा रागः ॥२४॥

२४। [ चह् ] 'पार्थ' प्रयातनय अस्सि न, 'मां' 'उरोढानि' उरोढिविनागो
24. Know me, O son of Prithá, to be the chief of family-priests, Brihaspati (the household priest of Indra). Among generals, I am Skanda (Kartikeya, the general of the gods); among (natural) reservoirs of water, I am the ocean.

25. Of the great sages, I am Bhrigu; among words, the monosyllable (Om); among sacrifices (or acts of worship), the sacrifice of japa (silent repetition or muttering of prayers); among unmoving things, the Himalaya.
26. [ I am ] Asvattha ( the holy fig-tree ), among all trees; Nárada, among divine sages; Chitraratha, among Gandharvas ( celestial musicians or singers ); the sage Kapila, among the Siddhas ( perfected beings, seers or saints who are born perfected ).

27. Among horses, know me as Uchchhaihsravā ( Indra's horse ), born of ambrosia ( i. e., sprung from the ocean when it was churned for ambrosia ); among lordly elephants, Airavata ( Indra’s elephant ); and among men, the ruler of men ( i. e., the king ).
28. Among weapons, I am the thunderbolt (made of Dadhichi's bones); among cows, I am the Kāmadhuk (also called the Kāmadhenu, the cow of plenty, the celestial cow yielding all desirable things); [among procreators,] I am the progenitor Kandarpa (also called Kāmadeva, or, simply, Kāma, the god of love); among (venomous) serpents, I am the Vāsuki (the king of serpents).

29. Among Nāgas (snake-demons, or venomless serpents), I am Ananta (their king), among aquatic beings (or water-gods), I am Varuna (the water-
king); among the Pitris (Manes), I am Aryama (their chief); among controllers (or corre-ctors), I am Yama (the god of death, who is also the judge of the dead).

30. And among the demons, I am Prahlada (the pious demon for whom Vishnu became incarnate in the form of Nrisinha), among reckoners, I am time, among quadrupeds, I am the king of beasts (the Lion); and among birds, I am the son of Vinatá, Garuda (probably the eagle—the Váhana or vehicle of Vishnu.)
31. Among purifiers (or swift-flowing things), I am the wind; among wielders of weapons, I am Rāma (Dasaratha’s son, Kāma, according to Sankara, Sridhara and Madhusúdana; Parasurāma, according to Visvanātha); among fishes, I am Makara (the shark or crocodile); among streams (of water), I am Jāhnavī (the Ganges).

32. Of created things, I am the beginning, the end, and also the middle, O Arjuna; among sciences, I am the science of the (Supreme) Self; in orators (disputants or controversialists), I am váda (reasoned speech or argument).
33. Among letters I am the letter च (A); among compounds, I am the compound Dvandva (the dual or copuattive compound). I am also undecaying (unending) Time; I am the Dispenser of the fruits of actions, with the face on every side (i.e., watching in all directions).

34. And I am all-destroying Death, and the source
of those that are to be. I am also Kírti (fame), Srí (beauty or fortune), Vák (speech), Smriti (memory), Medhá (intelligence), Dhriti (fortitude or constancy), and Kshamá (forgiveness) among females (or of women).

35. Among Sámans (hymns of the Sáma-Veda), I am the Vrihat-Sáman; among metres (metrical formulas of prayer), the Gáyatri, among the months, Márgasírsha (Agraháyana), among the seasons, the flowery season (spring).
36. Of cheats, I am the game of dice, [ and ] of the valiant, I am the valour. I am the victory ( of the victorious ); I am the perseverance ( or determination ) [ of the persevering ]. I am the strength of the strong.

37. Among the Vrishnis ( descendants of Vrishni, an ancestor of Krishna ), I am Vásudeva ( i.e., myself, who am your friend and am now speaking to you ); among the Pándavas, Dhananjaya ( Arjuna, i.e., yourself ), among the Munis ( sages ), Vyása ; among the wise, the wise Usanas ( Sukra, the preceptor of the Daityyas ).
38. Of tamers (or chastisers) I am the rod; of those that desire to conquer I am statesmanship (or political wisdom); of secrets I am silence. I am also the knowledge of the knowing or wise.

यशायिप सर्वभूतानां बोजं तद्दशमजुन।
न तद्दि विषा यत्याभ्यया भूतं चराचरम् ॥३८॥

39. And I am also that which is the seed of all beings (or things), O Arjuna. There is nothing, moving or unmoving, that exists without me.

नान्तोदोस्तः मम दिश्यानां विभृतोतीनां परस्तप।
एष तूदेवेत: प्रोक्तो विभृतेविचित्रो मया ॥४०॥

40. O harasser of (your) foes, there is no end to my divine manifestations. This detailed description of my manifestation has been given by me only by way of example.
41. Whatever glorious, beautiful, or mighty thing there is, know all that to have sprung from a part of my energy.

42. Or, of what avail is this detailed knowledge to you? I exist, sustaining the whole universe with (but) one portion (of myself) [i.e., there is nothing beyond me in this world; I am in it and also above it; therefore see me alone in everything].
विश्वरूपदर्शनयोगी नाम एकादशोऽध्यायः

अजुन उवाच
मदनुग्रह्य परमं गुहामयाब्यासंभितम्।
यत्तथोत्तरं वचस्तेन मोहोऽयं विगतो मम ॥१॥

1. By the words about the profound secret concerning the discrimination of Self and Not-Self which thou hast uttered for my benefit, this, my delusion, has been dispelled.

[ Adhyātma also means the Supreme Self, or the relation of the Supreme and the individual Self ].

भवाव्ययो हि भूतानं सत्यं विस्तरणो मया ॥
लवणं कमलप्रताप माहात्मामयं चावद्यम् ॥२॥

2. ‘चि’ यतः [ चै ] ‘कमलप्रताप’ प्रभुवाप्रतीचन, ‘वतः’ भवतः
2. For, O lotus-eyed One, the production and dissolution of beings (or things) have been heard by me in detail from thee, and also thy inexhaustible greatness.

4. If, O Lord, thou thinkest that that form can be seen by me, then, O Lord of yoga, show me thine immutable self.

5. Behold [then], O son of Prithá, my divine forms of divers kinds and of divers colours and shapes, hundreds and thousands in number.

6. Behold, O descendant of Bharata, the [ twelve ]
Adityas, the eight Vasus, the eleven Rudras, the two Asvins, and also the forty-nine Maruts in my body. Also behold many wonderful things never seen before.

द्र०ष्टेः जगत्करं वष्णाय � nonetheless in my body.

7. Here in my body, behold to-day, O Gudakesha (sleepless One), the whole universe with everything, moving (animate) and unmoving (inanimate), and whatever else you desire to see, (all) in one (place).

न तु सं द्रष्टे द्रष्टुमन्नेनेव स्वच्छूषा।
दिघ्य ददासि ते चक्षुः पश्य मे योगमेधस्यम।

8. But you will not be able to see me with this your
own (natural or human) eye. [So] I give you a divine eye. Behold my sovereign yoga (wonder-working power).

सच्चय उवाच

पवसुक्ला तत्ती राजन् महायोगिन्यरो हरि:।
दश्यामास पार्श्वी परमं रूपसैक्षरम् ॥५॥

ननीकद्वंकनञ्चनमननीकददभुतदर्शनम्।

ननीकक्ष्याभरणे दिन्यानिकोदयतायुधम् ॥१॥

दिन्याल्याम्बरपरे दिन्यानन्दालुलेपनम्।

वर्षविर्यमयं देवमनस्तं विशतोसुखम् ॥१॥

५-११। [सच्चय: उवाच] [चे] 'राजन्' (छत्ररापः), 'महायोगिनरः' (महायोगिनीयो योगिणरेति) 'हरि:' कथा: 'येव' यथोऽक्रमऽकर्षण 'उक्ता' 'तद्'

प्रज्ञन्तरं 'पार्श्वी' चर्ज्जी नाय 'परमं' चतुर्विंशतम् 'शिर्सा' 'युध' विषयः—[किंचनां तत् युध?]-'गोविकक्ष्याभरणं' ननीकनानि पक्षाभि मुखानि नयनानि पक्षाभि

ष यशिन्तं तं, 'ननीकददभुतदर्शनं' ननीकेषां अरुसुतानां प्रायोगिना दश्यं यशिन्तं।

(यथवा ननीकनानि श्रद्धातानि विश्वयजनकानि दश्यनि यशिन्तं) 'ननीक-

दिन्याभरणं' ननीकनानि दिन्यानि उत्तमानि व्राह्रणानि भृष्णानि यशिन्तं।

'दिन्यानिकोदयतायुधं' दिन्यानि उत्तमानि ननीकनानि उष्ट्यानानि विषयितानि

प्रायोगिनानि पक्षाभि यशिन्तं, [किंचन] 'दिन्याल्याम्बरपरं' दिन्यानि मात्रानि

प्रायोगिना वस्त्राणि च भारतवित्व: (यथवा भिन्याने वेन दशरथेऽ) तं, 'दिन्यानन्दालुलेपनं' दिन्यानन्दालुलेपनं वस्त्र वा यशिन्तं तं, 'वर्षविर्ययमयं' (ननीकददभुत-

प्रज्ञन्तरं) इति महुसुखः, प्रज्ञन्तरं प्रज्ञन्तरं योगिनीन्तिरं 'विशतोसुखं' दिन्यतः
9-11. [Sanjaya said—] Having thus spoken, O king (Dhritarāśtra), the great Lord of yoga, Hari, then showed to Pārtha, his supreme divine form,—the Divine Being having many mouths and eyes, many wonderful sights, many celestial ornaments, many upraised divine weapons, [but] wearing divine garlands and robes, anointed with divine ungents, wonderful to all (or all-miraculous) infinite (and) with faces in all directions.

[In explaining the 10th sloka, Sankara connects the epithets in it with देव (deva), but those in the 11th he connects with देव (dev, substantive, meaning देवतार—division Being). This difference in the construction does not seem to commend itself to many. It might have been avoided if he had only made the construction consistent by connecting the epithets in the 11th sloka also with देव. Visvanath is silent here. He does not say anything about the word देव (whether it is a substantive or an adjective). But Sridhara and Madhusudana clearly interpret देव as meaning दीर्घातालक (adj.) and qualifying रूप. Apte also takes the same view in his Dictionary and gives ‘divine’ and ‘celestial’ as its equivalents. He also gives ‘shining’ as an equivalent elsewhere. But देव as an adjective is not found in any lexicon. We have, therefore, followed Sankara, differing only in this that we have connected the epithets in both the 10th and 11th slokas with देव]
12. If the lustre of a thousand suns were ever to burst all at once in the sky, that might be (to some extent) like the lustre of that Great One.

13. The son of Pándu (Arjuna) then beheld there, in the body of the God of gods, the whole universe multifariously divided, [yet] existing (all) in one.
14. Then he, Dānanjāya (the winner of wealth, Arjuna), struck with wonder, and with his hair standing on end, saluted the Deity with his head [bent down], and, with folded hands, spoke [as follows]:

ब्रजुन उदाच
पश्यामि देवांस्तव देव देवे
सर्वाःसत्य भूतविशिष्टस्यान्
ब्रह्माण्यमीयं कमलासनखः
सस्त्रीयो सत्तुरण्यां दियान्।

15. [Arjuna said—] O God, I see in thy body all the gods, as also hosts of particular beings, the god Brahmā seated on a lotus (the earth), and all the divine sages and the celestial serpents.
नाम्नं न मध्यं न पुनःस्वादिः
पश्यामि विश्वेश्वरं विश्वरूपम्

16. O Lord of the Universe, O thou whose form the universe is (i.e., who art manifest in the universe), I behold thee everywhere with many arms, bellies, mouths and eyes, (and) of countless forms. I do not see thy end, nor thy middle, nor yet thy beginning.
17. I behold thee with crown, mace and discus, as a mass of light shining on all sides, hard to look at, having the effulgence of a blazing fire or a dazzling sun, (and) immeasurable.

18. Thou art the Imperishable One, the Highest Object to be known. Thou art the Supreme Support of this universe. Thou art the Immutable, the Protector of the eternal law of righteousness. Thou art, to my mind, the Primeval Person.

19. ‘भनादिमध्यामलमनलवीयेः’ भादिष्ठ मध्य मनलवि न वियने विा्त . ते दत्तविति-
19. I behold thee without beginning, middle, or end, of infinite prowess, with countless arms, having the sun and the moon as (thine) eyes, with faces like a blazing fire [and] heating this universe with thy glare.

20. O High-souled One, this intervening space between heaven and earth and all quarters (of the world) are pervaded by thee. The three worlds are extremely distressed on beholding this marvellous and awful form of thine.
क्रम से लं दर्शना विश्वलिक
केचिहिता: प्राज्ञलयो गणनित।

खस्तीलुत्ता महर्षिसिंहसन्त:,
सुवर्णित लं लुतिभिः पुण्यकलाभि:।

२१॥ ‘अभी’ ‘दर्शना:’ देशमूल्या: ‘हि’ ‘ले’ ‘विश्वलिक’ शरणं प्रभिज्ञनिते
( श्रीवर: ) प्रविभज्ञी दशले ( महर्र: ), श्रीवर (दर्शना: ) ‘भोऽऽ:’ [ सब्द: ]
‘प्राणश्रवण:’ कङ्गमुञ्टकरमुङ्गा: (भूला) [ले] ‘रष्ट्रिस्य’ सुवर्णित रत्नारवर्ष्याः
प्रामथ्यस्ते, ‘महार्षिसिंहसन्त:’ महर्षीः विश्वानि च सर्पः ‘खश्ति’ पूर्णं
अगत: शुभस्त्यु ‘दुःखि’ ‘उक्ति’ ‘पुण्यकलाभि:’ श्रेष्ठभि: उत्सुकशभि: ‘लुतिभिः’
‘सुवर्णित:’।

२२। Those hosts of gods are entering into thee (as their Refuge). Some, affrighted, invoke thee (for protection) with joined palms. The multitudes of great sages and Siddhas (vide ch. x) praise thee in excellent hymns, crying ‘May it be well [with the world]’.

क्रार्धविश्वा वसवो वे च साध:।
विषेषश्चिनि महर्षिश्चपावः
गन्धवेय्यचारसरसिबिश्चः
बीचले लं विस्थिताशेव सर्वं॥२२॥

२१। ‘क्रार्धविश्वा:’ कङ्गाव चार्दिवान्त, ‘वसव:’ ‘वे’ ‘च’ ‘साधा:’ नाम
देशा:, ‘विष्ये’ विष्येदेशा: नाम देशविशेषाः: ‘ध्वनिः’ ध्वनिकृपार्दी ‘गदतः’
महर्षिः ‘च’ ‘उपासः’ पितर: पितुशक्तिविशेषा: ‘च’ ‘गन्धवेय्यचारसरसिबिश्चः’
गन्धवेय्यचारसरसिबिश्च चरसय्याः विश्वासं च सस्त्राः ‘च’ ‘सब्दं’ ‘विक्षित:’
विषेषमापपाः [ सब्द: ] ‘ले’ ‘बीचले’ पश्चिम:।
22. The Rudras, the Adityas, the Vasus, and those that are (called) Sadhyas, the Visvas, the Asvins, the Maruts, and the Ushmapas (the Manes) and the multitudes of [demi-gods and demons named] Gandharvas, Yakshas, Asuras and Siddhas, all are beholding thee, amazed.

रूपं महते बहुव्यक्तिनेतम्

महाबाहो बहुवायस्य्पादम्।

बहुदरः बहुदंश्वकरालम्

द्वा लोकः प्रव्ययिताद्वधारंश्च।॥२३॥

२३। [सूते] ‘महाबाहो,’ ‘ते’ तस्मां ‘बहुव्यक्ति’ वऽहनि वक्राधि मुखानि निवाधि चन्द्रिय यक्षिन् (रूपे) तथा, ‘बहुवायस्य’ पद्धरः भाष्यः तरः

‘बहुदरः’ बहनि अरुणाधि उदराधि यक्षिन् तथा,

‘बहुदंश्व’ करालः [वद्रोमः] विश्वासः भण्डकरः

‘वधू’ ‘रूप’ ‘द्वा’ ‘लोकः’ प्रव्ययितः (भूतानि बा) ‘प्रव्ययिता’ प्रतिभीता

भयेन प्रव्ययिता: ‘तथा’ ‘चित्रः’ चित्रः [प्रव्ययितः]।

23. O Mighty-armed, beholding-thy huge form with many mouths and eyes, many arms, thighs and feet, and many bellies, and terrible with many large teeth, all beings and myself also are extremely distressed.

नमःःश्रुयः दीपमनेनकर्णेष्म्

व्यातानन्त्य दीपविश्वालनेतम्।

द्वा हि लोकः प्रव्ययितान्तरात्मा

प्रतिन न विस्मादि श्रमं च विस्मो।॥२४॥
24. O Vishnu (the all-pervading One), on seeing thee as touching the sky, radiant, many-coloured, with open mouths and huge glowing eyes, I, troubled in my inmost self, fail to retain my peace and firmness.

25. At the mere sight of thy mouths, terrific with large teeth, and resembling the fire of final destruction,
I fail to discriminate the cardinal points or quarters of the sky, nor do I find peace. Have mercy, O God of gods, Support of the world.

26, 27. And all those sons of Dhritarashtra, with hosts of kings of the earth, Bhīshma, Drona, and your charioteer’s son (Karna), together with our warrior-
chiefs, are hurrying into thy frightful mouths, terrific with large teeth. Some (of them) are seen clinging to the interstices of thy teeth with their heads crushed to pieces.

28. As the many currents of rivers, flowing in the direction of the ocean, enter into it, so are those heroes among men entering thy mouths flaming in all directions.

28. 'Yatha' 'pradosam jvalanam patnaka:'

viśmuti nāśayā sambhavīga: ।

tathā ev nāśayā viśmuti lokā-

stavaipi vākṣyāpyi sambhavīga: ॥२८॥

२८। 'यथा' 'प्रदोसं ज्वलनं पतनकः:' प्रभुत्वं अभावं मेगः: बंगालः: प्रवासः: वारिप्रवासः: 'अभिमुखः:' प्रतिमुखः: वसुराभिमुखः: वसः: 'समुद्रम्' 'एव' 'द्वन्द्वः' गद्यमूलिकः प्रतिप्राप्तिः, 'तथा' तद्वः 'धर्मः' 'नरवीणक- कुरः:' महुष्कीकुरः: भोजयाद: 'तव' 'अभिमिश्यन्ति' प्रभितः: सम्बंतः: viśmuti prādīpyamānaṁ (prabhītojñyamūlīkā dūti va pātāḥ:) 'अक्षापि' सुखानि viśmuti pratiḥśanī ।
29. As moths flying, with great velocity, enter into a flaming fire to their destruction, so also do (these) people enter thy mouths with tremendous speed.

30. O Vishnu, in the act of devouring all (these) people, thou art eating them up from all sides with thy flaming mouths. Thy keen rays are heating the whole universe, having filled it with their effulgence.
31. Tell me who thou art, of awful form. Salutation to thee, O Chief of the gods. Be gracious. I desire to have a clear knowledge of thee, the Primitive One, for I do not understand thy purpose.

32. [ The Lord said—] I am Death, the Destroyer
of the world, manifested in this enlarged form. I am now engaged in drawing back into me [a part of] the human race. All the warriors that are (arrayed) in the rival armies, shall cease to be, even without you (i.e., even if you kill them not).

33. Therefore arise and gain renown, (and) conquering your foes, enjoy a prosperous kingdom. These (men) have already been slain by me; be only the instrument (or apparent cause) [of their death], O Savyasāchīn [i.e., thou who canst shoot (arrows) even with the left hand].
एकादशीर्षायः

द्रोणं च भीषं च जयद्रथं च
कर्णं तथा ज्याज्यानिव्य योधवीरान्।
मयास्तांस्वं जान्हि मा व्ययिष्ठा,
युध्येऽजेतासि रणः सप्तप्राप्तान्॥२४॥

१४। ‘ले’ ‘मया’ ‘इत्यादि’ ‘द्रोणं’ ‘व’ ‘भीषं’ ‘ह’ ‘जयद्रथं’ ‘ह’ ‘कर्णं’
[व] ‘तथा’ ‘अन्यानं’ ‘प्रवचि’ ‘गोधवीरान’ ‘योधभ्रेष्टान्न’ ‘काल्यं’ चालवयं, ‘मा
वायिष्ठा’। भर्यं मा कार्यं; ‘युध्येऽ’ युध्येऽ क्रुद्ध; ‘रथं’ युध्येऽ ‘सप्तप्राप्तं’ भवेऽ
‘वेता चति’ जेतासि।

34. Kill Drona, Bhishma, Jayadratha and Karna, as also the other chief warriors, who have been (really) slain by me. Be not pained. Fight, and you are sure to be the conqueror of your enemies in the battle.

सत्यय उवाच

एतष्कलं वचनं केशवस्य
कात्याज्यक्षिणपमानं किरिदी।

नमस्त्वलं भूय एवाऽ ह्यं
सगहं भौतभौत: प्रश्यम्॥१५॥

१५। [ सत्ययं उवाच ] ‘कैषद्वारं’ क्रष्णस्वे ‘एतस्तु’ पूर्वींत: ‘बचनं’ ‘युध्यां’
‘किरिदी’ प्रश्च एव: ‘वेपमानं’; कप्पमानं; ‘कात्याज्यहि: सम्पूर्वीतार्थस्य सम्
‘नमस्त्वलं’ [ तथा ] ‘भौतभौत:’ भौतदेवि भौत: प्रतिभाझुक: यन्त् ‘प्रश्यम्
[ व ] ‘भूय’ ‘एव’ ‘ह्यं’ ‘सगहं’ गाढेन कृष्णस्य मेव वचनं प्रविः
35. [Sanjaya said—] Having heard this speech of Kesava, he, the wearer of the crown (i.e., Arjuna), trembling and saluting with joined palms, and bowing down in a frightened mood, spoke again to Krishna in a choked voice.

36. [Arjuna said—] O Hrishíkesha, it is right that the world is intensely delighted with thy praise and is devoted to thee and that the Rákshasas fly [from thee] affrighted in all directions and all the multitudes of Siddhas salute thee.
एकादशशैवायः

कस्माच ते न नमेरन महामनु
गरीयसे त्र्यम्बकोऽवैदिकते।

व्रजन्त देवश्र जगेश्वरस
लमचरं सदसत्तपरं यत् ॥३७॥


37. [And] why should they not, O high-souled One, salute thee, the First Cause, who art greater even than [the lower] Brahman? O Infinite One, O God of gods, Support of all the worlds, thou art the Imperishable, Being and Not-Being (i. e., the gross and the subtle)), and (also) That which is beyond them.

लबादित्व: पुरुष: पुराण-
स्वस्मय विश्वय परं निधानम्।
वेदस्सिद्धि देवं च परं च धाम
लया ततं विश्वस्मन्तरपय ॥३८॥

३८। ‘ब्रज्’ ‘चर्चितं,’ ईशानाम् भाद्रि: जगतः खुं लात्, ‘सत्’ ‘पुराणः’
पनाशि: चिरंकम्: ‘ब्रह्म,’ ; [ले] ‘ब्रह्म’ ‘विश्वः’ ‘परं’ प्रकृत: ‘निधानः’
38. Thou art the First of the gods (the Primal God), the Ancient (i.e., Primeval) Person. Thou art the Supreme Resting-place of this Universe. Thou art the Knower and the Known, and the Highest Abode. O thou of endless forms, by thee is the universe pervaded.

39. Thou art Váyu (the God of wind), Yama (the God of death), Agni (the God of fire), Varuna (the God of the ocean), the Moon, Prajápati (i.e., the Progenitor, the First embodied Being,) and the Great-grandsire. Salutation! Salutation to thee! A thousand salutations! Salutation to thee again and again!
40. Salutation to thee in front! Then salutation (to thee) behind! Salutation be to thee on all sides, O thou all. Thou art of infinite power and of immeasurable prowess. Thou thoroughly pervadest all; wherefore thou art all.

"ehit mita prasab yudhah
he kasya he yadayah he ebhiti.
prajanata mahimane tvardan
maya prasadatu pradehyam vapi 41
yadhaiva saradhasatahdvainavat
visravashyaasaanaambhojaneh.
Ekojaivahayahyutatumaha
tatva chaamya laveem pramita 42"
41, 42. O Immutable One, I beseech thee, the Immeasurable, to pardon whatever has been rashly said by me, such as, 'O Krishna, O Yadava, O friend,' through carelessness or from affection, thinking thee (merely) as a friend, not knowing this thy greatness (i.e., thy greatness as revealed in this universal form), and whatever dishonour I have done to thee by way of jest, while walking (or at play), or (lying) in bed, or sitting (together), or at meals, whether alone or in the presence of them (friends).

पितापि लोकय चारचर्या
त्वमस पूर्वेऽगुणगर्वियान्।
न लत्समोल्लभ्यधिकः कुतोऽयो
लोकवेदीयप्रतिमप्रभावः॥४१॥
43. O thou of matchless power, thou art the Father of the world, moving and unmoving, (i.e. of the world of animate and inanimate things). Thou art its great and adorable Preceptor. There is none equal to thee in the three worlds. How can there be another greater (than thee)?
44. Therefore, bowing down by prostrating the body, I would propitiate thee, the adorable God. Be pleased to bear with me, O God, even as a father (bears) with his son, a friend with his friend, a lover with his beloved.

45. Having seen what was unseen before (i.e., thy manifested world-form), I am delighted; and (yet) my mind is highly agitated with fear. Show me that (thy other) form, O God. Be gracious, O God of gods, Support of (all) the worlds.
एकादशोद्धार्यः

किरोटिने गदिने चक्रस्वतः
मिक्षामि छाना द्रष्टु महे तथैव।

तन्नेव रुपेण चतुभुजेन
सहस्तवाही भव विलिते॥ ४६॥

४६। ‘प्रहं’ ‘लो’ ‘तथा एव’ पूर्वेवः इत्यद्: ‘किरोटिने किरोटवाचः
सुकुट्पोभित ‘गदिने’ गदावचः’ ‘चक्रस्वतः’ एको इति यथा तं चक्रपार्ष्वः [ च]
‘द्रष्टु’ ‘मिक्षामि’, [ चे ] ‘सहस्तवाही’ अग्रन्येषु इत्यथः; [ चे ] ‘विष्णुवर्तः
विष्णुपिनः’, [ चे ] ‘तन्नेव चतुभुजेन रुपेष्य’ विष्णुपमः उपसंहः वसुविद्-
पुरुषपेष विनिष्ठः सन् ‘भव’ वाराणिभवः।

46. I wish to see thee with the crown and mace and with the discus in (thy) hand, as before. O Thousand-armed, O thou whose form the universe is, assume that four-armed form (again).

श्रीभगवान् उवाच

मया प्रसन्नेन तवाजुनेदं
रूपं परं दर्शितमालयोगात्।

तेजोमयं विशमनस्तमायं
‘यथे’ लवं च द्रष्टवेन न द्रष्टपूर्वम्॥ ४७॥

४७। [श्रीभगवान् उवाच] [चे] ‘प्रहुं’ ‘प्रसन्नेन’ लविन्च रुपावता ‘मया’
‘धारायोगात्’ धारान: धारायोक्ष प्रभावात् ‘तव’ लवविशिष्टम् ‘द्रष्टु’ ‘परं’ शतां
सहस्तवाही ‘रुपं’ विष्णुपरं ‘दर्शिं’ ‘यथे’ ‘चे’ सम ‘तेजोमयं’ प्रवृति:।सम्प्रम्
47. [ The Lord said— ] Pleased ( with you ), O Arjuna, I have shown you, by my own divine power, this supreme form desired by you, which resplendent, universal, boundless and primeval form of mine was not seen by any one before, except (now) by you.

48. O Chief of the Kurus, neither by the study of the Vedas, nor by the performance of sacrifices, nor by gifts, nor rites, nor severe penances, can I be seen in this form by any one other than yourself in this human world.
49. Be not frightened or bewildered at seeing this awful form of mine. Freed from fear and with a joyful heart, behold again that [usual] form of mine.

Sukhā Vāc

इव्यजुनेन वासुदेवस्तथोल्लोकः

स्वरूपं दर्श्यामास भूयः।

प्राध्यायमासस्य च भीतमेंन

भूला पुनः सीम्यवपुरुषोऽहम्॥१२॥

50. Having thus spoken to Arjuna, Vāsudeva again
showed him his own (human) form; and the high-souled One, assuming again a gentle form, cheered up this affrighted one.

Arjuna Uvac

\[ द्विदेव मानुषं रूपं तव सौभं जनादेन। \]

\[ देवानीमहिम संहतः। सचेतः। प्रकाश्य गतः। \]

51. [Arjuna said—] O Janárdana, seeing this thy gentle human form, I am now become of a right mind (i.e., composed in my mind) and am restored to my own normal state.
52. [The Lord said—] This form of mine which you have [just] seen, is very hard to see. Even the gods are always desirous of seeing it.

53. Neither by (the study of) the Vedas, nor by penance, nor by gifts, nor by sacrifices, can I be seen as you have seen me.

54. [But] O harasser of foes, Arjuna, by whole-hearted devotion [alone], can I, of this form, be truly known, seen, and entered into.
55. O Pàndava (Arjuna), he who does (his) works for my sake, to whom I (alone) am the supreme goal, who is devoted [only] to me, who is free from attachment [to lower objects] and who is without enmity towards any created being, comes to me.
भक्तियोगो नाम हादमोऽध्यायः

श्रजुन उवाच

eवं सततयुज्या ये महास्वां पर्याप्तते।

ये चार्यचरस्वयं तेषां के योगविष्मम:॥१॥

१। [पर्यं: उवाच] एवं पूर्वोऽक्षेत्र सत्तंक्षरपंचदिना ‘सतत-युज्या।’ नैरत्नयोगः तव समार्थरः: [पन्नः] ‘ये’ ‘भक्ति।’ ‘वा’ विश्वः खरुष-मिलयः: ‘पर्यं पापःते’ आामलति, ‘नि’ ‘व’ ‘श्रवि’ ‘अभ्यर्थः’ प्रकरणगीयनं निर्णिष्ठ निरुपपिलयः: ‘अच्छर’ विनाशपुर: [पन्न] [पर्यं पापःते], ‘तेषां’ उभयेः चतुः ‘को’ ‘योगविष्ममः।’ योगम समार्थरः विदालशाळति योगविदः: तेषु श्रेष्ठः: श्रतिध्वने योगविदः: श्रेष्ठः। योगिनः?

1. [Arjuna said—] Of the devotees who, thus ever in communion [with thee], adore thee (as manifested in the world), and those who adore the Unmanifested and Imperishable, which are the best versed in yoga?

श्रीभगवान् उवाच

सततविष्मा मनो ये मां नित्ययुज्या उपासते।

सत्तं पर्योपिरस्तो युज्यतमां भवताः॥२॥

२। ‘ये’ [पन्नः] ‘वा’ विश्वः पर्योपिरस्ते सत्तं वद्य: ‘मां।’ ‘चावेशः”
2. [The Lord said—] Those (devotees) who, fixing their minds on me (as the Manifested) and being ever-composed and possessed of supreme faith, worship me, are deemed by me (to be) the best of devotees.

ये लक्ष्मरमणिदेश्यमयाञ्च पवित्रवापि
 संवेद्मैचिन्त्यं च कृत्स्नमचवलं भ्रुवम् ॥३॥
 संनियम्येनिद्रयात्रं सर्वं समवृद्धयः ।
 ते प्राप्तवल्लिमामेव सर्वभूतहिते रताः ॥४॥

१४। ‘त’ पवालरे ‘ते’ ‘इद्भियाः’ इद्भिर्वाणा ‘समुप्स्य’ ‘सायम्’
 संपुष्य ‘सर्वं’ सर्वंसिनु काव्य (मप्त्र:) वििशि (समयुतः:) ‘समवृद्धयः’ शमा
 हुता वुद्दिहितते दोषादशी हुस्यहाना: सुहस्तिरिवर्योहेनु हुन्द्यरः तः
 ‘सर्वभूतहिते’सर्वं भूतानां पुराविनाहि तथि मध्यसापने ‘रताः’’ वििुक्तः [सन्तः]
 ‘रभस्म’ शहस्न निहिन्तु न भणक्यम् भणक्योवरस्म, ‘रभस्म’ इद्भियाम्
 रागोषि इपावशिलो सर्वभूतहिते सर्वंसिनु सर्वभूताहि सर्वभूतास्य, ‘शिल्लास्य’
 इद्भियामुपरवस्य विनायास: रागवद्विस्तोति ‘कृत्स्न’ सर्वभूतु पुनोति
 भिष्याभुतः वसु कृत्ती तिनिपन्त शिरत निगमाभाव-मायापुष्पसे प्रव्वियतः [भयतः
 कृत्ती नामितु मायितु (भावितु त) राविवयोद्वेष शिरत] ‘रभस्म’ निर्विन्धारः ‘भुवं’
 निचं यापुतं इह्याविहीतमु छलर रविन्येिविवण्ण सर्विनामि तत्रा ‘पवित्रवापि’
 व्यावसायिः स्नि [ सन्तः] ‘माय’ ‘देव’ पवित्रवापि ।
3, 4. But those who, restraining all the senses, impartial to all, and devoted to the welfare of all beings, adore the indefinable, unmanifested, all-pervading, un-thinkable, unchangeable, immutable, eternal, and imperishable [Brahman], also reach me.

5. The trouble of those whose minds are fixed on the Unmanifested is [however] greater, for the realisation of the Unmanifested is with difficulty attained by embodied beings.

7. 1. 'They' 'this' 'this reality' 'ego' 'I' 'me' 'my' 'mine' 'his' 'his' 'her' 'her' 'our' 'our' 'your' 'your' 'yours' 'yours' 'his' 'his' 'her' 'her' 'our' 'our' 'your' 'your' 'yours' 'yours'
6, 7. But those whose minds are fixed on me (as the Manifested) and who, offering all actions to me and regarding me as the Supreme (Goal or Object of love), worship me, meditating on me with whole-hearted devotion,—I deliver them, without delay, O Pārtha, from the deathlike ocean of the world.

8. [Therefore] Fix your mind on me only. Apply your understanding to me. You shall hereafter live in me. There is no doubt [about it].
9. But if, O Dhananjaya, you are unable to fix your mind steadfastly on me, then strive to reach me by means of constant practice [as taught in ch. VI.]

The Abhavatattvatmanam... Most Perfect
The Most Perfect... Perfecting...

10. If you are incapable even of (such) practice, (then) be intent on doing works for me; (for) even by doing works for me, you shall attain perfection,
11. Even if you are unable to do this, then taking refuge in union with me and being self-controlled, renounce the fruits of all actions.

12. [For] Knowledge is better than practice; meditation is superior to knowledge; renunciation of the fruits of actions, [superior] to meditation; after renunciation (comes) peace [for ever.]
हादशोध्यायः

चन्द्रेश्वर सर्वभूतानां मैत्रः कर्यः एव च

निमित्ती निरवेदः समदुःखसुखः चामोऽ॥१६॥

सन्तुष्टः सततं योगी यताभा इदनिशयः।

मयंपरितमनोबुद्धियो भक्तः स मे प्रियः॥१४॥

13, 14. 'य:' 'महकः' मयि भक्तिवङ्गः मनुष्यवः। 'सर्वभूतानाम् प्रहेदाः'

विवाक्ति भूतानि भावलेन वि य: पश्चाति (उपासिषु हे वेदावः:) 'मेतः:' समेतु निषः-

भावायःः। 'कर्पः' होतेतु दृश्वेतु द्वेदायः: 'एव' 'ष' [ तदापि ] 'निवैमः:'

मयावधेस्वः। ममप्रवर्त्तितः, 'निरवेदः' निवैधार्यः: भावाभिवाणातः

रहितः। 'समदुःखसुखः' सुखः-खः राषिः सहस्विचातारहितः। सäre सुखः-खः यथा

म: इति का 'चमोऽ' चमायःः; 'सत्त' निलं 'सन्तुष्टः' बामाभेः ष प्रभेद

वितः,। 'योगी' अप्रभेदः। समाचितविषः, 'यतामा' संयतखःः,। 'हत्तिषयः'

दः; खः: [ महिलेः ] विषयः: भावाखायः: यथा म: समाचितविषः भिरात

धर्मायःः,'मयंपरितमनोबुद्धिः' मयि चन्द्रेश्वरोऽहीस्वति मनोबुद्धि (संकल्पविज्ञानाभाक्तां

मन: प्रभेदायः वृत्तिः वृत्ति: से ) वेय एवमृतः: 'स:' 'मे' सम् 'प्रियः:'।

13, 14. That devotee of mine who hates no being,
who is friendly and compassionate, who [yet] is free
from attachment and egotism, who is the same in pain
and pleasure, who is forgiving, ever content, devoted,
self-controlled, (and) resolute in purpose, and whose
mind and understanding are dedicated to me, is dear to
me.

यथाचारोहिते लोको लोकाचारोहिते च यः।

प्रयोगभयोहः गैमुखःः यः स मे प्रियः॥१५॥

१५। 'भयः' प्रयोगः 'कौः' यम: 'न' चहिते सहेंग भयध्रुवः
15. He, too, by whom the world is not troubled and who is not troubled by the world, and who is free from joy, jealousy, fear and anxiety, is dear to me.

16. That devotee of mine who depends on nothing, who is pure, diligent, unattached, [and] free from anguish, and renounces all [egotistic] undertakings, is dear to me.

यो न कृष्णति न ढेष्टि न शोचति न खाल्कति ।
शुभाश्चर्परिवागी भलिसानूः यः स में प्रियः ॥१७॥

17. 'यः,' 'न कृष्णति' रसः प्राचः चेष्टें न गृहस्ति, 'न ढेष्टि' प्रमिति प्रायः
17. He who neither rejoices, nor hates, nor grieves, nor desires, who renounces [both] good and evil (i.e., the pleasant and the painful), [and] is full of devotion [to me], is dear to me.

18. 19. That man who is the same to friend and foe, as also in honour and dishonour, in cold and heat, [and] in pleasure and pain; who is free from attachment; to whom censure and praise are alike; [who is]
silent [in habit], content with anything whatsoever [that comes of itself], homeless (i.e., unattached to a particular habitation), steady-minded, [and] full of devotion, is dear to me.

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ये तु यक्षाः चित्रमिदं यथोत्त पशुपापति।
श्रीधानाः मत्यर्मा भक्तस्तेष्टव से प्रिया: ॥२०॥

‘यक्षाः’ उत्तपकारम् ‘दुः’ ‘यक्षाः चित्रमिदं यथोत्त पशुपापति’ [यक्षाः पापते ‘यक्षाः पापते’ अनुन्ततत्व, ‘ते’ ‘ते’ ‘तौते’ ‘प्रिया:’ [भवन्ति ]।

20. Those devotees who, being full of faith and regarding me as the Supreme (Goal), partake of this ambrosia of dharma (i.e., observes or follows this law or religion giving immortality to its followers), are exceedingly dear to me.
The Lord said—O son of Kunti, this body is called the field (object); (and) they (i.e., the sages) that know them (i.e., both the object and the subject), call him who knows it the knower of the object (i.e., the subject).

* A sloka commencing with 'पुरानि प्रवविषेष' found in some editions, but not recognised by any commentator, is omitted here.
2. And know me also, O Bhárata, to be the subject in all bodies (or objects). The knowledge of object and subject is deemed by me to be the (true) knowledge.

3. [Now,] what that object is, what it is like (i.e., of what nature it is), what changes it is liable to, and
whence it is (i.e., comes into being), also who he (the subject) is and what his powers are, —hear [all] this briefly from me.

4. [All this has been] sung by the sages in many ways separately in various (Vedic) hymns, as also in the well-reasoned, decisive texts of (the aphorisms called) the 'Brahmasūtras'.

4. 5. "Maha-bhūtanāyuddhakāro bhubinīkhātmā eva.
Chitrāyāni tṛṇekeśaḥ ca pach cintitāngocaraḥ."

The nature of the subject and its powers, as also in the well-reasoned, decisive texts of the 'Brahmasūtras'.
5, 6. The (five) great [gross] elements, egoism, the understanding, and also the Unmanifested (i.e., *Prakriti*), the ten senses and the one (i.e., the sensorium), the five [subtle] objects of the senses, desire, aversion, pleasure, pain, the body, (lit. combination or aggregate) consciousness, patience,—(all) this is briefly mentioned [by me here] as the *kshetra* (the objective world) with its modifications.


"न्यायोद्योगालयः"


tतत्त्वज्ञानार्थदर्शनम्

एतत्त्वज्ञानमिति प्रौढःमानवं यद्तीन्ध्या ||११||

११। 'प्रमाणिले' मार्थिनः भाषा: मार्थिनम् आर्यानः स्वागः तस्म भ्राता: प्रमाणिलम् आर्यामार्थिनः 'दश्मिन्निः' सम्भारहिनः (स्थलनः प्राक्तर्कस्तुद्वा स्वागः प्रभेदायत । 'दश्मिन्निः' प्राणिनाम् प्रवृत्तरं परप्रश्निनः 'धार्मिकः' चूमा (पराप्राप्तप्राप्ति प्रतिभक्षया ततैव स्वागः प्रमाणार्थक्षता । 'स्वागः' अरुध्यार: सर्वता, 'स्वागार्थीप्रयासः' आर्यानीश्वरः शान्तप्रेक्ष: उपासन गुरुद्वाराधिका स्वागः 'श्री' शुभः (साधनः महाब्रह्मां प्रतिभनक अन्नप्राप्तानां रामादेयान्ना प्रभुर्यां च भोजः देहाधिन भान्तिधिन) 'वृही' विष्यभाषा (बुद्धमां प्रभेदायहि तद्निहितात । 'प्राग्रामी' वनसंयमः (गृहीसंयमः दृष्टि श्रीप्पः) 'दृष्टितः यक्षायेशु' दृष्टितायोधिनियुक्तमहिमाने 'वेदाय' विश्वाभासः, वीर्यः, 'वनः' धार्मिकः) श्रेष्ठात्रिमणार्थित्वं देखावी आर्याभिमानार्थः वा 'अ' 'अ' जनमोख्यारायश्चार्णुः वेदोपद्वारणम् जमा च मुक्तम् जरा वास्तुः च वाच्यः: रोगः: च दुःखानि च तेषु दीपः: तस्म छुट्टिवनम् आर्यानः (अर्धमा जनाधिनु हुःकादिजी: दुःखानित्वां च दीपः च दीपः वा वर्णः न्यायान्नम्) 'वृही' सहकारणी विश्रेष्ठेवृही, विश्रेष्ठेवृही, विश्रेष्ठेवृही, दृष्टि श्रुतः, प्रौढः प्रक्रियासः तद्भवः श्रृद्धोत्तमाभासः, 'उद्वर्धनस्यः' श्रुतेषु, वार्षिक, क्राक्षिक, ग्राक्षिक, ग्राक्षिक, हर्षिका प्रथा: 'प्रामिकतः' अनायकः, 'इवानिधिप्रक्षिणः' रत्नाग्नि आदिवा आदिवा श्रेष्ठानां च वृही, 'नल' वर्णं 'सम्बंधितां' तुष्टिविनता: इवद्विशा: राखिनः, 'वायुः' देशः च 'प्रामनिधिगोऽन' स भ्राता: विद्यवनातु परीक्षा द्वेषेऽविनिष्टिता बुद्धाः प्राध्युक्तमार्थिनां िश्वानकर्षणः 'प्रामिकताः' आद्यविनि याकृत्य यज्ञान्ता 'विक्रियः', 'विक्रियायेशुके बिनिकि युक्ते निर्णृयं तस्म स्वागः श्रेष्ठानां चौबिंद्यसिद्धै दिक्षिणः तारः भाषा: पवित्रानवायमेऽविल}


7-11. Humility, unostentatiousness (i. e., absence of arrogance or religious hypocrisy), harmlessness, forgiveness, straightforwardness, service of the preceptor, purity, steadfastness, self-restraint; indifference to the objects of the senses, and also absence of egotism, perception of the evil or misery in birth, death, old age and disease, absence of attachment, absence of intense affection for son, wife, home, and other things (leading to self-identification with them), constant equanimity of mind on the attainment of good (the agreeable or desirable) and evil (the disagreeable or undesirable), unwavering devotion to me by single-hearted contemplation, resort to sacred (or solitary) places, distaste for the company of [worldly-minded] men; constancy in (the pursuit of) the knowledge of the (Supreme) Self, keeping in view the end (i. e., liberation) of true wisdom,—all this has been declared to be knowledge; what is contrary to this is ignorance.
12. I will (now) clearly declare that which is to be known (i.e., which is the sole object of knowledge), (and) knowing which one attains immortality. That beginningless Supreme Brahman is said to be neither ‘Sat’ (gross) nor ‘Asat’ (subtle).

13. That (i.e., the Supreme Brahman), having hands and feet everywhere, eyes, heads and faces in all directions, and ears on all sides, exists in the world, pervading all (things).
14. That (Brahman) is resplendent with all sense-functions, yet devoid of all senses; unattached, yet supporting all (things), devoid of qualities (gunas), yet enjoyer or supporter of (all) qualities.

वस्त्रिजन्त भूमानामयचं च मर्मेत्र च।
सुखालात् तद्विभेऽयं तूरंतं चाल्सितेऽऽत सतौ॥१५॥

15. [तत् ब्रह्म] ‘भूमानं’ प्राप्तिः स्तरवर्भानां स्वाकायोत्स्मृतं वृत्ति। ‘सांकुः’ सामविषयायस्मिन्न द्वयं: ‘वनं’ च चतुर्थं एवं दृश्यं: ‘च’ [तत्] ‘भिंगं’ धार्यं, ‘वर’ ज्ञेष्ठे भूतजातं ‘एव’ ‘च’ (भ्रमिघाण-विकल्प)। ‘सुखालात्’ श्वासर्जियोऽवात् अन्तगित्यावात् [तत्] ‘श्रवणं’ व स्वाकायां (शास्त्राद्वासिन्यान) ‘तत्’ ‘दूरस्यं’ (श्रचुद्रश्च भ्रापायष्ट)। ‘च’ ‘श्रवणं’ समोषे निःसिन्धितं ‘च’ (विदुषों तद्रानावात्)।
15. [That (Brahman) is] without and within all beings (or things); the unmoving and also the moving; not clearly knowable on account of [its] subtlety; that is both far and near.

16. That knowable (Brahman), though undivided yet exists, as if divided in beings (or things), [and] is the supporter of beings (or things), also the devourer (i.e., destroyer) and the generator.
17. That (Brahman) is the Light even of all luminous bodies (or things), (and) is said to be beyond darkness (or ignorance); [It] is knowledge, the knowable (i.e., the object of knowledge), and attainable by knowledge, and dwells in the hearts of all.

18. Thus have the body and also knowledge and the object of knowledge been declared in brief. Knowing this, my devotee becomes fitted for [attaining] my nature.
19. Know both Prakriti and Purusha to be beginningless, [and] know all modifications and all qualities to be born of Prakriti.

20. Prakriti is said to be the cause of the body and the senses, as their producer. Purusha (Self or Spirit) is said to be the cause of the enjoyment (i.e., experience) of pleasure and pain.
21. For Purusha, when joined with (or seated or dwelling in) Prakriti, enjoys the qualities born of Prakriti. [Hence] his connection with (or attachment to) (those) qualities is the cause of his birth in good and evil wombs.

उपद्रह्यातनुमस्ते च भत्ति भोजता महेश्वर:।
परमाभेदति चावयुतो देवस्यमिन्द्रुपुष्यः परः III 22

22. [Even though residing] in his [material or human] body, Purusha is transcendent (i.e., untouched by its qualities); [for] it is also said that he is the On-looker, Approver (Permitter), Supporter, Enjoyer (Protector), the Great God and the Supreme Self.
23. He who thus knows Purusha and Prakriti with equal qualities, though living in every way, is not born gain.

24. Some, by meditation, see the Self in the self body) by the self (mind), others [see] by sankhya-yoga (the contemplative devotion of the Sankhya stem), and others again by karma-yoga (the practical evotion of action).
25. Yet others, not knowing this \(i.e.,\) how to see the Self in the ways described above, worship (the Self), hearing \[of it\] from others. They, too, adhering to what is heard, overcome (lit. cross beyond) death.

26. O best of the race of Bharata, whatever thing, moving or unmoving, comes into being, know that to be due to the union of body and soul \[or object and subject\].
27. He alone sees [truly] who sees the Supreme God existing alike in all things, [and so] unperishing amidst the perishing.

28. For he who sees God abiding alike everywhere, does not destroy the self by the self, and therefore he attains the supreme goal.
29. He alone sees [truly] who sees all actions done in every way by Prakriti alone and also sees the Self as a non-agent.

30. When one sees the separateness of things as existing in One (i.e., the supreme Self) and also [their] emanation from that One, one attains Brahman.
31. O son of Kuntí, this immutable supreme Self, being without beginning and without the qualities [of Prakriti], does not act and (therefore) is not tainted (i.e., by the fruits of action) even when existing in the body.

32. As the all-pervading ether (or space), on account of its subtlety, is not tainted, so the Self, though abiding in every body, is not tainted [by action].

33. O descendant of Bharata, as the one sun
illuminates this whole world, even so does the subject [in every body] illumine the whole objective world.

34. Those who, by the eye of knowledge, thus perceive the distinctiveness of the object and the subject and [the means of] release from Prakriti and her modifications, go to (i.e., attain) the Supreme,
The Lord said,—I will again speak [to thee] about that supreme knowledge, the best of all kinds of knowledge, learning which all the munis (sages) have attained the highest perfection (i.e., final emancipation) from here (i.e., this world or after this life of bondage to the body).

1. [The Lord said,—] I will again speak [to thee] about that supreme knowledge, the best of all kinds of knowledge, learning which all the munis (sages) have attained the highest perfection (i.e., final emancipation) from here (i.e., this world or after this life of bondage to the body).
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मृणवहनीलायः

मन्द्र: [सुनयः जना: वा] "मम" परमेश्वरः "सावर्मी्श्" मनुष्यपति न तु समान-
यत्सताम् दृष्टि मन्द्र: "चागता: " पुस्ता: सन्त: "सम्" छत्तिकाधि "चापि" न "
उपजायते जत्यपि, [ तथा ] पुुःः विनाबधाधि [ चपि ] न "अधिनि" वयान्न नापावे पुुःःः नातुभवनि "च", न च जोयते दृश्यः दृष्टि
मदुसूदनः।

2. By acquiring this knowledge, they, the munis, (or men generally), attaining the same nature as mine, are not [re-]born even at the time of [a new] creation, nor are they pained (i.e., they do not suffer the pain of death) even at the dissolution of the world.

मम योनिमेधद्रास्त्र तक्षिनः गर्भम् द्वाध्यायम्।
सम्भवः सवभूतानां ततो भवति भारत॥३॥

३।[२५३] "भारत", "मदुः ब्धशः" (देशन: काउळस्म भारितिर्यालुः
मदुः, छत्तिलावश खचार्यां खचार्यालुः खचार्यालुः ब्धशः पुर्वस्वः यथेत्याः
खचार्य पुुःः नै "मम" परमेश्वरः "योनि:" गर्भाध्यायां [ भवति ]; "ब्रह्म"
"तक्षिनः" चानम्य योनिभूते भवति ब्रह्मिष्यि "गर्भम्" सवभूतानां
मदुः" द्बाध्यायम् निश्चितायाभि चार्यायमि ; "ततः" तद्भशा गर्भाध्यायान्
"सवभूतानां" निश्चितायाभर्यार्यान् "सम्भवः" उत्पत्ति: "भवति"।

3. O descendant of Bharata, the great Brahman (i.e., Prakriti or Nature) is my womb; I place the germ [of the world] into it; thence are produced all beings (or things).
4. O son of Kunti, whatever forms (i.e., bodies) are born in all wombs, the great Brahman is their womb (i.e., mother), [and] I am the seed imparting Father.

5. O mighty-armed, sattvam (goodness or purity), rajas (passion or activity) and tamas (darkness or ignorance)—these gunas (qualities), born of Prakriti (Nature), bind the unchanging self existing in the body (or bind down the unchanging self in the body).
6. O sinless One, of these, sattvam, which, on account of its purity (or clearness), is luminous (enlightening) and healthy (free from disease or defect), binds [the self] with attachment to happiness and attachment to knowledge.

7. O son of Kunti, know rajas to be of the nature
of desire (passion) and to be the source of thirst and attachment. It binds the embodied self with attachment to action.

8. O descendant of Bharata, know tamas to be born of ignorance and [to be] the confounder of all, embodied selves. [So] it binds (the embodied self) with error, indolence and sleep (or sloth).


10. O descendant of Bharata, *sattvam* prevails by overpowering *rajas* and *tamas*; *rajas*, by overwhelming *sattvam* and *tamas*; so also *tamas*, by overwhelming *sattvam* and *rajas*.

स्वभारेषु देस्तीर्भिन्नः प्रकाश उपजायते।

नानां यदा तदा विद्याधिविष्टः सत्यमित्रुतं॥११॥

११। ‘यदा’ ‘चित्तान’ ‘देशे’ ‘स्वभारेरि’ सर्वेण हारिण्य प्राप्तमः

एवमितिकार्यात भ्रमरिण्य श्रान्तीति ‘पुण्य’ प्रकाशयति ‘यदा’ प्रकाशते ‘भागन’ ‘बन्धन’ ‘उपजायते’ यथा, ‘सत्य’ ‘विद्यादिकृण’ चेष्टौ तस्म ‘दृति’ ‘विद्यात’ जागोमयः।

* This particle is often used for the sake of emphasis, especially at the end of a line after दृति; hence it is translated here by *indeed.*
11. When knowledge whose nature is light, arises (is generated) in this body th.oug. all its gates (i. e. organs of sense), then should one know that sattvam, indeed is increased.

12. O best of the descendants of Bharata, greed, propensity to actions, the undertaking of actions, disquiet and covetousness,—these arise when rajas is increased.

13. O descendant of Kuru, ignorance, inactivity, error, and delusion,—these arise when tamas is increased.
14. When, on the increase of sattvam, a living being goes to dissolution (i.e., dies), he goes to the spotless regions of those who know the Supreme.

15. Dying in rajas (i.e., when rajas prevails), he is born among those who are attached to action; and, dying in tamas, he is born in the wombs of the confounded (i.e., as an irrational animal).
16. They (the wise or the sages) say that the fruit of a virtuous action is good (lit. of the quality of sattvam) and pure, the fruit of rajas pain and that of tamas ignorance.

17. From sattvam springs knowledge; from rajas, only greed; and from tamas [spring] error and delusion and also ignorance.
18. Those who are possessed of *sattvam* go up; those who are endowed with *rajas* remain in the middle, [and] those who live in the state generated by the lowest quality. [that is], those under the sway of *tamas*, go downwards.

19. When the seer sees no other agent than the *gunas* (qualities) and knows him who is above the qualities, then he acquires my nature.
20. The embodied self, transcending these three gunas (qualities), whose product the body is, and being freed from birth, death, old age and pain, attains immortality.

21. [Arjuna said, —] O Lord, by what marks is he known when he has transcended these three qualities? What is his conduct? And how (by what means) does he transcend these three qualities?
श्रीमभागवतः उक्तः

प्रकाशं च प्रक्ति च मोहंजेवं च पाण्डवं।
न हृदिति सम्युक्तानि न निष्कान्ति काङ्क्षित।
ुदासोनवदासो गुणैयः न विचारते।
गुणा वर्तमस्त इत्येव योःवतिष्ठति नेवते।
समदुःखसुखः सख्यः सम्योगश्रमकारणः।
तुल्यप्रियाप्रियः धर्मसुचिनिर्मातामसंस्तुति।
मानाध्यानीतुसुक्ष्मस्तुल्यं मित्रारिक्षचयं।
सर्विरुद्धपरिवर्त्याती गुणातीतः स उच्यते।

21-22। | श्रीभगवान् उवाच | [ ये ] 'पाषाण्', [ ये ] 'प्रकाशं' सुध-कायः। 'च' 'प्रक्ति' रजःकायः। 'च' 'मोहं' तमः कार्याम् 'एवं च' [ ये तानि ]
'काज्जलानि' खुदः प्रक्तानि भार्यालि [ सुता ] ( तथ इः खुदुतः ) 'न हृदि'
तत्तत्ति वेदवाय सम प्रक्ति [ ये तानि ] 'सिद्धाति' विशिष्टानि [ सत्ता ] 'Cha' ( युकुड़ा ) 'न' 'काङ्क्षित' कामयेते, 'मृ: 'उदाधिवर्त' निःस्माकंतः
काष्ठतवा 'धारयोम्' योः सयूः 'गुणे' गुणकायः। सुखेः खुदालिम्। 'न
भिषाक्षरः' खुदुपावस्ततः न चावते, [ चापि तु ] 'गुणे’ [ यथा ] ( गुयिः
खुदायूः प्रकाशाणिद्धृती ) 'सतः' 'बृहि' 'एव' [ 'एवेः वा भाटः' ] 'यः' 'न-विशिष्टिः' [ 'विद्वेदं स्वतिष्ठति' बृहि पाठब्रेक्ष चैत्ये ] तेः। यद्य नम स्वभाव
यथा गुणोत्तरु गुणपक्षात् गुणोत्तरूपातिष्ठति [ 'प्रतिष्ठिति' इत्येव परस्परपञ्च
प्रायः, क्षेत्रभूमिभा परस्परप्रेरण: बृहि युक्तः ], 'न' [ यः ] 'इत्येव' चावति
प्रशंस्ति भविष्यति। [ यथा ] 'समदुःखसुखः' इः खुदृगुणेः ते यस्मा सकाः।
'खुदा' से भाकायिनः खुदाते एवं ( चतुर्व: ) प्रक्ताः 'बृहि युक्तः', 'सर्वविद्याप्रण-रूपालयः' बृहि नित्यकायं च प्रकाशं प्रकाशं कार्यं खृष्टे च यतानि खुदालि
22-25. [The Lord said,—] O son of Pāndu, he who has no aversion for light (i.e., knowledge), activity (propensity to action) and ignorance (delusion) when they come into play [of themselves], nor long for them when they cease to act (22); who, remaining unconcerned, is not moved by [the action of] the gunus (qualities), but remains unaffected, thinking that it is the qualities that act on their modifications [and not he] (23); to whom pain and pleasure are alike; who is self-contained; to whom a lump of earth, a stone, and [a piece of] gold are of the same value; to whom the agreeable and the disagreeable are the same; who is wise; to whom censure and praise [of himself] are alike. (24); [who is] the same (i.e., equally-minded) in honour and disgrace, [and] the same to both parties, friends and foes; [and] who has renounced all [egotistic] undertakings—is said to have transcended the qualities (25).
26. He who serves (or worships) me with unshaken devotion, becomes fit to attain the nature of Brahma
the Supreme Being) by fully transcending (overcoming) these gunas (qualities).

27. Assuredly I am the embodiment of the immortal and immutable Brahma, of eternal righteousness, and
of perfect happiness.
पुष्पोत्तमयीयो नाम पशुद्धिग्रहयायः

श्रीभगवान् उवाच

आर्यमूलमध्यःशाखमससर्वं प्राहुर्वयम्।
छद्दासि यस्य पर्यालि यत् वेदम् स वेदवितौ॥१॥

१। [ श्रीभगवान् उवाच ] ‘अजुमूलम्’ अजुम उषम् दसमन् चतुर्दश
ब्राह्मणः। ( यदव सरासराधाम उन्शः प्रशोधनम्: प्रवेष्टम्: कुश्यातम् ) मूल
आदिकारणम् अत्यतिधियतं यस्य तं ( जात्रं उषों ब्राह्मणिः सवलीको वा भूमिः यस
tतत्त्विति वा ) ‘प्रभु:याम्’ प्रभु: निम्न ब्राह्मणः: प्रथमेष्ट, ईमानाग्नि: प्राचिनः,
सध्वोदालिकृष्टमेष्ट, सागरस्माग्निधिकोस्कृष्टि, वा, प्रवालं: शाखा: यस्य तं ( ध्यान: ब्राह्मणः: प्रथमाः: हिरण्य:वर्षको: शाखा: इति शाखा यस्य तत्त्विति वा ) ‘प्रभुः’
द्व: प्रभाचन्त्यन्त्वम् ध्रुवि धन्यालिति दृष्टि ध्रुवम्: तं श्रविःप्रतिनिधिः स्वसनवर
संसारप्रक्षम: ‘प्रभुः’ पुत्राश्रयपीपेन निधिम् ध्रुवम् ध्रुवम: प्राहुः’ कथयति [ सुतवः
ध्रुवम्: वा ], ‘ध्रुवाः’ वेदम्: शृवत्तिनामाति वेदोऽश्चोऽश्चकाभानि वा ‘वेद’
संसारप्रक्षम् ‘पञ्चानि’ पत्रि श्रवणोऽश्च श्रवणोऽश्च श्रवणोऽश्च श्रवणोऽश्च श्रवणोऽश्च
तः प्रभु:प्राहु:मण्डलः प्राहुः’ य:’ ‘वेद’ समंज्ञ: जानाति ‘ध्रुवोऽश्च’ ‘वेदविति’
स्वप्रवेशार्थवतिः कर्मस्याधारस्यद्रवविति दृष्टि मधुसूदनः। [ काश्यपः २०१।
द्रष्ट्वा ]। वेद द्विसंसारप्रक्षव धृतं: ओश्च:। सर्वं तस्म शाखायानि:,
यम संसारार्थः: खण्डे: विनः: प्रवाहस्तिरी: धिनः:। वेदे: ( वेदेः: 
धारिणि: ) च च दिच्छते: अभासानि कलाशि तस्म पञ्चानायानि ( बिंशा वेदम्:
1. [The Lord said,—] They (the srutis or the sages) say that the Asvattha tree (meaning the transient world, which is likened to the Asvattha or the holy fig-tree, commonly called the banyan tree), with its roots above (i.e., in Brahman or God) and its branches (meaning all created beings or individual selves) below (that is to say, in the world), is eternal [on account of its unbroken course or existence]. He who knows it (this Asvattha tree), whose leaves are the Vedas (or the sacred texts of the Vedic hymns), is a knower of the Vedas.
2. Its branches, which are nourished by the *gunas* (qualities) and which have the objects of the senses as their sprouts, are stretched downwards and upwards. Its roots, which are the cause of (lit. which end in or are followed by) action (*i.e.*, whose consequence or result is action), extend downwards and upwards in the world of man.
3, 4. Its form (or character) is not thus known (understood) here [in this world], nor [its] end, nor beginning, nor support (basis or foundation). After cutting down this firmly-rooted Asvattha with the strong weapon of non-attachment (3), that place (meaning Brahman) ought to be sought going where men return no more, in the spirit of exclusive devotion as follows:

I seek refuge in that Primeval Person alone from whom this eternal stream [of the world] has flowed forth (4).
5. Those who are free from pride and delusion, who have conquered the evil of attachment, who are constantly engaged in the contemplation of the Supreme Self, whose desires have entirely ceased, who are freed from the pairs of opposites named pleasure and pain, [and] who are not deluded, go to that imperishable place or goal (i.e., Brahman).

न तद्वास्यं न सुयोः न अशाश्चो न पावकः।
यद्यव न निवलस्यं तद्वम परम सम मम ॥२६॥

"तत्" पदे "सूर्य". "न" भाष्यरे यूक्तिरेकः, "न" भाष्यः, चरितः. "न" [ य ] "पावकः" प्राचि: [ भाष्यपते ]; "तत्" पदे "गवः" प्राचि: [ गवः ]; "न" निवलस्यं संहाराय न पावकः को "तत्" "सम" परमायेः: "पावके खास" खऱ्यं परमायु दृषि: दीपः:। [ कठवाहो १२५१७ दश्मा ]।
6. The sun lights not that [place], nor the moon, nor fire. That is my supreme abode going to which they (the yogins) return not.

7. In the world of living beings, an eternal portion of me, becoming the individual self, draws to itself the senses with the sensorium as the sixth (i.e., the five external organs of sense and the sensorium), which are inherent in Prakriti.
When the ruler [of the body, i.e., the individual self] assumes the body and also when he passes out of it, he goes, taking these (i.e., the senses and the sensorium), even as the wind [goes or passes], taking scents from their source.

9. This individual self, taking [as its instruments] the ear, the eye, and the organs of touch, taste and smell, and also the sensorium, enjoys the objects of the senses.

...
10. Whether he (the embodied self) departs [from this body] or dwells [in it], and enjoys [the objects of sense], endowed with the senses, the deluded do not see him. Those [alone] see him who have the eye of knowledge.

11. Striving devotees see him dwelling in the body; but those who are of impure hearts and are not awakened, even though striving, do not see him.

12. Know that light to be mine which is in the
sun, in the moon, and in fire, and which illuminates the whole world.

13. And entering into the earth, I uphold all things (or beings) by my energy, and becoming the sap-giving moon, I nourish all plants.

14. Becoming the fire of digestion, I enter the bodies of living creatures, and, being associated with the upward and downward vital airs, I digest the four kinds of food.
15. And I abide in the hearts of all. Memory and knowledge, as well as their disappearance, are from me. And it is I who am to be known by all the Vedas, I am the author of the Vedanta and the knower of the Vedas (as the inmost self of all).
16. There are these two [kinds of] Purushas (souls) in this world, namely, the Kshara (changing) and the Akshara (the unchanging). All living creatures are the changing, and the one who is perpetually the same, is the unchanging.

17. On the other hand, there is another, namely, (the highest Person), called the Paramātma (the Supreme Self), who, the imperishable Lord, pervades and sustains the three worlds.
18. As I transcend the changeable and am higher than the unchangeable, so I am known in the world and in the Veda as Purushottama (the Highest Person).

19. O descendant of Bharata, he who, being undeluded, knows me thus as the Highest Person, knows all things and worships me in all my aspects (or with his whole heart).
20. O sinless one, O descendant of Bharata, the most secret knowledge has thus been declared by me. Understanding this, one should become wise and successful in the discharge of one’s duties.
श्रीभगवान् उवाच

प्रभवं सत्त्वं गुणितस्वाननः स्वयम्भूतिः ।

द्वानं दम्भं विभवं स्वाभाविकं भाजेतम् ॥१॥

श्रुतिः सत्त्वमकोषद्भागं: शास्त्रंपैशवनम् ।

द्वा भूविवलोद्वन्त मादेवं क्रौचापलम् ॥२॥

तेजः: ज्ञानं अविन्द्: श्रीवमद्रोहो नानिमानिता ।

भवन्ति सत्यं देवोमभिजातम् भारतं ॥३॥

१-२। [श्रीभगवान् उवाच] [चे] 'भारत', 'प्रभवं' भयराहिलं 'सत्त्वं-संपूर्णं: सत्त्वं विश्लेषिणि संग्रहिणि: सूर्यमयता, 'श्रानयोगसंन्यःश्चिति' श्रानथोगे श्रायुगानोपधे वशिष्टिः परिश्रयत्वा 'दानं' 'दमं' वाचोब्रियसंगम: 'छं', 'रंगं', 'छं', 'स्वाभावं' वेदाखण्डने 'त्यं' परोपकार्यनारिनिपथ: 'भाजेतम्' चतुर्ता सरवता, (१) 'भृवेः' परप्रार्थाववेम, 'सूर्य' 'भ्रंधुः' 'श्रागं' 'विषवेः' भ्रेष्यान, 'शाखितवां' निवापयति: 'शतं:कर्षणं उपप्रमं', 'श्रापेश्वरं' परेषे परदीपाक्रमं, 'भृवेः' दोषेनु, इ:खिषेषु प्राणेषु 'द्वा' 'कर', 'श्रीवमद्रोह', वीराबायाः, बलरथोपद्वे चाले: ('श्रीवर:'), 'माहवं' मदुता, 'श्री' वचना,
1-3. [The Lord said---] O descendant of Bharata, fearlessness, purity of heart, steadfastness in *inaña-yoga* (devotion or mental abstraction through spiritual knowledge), charity, restraint of the senses, sacrifice, study of the scriptures, austerity, uprightness; harmless, truth, absence of anger, renunciation, tranquillity, freedom from slander, compassion for all beings, uncovetousness, gentleness, modesty, absence of fickleness; vigour, forgiveness, fortitude, purity, absence of malice, absence of inordinate pride,—these are his who is born to the godly nature.

\[\text{वरिष्ट्वि दर्पीरभिमानस्य क्रीव: पारथमवेव च।}\\
\text{धन्यानं चाभिजात्विः पारथ सम्प्रदेशार्थिम्}\]
4. O son of Prithá, detestation (arrogance or religious hypocrisy), insolence, self-conceit, anger, harshness, and ignorance,—these are his who is born to the demoniac nature.

5. The godly nature is regarded as conducive to liberation and the demoniac to bondage. Grieve not, O Pándava; for you are born to the godly nature.

6. There are two kinds of created beings in this
world, the godly and the demoniac. The godly has been spoken of at length. Now hear from me, O son of Prithá, about the demoniac.

7 Demoniac men know not either a propensity to virtue, or abstention from vice. In them, there is neither purity, nor good conduct, nor yet [any devotion
8. They (demonic men) say that the world is unreal, unstable (*e* without a firm basis), without a God (ruler), produced by mutual union (*e*, union of male and female), and, further lit., what else?), caused by lust.

9. Holding this view, (these) harmful men of little knowledge, of lost souls, and of fearful deeds are born for the destruction of the world.

काममार्गिय दुष्पूरं दशमानमदाविता: ।
मोहादू गठोलासदुप्राहान् प्रवर्तन्तेऽशुचित्वता: ॥१०॥

10. ‘दुष्पूरं पूर्वविपुलगते अधंकारपूर्णं ‘काम’ विषयवृत्ताम ‘प्राप्तिक’
‘दशमानमदाविता:’ दशः (प्राप्तिकालेपं प्राप्तिकलेपनं), भावः (प्रपूजालेपं पूजालेपनं), सदा: (उद्वर्तभिक्षुपं उद्वर्तभिक्षुभिषक
अभारोऽपि), तथा: प्रभिता: वुशक्तः [प वुशक्त:] ‘मोहात’ प्रविष्टक: ‘प्रव-विकुलित’ प्रस्थापित ‘घटोला’ उपादाय ‘अधुविरिता:’ प्रवोधिति प्रव-विषार्थि विनाशिति विषयः; कम्पार्थि वेषं ते [गुणः] [ते] ‘प्रवर्तने’ प्राप्तांकृति
कम्पार्थि विनाशिति।
10. Cherishing some insatiable desire, and filled with arrogance, pride and infatuation, they set to work, adopting wicked resolves through delusion and engaging in unholy practices.

13-16. "This has been obtained by me to-day; this desired thing I shall obtain [tomorrow]; this (wealth) is mine; again this wealth also shall be mine [in
future]; that enemy has been killed by me, and others also I shall kill, I am the lord I am the enjoyer, I am successful, powerful, happy; I am rich and of noble birth. Who else is like unto me? I will sacrifice, I will give (make gifts), I will rejoice. Thus infatuated by ignorance, bewildered by numerous thoughts, enclosed by the net of delusion, and given to the gratification of desire, they fall into foul hell.

17. Self-glorified, stubborn, and filled with the intoxication of wealth and pride, they, with ostentatiousness (or religious hypocrisy), worship with nominal sacrifice, without following any prescribed rule.
18. Resorting to egotism, force, insolence, lust, and anger, and hating me in their own and others' bodies, they become detractors [of virtuous men].

19. Those evil-doers, hating [me] cruel, and worst of men, I hurl down continually into demoniac wombs in the course of their births.
20. Entering into demoniac wombs, the deluded, without attaining to me birth after birth, go down, O son of Kunti, to a state [even] lower than these.

21 Lust, anger and greed,—this is the threefold gate to hell, [and so] destructive of the self. Therefore, one ought to abandon these three

22. O son of Kunti, freed from these three gates to darkness (i.e., hell), a man works out his own good (or the final liberation of the self), and then attains to the supreme goal.
23. He who, abandoning scriptural ordinance, lives, acting at will (i.e., unrestrained) under the impulse of desire, attains neither success (or perfection), nor happiness, nor the supreme goal

24. Therefore, in determining what ought and what ought not to be done, scripture is your authority. So, knowing what is prescribed by scriptural ordinance, you ought to work here (in this world, or in this stage of karma-yoga).
Arjuna said—O Krishna, what is the state of those who worship (or perform sacrifice), abandoning scripture-ordinance, but full of faith?—(Is it one of) sattva or rajas or tamas?

1. [Arjuna said—] O Krishna, what is the state of those who worship (or perform sacrifice), abandoning scripture-ordinance, but full of faith?—(Is it one of) sattva or rajas or tamas?

2. [The Lord said:] The faith of the embodied is of three kinds, sāttvika (i.e., of the quality of purity or goodness), rajasika (of the quality of passion), and tāmasika (of the quality of darkness). It is born of Nature (i.e., according to the individual nature or disposition of the embodied as determined by acts in a former life).

3. O descendant of Bharata, the faith of each and every man is in accordance with the proportion of the quality of sattva in him. This Purusha (i.e., every man) is full of faith. As his faith is, so is he (lit., 'of what faith one is, one is even that,' i.e., a man's faith shows what his nature or character is).
4. Men of *sattva* worship the gods, those of *rajas* worship *yakshas* and *rakshasas*; and others, men of *tamas*, (worship) the *pretas* and *bhutas*

[The *yakshas* and *rākṣasas* are believed to be superior spirits, the former being generally demi-gods and the latter demons. The *pretas* and *bhūtas* are inferior spirits, being ghosts or departed spirits, the former being supposed to haunt cemeteries, cremation-grounds, and other unclean places, and the latter occasionally to enter into and animate dead bodies and possess even living bodies]
5, 6. Those silly men who practise severe austerity not enjoined by scripture, full of ostentation and egotism, given to lust, attachment and violence, and weakening the collection of elements in the body and also me, who dwell in the interior of the body,—know them to be of demoniac resolves [If the reading is कर्ष्यवः, the rendering is ‘torturing’; and if कर्ष्यवः, it is ‘weakening’].

7. The food also, according as it is dear to each, is of three kinds, as also sacrifice (or worship), penance, and charity. Hear this distinction of them.
8. The foods which prolong life and increase energy, strength, health, happiness and joy, and which are savoury, oily, substantial, and agreeable, are dear to the men of sattva.

9. The foods which are bitter, acid, salted, over-hot, pungent, dry, and burning, and which cause pain, grief and disease, are agreeable to a man of rajas.
10. That food which is cold (or half-cooked), tasteless (i.e., which has lost its flavour), putrid, stale, refuse (or rejected, meaning ‘leavings’ or ‘offals’), and impure, is dear to men of tamas.

11. That sacrifice (or worship) is of sattva, which, being prescribed by (scriptural) ordinance, is performed by men who desire no fruit, and fix their mind [on this] as [sacrifice or worship] which must be performed [for its own sake].
समर्थोऽधायः

'पारिकल्पनानां खम्मूत्साधारणां 'एवं 'ष' 'यत् इति' यज्ञं किष्ठे यज्ञः अनुसूचयने 'तं यज्ञ' 'राजस' 'चिंचि' ।

१२ बुत्, O best of the race of Bharata, know that |sacrifice| to be of *rajas* which is performed with a view to fruit and for ostentation.

विभिन्नमस्तत्तात् मन्त्रहीनमदविशेषम्

श्रावारिविक्षितं यज्ञं तामसं परिचितं ||१३||

१३ 'विभिन्नम्' शास्त्राविविधिस्यम् त हविदित्तः य, 'श्रावारिविक्षितं' यज्ञं तमसं | च अदलातः, 'मन्त्रहीनम्' अमन्त्रकम्, अदलितः दलितारिहितं 'श्रावारिविक्षितं' श्रावारिविक्षितं 'यज्ञं' तामसं | तमोनिधिम् 'परिचितं' कथयितं, 'भिष्ठा' ।

That sacrifice (or worship) they (the wise) declare to be of *tamas*, which is without *(i.e., not enjoined by)* scriptural ordinance, in which food is not distributed [to Brāhmaṇas, etc.], which is without *mantras* (hymns or sacred texts or formulas of prayer), in which there is no gift (of fee or other presents to the officiating priests), and which is devoid of faith.

देवबहुजयुवांशपूजनं श्रीमार्जवनम्

व्रम्भचयमस्विनिम्ता च शारोरं तप उच्छवते ||१४||

१४ 'देवबहुजयुवांशपूजनं' देवास्त्र, दिवास्त्र, गुहातः; पिवार्दयस्त्र, प्राशः; शानिजना: पिष्किताः तत्तविक्षित तेषां पूजनं प्रशास्त्युतातीदि, 'शोचं' शारोरं 'धीः' धीयताम्, 'श्राबं' धीः तुवः; ब्राह्मणस्य अवधिस्तिषिष्ठि:; 'प्राहिंसा' प्रमिष्टः अपेक्षाः 'ष' शारोरं शारोरि धार्मिक साधवं 'तपः' 'उच्छवते' ।
14. Honouring the gods, the dvijas (the twice-born, or the regenerate), the preceptors, and the wise, purity, straightforwardness, life as a Brahmacharin (i.e., a life of celibacy and continence), and harmlessness,—all this is said to be the austerity (or discipline) of the body.

15. The speech that causes no annoyance, and is true, agreeable and beneficial, and also the habitual study of the scriptures,—this is said to be the austerity of speech.

16. Serenity of mind, placidity, silence, self-restraint, purity of heart,—all this is said to be the austerity of the mind.
17 They (the wise) declare that threefold austerity (namely, that of body, speech and mind) to be of sattva, which is practised with supreme faith by men who are devoted [to the Supreme Self] and who desire no fruit

18. That austerity is said to be of rajas which is done with hypocrisy (or ostentation) for gaining respect (praise, or hospitable reception), honour and reverence, and which is transitory and unstable here (in this world).
19. That austerity is declared to be of tamas which is done under a wrong notion, with torture of self and for the destruction of another.

20. That gift is regarded to be of sattva which is given in a right place, at a right time, and to a right person, and to one who does no good or service (or is incapable of doing it in return), with the conviction that it is a duty to give.
21 But that gift is regarded to be of *rajas* which is given with a view to a return of service (or benefit), or for the sake of fruit, or with pain (*i.e.*, grudgingly).

22. And that gift is declared to be of *tamas* which is given at a wrong place or time, to unworthy persons, without respect or kindness, and with contempt.
threefold designation of Brahman. By it (i.e., by this threefold designation) were ordained of old the Brahmanas, the Vedas, and the sacrifices.

24. Therefore, all acts of sacrifice, gift and austerity of the knowers of Brahman or follower of the Vedas, as prescribed by [scriptural] ordinance, commence with the utterance of Om.

25. Uttering 'Tat,' and without aiming at fruit, are done the various acts of sacrifice and austerity and of gift by those who desire final emancipation.
26 O son of Prithá, the word ‘Sat’ is used in reference to reality (or existence) and goodness; and the word ‘Sat’ is also used in an auspicious act.

यष्टे तपसि दाने च स्विस्ति: सदिति चोच्यते।
कम् चैव तद्धे यं सत्त्वेवाभिधीयते॥२७॥

27. Steadfastness in sacrifice, austerity and gift, is called ‘Sat’, and an action for the sake of these (namely, sacrifice, austerity and gift, or for the sake of ‘Tat’, (i.e., Brahman) is also called ‘Sat’.

मसदियुक्तयाः इतरं द्रतं तपस्त्यं क्लतं च यत्।
मसदियुक्तयां पार्थि न च तत्त्वं प्रेत्यं नो इत्य॥२८॥

28 Whatever is offered as an oblation, whatever is given, whatever austerity is practised, and whatever [else] is done without faith, is called ‘asat’. O son of Prithá, that is not (nought), here and hereafter (i.e., of no use in this life and in the next). 

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Arjuna said,—O Ruler of the senses, O Mighty-armed, O Slayer of Kesin, I desire to know separately the truth (i.e., the true nature or distinctive signification) of samnyāsa and tyāga.

व्याख्या

कांथ्यानों कर्त्तरानं व्यासं संन्यासं कवयो विदुः।
सर्वंकर्मफलायां प्राहुक्यायां विचित्रणां॥२॥

2. [Arjuna said] ‘Karma,’ Put your question, ‘Kṣetra’ [i.e., the whole system]—‘karmacandra’ (prākāraśāstra) ‘vyaas’ paralleling (śabda-
2. Sages know *samnyasa*, to be the abandonment of actions done with desire (*i.e.*, for some object and with a view to fruition in future); the wise declare the renunciation of the fruit of all actions to be *tyāga*.

3. Some thoughtful men declare that action should be abandoned as an evil; others say that an act of sacrifice, gift, or penance should not be abandoned.
4. O best of the race of Bharata, hear my positive conclusion about tyāga (relinquishment). Tyāga, verily, O bravest of men, is said to be threefold.

5. An act of sacrifice, gift, or penance should not be renounced, but should be performed; [for] sacrifice, gift and also penance are the purifiers of the wise.

6. But O son of Prithá, even these actions should be performed by relinquishing attachment and the fruits; this is my decided and best opinion.
7. Verily, the renunciation of a prescribed action is not proper, its abandonment from ignorance (or delusion) is said to be of (i.e., due to) *tamas*.

8. He who renounces an action from fear of physical suffering, thinking it to be painful, surely does not obtain the fruit of renunciation by [thus, making an abandonment impelled by passion (*rajya*),

कार्यमित्येव यत् काम नियतं क्षयतः ज्ञुन ।
समेत त्वां फलं चैव स त्वां साश्विको मनः ॥९॥

8. [९] 'परमः' 'पराः' कामस्वरूपः 'परा' 'च' 'द' 'परा' 'क्षण', 'कार्यः
9 O Arjuna, when one performs a prescribed action, abandoning attachment and also fruit and thinking that it ought to be done, that abandonment is regarded as of sattva.

10. One who has abandoned [action], being pervaded by sattva (goodness or purity), and possessed of intelligence, with his doubts dispelled, hates not a painful action, nor is attached to a pleasant one.
11. Surely, actions cannot be completely abandoned by an embodied being; he who relinquishes the fruit of action is verily designated an abandoner.

12. Threefold is the fruit of action after death in the case of non-abandoners—evil, good and mixed; but never of abandoners.
13. O Mighty-armed, learn from me the five factors in the accomplishment of all actions, as declared in the Sánkhya system (or the Vedanta system) in which all principles leading to the knowledge of the self are enumerated.

विविधायां प्रयोक्तच्या देवं चेवात्र च प्राक्षरम् ॥ १४॥

14. 'विविधाया' विविधे 'तथा' कर्ता भोजकः (भशरः), जोश: 'देवथः, प्रमेयः: (श्रीपः:) 'प्रायोक्तच्या नामापि कर्ता पञ्चाविमाणिः 'तथा' 'विविधाया' विविधाकरः, 'प्रयोक्तच्या' प्रणमशु: चाययः: 'तथा' 'देवथः' एतेऽव च शु्रुः 'प्रायोक्तच्या' पञ्चावितावर्षं कर्ता 'देवथः' आदिवाणिः पञ्चाविमाणिः (भशरः), इच्छेयेर्कोम्बयैः भा (श्रीपः:) 'तथा' 'देवथः'.

14. The śro (i.e., the body, which is the seat of the emotions, &c.), as also the agent (egotism, according to Sridhara; भोजकः (enjoyer), i.e., the individual self, according to Sankara), and the various sense-organs, and the several actions of diverse kinds (such as, those of the senses, the upward and downward vital airs, &c.), and also the fifth among these, (namely,) the deity (i.e., according to Sankara, \(\text{Aditya}\) or the sun and the other gods who help the eye and the other organs); or, according to Sridhara, the Supreme Self [as guiding and regulating the individual self or internal feelings].
15. Whatever action, right or wrong, a man does by his body, speech and mind, these are the causes thereof.

16. Such being the case, he, the senseless one, who, through unrefined understanding, regards the isolated self as the doer or agent in all action, sees not the truth.
17. He who has no feeling of egotism, and whose understanding is not attached [to action or its fruit], even though he kills these people, kills not, nor is he bound (by the action).

18. Knowledge, the object of knowledge, the knower,—[these constitute] the threefold incitement to action; the organ, the action (the end or object of action—Sankara) and the agent,—thus threefold is the totality of action.
19. In the enumeration of the gunas, (i.e., in the Sankhya system of philosophy, which deals with the three essential gunas or qualities), knowledge, and action, and the agent or doer, are declared to be of three kinds only, according to the distinction of the qualities. Hear duly of these also.

20. ‘देव’ शान्ति (विभक्ति) मिथ्योभिन्न ‘क्रयंभूिष’, स्वर्गुण मृत्यु ‘व्यवस्त्र’ निर्ललं चेतु शुष्काः ‘सात’ ‘सशयं निर्भिकार’ निल ‘भाव’ वसु भास्मादुर्दश्यं ‘ईजे’ पशुति ‘तत् शान’ ‘सति’ कु ‘सति’ कुः पुर्ववासुत सत्वम् दशेनं ‘सति’ ।

20. Know that knowledge to be f sattva by which one sees one Reality undivided in all distinct things or beings.

21. ‘स्वयं’ श्रेष्ठानं नात्माभवानि ज्ञातविधयानां
वेति स्वर्भुिषु मृत्युिषु तज्जनां विष्णु राजसम् ॥२१॥

21. ‘प्रथमेन’ च विदेिन पूत्येवज्जेय प्रवचन तु ‘त’ यत् ‘शान’ ‘सति’ ‘मृत्यु’
‘सति’ ‘प्रथमविधान’ भिद्वादुषां ‘नात्माभवानि’ वकुिः एव देवकाश्
‘वेति’ जानाति, ‘तत्’ ‘शान’ ‘राजस’ रजोगुणविधितं तम् प्रायंगि
दशेनं ‘विष्णु’ ।

21. But know that knowledge to be of rajas which perceives various realities in all beings or things as of separate kinds, on account of their differences.
22. While that knowledge is declared to be of *tamas*, which is attached to one thing as if it were all, which is without reason, which has no perception of [the meaning of] the reality, and which is insignificant.

23. That action is declared to be of *sattva* which is obligatory or necessary, free from attachment, and is done, not from love or hatred, by one who is not desirous of fruit.
24. But that action is declared to be of *rajás* which causes much trouble and which is done by one longing for objects of desire, or with egotism.

25. That action is said to be of *tamas* which is undertaken through delusion without regard to consequence, loss, injury [to others], and [one’s own] power.
26. The agent who is freed from attachment, who is not egotistical, who is possessed of firmness and energy and who is unchanged in success and failure, is said to be of sattva.

27. The agent who is passionate, desirous of the fruit of action, covetous, cruel-hearted, impure, and liable to joy and grief, is said to be of rajas.
28. The agent who is unsteadied, unrefined, stubborn, crafty, malicious, indolent, desponding and procrastinating, is said to be of tamas.

29. Hear, O Dhanajaya, the threefold division, according to qualities, of understanding and of firmness, as related separately and completely [by me below].

30. O son of Prithá, that understanding is of sattva, which [truly] knows [the distinctions of] activity and inactivity, what ought and what ought not to be done, fear and absence of fear, bondage and liberation.
31. O son of Prithá, that understanding is of *rajas* by which one erroneously understands right and wrong, and what ought and ought not to be done.

32. O son of Prithá, that understanding is of *tamas*, which, shrouded by darkness, thinks right to be wrong and all things to be just the contrary of what they are.
33. That firmness, unswerving through [the practice of] yoga is of sattva, O son of Prithá, by which one controls the actions of the sensorium, the vital airs, and the sense-organs.

34. But that firmness, O Arjuna, son of Prithá, is of rajas, by which one adheres to duty, desire, and wealth, and wishes to have the respective fruits [of these pursuits.]

35. That firmness is of tamas, O son of Prithá; by which a dull-headed man does not give up sleep, fear, grief, despondency and pride.
36-37 But now, O chief of the descendants of Bharata, hear from me about the threefold pleasure (or happiness), that in which one, from practice (i.e., as the result of habit or repeated enjoyment), experiences delight and surely reaches the end of pain (or misery). That which is like poison at first, but like nectar in the end,—that pleasure born of the clearness of the knowledge of the self, is said to be of sattva.
38. That happiness (or pleasure) is said to be of *rajas*, which, (arising) from the contact of objects and sense-organs, is at first like nectar, but in the end like poison.

39. That happiness or pleasure is said to be of *tamas*, which, arising from sleep, indolence and carelessness, is delusive of the self, both at first and in its result.
40. There is no being, either on earth, or again among the gods in heaven, that is free from these three gunas (qualities) born of Prakriti.

41. O harasser of foes, the duties of Brāhmans, Kshatriyas and Vaisyas, and also of Sūdras are divided according to the gunas born of Prakriti.

42. Tranquillity, restraint of the senses, austerity, purity, forgiveness, straightforwardness, knowledge, wisdom (or spiritual discernment), and also faith,—[these constitute] the natural duty of a Brāhmana.
श्रीधरे तेजस्। छत्तिर्दास्यं युद्धं चायपपलायनः।
द्वामोक्षरभावसं चत्त्रकारः स्भावजम् ॥४३॥

४३। “श्रीधरे” पराक्रः। “तेजस्” छत्तिर्दास्यं युद्धं चायपपलायनः।
द्वामोक्षरभावसं चत्त्रकारः स्भावजम् ॥४३॥

43. Valour, courage, firmness, dexterity, and also not flying in battle (i.e., from the field of battle) charity, a lordly nature—(these are) the natural duty of a Kshatriya.

क्रियिगोरच्याविषिः। वेष्करसं स्भावजम् ॥४४॥

४४। “क्रियिगोरच्याविषिः” क्रिषि: कर्षणं गायः स्यतर्ति दृति गोरिष्ठ:।
तथा भाव: गोरीर्दा पापप्पायवं वापिर्यं क्रियिगोरच्याविषिः।
‘स्भावजः’ वेष्करसं गर्भेन्। एतां वेष्करसं: स्मार्थिकम् कथम् ॥
‘मूद्धस्य’ ‘चापिः’ ‘परिच्छाय्यबक’
हितामि: मूद्धस्यकं ‘कथम्’ स्भावजः स्मार्थिकम् ॥

44. Ploughing (or agriculture), cow-protection, and trade are the duty of a Vaisya, born of nature. And the duty of a Súdra, born of Nature, is of the nature of service (i.e., consists in the service of the superior classes or castes.)

स्ये स्वसे कर्मेऽखाविरतः संतिर्विव समतनं नरः।
स्मार्थिकिः सिरिः यथा विद्यते तत्त्वं ॥४५॥

४५। “स्ये स्वसे वेष्करसंधापि खाविरतिः। कर्षणं” ‘याविरतः’।
45. Every man devoted to his own duty, attains perfection. Now, hear how one, devoted to one's own duty, attains perfection.

46. A man attains perfection by worshipping, by his own duty, him from whom is the activity (or birth) of all beings and by whom all this (i.e., the whole universe) is pervaded.
47. Better is one's own duty [though] destitute of merits, than the well-performed duty of another. One doing the duty fixed by Nature incurs not sin.

48. O son of Kunti, one ought not to abandon the duty born with one's self, though faulty, for all undertakings are covered with fault, as fire with smoke.

"सत्यवुचि: सर्वत्र जितामा विगतश्रुः।
नेत्यक्ष्याविषिद्धिः परमां संयासिनाओ भूति।"

49. "सत्य-प्राचिनि-निविष्येष, 'सत्यवुचि:' प्रशंसा उपरविद्धा सुबिः।
अति:कर्षणं यस्य च: प्राचिनिश्चुय्यतरः-करणः, 'जितामा' जन: वतः: प्रशोक्तः: प्रामा
वस्य च: जिनेनिः: निरर्दश्यसा वा, 'विगतश्रुः' विगता स्युः विसयशुः
बिषाण्डः तथा यस्याल्प्य [अन: ] 'सत्याचेने सत्यवृत्तिक्षुसारेने 'परमाः'
प्रकटी 'नेत्यक्ष्याविषिद्धिः' विगतानि कामांशिष्य स: निन्त्याव, तथा भावः
नेत्यक्ष्याः, तथा स्थितिः: निश्चिति: (कुष्ठरः) ता सत्यवृत्तिक्षु-साराः वस्य-
49. He who is everywhere of unattached understanding, self-subdued, and void of desire, attains the highest perfection of freedom from action by renunciation.

50. O son of Kunti, learn from me only in brief how one who has attained perfection attains Brahman, which is the highest state of knowledge.
51-53. Possessed of a pure understanding, and controlling self by firmness, abandoning sound and other objects of sense, and casting aside attraction and repulsion, seeking solitude (or frequenting solitary or pure places), moderate in eating, with speech, body and mind subdued, always given to yoga, having recourse to indifference [to worldly things] (52), giving up egotism, violence, arrogance, desire (or lust), anger and [unnecessary] appendages, one becomes fit for identity with Brahman.

54. Becoming one with Brahman, one neither
grieves nor desires, but being the same to all beings, attains supreme devotion to me.

55. By that devotion he knows me in truth, how great and who I am; then, knowing me in truth, he enters into me.

56. Always performing all actions, he, depending on me, attains the eternal immutable abode.
57. Renouncing, in thought, all actions in me, intent on me and having recourse to intellectual communion, fix your thought ever on me.

58. Fixing your thought on me, you shall, by my grace, overcome all obstacles hard to overcome. But if, from self-conceit, you do not listen to me, you shall perish.

59. That you think, out of egotism, "I will not
fight”, this resolve of yours is vain; for your nature will constrain you [to fight].

60 O son of Kunti, what you [now, though] bound to do as your natural duty, refuse to do out of delusion, you will [hereafter] do under compulsion [of blind impulses].

61. O Arjuna, the Lord dwells in the region of the heart of all beings, whirling by Mayá (his sovereign power) all beings 'as if' mounted on a machine.
62. Seek shelter with him alone (or, seek that refuge, i.e., the Supreme Being, alone, with all thy soul, O Bhárata; by his grace you shall attain supreme peace, and the Eternal Abode.

63. Thus has knowledge, more secret than any other secret, been declared by me to you. Pondering over it fully, act as you like.
64. Hear again my supreme word, the most secret of all. You are most dear to me. Therefore will I tell you what is for your good. [If the reading be ‘driramiti’ instead of ‘driramiti’, the rendering will be ‘resolute’ or ‘strong-willed’.

65. Fix your mind on me, be my devotee, worship me, bow down to me, and you shall surely come to me. I promise this to you, for you are dear to me. [If ‘satyam’ be taken with ‘pratijâne‘ the rendering will be ‘I truly declare to you’, or ‘I declare the truth to you’].
66. Abandoning all duties [done in servile obedience to \(\text{L}_{w}\)] come unto me as your sole refuge; I will deliver you from all sins; [therefore] grieve not.

67. This [Gítá] is never to be spoken by thee to one who neglects his religious austerities, nor to one who is not devoted, nor to one who is not desirous of serving [one's preceptor] (or hearing it), nor yet to one who calumniates me.

68. He who, with single-hearted devotion to me, will tell this supreme secret to my devotee... shall come to me, freed from all doubts.
69. There is none among men who does a dearer service to me than he. And there shall not be another on earth dearer to me than he.

70. And I shall be worshipped with the sacrifice of knowledge by him who will study this religious dialogue between us. This is my opinion.

71. And that man also, who, full of faith and free
from malice, will merely hear [this], shall attain to the happy regions of those who do meritorious acts.
SUNDARA UPA 

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Thus did I hear this wonderful and thrilling dialogue between Vasūdeva and the high-souled son of Prithá.

"By the favour of Vyāsa, I heard this supreme and secret doctrine of yoga direct from Krishna, the Lord of yoga, while he was himself expounding it.

O king [Dhritarāshtra], remembering again and
again this hour and wonderful colloquy between Kesava and Arjuna, I am feeling repeated transport of joy.

77. And remembering again and again that my wonderful form of God, great is my amazement, king; and I am transported with joy over and over again.

78. I believe that wherever there are Krishna, the Lord of yoga, and Partha, the archer, there is sure fortune, victory and prosperity, and there also is immutable Law of Right.