श्रीमद्भगवद्गीता

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Suddha Dharma Tract No. 4.

SRIMAD BHAGAVAD GĪTĀ

OF BHAGAVAN SRI KRISHNA

(26 Chapters & 745 Slokas)

Translated into English by
R. VASUDEVA ROW
Assisted and published by
T. M. JANARDANAM
For Suddha Dharma Mandalam Association.

THE SUDDHA DHARMA OFFICE,
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1939

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DEDICATION.

DEDICATED IN ALL HUMILITY AND REVERENCE

TO

BHAGAVAN SRI NARAYANA AND SRI YOGA DEVI

AND TO

THE ELDERS OF SUDDHA DHARMA MANDALAM

ॐ ह्रीं सौः देवयोगिदासः

PUBLICATION NOTE

Here is the English translation of Srimad Bhagavad Gita, S. D. M. Edition, a long-felt want supplied now. It can in no way be denied that the meaning of each and every sloka will be a great eye-opener to one and all. The obviousness of this rendering, in spite of very many existing translations, should be thus patent. That the words used in the Gita possess occult significance and not merely of the common-place type should be self-evident, having regard to the high station of the Guru and the Disciple in this Holy Discourse. And it is very fortunate that these profound significances are revealed to us through the commentaries of Suddhacharyas, of whom Sri Hamsa Yogi is the latest. This rendering in English brings out these vital significances in respect of concepts of fundamental value. The dynamic philosophy of Suddha Dharma, the theme of this Great Discourse, gives us the necessary intelligent direction in the performance of actioning, the selfish methods of which pursued in the present day have brought in untold miseries to the world. Not only to release ourselves from the meshes of such pernicious actioning, but also to elevate us, and focus our attention to the Great Goal—Brahm is the essence of this superb Teaching. In that grand means—Yoga in respect of thought, word, deed, and spirit, rests the secret of salvation. Let us be profited by its study and get into its practice always.

In completing this great task, Sri R. Vasudeva Row has fulfilled the announcement made by Swami Subrahmanyananda (Dr. Sir S. Subrahmanier) years ago, and the Publisher

considers himself fortunate in being privileged to bring this to pass now.

Some may desire to translate this in the various languages in this country and also abroad. Those wishing to do so may get into correspondence on this head with the Director. The right to translate this in the Spanish is vested with Brother Vajra Yogi Dasa (Benjamin Guzman V.), Casilla 1571, Santiago-de-Chile, South America.

This is the fourth tract published by the Suddha Dharma Mandalam Association, which hopes to bring out, from time to time, more publications dealing with the philosophy and teaching of Suddha Dharma.

That this Book may go forth into the world and provoke sufficient thought in one and all and also fulfil its role as the illuminating lamp of knowledge to those very many known and unknown aspirants on the great path, so as to enable them approach in close contact with the Divinity-Incarnate—Bhagavan Sri Mitra Deva, when He publicly appears about the year 1941, is the whole-hearted prayer of the humble Publisher.

The Suddha Dharma Office.
Mylapore, Madras,
31st October, 1939.

T. M. JANARDANAM.
Editor, "The Suddha Dharma" &
Director, S. D. M. Association.

FOREWORD

The Suddha Dharma Mandalam Edition of Sri Bhagavad Gita has been before the public for the past two decades, and, as such, it needs no introduction afresh. It was first published by the late Dr. Sir. S. Subrahmanier and the late Pandit K. T. Sreenivasacharya; they were enabled to do so by some of the Elders of the Suddha Dharma Mandalam, who graciously secured for the purpose the Manuscript of this Text, along with those of other philosophic works, in Their safe keeping, from the archives of Suddha Kosha in the Maha Guha in Northern India, known to a few among us. The many books, which have followed its first publication, throw a flood of light on the philosophy of Suddha Dharma, of which, it is claimed by the Elders, the Gita is the best and most complete exposition extant. Its philosophy and teaching present a distinctive orientation and exercise a compelling influence. To the earnest reader it opens a rich field for investigation; to those, who would fain follow its lucid lead, it furnishes not only a workable hypothesis of life, but provides with a positive guidance, revealing certain criteria for spiritual progression and uplift.

The antiquity of this Text is evident from the fact that more than thirty commentators have based their learned commentaries on it; from whose works Hamsa Yogi (fifth century A. D. *i.e.* prior to the three Acharyas of the Vedanta school) makes elaborate quotations in his own monumental commentary, of which the Upodhghata and that of the first two chapters have been published — the rest awaiting publication. Besides, quite a number of books, such as Pranavarnava, Sanatana Dharma Deepika, Khanda Rahasya, Yoga Rahasya, Swarodaya Rahasya, Adhyatma Ratnarnava, and many others make extracts from the Gita, quoting chapter and verse as found and occurring in this Text. Also the authority of the Suddha system of Philosophy is amply borne out not only by the united consent of them all but even by the intrinsic excellence of its utter catholicity and singular freedom from sectarian

and class bias of any kind whatever. It is needless to say that an honest study of it will stimulate in the reader intensive research, finally inclining him to take to its practice. It may be noted that, generally, angry denunciations and hasty judgments and conclusions are only the necessary outcome of an ill-conceived approach and fanatical outlook, or may even emerge from an irresponsible, narrow, or sophistically warped mentality. Exhibition of such phenomenon is happily rare now, though by no means absent; and these cannot seriously influence any ardent reader — nay, these may even forcibly react, tending to induce in him, as is often the case, a deeper admiration, interest and faith in respect of what is thus unreasonably assailed. Be that as it may — let us be content to read to know, and, thereafter, know to read, and act.

The Elders of Suddha Dharma Mandalam reckon that over one hundred and thirty centuries have elapsed since the occurrence of the eventful Mahabharata War, on the first day of whose waging, the Great Counsel was delivered to Arjuna by the Lord on the battle-field of Kurukshetra. The age of the Gita also has thus to be synchronised with it accordingly.

In the rendering of this Text into English, the original significance of words and expressions in the verses, as set forth in the Mahabharata generally, and in the Anugita in particular, have been carefully followed as is the practice in all the said commentaries; and all possible care has been taken to preserve the spirit of the Original Discourse.

The Text comprises twenty-six chapters, with seven hundred and forty-five slokas in the aggregate; as such, this is known in this literature as " Samagra Gita" समग्र गीता; and the twenty-four chapters, the second to the twenty-fifth (both inclusive), are deemed Gita proper; the first and the last or twenty-sixth chapter relate to the analytic (Vyashti—(व्यष्टि) and the synthetic (Samashti—समष्टि) aspects of the Pranava (प्रणव) respectively; the whole is

based on the plan of the sacred Gayatri — a plan followed in the construction of Mahabharata, Ramayana, and other works of note. In the Gita proper, an asterik has been placed at the top of a verse in every one of the twenty-four chapters; it is held that the verse so marked constitutes the essence of that particular chapter; such a verse is called the Sameekarana Sloka (समीकरणश्लोक) in the commentaries.

Now, that the whole human family has met — thus it has never been in the previous epochs of the world's history — it is the hope of the Members of the Suddha Dharma Mandala, which has large groups of average and advanced following, that, by the public advent of Bhagavan Mitra Deva, an Avatar of Bhagavan Narayana, in or about 1941, a fresh impetus will be administered to the world, giving it as a whole a spiritual uplift of considerable momentum. It is said that, in the anticipation of this holy Advent, the philosophy and the teaching of the Suddha Dharma Mandalam has been promulgated, in order that humanity, for whose benefit is the great Avatar, may respond in consonance to His Mission, which is calculated to vouchsafe for us abiding weal and blessedness, here and hereafter.

R. VASUDEVA ROW,
President, S. D. M. Association.

श्रीभगवद्गीताध्याय-अनुक्रमणिका

अध्यायः १ गीतावतारनिरूपणं

। सांख्यकाण्डं ।

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। योगकाण्डं ।

योगषट्कं

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अथ शुद्धयोगब्रह्मविद्यायाः

श्रीमद्भगवद्गीतायाः

पारायणक्रमः

भरद्वाज उवाच

सुब्रह्मण्य महाभाग नमस्ते लोकनायक ।
कथं योगब्रह्मविद्या गीताऽध्येया मनीषिणा ॥ १ ॥
का वा गीतोचिता पूजा कदा सेव्याऽस्ति सा सताम् ।
ज्ञातुमिच्छाम्यशेषेण वदस्व कृपया विभो ॥ २ ॥

सुब्रह्मण्य उवाच

भरद्वाज महाभाग पृष्टन्तुभ्यं वदाम्यहम् ।
युगे युगे तु भगवान्नारदाय महामुने ॥ ३ ॥
गीतासेवां यथातत्त्वं व्याजहार युगप्रभुः ।
तामेवाद्य प्रवक्ष्यामि शृणुष्व मुनिपुङ्गव ॥ ४ ॥
दासः काल्ये समुत्थाय कृत्वा स्वाह्निकमुत्तमम् ।
प्रक्षाल्य पाणिपादञ्च धृताकल्पः प्रसन्नधीः ॥ ५ ॥
तिष्ठन्बद्धाञ्जलिर्देवमात्मानं परिबुध्य हि ।
सङ्कल्पनायकञ्चैवं प्रणमेद्भक्तिभावतः ॥ ६ ॥

सङ्कल्पनायकस्तवः

श्रीं देवीं तां योगदेवीन्तत्सङ्कल्पप्रभुं नरम् ।
शुद्धसङ्कल्पनाथञ्च नारायणमुपास्महे ॥ ७ ॥
लोकाधिकारिणश्चान्यान्नारदाद्यानृषीन्वयम् ।
तथा प्राचीनहंसांश्च प्रणमामो यथाबलम् ॥ ८ ॥

श्रीकृष्णार्जुनध्यानस्तवः

नरनारायणाजातौ जगतस्स्थितये स्थितौ ।
शुद्धसङ्कल्पनाथौ च वन्दे कृष्णार्जुनौ सदा ॥ ९ ॥
एवमुक्त्वा प्रणम्याथ गायत्रीन्यासमाचरेत् ।

न्यासः

अस्याः श्रीयोगब्रह्मविद्यायाः भगवद्गीतायाः नरनारायणऋषिः, गायत्री छन्दः, श्रीयोगब्रह्मविद्या देवता, योगब्रह्मविद्याप्रसादसिध्यर्थे गीतापारायण-क्रियाजपे विनियोगः ।

ध्यानम्

चतुष्पदीं धर्मविद्यां समत्वं गिरतीं सतीम् ।
परसाम्यफलदां वन्दे गीतां शुभावहाम् ॥ १० ॥
षड्दर्शनपदां दिव्यां सर्वभावसमन्विताम् ।
कर्तव्यव्यवसायस्य निश्चयाय नतोऽस्म्यहम् ॥ ११ ॥

इति स्तुत्वा पुनर्बद्धाञ्जलिपुटः

नमस्ते नरदेवाय नमो नारायणय च ।
बदरीवननाथाय योगिनां पतये नमः ॥ १२ ॥

इति ध्यात्वा गीताकोशञ्च यथाशक्ति समभ्यर्च्य

नारायणं नमस्कृत्य नरञ्चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ १३ ॥

इति श्लोकपठनपूर्वकं श्रीभगवद्गीतां पठेत् ।

श्रीभगवद्गीतापारायणसमाप्तौ कर्तव्यविधिः । श्रीभगवद्गीताञ्च भक्त्या यथोचितं पठित्वा ततश्चोत्थाय पुनरपि

" नारायणं नमस्कृत्य०
" चतुष्पदीं धर्मविद्यां०
" षड्दर्शनपदां दिव्यां०

इति स्तुत्वा तत्फलं भगवते तस्मै समर्पयेत् ।

इति गीतापारायणक्रमः समाप्तः

*THE SEVEN-VERSED GITA

सप्तश्लोकी—गीता

---

1. अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
   गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ 2 – 2

2. कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
   अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ 2 – 3

3. क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
   क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ 2 – 4

4. सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
   इष्टोसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ 24 – 1

5. ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
   भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ 25 – 23

6. तमेव शरणं गच्छ सर्वभावेन भारत ।
   तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ 25 – 24

7. सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
   अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः 25 – 25

---

*Reference may be made to Sri Hamsa Yogi's elaborate mention on this head in his commentary—*Upodhghata*-Page 212-214.



। शुभमस्तु सर्वजगताम् ।

। ॐ नमः श्रीपरमर्षिभ्यो योगिभ्यः ।

। श्रीमद्भगवद्गीता ।

SRIMAD BHAGAVAD GITA

तत्र

गीतावतारनिरूपणं नाम व्यष्टिप्रणवार्थपरः प्रथमोऽध्यायः

CHAPTER I—THE GENESIS OF THE GITA

धृतराष्ट्र उवाच —

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

[१. श्रीभगवद्गीतासमग्रार्थसंग्रहः ।
शुद्धधर्मस्य प्राकृतात्मीयधर्मेभ्यः अतीतत्त्वम् ।]

Dhritarashtra said—

1. On the Dharmic field, upon the field of Kuru, leagued, war-minded, what did my kith, as also the Pandavas, do, O Sanjaya ?

(Summary of the theme of Bhagavad Gita *i.e.*, the transcendence of Suddha Dharma over Daiva (Atmeeya) and Asura (Prakrita) Bhavas—Daiva Bhava leading to such transcendence).

*

[२-५ दुष्ट-शिष्य-लक्षणम् ।]

संजय उवाच —

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥
पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥
अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ ४ ॥
अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ५ ॥

[2-5. The mark of a perverted disciple *e.g.* Duryo dhana, the disciple, ordering Drona, the Guru.]

Sanjaya said—

2. Seeing, thereat, the army of the Pandavas arrayed forth for battle, royal Duryodhana, bidding to his side Acharya (Drona), bespake these words—

3. "Behold, O Master, this powerful army of the sons of Pandu, marshalled (even) by the son of Drupada, thy talented pupil;

4. "That army of ours commanded by Bhishma seems inefficient; while this army of theirs seems efficient, marshalled by Bhima;

5. "Therefore, even all ye, stationed firmly in your respective charge, do yet guard Bhishma in all manner."

*

[६-९ महात्मनां लक्षणम्—अवतारस्वरूपरहस्यवेद्यत्वं—यथा भीष्मेण ॥]

अथोच्चैः संप्रहृष्टात्मा युक्तः शान्तनवोऽब्रवीत् ।
प्रीतिमान् हि दृढं कृष्णः पाण्डवेषु यशस्विषु ॥ ६ ॥
तस्माद्बिभेमि राजेन्द्र शमो भवतु पाण्डवैः ।
पृथिवीं भुङ्क्ष्व सहितो भ्रातृभिर्बलिभिर्वशी ॥ ७ ॥
नरनारायणौ देवाववज्ञाय नशिष्यसि ।
इत्येवं कथयन्राजन् भीष्मः शान्तनवो महान् ॥ ८ ॥
तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ ९ ॥

[6-9. The mark of aspirants who have reached the Mahatma level, consisting in the recognition of the advent of Avataras, *e.g.*, Bhishma.]

6. To which, Shantanava (Bhishma), the Yogi, heartful with joy, spake loudly thus—"Sri Krishna (the Lord) is deeply attached to the righteous Pandavas.

7. "I fear, O great King, as such; let peace be made (by thee) with the Pandavas; being self-controlled, share the earth's sovereignty with (thy) mighty cousins;

8. "Ignoring the divine Nara and Narayana (Arjuna and Krishna as such), thou mayst come to grief." O King (Dhritarashtra), so saying, the great Bhishma, the son of Shantanu,

9. The aged grandsire of the Kurus, (and) of high prowess, sounded aloud, lion-like, the war-conch, thus cheering him (Duryodhana).

*

[१० युद्धाधिकारि-कर्तव्याकर्तव्य-कर्म-क्रम-अविज्ञानम् ।]

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १० ॥

[10. Indiscipline in the Kaurava Army, in that there was an absence of sequential blowing of horns.]

10. Then (from Kaurava side) blared forth simultaneously conches and kettle-drums, tabors and ox-horns; and (their) sounding was tumultuous.

*

[११-१२ महाचार्यलक्षणम्—शिष्यम् आहूय तस्मै दीक्षाप्रदानम्]

धार्तराष्ट्रबलं दृष्ट्वा युद्धाय समुपस्थितम् ।
अर्जुनस्य हितार्थाय कृष्णो वचनमब्रवीत् ॥ ११ ॥

श्रीभगवान् उवाच—

शुचिर्भूत्वा महाबाहो संग्रामाभिमुखे स्थितः ।
पराजयाय शत्रूणां दुर्गास्तोत्रमुदीरय ॥ १२ ॥

[11-12. The mark of Mahacharyas consists in conferring, of their own accord, initations on aspirants, without waiting for the latter to go to them therefor. Here Lord Krishna to Arjuna.]

11. Sri Krishna, the Lord, viewing the army of Duryodhana, ready for battle, spake to Arjuna, intent on his weal—

The Blessed Lord said—

12. "O thou of great arms, stationed on the battle-front, intone, thou, the Hymn of Durga, with pure intent, for the vanquishment of the foe-men."

*

[१३-२६ व्यवसायानुरूप-शक्ति-स्वीकारः ।]

संजय उवाच—

एवमुक्तोऽर्जुनः संख्ये वासुदेवेन धीमता ।
अवतीर्य रथात्पार्थः स्तोत्रमाह कृताञ्जलिः ॥ १३ ॥

अर्जुन उवाच—

नमस्ते सिद्धसेनानि आर्ये मन्दरवासिनि ।
कुमारि कालि कापालि कपिले कृष्णपिङ्गले ॥ १४ ॥
भद्रकालि नमस्तुभ्यं महाकालि नमोऽस्तु ते ।
चण्डि चण्डे नमस्तुभ्यं तारिणि वरवर्णिनि ॥ १५ ॥
कात्यायनि महाभागे करालि विजये जये ।
शिखिपिञ्छध्वजधरे नानाभरणभूषिते ॥ १६ ॥
अट्टशूलप्रहरणे खड्गखेटकधारिणि ।
गोपेन्द्रस्यानुजे ज्येष्ठे नन्दगोपकुलोद्भवे ॥ १७ ॥
महिषासृक्प्रिये नित्यं कौशिकि पीतवासिनि ।
अट्टहासे कोकमुखे नमस्तेऽस्तु रणप्रिये ॥ १८ ॥
उमे शाकंबरि श्वेते कृष्णे कैटभनाशिनि ।
हिरण्याक्षि विरूपाक्षि सुधूम्राक्षि नमोऽस्तु ते ॥ १९ ॥
वेदश्रुतिमहापुण्ये ब्रह्मण्ये जातवेदसि ।
जम्बूकटकचैत्येषु नित्यं सन्निहितालये ॥ २० ॥
त्वं ब्रह्मविद्या विद्यानां महानिद्रा च देहिनाम् ।
स्कन्दमातर्भगवति दुर्गे कान्तारवासिनि ॥ २१ ॥

स्वाहाकारः स्वधा चैव कला काष्ठा सरस्वती ।
सावित्री वेदमाता च तथा वेदान्त उच्यते ॥ २२ ॥
कान्तारभयदुर्गेषु भक्तानां चालयेषु च ।
नित्यं वससि पाताले युद्धे जयसि दानवान् ॥ २३ ॥
त्वं जम्भनी मोहिनी च माया ह्रीः श्रीस्तथैव च ।
सन्ध्या प्रभावती चैव सावित्री जननी तथा ॥ २४ ॥
तुष्टिः पुष्टिर्धृतिर्दीप्तिश्चन्द्रादित्यविवर्धिनी ।
भूतिर्भूतिमतां सङ्ख्ये वीक्ष्यसे सिद्धचारणैः ॥ २५ ॥
स्तुताऽसि त्वं महादेवि विशुद्धेनान्तरात्मना ।
जयो भवतु मे नित्यं त्वत्प्रसादाद्रणाजिरे ॥ २६ ॥

[13-26. Invocation of and initiation into Brahma Shakti, needful for all functioning.]

Sanjaya said—

13. Thus counselled by the Divine Knower Vasudeva, Arjuna, descending from the chariot, with hands joined in prayer, intoned the chant on the battle-field.

Arjuna said—

14. Salutations to Thee, O Thou, high Leader of the Adept-Hierarchy; Revealer of synthetic wisdom; O Thou, presiding in the Mandara, (the sacred plexus between eye-brows); Virgin-Vanquisher of dark desires; Thou holy Energy of action; and mighty Force converging all objective functioning; O Thou Diety, Bestower of all beneficient weal; as also Thou whom all evil doth fear, and righteousness adores.

15. I bow unto Thee, O Thou Bestower of high wisdom and prosperity; my salutations to Thee, O Whirler of eternity's wheel; Thou Diety of wholesome wrath; and high Despoiler of adverse emotioning, I bow; great Deliverer from all perils through truthful seeking; and Thou who dost ever maintain the vow for the world's exaltation.

16. To Thee also to whom all worship is due; O Thou Energy of action leading to Paramatmabhava; Thou who dost inspire all action to overcome unspiritual opposition; Conqueror Thou, bestowing mastery in battle; and Fulfiller of aspirants' endeavour; Thou Goddess of world's weird mystery; and Thou who art followed ever by seekers of wisdom, devotion, and rightful action.

17. Thou who dost wield mightily weapons invincible; and dost own great arms of holy prowess; Thou, too, akin unto the Omnific Power and Conferrer of the world's weal; Thou ancient Terror of iniquitous design; as also Thou the Indweller of the heart of Yogins, throbbing with divine rapture.

18. O Thou, Reveller ever in the death of self-centred passioning; Thou manifesting in the heart's ether, dost, with thy flame, burn to ashes the impediments of separativeness; Thou Giver

of holy discrimination; O Thou conferring jubilation in the minds of devotees; I bow to Thee, O Thou enabling all aspirants to harmonised action; Thou lover of holy battle.

19. O Thou Spirit of all austerity; and Sustainer of life's animation; Thou great Radiance; Directress of evolutionary processes; Divine Queller of wicked intents; O Thou whose look flame-like kindles selfless ideation; and Thou who dost bestow the synthetic knowledge unto thy followers; O Thou with eye that blasts ill motives of action; unto Thee, I salute.

20. O Thou Goddess of Omnipresent wisdom and Revealer of the sublime dharma; Inspirer of joy-engendering action; Thou Almighty Power; Thou Conferrer, fire-guised, of all prosperity; O Thou Resider of the triple region of consciousness (Mahat, Manas and Indriya).

21. O Thou supreme among all sciences; Thou from whom emanates the wakeful trance in the bodily vehicles of meditating aspirants; Thou who dost engender the light of initiation, and the cult of the Synthetic Science of the Absolute (Yoga Brahma Vidya); Thou the grand Dispeller of obstacles to fulfillment; and Thou the residing Energy in the tangle of micro-and macrocosm.

22. O Thou Goddess who instils the link to the shining hosts; as also to the assemblage of the Manes; Thou Diety of the mystic sounds; Thou the Synthesising Energy to the ultimate Purusha; Thou Goddess of learning and creation; Thou supreme Yoga Devi inspiring divine wisdom and Mother of Vedas; and Thou art also named Diety of deliverance.

23. O Thou Goddess that resides within and without, presiding over the external and internal evolutionary processes; Thou that dost abide eternally in the primal plexus (Kundali); Thou dost overcome the infernal foes.

24. O Thou Goddess leading to the destruction of all pride; and the Leader from darkness to light; as also, Thou the Energy, directing to the fulfillment of the spiritual (Hreem-Bhuvaneshwari) and temporal (Sreem-Lakshmi) functioning; Thou inspiring the aspirants with the knowledge of the period, auspicious for attaining their respective aspirations; as also O Thou radiant with benefic effulgence; Thou Splendour of the Lord seated in the heart of the cosmic Sun; and Bestower of life to the worlds.

25. Thou who through divine wisdom dost evoke in the heart of the aspirant the joy of great peace; Thou who fillest his mind with loveful devotion; Thou who, unfolding, dost

enable him to fulness of action; Thou who art the illumination in his Yogic trance; Thou who dost enter spark-like through the force-currents of Ida and Pingala (Suryanadi and Chandranadi) of the Initiate and dost nourish the light; Thou art the image (embodiment) of all spiritual achievements (Ashta siddhis); Thou art invoked by all the Adept-Hierarchy for the effective fruition of their performance.

26. O Great Goddess, Thou art invoked by me, being purified of heart through the grace of initiation; let victory ever, through Thy grace, accrue to me on the battlefield.

*

[२७-२९ महासिद्धमन्त्रलक्षणम्–यस्यार्धजपमात्रेण स्मरणेन तथैव हि । ध्यानमात्रेण वा च स्यात् जपस्य च फलं महत् ॥ जपहोमतर्पणादिनियमो यस्य नास्ति च ।]

संजय उवाच—

ततः पार्थस्य विज्ञाय भक्तिं मानववत्सला ।
अन्तरिक्षगतोवाच गोविन्दस्याग्रतः स्थिता ॥ २७ ॥
स्वल्पेनैव तु कालेन शत्रून्जेष्यसि पाण्डव ।
नरस्त्वमसि दुर्धर्ष नारायणसहायवान् ॥ २८ ॥
अजेयस्त्वं रणेऽरीणामपि वज्रभृतः स्वयम् ।
इत्येवमुक्त्वा वरदा क्षणेनान्तरधीयत ॥ २९ ॥

[27-29. The characteristic of a Mahasiddha-Mantra; by meditation on which the aspirant achieves the aim without the necessity of other rites, such as Japa, Homa, Tarpana, etc.]

Sanjaya said—

27. Thereafter, the Goddess, always with love to humanity, knowing the devotion of Partha (Arjuna), spake (to him), stationed in the sky, in the very presence of the Lord—

28. "O Pandava, thou shalt overcome (thy) adversaries even in short time; because thou art the invincible Nara, ever helped by Narayana.

29. "Thou art, by nature, unconquerable by enemies in battle, and even so by Indra, the wielder of (the great weapon) Vajra". Having so said, She (the Goddess), the Conferrer of boons, vanished immediately.

*

[३०-३१ महात्मनां लक्षणम्—यथा संजयः ।]

मोहादेतौ न जानन्ति नरनारायणावृषी ।
तव पुत्रा दुरात्मानः सर्वे मन्युवशानुगाः ॥ ३० ॥
यत्र धर्मो द्युतिः कान्तिर्यत्र ह्रीः श्रीस्तथा मतिः ।
यतो धर्मस्ततः कृष्णो यतः कृष्णस्ततो जयः ॥ ३१ ॥

[30-31. The mark of a Mahatma as characterised by Sanjaya.]

30. Thy sons of wicked intent, as also the rest (of the Kauravas) subjected to Duryodhana's influence, through ignorance, know not the sage and divine Twins, Nara and Narayana (Arjuna and Krishna);

31. Where Dharma is, there be the manifesting radiance, glory of Shakti, as also the immanent Yoga Shakti, the triple protective Energy and its science, Gnana-Shakti and its science; whence Dharma is thence is Krishna; whence Krisna is, there be victory.

*

[३२-३७ युद्धाधिकारि-कर्तव्याकर्तव्य-कर्म-क्रम-विज्ञानम्]

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ ३२ ॥
पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ ३३ ॥
अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः।
नकुलस्सहदेवश्च सुघोषमणिपुष्पकौ ॥ ३४ ॥
काश्यश्च परमेष्वासः शिखण्डी च महारथः।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ ३५ ॥
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ ३६ ॥
स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत्।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ ३७ ॥

[32-37. Discipline in the Pandava Army.]

32. Then, stationed in the great chariot, yoked to white steeds, Madhava (Krishna), as also Pandava (Arjuna), sounded forth (their) two divine conches.

33. Hrishikesa (The Lord) sounded the conch Panchajanya; Dhananjaya (Arjuna) the

great conch, Devadatta; Vrikodara (Bhima), of foe-compelling prowess, the conch, Poundra;

34. The sovereign Yudhisthira, son of Kunti, (sounded) the conch, Anantavijaya; and Nakula and Sahadeva blew respectively their conches, Sugosha and Manipushpaka;

35. The King of Kasi (Benares), the great arch-warrior, Sikhandi, the mighty hero, Dhrishtadyumna and Virata, and the unconquered Satyaki;

36. Drupada and the sons of Droupadi, as also the mighty-armed son of Subhadra (Abhimanyu)—all these, one after the other, sounded their respective conches, O King.

37. This sounding (of the conches) struck terror in the hearts of the sons of Dhritarashtra, reverberating fulsome throughout (the spaces of the earth and the heavens).

*

[३८-५२ व्यवसायाकर्मणि कर्तव्याकर्तव्य-विचारः—चर्चा ।]

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ ३८ ॥
हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच—

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ ३९ ॥
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥ ४० ॥

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ ४१ ॥

संजय उवाच—

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ ४२ ॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥ ४३ ॥
तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा ॥ ४४ ॥
श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य च कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥ ४५ ॥
कृपयाऽपरयाविष्टो विषीदन्निदमब्रवीत् ।

अर्जुन उवाच—

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ ४६ ॥
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ ४७ ॥
गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ४८ ॥
निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ४९ ॥
अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ५० ॥
गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वाऽर्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान्रुधिर प्रदिग्धान् ॥ ५१ ॥
न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामः तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ५२ ॥

[38-52. Charcha or the enquiry into the various aspects of engagement in action.]

38. Then the Pandava (Arjuna), on whose banner was the ensign of the Ape (Hanuman), seeing the sons of Dhritarashtra marshalled afore, just ere the first clash of weapons, boldly raising his bow,

38½. Thus bespake to Hrishikesa, then, O King of Earth (Dhritarashtra).

Arjuna said—

39. O Thou Lord Infallible (Achyuta), station my chariot between the two armies.

40. Until I estimate these, marshalled and war-intent, with whom, in this battle-assemblage, I may have to fight;

41. I shall see those who have collected here to give battle, being eager to serve the pleasure of the erring son of Dhritarashtra in battle.

Sanjaya said—

42. O Bharata (Dhritarashtra), the Lord Hrishikesa, so addressed by Arjuna, who was helmeted and marshally accoutred (Gudakesa), staying the divine chariot betwixt the two armies,

43. In the immediate presence of Bhishma, Drona, and all the royalty, thus bade (him)

"O Partha, behold these Kauravas assembled for battle."

44. Then, Partha (Arjuna) marked thither those even akin as sires and grandsires, preceptors, as maternal uncles, as brethren, children and grandchildren, as also friends;

45. Fathers-in-law, and well-wishers too, among the twin hosts. Thereat, beholding all those kinsmen war-arrayed, Arjuna (son of Kunti),

45½. Being overwhelmed with temporal pity, and saddening, thus bespake—

Arjuna said—

46. O Krishna, seeing these my kinsmen assembled, desirous to give battle,

47. My limbs suffer impairment, and my face doth droop lifeless; and there comes a tremour on my body; as also a sense of thrill.

48. The (great bow) Gandiva slackens from (mine) grip; and this (my) skin doth scald; and I fare unable to stand firm by, and my mind doth reel, as it were.

49. O Kesava (Lord), I ween that what seemed to be potent reasons for my battling now appear to me their very reverse; nor, yet, methinks, prosperity will accrue through the slaying of my kinsmen in battle.

50. What, alas, an abiding iniquity are we engaged in perpetrating—this endeavour for

the (mere) greedful gratification of (owning) earth's sovereignty through the slaying of (them), our kinsmen!

51. Forsooth, unslaying (these) high-souled Preceptors, I trust that, in this life, it is still meritorious to live on alms even; how, yet slaying these teachers of exalted aspiration, shall I even here relish (such) blood-tainted feasts?

52. Nor yet do we know which of the twin (afore mentioned) courses is conducive to us of prosperity; and also whether we shall gain victory (over them) or they would vanquish us; slaying even whom, we shall not (henceforth) wish to live, these very sons of Dhritarashtra standing resolutely arrayed afore us.

*

[५३ सच्छिष्यलक्षणम्–गुरुसमाश्रयणम्–अथवा प्राप्तिः]

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

[53. The hall-mark of a real disciple, comprising absolute surrender to the Guru and refuge in him.]

53. Mine understanding is warped by the taint of personal attachment to the fruit of action (self-centredness); (as such) being ignorant of the supreme (Suddha) Dharma, I aspire to learn (it) of Thee; instruct me in that (science)

which is divinely revealing—I am (Thy) disciple, save me, (O Lord), who am (even) suppliant unto Thee.

*

[५४ शरणागतिलक्षण-कर्मानुष्ठान-प्रकारः ।]

संजय उवाच—

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थमुपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ५४ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां गीतावतारनिरूपणं
नाम व्यष्टिप्रणवार्थपरः प्रथमोऽध्यायः ॥

[54. Renunciatory dedication, precedent to Prapti or attainment through surrender.]

Sanjaya Said—

54. On the battle-field, so bespeaking (with humility), and renouncing the bow with the quiver, Arjuna (moving from his seat), reached anigh unto the chariot's front, (where sat the divine Charioteer), with a mind agitated with agony (as to his choice of action).

Thus the First Chapter entitled Gitavatara, signifying the Manifest Pranava, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

सांख्यकाण्डम् SANKHYA KANDAM.

ज्ञानषट्कम् GNANA-SHATKAM.

अथ नरनारायणधर्मगीत नाम द्वितीयोऽध्यायः ।

CHAPTER. II NARA-NARAYANA DHARMA GITA.

[१. भगवतः महोपदेशदातृत्वं । शिष्ये आत्मनियतायाः शक्तेः अनुस्मारकत्वम् ।]

संजय उवाच—

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १ ॥

[1. The Lord as the Revealer of Truth and Remembrancer of Atma-Shakti in the disciple.]

Sanjaya Said—

1. O Bharata (Dhritrashtra), Hrishikesa, (The Lord), smiling, as it were, spake these words to him (Arjuna) who was so distracted (while) between the two armies.

*

[२-४ भगवता अर्जुनस्य अशुद्धसङ्कल्पज-नैष्कर्म्य-निन्द्यत्वम् । योग-ब्रह्मविद्यार्थसंग्रहः ।]

श्रीभगवान् उवाच—

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २ ॥
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ ३ ॥
क्लैब्यं मास्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ४ ॥

[2-4. The dispelling by the Lord of Arjuna's mood for inaction; summary of Bhagavad Gita as Yoga-Brahma Vidya.]

The Lord Said—

2. Thou dost grieve for those who are not worthy

of grief, yet thou speakest words of wisdom; wise men wail not about the ignorant, (nor rejoice) about the wise.

3. O Arjuna whence has this confusion overwhelmed thee, born of non-equipoise, (this confusion) which is unspiritual, frustrating high attainment and tending to obstruct beatitude.

4. Partha (Arjuna), drift not to inaction, this is not worthy of thee; O thou conqueror, rejecting this oppressive faintness of mind, take unto high endeavour.

*

[५ चतुर्विधस्वभावेन ब्रह्मांशत्वेन संस्थितत्वं । सत्शास्त्रप्रवर्तकत्वं च ।]

चतुर्धाऽहं विभक्तात्मा चरामि जगतो हितः ।
लोकानां धारणार्थाय विधानं विदधामि च ॥ ५ ॥

[5. The Lord in his four-fold Brahmic manifestation in the world-process, and as the Propagator of the true Revelation.]

5. Becoming four-fold in spiritual nature, I function for the world's weal; and I (or through My representative Hierarchs) promulgate for the maintenance of the worlds the science according to their need from time to time.

*

[६ तस्य अन्तरात्मस्वरूपत्वम् ।]

यत्स्वभावात्मतत्त्वज्ञैः कारणैरुपलक्ष्यते ।
अनादिमध्यनिधनः सोऽन्तरात्माऽस्मि शाश्वतः ॥ ६ ॥

[6. The Immanence of the Lord.]

6. That, which is discerned by those as the Principle of Atmic (spiritual) association with Prakriti (material) in terms of causes and effect, am I—the Indweller—without origin, middle or end.

*

[७ तस्य गुह्यस्वरूपत्वम् ।]

यत्तुभे परमं गुह्यं रूपं सूक्ष्मार्थदर्शिभिः ।
गृह्यते सूक्ष्मभावज्ञैः सोऽविभाव्योऽस्मि शाश्वतः ॥ ७ ॥

[7. His occult nature.]

7. That Supreme Mystery, which is realised by Seers as being beyond time and space, and of subtle manifestation, am I—the Eternal, and Unknowable (by non-seers.)

*

[८ तस्य सर्वैश्वर्यप्रदत्वम्।]

तत्तु मे परमं गुह्यं येन व्याप्तमिदं जगत्।
मनोबुद्धिगतः श्रेयो विदधामि नरर्षभ ॥ ८ ॥

[8. As the Bestower of prosperity and spiritual grace,]

8. O first among men (Arjuna), That be even my Supreme Mystery by which these worlds are pervaded; sustaining these world-processes and directing (them), I confer spiritual grace.

*

[९-१२ तस्य लोकेश्वरत्वेन जगज्जन्मादिहेतुत्वम्।]

मांतु ज्ञातुं कृता बुद्धिर्भवता मानवोत्तम।
शृणु योऽहं यतश्चाहं यदर्थश्चाहमुद्यतः ॥ ९ ॥
एका मूर्तिर्निर्गुणाख्या योगं परममास्थिता।
द्वितीया सृजते तात भूतग्रामं चराचरम् ॥ १० ॥
सृष्टं संहरतेऽन्या हि जगत्स्थावरजङ्गमम्।
क्षपयन्ती मोहयति आत्मनिष्ठा स्वमायया ॥ ११ ॥
चतुर्थी मे महामूर्तिर्जगद्वृद्धिं ददाति सा।
रक्षते चापि नियता सोऽहमस्मि नभश्चरः ॥ १२ ॥

[9-12. As the Great Cause and Consummator of the manifest worlds.]

9. O best among men, if thou dost yearn to know Me, attend as to who I be, whence I be, and wherefore I manifest.

10. One Aspect (phase) by itself is pervasive, being established in supreme Yoga; another Aspect creates the organic and the inorganic universe;

11. Another Aspect still doth converge this created mobile and the immobile universe; and this Phase through its own nature and energy doth urge it (mobile and immobile universe), starting it on its evolutionary wheel.

12. Fourthly, My manifest Aspect engages in the progressive sustenance of the worlds, and by its nature affords protection. Thus I exist as the Etheric-Dweller (in the world's heart-centre).

*

[१३ तस्य सर्वाधिकारित्वेन व्यापकत्वम् ।]

*मया सर्वमिदं व्याप्तं मयि सर्वं प्रतिष्ठितम् ।
अहं सर्वजगद्बीजं सर्वत्र गतिरव्ययः ॥ १३ ॥

[13. His complete Overlordship throught Omnipresence.]

13. By Me all these (four Aspects) are made Whole; in Me all these rest; I am the Seed of all the universe; I am the Omniscient.

*

[१४-१७ उपास्योपासकयोश्च संबन्धः ।]

ये केचिन्नियतात्मानस्त्रेताग्निपरमार्चिताः ।
अग्निकार्यपरा नित्यं जपहोमपरायणाः ॥ १४ ॥
आत्मन्यग्नीन्समाधाय नियता नियतेन्द्रियाः ।
अनन्यमनसस्ते मां सर्वे वै समुपासते ॥ १५ ॥
तेषामहं तपो दीप्तं तेजः सम्यक्समाहितम् ।
नित्यं ते मयि वर्तन्ते तेषु चाहमतन्द्रितः ॥ १६ ॥
सर्वतो मुक्तसङ्गेन मय्यनन्यसमाधिना ।
शक्यः समासादयितुमहं वै ज्ञानचक्षुषा ॥ १७ ॥

[14-17. The intimate relation between the worshipper and the Worshipped.]

14. All those, who are of spiritual discernment and are devoted to the triple Fire (Akshara), being ever engaged

in Fire-worship, through the intoning of mystic sounds and overcoming influences adverse to spiritual fulfilment;

15. Intent on subjective contemplation and are duly disciplined, adore Me only with singleness of devotion, through rendering the triple Fire into the summative Principle.

16. I am their Light of initiation, discernable through wholesome action and devotion (*Sanyasa and Tyaga*); they abide in Me ever, and I in them abide with fullsome compassion.

17. I am even attainable through selfless action, wholehearted devotion to Me, and true discernment, always and here.

*

[१८-२३ तस्य आत्मीयं प्राकृतं इति चतुर्विधव्यवसायम् ।]

मां स्थूलदर्शनं विद्धि जगतः कार्यकारणम् ।
मत्तश्च संप्रसूतान्वै विद्धि लोकान्सदैवतान् ॥ १८ ॥
मया चापि चतुर्धाऽऽत्मा विभक्तः प्राणिषु स्थितः ।
आत्मभूतो वासुदेवो ह्यनिरुद्धो मतौ स्थितः ॥ १९ ॥
संकर्षणोऽहंकारे च प्रद्युम्नो मनसि स्थितः ।
अन्यथा च चतुर्धा यत्सम्यक्त्वं श्रोतुमर्हसि ॥ २० ॥
यत्तत्पद्ममभूत्पूर्वं तत्र ब्रह्मा व्यजायत ।
ब्रह्मणश्चापि संभूतः शिव इत्यवधार्यताम् ॥ २१ ॥
शिवात्स्कन्दः संबभूव एतत्सृष्टिचतुष्टयम् ।
दैत्यदानवरक्षोभिर्यदा धर्मः प्रपीड्यते ॥ २२ ॥
तदाऽहं धर्मवृद्ध्यर्थं मूर्तिमान्भविताऽनघ ।
योगिनो योगयुक्ताश्च ते मां पश्यन्ति नान्यथा ॥ २३ ॥

[18-23. His four-fold functioning on the Atmic and Prakritic levels respectively.]

18. Know Me as the Science of physical manifestation; the primal Cause of the cosmos; also know that

the worlds of Daiva (and Asura) bhavas originate even from Me.

19. By Me, the Life-principle is established four-fold internally in the animate world—as Vasudeva abiding in Avyakta (yogic plane); as Aniruddiha in the Mahat (buddhi-intellect);

20. As Samkarshana in the Ahamkara (I-ness), and Indriyas (senses); and as Pradyumna in the Manas (mind-emotion); also thou art competent to learn otherwise My four-fold external manifestation.

21. It must be known that in that Lotus, which existed, Brahma took birth; after Brahma, Siva originated;

22. After Siva, Skanda was. This be the four-fold creation; when Sanatana Dharma is imperilled by Daityas, and Rakshasas,

23. Then I, O sinless Arjuna, for the regeneration of Dharma, incarnate Myself; these Yogis know Me through Yoga and not otherwise.

*

[२४ शुद्धधर्मस्य शुद्धानां च महात्म्यम् ।]

शुद्धाभिजनसंपन्नाः श्रद्धायुक्तेन चेतसा ।
मद्भक्त्या च द्विजश्रेष्ठा गच्छन्ति परमां गतिम् ॥ २४ ॥

[24. The excellence of Suddha Dharma and of the fellowship of Suddhacharyas.]

24. Through purity of thought (and action), Yogis attain to the highest knowledge by means of ardent meditation, being devoted to Me and enriched by association with the Suddhas.

*

[२५ शुद्धज्ञानेन वीतशोकत्वम् ।]

तस्माज्ज्ञानेन शुद्धेन प्रसन्नात्माऽऽत्मविच्छुचिः ।
आसादयति तद्ब्रह्म यत्र गत्वा न शोचति ॥ २५ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे ज्ञानषट्के
नरनारायणधर्मगीता नाम द्वितीयोऽध्यायः ॥

[25. Dissipation of temporal sorrow through transcendent (Suddha) Gnana or Knowledge.]

25. As such, through transcendental spiritual understanding, one, of selfless knowledge, and of fulsome devotion, and engaged in impersonal action, attains to realisation; wherein, he neither grieves, (nor rejoices).

Thus the Second Chapter, entitled Nara-Narayana Dharma Gita in Gnana Shatka of Sankhya Kanda, of Sri Bhagavad Gitc, the Synthetic Science of the Absolute.

अथ अवतारगीता नाम तृतीयोऽध्यायः ।

CHAPTER III. AVATARA DHARMA GITA

[१ अर्जुनस्य अवताररहस्य-जिज्ञासा ।]

अर्जुन उवाच—

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १ ॥

[1. Arjuna's enquiry into the nature of Avataras or Incarnations as human and other manifestations.]

Arjuna said—

1. O Lord of Yoga, how, by ever meditating, may I know of Thy (Supreme or Paramatmic) Aspect; O Blessed Lord, yet, in what manifest (swaroopa) and unmanifest (swabhava) Aspects, art Thou to be thought of by me?

*

[२-६ सर्वावतारकारण-परवासुदेवावतारम् ।]

श्रीभगवान् उवाच—

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ २ ॥
अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ३ ॥
*समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ ४ ॥
वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ५ ॥
ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ ६ ॥

[2-6. Paravasudeva as the sole Origin of all other Incarnations.]

2. Listen, O thou of holy prowess, even unto My supreme word; which, regardful of thy (spiritual) weal, I deliver unto thee, who art beloved of Me.

3. Abiding transcendent (beyond time and space) as I do, of Infinite Intelligence (Atma = intelligence), and being the Director of animate and inanimate creation, I manifest Myself through My Shakti (Esha-Shakti), incarnating with "Kalyani-Prakriti" (matter so-called).

4. I exist transcendent in all My manifestations, none whereof is dear or averse to Me; those aspirants, who devoutly recognise Me as such, cooperate with My plan, and I culminate their evolutionary endeavour.

5. O Arjuna, I know (in their entirety) the world-process of the past, present, and of the future; but none (other than those aware of My transcendence in all manifestations) know Me as such.

6. Wherefor, I am the Representative of Brahm (Suddha or Transcendence), of the Eternal Intelligence (Gnana), of the Supreme Law (operation of Sanatana Dharma), as also of of consummate Bliss (Ananda).

*

[७-८ ब्रह्मदीक्षाचार्यसेव्यावतारस्वरूपम् ।]

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ ७ ॥
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ ८ ॥

[7-8. The Lord in the Avatara as worshipped by Brahm-Deekshacharyas or Initiating Hierarchs.]

7. I am Vishnu, as worshipped by those (Hierarchs), bestowing aditya (sun) initiations, the radiant Sun of the light of initiation; I am Marichi, as worshipped by those, conferring marut (vayu or air) initiations; I am Moon, as worshipped by those, conferring nakshatra (sukra or star) initiations.

8. I am the Recipient of all yagna (functionings and aspirations), as also the Dispenser thereof; yet men know Me not (as such), manifest in tatwas (basic essences); hence they retard (on the path).

*

[९ तस्य दैवार्षलक्षण-अवतारस्वरूपम् ।]

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ ९ ॥

[9. The Lord in His Avatara as with Diva and Arsha (Rishi) characteristics of Dharma.]

9. Neither the Assemblage of the Devas, nor the Hierarchy of the great Rishis know the greatness of My manifestation, since I am the Origin of all the Devas and Rishis.

*

[१० तस्य योगशक्त्योज्ज्वलं गुह्याशयं अवतारस्वरूपम् ।]

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ १० ॥

[10. The Lord's Incarnation as tha Indweller and associated with Yoga-Shakti.]

10. Being eternally associated with Yoga-Shakti (as the Indweller in the heart-cave), I am not knowable by all; this world, devoid of atmic knowledge, does not recognise Me as Transcendent and Eternal.

*

[११-१२ कृपणैः (राक्षसासुरभावोपेतैः) उपास्यमानं अवतारस्वरूपम् ।]

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ११ ॥

[11. Avatara as the Giver of grace even to seekers of personal ends (Rakshasas and Asuras).]

11. Self-seekers, motivated with personal desires, engaged in acts for personal achievement, and of separative ideation, seek My manifestations in the Asuric, Rakshasic or Mohini-(alluring) Prakriti (form), (which bestow only evanescent boons).

*

[१२ सामान्यमानुषैः संसेव्यं अवतारस्वरूपम् ।]

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ १२ ॥

[12. Avatara in human form, as the object of worship by average humanity.]

12. Persons, devoid of atmic insight, deem Me but as human (while in, human manifestation), not recognising My supreme status as Maheswara or the Transcendent (Paramatma).

*

[१३ सिद्धावतारस्वरूपम् ।]

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ १३ ॥

[13. Avatara, as a Siddha, in the role of Mahacharya, for propagating Dharma.]

13. Whensover, O Bharata (Arjuna), there is a wane of (Sanatana) Dharma or righteousness, and a waxing of Adharma or unrighteousness, then I manifest Myself (as Siddha to teach the true knowledge of Sanatana Dharma.).

*

[१४ आजपुच्छं (कर्मपुच्छं), आजमुखं (कर्ममुखं), पञ्च-धर्म-प्रवर्तकं, दशावस्थालक्षणम्, युगे युगे साधूनां रक्षणार्थाय, असाधूनामधर्माणां साधुत्वकरणाय दिव्यमङ्गलविग्रह-अवतारस्वरूपम् ।]

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ १४ ॥

[14. Avataras, to protect the Dharma of Epochs, and transform Adharma into Dharma, and associated with beauty of form and power, mostly in human guise.]

14. For the upholding of the righteous, for the transmutation of Adharma or unrighteousness into Dharma or righteousness, and for the establishment of Sanatana Dharma, I manifest Myself (in beautiful and wholesome Incarnations) to adjust it according to the needs of the age.

*

[१५-१७ अवतारपुरुषाणां धर्माभ्युदयव्यवसायस्वरूपम् ।]

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ १५ ॥
यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ १६ ॥
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ १७ ॥

[15-17. The work of Avatara-Purushas for spiritual exaltation, according to the nature of such manifestations.]

15. O Partha, in the three worlds (samsaric *i.e.* the planes of Gnana or knowledge, of Iccha or desire, and of Kriya or action, there is nothing to be sought for by Me; nor anything unattained to be attained; yet I am engaged (ever) in the work of manifestation (as Avatar).

16. If yet, I unceasingly engage not in the work (of manifestation for upholding Dharma), all men, O Partha, would likewise cease from upholding it (Dharma).

17. These worlds, (planes of Mahat, Manas and Indriya), would become Adharmic, if I do not manifest (as Avatar); whereby I may cause confusion (of Dharma), and undo this samsara or the world-processs (of jivas).

*

[१८ नरनारायणावतारस्वरूपम्।]

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ १८ ॥

[18. His incarnation as Nara-Narayana.]

18. O Arjuna, many have been the Avataras manifested by Me, as also by thee; I remember them all—dost thou not remember, O aspirer of Divine Mystery?

*

[१९-२१ अवतारोपासमानानां स्वरूपं च फलं च—बुद्धियोगं।]

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १९ ॥
मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम्।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ २० ॥
तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ २१ ॥

[19-21. The nature of those devoted to Avatara-Purushas, and their reward (Buddhi Yoga)—Buddhi here signifies synthetic knowledge.]

19. Devoid of attachment, fear, and anger, ever intent on Me, dedicating to Me, cleansed through austere wisdom, many aspirants have approached unto Mine being.

20. Directing their thoughts on Me, consecrating all action unto Me, mutually conversant about Me, proclaiming Me as eternal, they fare blissful and ecstatic.

21. Unto those who are ever devoted to Me, and seek Me in loveful adoration, I bestow that unifying wisdom, (Buddhi-yoga) wherewith, they come nearer unto Me.

*

[२२-२४ शुद्धोपासकानां स्वरूपं, फलं च—योगक्षेमम् ।]

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ २२ ॥
सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ २३ ॥
अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २४ ॥

[22-24. The nature of Suddha Bhakti in relation to Avatara Purushas and its reward—Yoga and Kshema.]

22. Verily, O Partha, Mahatmas (aspirants of the highest order), contacting the level of Daivi-Prakriti (subtlest form of manifest matter), adore Me (Paramatma) whole-heartedly, knowing Me as Eternal and the Origin of all cosmos.

23. Ever glorifying Me, striving firm-minded, surrendering devotedly, and being spiritually engaged, they adore (Me) with atmic insight.

24. Of those aspirants, who whole-heartedly worship

Me thus and ever accord to Me, I fulfill their spiritual and temporal weal.

*

[२५ अवताररहस्यज्ञप्राप्यं फलं—पुनर्जुन्मराहित्यम् ।]

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ २५ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे ज्ञानषट्के
अवतारगीता नाम तृतीयोऽध्यायः ॥

[25. The resultant fruit as from a correct knowledge of the mystery of Avatara, in that, it leades from non-birth to Prapti—the fifth Purushartha.]

25. He, who thus knoweth My divine manifestation and function in the tatwas, dedicating all, is not subject to rebirth, (and he) even attains unto Me, O Arjuna.

Thus the Third Chapter, entitled Avatara Gita, in Gnana Shatka, of Sankhya Kanda, of Sri Bahgavad Gita, the Synthetic Science of the Absolute.

अथ अधिकारगीता नाम चतुर्थोऽध्यायः ।

CHAPTER IV ADHIKARA DHARMA GITA

[१-२ शुद्धाशुद्ध-अवतारस्वरूप-उपासकानां स्वरूपजिज्ञासा ।]

अर्जुन उवाच—

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥
एतं मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता नह्युपपद्यते ॥ २ ॥

[1-2. Arjunas's enquiry as to the relative status and merit of those devoted to the Lord's formful manifestations (personal God) and to the formless (Brahmic) aspect.]

Arjuna said—

1. Of the devotees, who, being ever intent on Thee, worship Thee thus, (in manifest form), and of those, who worship Thee even in Thy imperishable and unmanifest aspect—who among these, are better accomplished in Yoga?

2. O Krishna, this, my doubt, Thou art well merited to dispel entirely; Lord, none save Thou can be (worthy) Dispeller of this uncertain issue.

*

[३-५ शुद्धाकाशलक्षण-स्वररेखास्थित-भगवतः अनन्ताख्यस्य स्वरूपम्। तस्य पार्षदानां बुधादीनां स्वरूपं कर्म च।]

श्रीभगवान् उवाच—

*अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः॥ ३॥
बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च॥ ४॥
अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः॥ ५॥

[3-5. The Lord as the President of the Swara-Rekha or the Sound-Ray—the Hierarchs under Him known as Budhas, and their work.

The Blessed Lord said—

3. I am the Author of all Sciences; all the world-process generates from Me—thus knowing, the Budhas (Hierarchs of Swara-Rekha or Ray), according to My ideation, are devoted to Me.

4. (The Sciences or Shastras pertaining to) discrimination. atmic-knowledge, awareness of the world-process, forgiveness, truth, sense-discipline, calmness, pleasure and pain, pravritti (concretisation) and nivritti (abstraction), as also of their perils and their remedy.

5. Harmlessness, transcendent insight, spiritual ecstasy, austere quest, dedication or surrender, fulsome and limited conduct—engendering varied characteristics in beings—emanate even from Me;

*

[६-७ पञ्चानां लोकमहाधिकारिणां, सप्तर्षीणां, चतुर्णां मनूनां, मद्भावानां, मानसानां, जातानां अधिकारिणां, स्वरूपम् ।]

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥
चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ ७ ॥

[6-7. The Status of the Five Prime Lokhadhikaris, Seven Rishis (Seven Rays), Four Manus, Madbhavas. Manasas, and Jathas, and also other Hierarchs constituting of the Great Hierarchy known as Suddha Dharma Mandalam].

6. The ancient Seven Rishis, also the Four Manus, the Madbhavas, the Manasas, and the Jathas—under whose supervision these beings (abide).

7. By Me, the quarternary order has been instituted on the functional basis of Gnana or knowledge, Iccha or desire, and Kriya or action (Karma); know Me as the divine Originator thereof as also its Annuller (Synthesiser).

*

[८-१० वासुदेवरेखोपासकानां महात्मनां सर्वेभ्यश्च श्रैष्ठ्यम् ।]

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ८ ॥
तेषां ज्ञानी नित्ययुक्तः एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ९ ॥
बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १० ॥

[8-10. The eminent status of Mahatmas as devoted to the Adhikaris of Vasudeva-Rekha—(to which humanity belongs].

8. Four classes of aspirants, being of righteous nature, are devoted to Me—those of selfless action, of atmic insight, of whole-hearted devotion, and of transcendent or yogic achievement.

9. Of these, the Yogi (Gnani), being intent on the Atman and of transcendent devotion, is verily eminent; as such, I am supremely beloved of the Yogi, and he is beloved of Me.

10. He (Yogi) with the transcendent knowledge that Vasudeva (Paramatma) is the All, attains unto Me, on the completion of the (four-fold) endeavour—such a Mahatma is very rare (among men).

[११-१८ सूर्यवाय्वग्निचन्द्र-योगदेवी-शुक्र-पृथ्वि दीक्षाभिः दीक्षितानां स्वरूपम् ।]

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ११ ॥
असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां सन्यासेनाधिगच्छति ॥ १२ ॥
यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १३ ॥
न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ ॥ १४ ॥
ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ १५ ॥
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १६ ॥

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १७ ॥
द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ १८ ॥

[11-18. The nature of Intiates, intiated with the seven great initiations—Soorya, Chandra, Sukra, Yoga-Devi, Vayu, Agni, and Prithvi deekshas.]

11. The knowledge of those, whose (characteristic) ignorance has heen dispelled by spiritual insigh t, aided with aditya (sun) deeksha, reveals the Supreme which is beyond.

12. With discrimination everywhere, with a disciplined Mind (manas), and dispassionate, the aspirant, through renunciation of the fruit of (necessary) action, approaches to the supreme attainment of *Naishkarmy a* (necessary action performed without attachment and spiritually dedicated).

13. Whose endeavour is devoid of passioning intent, (and) the bonds of whose action are consumed by the fire of knowledge—him the Seers declare to be a "Pandita".

14. Who rejoiceth not at acquiring agreeable contacts, nor sorroweth at disagreeable ones, with steadfast discrimination and spiritual insight—being a knower of the Brahm, he abides in Brahm.

15. They, who worship even the Akshara, which is Indefinable, Unmanifest, Immanent, Unthinkable, Indwelling, Constant and Eternal,

16. With disciplined Senses, recognising transcendence, and affable to the world's weal, attain even unto Me.

17. The task or endeavour of those intent on the worship of the Unmanifest (Akshara) is more severe, since the discipline leading to such transcendence is hard to be achieved by the aspirants.

18. Some Yatis or aspirants of resolute endeavour make worship through sense-discipline (dravya), (others) through mind-emotion-discipline (tapa), yet others through integral or synthetic discipline (yogic), as also some through disciplined study and intellection (gnana).

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[९-२० खण्डावतारतत्त्वज्ञाः ।]

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १९ ॥
मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ २० ॥

[19-20. The nature of those devoted to Khandavatara].

19. The aspirant, who perceives the synthesis (Yoga) in the triplicity of samsara (Gnana, Iccha and Kriya), as also perceives in the synthesis the triple-constituted multiplicity, even he, among men, is of discriminating understanding (spiritual knowledge), skilled in Yoga, and one who performs whole action.

20. Among many persons, (but) an aspirant knowingly strives for the Siddhi (*Moksha-siddhi*); of such strivers for the Siddhi, (but) the Gnani (*Kaschit*) knoweth Me through the tatwas.

*

[२१-२२ समात्माधिकारिणां स्वरूपम् ।]

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ २१ ॥
गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २२ ॥

[21-22 The status and nature of the class of aspirants known as Samatmas.]

21. O Arjuna, he who recognises pleasure and pain

(and all dualities) as even of the nature of Brahm (Sama), represented in the Atma, is deemed as a supreme Yogi.

22. Of one, being a Yukta, who is unattached, whose consciousness is well-stationed in (spiritual) knowledge, and whose acts are performed with fulsome dedication, his works are entirely stripped of their binding quality.

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[२३-२४ ब्रह्मात्माधिकारिणां स्वरूपम् ।]

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ २३ ॥
ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २४ ॥

[23-24 The status and nature of the class of aspirants known as Brahmatmas.]

23. The Pandita recognises the Brahmic presence or the transcendence in a Brahmana humble through knowledge, in a cow, in an elephant, in a dog, and even in one of gross tendency.

24. By whatsoever mode aspirants worship Me, them I accordingly exalt, O Partha ; all men even tread the path that leads to Me.

*

[२५-२६ युक्तात्माधिकारिणां स्वरूपम् ।]

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ २५ ॥
बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २६ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे ज्ञानषट्के
अधिकारगीता नाम चतुर्थोऽध्यायः ॥

[25-26 The status and nature of the class of aspirants known as Yuktatmas.]

25. Who knoweth Me as transcending birth, without beginning, and as the Overlord of the cosmos, he, being firm in atmic knowledge, among men, is delivered from all sin and merit of action (i. e. the binding quality of dualities).

26. He who is immune to the results of external contacts, and seeks the joy within, being consecrated to Brahm-Yoga, attains to eternal bliss.

Thus the Fourth Chapter, entitled Adhikara Gita, in Gnana Shatka, of Sankhya Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

अथ शिक्षागीता नाम पञ्चमोऽध्यायः ।

CHAPTER. V. SIKSHA DHARMA GITA.

[१-२ कर्तव्याऽकर्तव्य - शिक्षा - जिज्ञासा । सा च साम्ययोग - उपायस्वरूपा ।]

अर्जुन उवाच—

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ १ ॥
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ २ ॥

[1-2. Arjuna's question regarding the basic principle for neccssary action as the means to the attainment of Samya-Yoga.]

Arjuna said—

1. O Madhusudana (Krishna), of that discipline of Samya-Yoga (transcendent awareness) which was counselled by Thee, I see not the abiding nature, owing to my distraction.

2. O Keshava, what is the mark of a *Sthitapragna*,

of a *Samadhistha,* how does a *Sthitadhee* fare in the world-process ?

*

[३-८ साम्ययोगोपायस्वरूपम् ।]

श्रीभगवान् उवाच—

*मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ ३ ॥
असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ४ ॥
ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ५ ॥
क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६ ॥
रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ७ ॥
प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ८ ॥

[3-8 The ways and means leading to Samya-Yoga by constancy of mental poise, through Buddhi associated with Suddha-Manas.]

The Blessed Lord said—

3. With the mind devoted to Me, O Partha, cherishing Yoga (the discipline of synthesis), and depending on Me, listen how thou mayst fully know Me positively.

4. It is My considered ruling that Samya-Yoga cannot be achieved by one undisciplined (in senses and mind); but, by one striving disciplined, it is achievable by means of transcendent ideation—Suddha Dharma (*Upaya*).

5. In the aspirant, intent upon the sense-objectives,

an attachment therein is generated; from attachment, passion emerges; and from passion is bred anger;

6. From anger arises loss of insight; therefrom, the obscuration of memory, thence intellect is weakened; and from such attenutation, (Samya-Yoga) is not achieved.

7. The aspirant, following the *Vidhi* or Bagavad-Shastra, by exercising in sense-objectives the senses, void of attachment and aversion, being spiritually controlled, attains blessedness.

8. In this blessed condition, the end of all sorrow results; and soon the intelligence or knowledge (of the blessed aspirant) turns introspective (leading to Yoga).

*

[९-१३ दीक्षितानां गुणदृष्टिलक्षणा शिक्षा ।]

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासना शौचं स्थैर्यमात्मविनिग्रहः ॥ ९ ॥
इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १० ॥
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ११ ॥
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १२ ॥
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३ ॥

[9-13. The discipline, in terms of Gunas, that has to be followed by the Initiates in general].

9. Fulsome outlook and insight, non-pride, all-pervading harmlessness, tolerance, rectitude, dedication to the teacher, purity, steadfastness, mental discipline;

10. Dispassion in regard to sense-contacts, as also

I-less-ness (unselfishness or non-egoism), recognition of the ills and afflictions of birth, dissolution, age, and ailment;

11. Detachment, and impersonal bearing with children, wife and homestead; constant equipoise of mind (manas) towards incidents of likes and dislikes;

12. Even with fulsome Yoga (intentness) and devotion sole unto Me, resort to lonely climes, aloofness from the crowd;

13. The knowledge of the eternal atmic verities, (and) understanding of the Science of tatwas (Basic Principles of Prakriti or Gayatri)—these are ordained to constitute (true knowledge); whatsoever is reverse thereof (the above qualities), even that be ignorance.

*

[१४-१७ दीक्षितानां कर्मलक्षणा शिक्षा ।]

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ १४ ॥
यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ १५ ॥
सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ १६ ॥
यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ १७ ॥

[14-17. The discipline, in terms of Karma or action, to be followed by the Initiates.]

14. He, who is disciplined in Samya-Yoga, knows Me as abiding in all creation; such a Yogi, though engaged in the world-process, is devoted to Me.

15. Who seeth Me in all things and seeth all things in Me, unto him I am not unattainable, and such one looseth not My grace.

16. He, who is well disciplined in Yoga, with transcendent insight, beholds the Atman as pervading the whole cosmos, as also the entire manifest creation in the Atman.

17. From whatsoever (sense-objects), which the distracted and wavering manas (mind-emotion) seeks, withdrawing it thence, lead it on even towards the Atman.

*

[१८-२४ चतुर्विधानां योगाधिकारिणां शिक्षास्वरूपम् ।]

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवाऽऽत्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ १८ ॥
दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ १९ ॥
यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २० ॥
यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २१ ॥
यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २२ ॥
तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २३ ॥
शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २४ ॥

[18-24) The discipline relating to the four Yogadhikaris as distinct from the Sankhyadhikaris, mentioned in the previous fifteen verses.]

18. O Partha, he is declared as the *Sthitapragna* (Mahatma or Gnani), who overcomes all the passionings of the mind, and (so) is even rapt in atmic beatitude.

19. He is declared to be *Sthitadhee* (Samatma or Muni) whose mind is not anguished in afflictions and who is

dispassionate, and unattached to pleasurable contacts, being devoid of desire, fear and anger ;

20. His *pragna* or understanding is stabilised, who joys not at auspicious events, nor is averse at in-auspicious happenings.

21. His *pragna* is stabilised when he withdraws the senses (gnanendriyas or cognitive senses) from sense-objects, even as a tortoise (withdraws) all its limbs (unto itself).

22. Even of an aspirant (*Sthitabuddhi or Artha or Brahmatma*) who is well-versed, the tumultuous senses (gnanendriyas) abduct forcibly the mind, during practice (and functioning in the world-process).

23. Disciplining them (the senses and the mind) all, (the aspirant) should abide devoutly intent on Me (Atma) ; even of him, whose senses (gnanendriyas) abide under control, the understanding is stabilised.

24. He, who during this life time and during vehicular alignment *i.e.*—the process of raising the consciousness during Yoga in the sheaths (Kosha-Sankramanam)—is able to over-come the force generated by passion and anger, is a Yukta (*Samadhistha or Jignasu*), that aspirant is blessed.

[२५ व्यवसायाधिकरणप्रकृतेः चतुर्विधतत्त्वकूटस्वरूपम् । आत्मनः प्रकृतिपरत्वं च ।]

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ २५ ॥

[25. The nature of the four Tatwakootas of Prakriti or Matter as organised in the body, and the transcendence of the Life-Principle over the four Tatwakootas.

25. They (Shastras), ordain that subtle are the Senses, subtler than these be Mind (manas), more subtle than

Manas be Buddhi or intellect, and subtler than Buddhi be He (Atma, established in Avyaktam or root-matter).

*

[२६ दुष्टकामवधसंजातमनःस्थैर्यरूपा शिक्षा ।]

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ २६ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायाम् सांख्यकाण्डे ज्ञानषट्के
शिक्षागीता नाम पञ्चमोऽध्यायः ॥

[26. The essence of the discipline comprising in mental and emotional equipoise as effected through overcoming personal desires.]

26. Knowing thus the Life-Principle (Atman in the Avyakta plane) as transcending Buddhi (Manas and Indrias also), disciplining the Mind by Buddhi (and Dhriti), vanquish, O thou of great prowess, the adversary in the guise of (evil) passion, hard to overcome.

Thus the Fifth Chapter. entitled Siksha Gita, in Gnana Shatka, of Sankhya Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

अथ कारणगीता नाम षष्ठोऽध्यायः ।

CHAPTER. VI. KARANA DHARMA GITA.

[१ सर्वकारणवस्तुस्वरूप-जिज्ञासा ।]

अर्जुन उवाच—

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ १ ॥

[1 Arjuna's enquiry into the ultimate cause of all actioning, whether material or spiritual.

Arjuna said—

1. O Varshneya (Krishna), impelled by what does an aspirant enact sin (and meritorious deed), even if unwilling, urged as though forcibly.

*

[२-४ सर्वेषां कार्याणां प्राकृताऽऽत्मीय-कारणस्वरूपम्। तत्र अधिष्ठान-कर्ता-करण-चेष्टा इति प्राकृतकारणानि । आत्मा च सामान्यकारणं साधारणकारणं वा ।]

श्रीभगवान् उवाच—

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ २ ॥
अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ ३ ॥
शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ ४ ॥

[2-4. Location—basis or body—agent, instrument or means, and actioning, constitute the material or proximate causes; while Daiva or Pratyagatma, the spiritual or general or remote Cause of all functioning.]

The Blessed Lord said—

2. Listen unto Me, O thou of great prowess, these five causes (originators of all action), as posited in the Science of the world-process (*Sankhya Siddhanta* or samsara-vyavasaya), are :—

3. The Basis (body or loka), also the actor (aspirant through Gnana), the various means or instrument) as per directions of the Shastra), distinct and varied actioning (Pravritti, Nivritti, and Yoga vyavasaya)—herein, the Life-Principle (Atma) being the Fifth;

4. Whatsover action—physical or mental or intellectual (*vak*) a person performs—whether with atmic insight or not—of it, these five are the causes.

*

[५-७ कर्मणि आत्मनः निर्लिप्तस्वरूपम् ।]

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ ५ ॥
तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ ६ ॥
यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वाऽपि स इमांल्लोकान्न हन्ति न निबध्यते ॥ ७ ॥

[5-7. The folly of attributing to the Atma the exclusive causation of all acts; wisdom consists in knowing It as detached therefrom.]

5. That being so, verily, he, who, due to unexercised understanding, regards the Life-Principle (Atma) as the exclusive agent of action, fails to know, owing to lack of atmic knowledge.

6. O, thou of great prowess, he (the aspirant), who understands, through the tatwas, the mutual bearing as between Sankhya (multiplicity) and Yoga (unity), does not associate himself with the fruit of action, knowing that the causes (of action) resolve duly into their consequence.

7. He, whose nature (mind) is free from I-ness, whose knowledge is discriminative though functioning in this triple (Mahat, Manas and Indriya) samsara or the world-process, performs, (as it were), no action, in that he is not bound by it (*Nishkarmya*).

*

[८-११ योगब्रह्मदर्शनात्, ज्ञानमूलशुद्धसांख्यसिद्धान्तस्य, संन्यासमूल-शुद्धयोगसिद्धान्तस्य च एकत्वम् ।]

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ८ ॥

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ९ ॥
यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ १० ॥
पिताऽहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च ॥ ११ ॥

[8-11. The two Nishtas—Sankhya and Yoga—as-akin in operation from the stand-point of Yoga-Brahma-Vidya.]

8. O sinless one, two modes of discipline have been ordained by Me, before, in reference to the world-process (individual or collective)—to the Sankhyas (seekers of *Mukti i.e.* Liberation through the worship of the Manifest by way of (Gnana) knowledge and Bhakti and Karma culminating in *Sanyasa*); and to the Yogins (seekers of Brahma-Prapti or attainment through the worship of the Immanent) through Karma-Yoga (*Sanyasa* or renunciation and *Tyaga* or dedication), Bhakti-Yoga and Gnana-Yoga.

9. Aspirants on the path of Kevala-Sankhya (the mere triple samsara), but not those (Pandita) on the path (Sudha-Sankhya and Sudha Yoga), declare that the discipline of Sankhya and Yoga are different (disconnected), and unrelated to each other; (as a matter of fact), he who is devoted to the Unmanifest or Immanent (Ekam) even attains to the beatitude of both.

10. The status which Sankhya-aspirants attain is also attainable by the Yogis—he sees, who sees the Oneness, as also the Sankhya-Nishta (triple functioning) and the Yoga-Nishta (unitary functioning).

11. Of this manifest creation, I am the Progenitor (Sire), the Mother (Shakti), the Bestower of knowledge (Atma), Grandsire (Purusha), even the Transcendent Absolute (Suddha Brahm), and the All-cause (Pranava-

Samashti and Vyashti)—I constitute the Sciences of Rik (Gnana), Sama (Bhakti) and Yajus (Karma).

*

[१२-१६ परमात्मन: सृष्टिकरणे कारणत्वात् अलिप्तत्वात् शुद्धस्वरूपम् ।]

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ १२ ॥
न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ १३ ॥
गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १४ ॥
यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ १५ ॥
तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १६ ॥

[12-16. The status of Paramatma as the Great Cause of the Creation, and His detachment from Prakritic actions.]

12. By means of My Prakriti (Daivi-Prakriti), I cause to manifest, again and again, this aggregate creation, which is subject to the influence of Triguna-Prakriti.

13. O Dhananjaya (Arjuna), yet these acts of creation bind Me not, who direct them unattached, as though witnessing unconcerned.

14. I (am) the Knowable, The Sustainer, The Over-Lord, The Omnipresent Witness, The Abode, The Refuge, The friendly Indweller, The Evolutor, The Authority, The Mystery and The Immutable Cause.

15. Whatsoever creation, mobile and immobile, emanates, that, know thou, O foremost of Bharatas (Arjuna), as the result of the interplay as between *Kshetragna* (Atma or Life-Principle) and *Kshetra* (Prakriti).

16. O Arjuna, I kindle (fire); I withhold and send forth rain; I am the Life as also the End; I am the Cause and Consequence (of the cosmos).

*

[१७-१९ कारणविज्ञानिनां शुद्धाशुद्धदृष्ट्या (एकत्वं पृथक्त्वं इति) द्विविधा निष्ठा।]

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते।
एकत्वेन पृथक्त्वेन बहुधा विश्वतो मुखम्॥ १७॥
न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः।
माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः॥ १८॥
यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः॥ १९॥

[17-19. The unitary and multiple view-points and Nishtas of aspirants who are Atmavit and Anatmavit (i.e.) Seers and Non-Seers.]

17. The *Gnana-Yogis* even know Me as the One and the Many (Unmanifest and Manifest), worshipping variously through atmic insight.

18. They realise Me not (as the All-Cause)—who are unaware of Me as such, and who are perverted, inert, devoid of atmic insight, overpowered by the trigunas, and, as such, characterised by separative and selfish propensities.

19. The Yogins (practising Yoga) know That as the Immanent-Indwelling-Principle, but those, though *Sanyasins*, being undisciplined in Yoga, and unreleased from trigunic influence, so know It not.

*

[२०-२१ परमकारणपरमात्मनः प्राकृतव्यवसायः।]

गामाविश्य च भूतानि धारयाम्यहमोजसा।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः॥ २०॥

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ २१ ॥

[20-21. The Paramatmic-Vyavasaya in Prakriti.]

20. By My Shakti (*ojas*) pervading the earth (body also), I uphold them (and their functioning); as the essenceful Moon, I sustain (all) herbs.

21. As the *Vaishwanara* abiding in the body of all beings, urging Pravritti and Nivritti, and Yoga, I function four-fold—Karma, Bhakti, Gnana, and Yoga—in Matter (*Annam*—body of Indriya, Manas, Mahat, and Avyakta tatwas), being transcendent.

*

[२२-२५ परमात्मनः अकर्तृत्वं च प्रकृतेः कर्तृत्वं च कारणविज्ञानं सिद्धान्तस्वरूपम् ।]

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २२ ॥
इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ २३ ॥
येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २४ ॥
*नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ २५ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे ज्ञानषट्के
कारणगीता नाम षष्ठोऽध्यायः ॥

[22-25. The conclusion as arrived at by the knowledge—Prakriti as the proximate cause of all actioning, and Paramatma as the Great General Cause thereof, being beyond Prakriti.]

22. Prakriti (Gunas of Matter) is the (proximate) cause of all action; Purusha (Life-Principle) is the Fulfiller of joy and sorrow.

23. O Bharata (Arjuna), all beings know Me not as

the (All-Cause)—their Pravritti or objective functioning and Nivritti or abstractive functioning being obscured by the dualities of likes and dislikes, O Parantapa.

24. Those whose sins (and merits) are transmuted by Yoga, and of selfless actioning, know or attain unto Me (as the All-Cause)—being unobscured by the sway of dualities, and, so firmly established in Yoga.

25. When the Seer of Me (as the All-Cause) discerns none other than the Gunas (Prakriti) as the proximate cause of all actioning, and recognises That which is beyond the Gunas (Prakriti), he understands My transcendence (*Kaivalya or Atma-Bhava*).

Thus the Sixth Chapter, entitled Karana Gita, in Gnana Shatka, of Sankhya Kanda, of Sri Bahgavad Gita, the Synthetic Science of the Absolute.

अथ कैवल्यगीता नाम सप्तमोऽध्यायः ।

CHAPTER VII. KAIVALYA DHARMA GITA

[१ परमकारणवस्तु-साधन-कैवल्याख्यनिष्टा-धर्म-जिज्ञासा ।]

अर्जुन उवाच—

किं शीलः किं समाचारः किं विद्यः किं पराक्रमः ।
प्राप्नोति ब्रह्मणः स्थानं यत्परं प्रकृतेः परम् ॥ १ ॥

[1. Arjuna's question with reference to the status of the aspirant, which enables him to attain Brahma-Prapti, transcending Prakriti.]

Arjuna said—

1. What high knowledge, what mode of action, what science and bearings to acts, enable an aspirant to attain to Brahma-Prapti, that transcends the Prakritic (material) plane?

*

[२-७ प्रथमाधिकारिणां ब्रह्मविज्ञानलक्षणं-शीलम्-नरनारायणधर्म-अवतारधर्म-संग्रहार्थः ।]

श्रीभगवान् उवाच—

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ २ ॥
सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ ३ ॥
सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ ४ ॥
बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ ५ ॥
अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ ६ ॥
ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥ ७ ॥

[2-7. The worshipful attitude of Gnanadhikaris in respect of the Brahm transcending Prakriti. The substance of Nara-Narayana Dharma—Second Chapter, and of Avatara Dharma—Third Chapter.]

The Blessed Lord said—

2. I shall now reveal that which is to be known, by knowing which the aspirant attains to supreme understanding—That Brahm is declared to transcend Pravritti and Nivritti samsara or the world-process.

3. That is pervasive everywhere, directing, All-seeing, Omniscient, and Omnipresent, Goal of all revelation, and All-inclusive ;

4. Equipped with the functioning of all Senses, (yet) beyond their bondage ; unattached; Protector of all Dharmas, past trigunas, and always functioning (by abiding in Daivi-Prakriti) ;

5. That abides without (Pravritti) and within (Nivriti) all beings, moveless (unitary) and moving (triple), unknowable, being subtle, (also immense); remote (to those without atmic insight) and proximate (to those that know It);

6. Inseparate in all beings (as also in their functioning), and yet abiding separate as it were (therein)—That is to be known as the Sustainer of all beings, urging Praritti and Nivritti (of the world-process);

7. It is the Light of all initiations; It is declared to be beyond (and illuminating) the darkness of temporal existence (triple), Omniscience, the Quest of all knowledge, attainable through knowledge, and abiding in (the ether of the cave of) the heart of all beings.

*

[८-९ तेषां समाचारः (सम-आचारः) अधिकारधर्म-संग्रहार्थः ।]

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ८ ॥
सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ९ ॥

[8-9. The transcedent nature of their discipline and functioning. The substance of Adhikara Dharma—Fourth Chapter.]

8. When he (the aspirant) perceives the many (triple samsara) as focussed in One (Yoga or unitary-samsara), as also radiating and emanating thence, he, then, understands the Brahm.

9. The aspirant, ever conscious of Me (Atman), and doing (knowing) all acts (Dharmas) as directed by Me,—attains to the eternal immutable status (*Kaivalyam*) through My (atmic) grace.

*

[१०-२३ संसारपरब्रह्मविद्या-स्वरूपम्—शिक्षाधर्म-संग्रहार्थः ।]

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १० ॥
अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ ११ ॥
न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्त्वा ॥ १२ ॥
ततः पदं तत्परिमार्गितव्यम् यस्मिन्गाता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ १३ ॥
निर्मानमोहा जितसङ्गदोषाः अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १४ ॥
मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥१५॥
किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ १६ ॥
त्रैविद्या मां सोमपाः पूतपापः यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान् ॥ १७ ॥
*समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १८ ॥
ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १९ ॥
शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ २० ॥
श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ २१ ॥
ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ २२ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ २३ ॥

[10-23. The nature of the Science of the world—process leading to Brahm-Prapti. The substance of Siksha—Dharma-Fifth Chapter.]

10. The aswattha (the changing world-process in swaroopa), whose roots (beginning) are aloft (unmanifest), whose boughs (Vyavasaya-Dharmas or the laws of functioning) spread down (in manifest creation)—they declare as eternal (by swabhava); whose leaves signify the many *Gayatri* (Dharmas); he (the aspirant), who thus understands it (this tree of the world-process) is the knower of its Science.

11. Of it (the tree or the world-process), the boughs (the Vyavasayas of Karma, Bhakti, and Gnana) extend below (Pravritti and Nivritti) and above (Yoga); they manifest variously through Gunas (Satwa, Rajas, and Tamas), and the tendrils thereof signify the Causal Principle (Atma); in the world of men (capable of highest evolution), these Brahmic Manifestiations preside over the triple Vyavasyas (Gnana, Bhakti, and Karma ending with *Sanyasa*) below (in Pravritti and Nivritti), and, above (Yoga through *Tyaga*).

12. Here its (samsara) expression (as such) is not known—neither its beginning (*Srishti*), its middle (*Sthiti*), nor its ending (*Laya*); profoundly understanding (devoid of personal outlook), through utter unattachment (*Sanyasa and Tyaga*) this eternal world-process,

13. Thereafter, (by that understanding) that Supreme Quest must be sought; whence, attaining, they lapse not; I (as the Representative of Brahm being the final Refuge and Overlord) know that Primal (*Adi or Mahat*) Purusha as a part of Myself, whence the ancient cosmos manifested forth.

14. Those aspirants, discriminating the Life-Principle

from Matter, who have overcome egoistic outlook, versed in the Science of the Life-Principle, doing actions unattached, released from the dualities generating pleasure and pain, and, therefore, being knowers of Atma as the All-Cause, attain (know) unto that immutable Abode.

15. Even those, who surrender unto Me—be they of sinful nature, or women, or Vishyas (materialists), or Sudras (those who entirely rely on birth-basis)—understand the supreme path (*Parayana or Suddha Path*).

16. More so, do they attain it who are knowers (Brahmanas) of Atman as the All-Cause, and those devotees and *Sanyasis* (Rajarshis or Paramahamsas or Kshatriyas). Aspire unto Me (Life-Principle), knowing the changing world-process as My manifestation—else unrelishable and insipid.

17. Aspirants—Gnanis (*Somapa*), Bhaktas (*Pootapapas*), and Karmathas (*Yajinaha*), knowing the triple functioning, adoring Me, seek high realisation; they, attaining to the transcendent light of the heart-cave (*Surendra loka*), realise therein the beatitudes of the Divine.

18. He knows truly, who discerns the Paramatma, as the All-Cause abiding in the world process, being Immutable and within the mutable (samsara).

19. Even a fragment of Mine, the Jiva of eternal nature functions in the world-process through the five Senses and the Mind, manifested from the Avyakta-Prakriti.

20. That (divine fragment) in the course of its functioning, whether objective (Pravritti) or subjective (Nivritti), bears with it those experiences, as the wind bears away the odours from whereon it blows.

21. This (fragment), through the medium of the ear, eye, touch, tongue, and the nose, as also the Mind, gains experiences in the (sense) objectives.

22. Of those (aspirants), who function (through Gnana, Bhakti, and Karma), dedicating to Me (as the Representative of Brahm) all their fruition and adore Me through Yoga as the One Supreme, ever meditating (On Me),

23. Of such (the aspirants), whose Mind abides in Me, O Partha, I shall be the Deliverer (by conferring Buddhi-Yoga) from the abyss (of the) ocean of unenlightened existence, ere long (six months).

*

[२४ तेषां शुद्धात्मज्ञानरूपं नैष्कर्म्यव्यवसाय-पराक्रम-स्वरूपम्—कारणधर्म-संग्रहार्थः ।]

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ २४ ॥

[24. The nature of the aspirants' knowledge of Suddhatma and their dedicatory functioning accordingly. The substance of Karana Dharma—Sixth Chapter.]

24. The aspirant, who recognises that actions do not bind Me (Atma) and that I have no desire for the fruits thereof, is not (himself) bound by the performance of actions.

*

[२५ ज्ञानविद्याफलं कैवल्यस्थानस्वरूपम् ।]

वेदेषु यज्ञेषु तपस्सु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ २५ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे ज्ञानषट्के कैवल्यगीता नाम सप्तमोऽध्यायः ॥

[25. The knowledge of *Kaivalya-sthana*, as the result of the study of Gnana-Shatka.]

25. The Yogi, having known this (the teaching of the six chapters of the Gnana-Shatka), transcends the meed of merit attributed to *Yagna*, *Tapa*, and *Dana* by the Vedas

(trigunic in nature), and he attains (knows) to the high status of *Mahat-Kaivalya.*

Thus the Seventh Chapter, entitled Kaivalya Gita, in Gnana Shatka, of Sankhya Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

भक्तिषट्कम् BHAKTI–SHATKAM.

अथ स्वरूपगीता नाम अष्टमोऽध्यायः ।

CHAPTER VIII SWAROOPA DHARMA GITA.

[१ अधिकारिविषमभावरूप-कश्मलनिवर्तकोपाय-जिज्ञासा ।]

अर्जुन उवाच—

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ १ ॥

[1. Arjuna's enquiry relates to the marks and conduct of one who transcends the three Gunas, which are the sources of bondage.]

Arjuna said—

1. O Lord, by what marks is he (the aspirant) distinguished, who has overcome these three qualities, (Satwa, Rajas, and Tamas); what is his mode of discipline, and how does he get beyond (the sway of) these trigunas ?

*

[२-४ अधिकारिणः दैवसंज्ञः भावः ।]

श्रीभगवान् उवाच—

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ २ ॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ ३ ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ४ ॥

[2-4. Daiva-Bhava or higher nature, with its twentysix components, being complimentary to the eight atmic qualities as expressed in the mode of conduct in the Siksha Gita.]

The Blessed Lord said—

2. Fearlessness, purity of nature, firm conviction in synthesis of (all) knowledge, *dana* (offering), sense-restraint, *yagna* (tendering with invocation), spiritual study, *tapa* (austerity), and rectitude;

3. All pervading harmlessness, truth, absence of vengefulness, dedication, *shanti* (calmness), abstentation from pettiness, compassion to all beings, absence of greed, affability, humility and constancy;

4. Magnificence, forgiveness, unifying attitude, purity, absence of fraud and overcoming self-conceit—these become the heritage of the Virtuous, O Bharata.

*

[५ अधिकारिणः आसुरसंज्ञः भावः ।]

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ५ ॥

[5. Asura-Bhava or lower nature, consisting of six variants.]

5. O Partha, pride, arrogance, self-conceit, wrath, and cruelty, as also ignorance (of the Life-Principle)—these are of him born with the heritage of the Vicious (self-seekers).

[६ यच्च दैवभावं तच्च मोक्षकारणम् । यच्च आसुरभावं तच्च बन्धमूलं च ।]

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ६ ॥

[6. Daiva-Bhava or higher nature makes for liberation, while Asura-Bhava or lower nature makes for bondage.]

6. The heritage of the Virtuous is deemed to lead to deliverance (Moksha from the three qualities), (while) that of the Vicious results in the bondage (by the trigunas); grieve not, O Pandava, thou art born with the heritage of the Virtuous.

*

[७ द्वौ भूतसर्गौ दैव आसुर एव च।]

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ७ ॥

[7. The existence of the higher (Daiva) and lower (Asura) natures in the world-porcess.]

7. In this world, (there are) two types of creation—the Virtuous (selfless), and even the Vicious (selfish)—the virtuous type has been described at length by Me; O Partha, (now) listen unto the marks of the vicious (type).

*

[८-१९ आसुरभावमूल-गुणषट्क-विकासज-धर्माः।]

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ८ ॥
असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ ९ ॥
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ १० ॥
काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः।
मोहाद्गृहीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ ११ ॥
चिन्तामपरिमेयां च प्रलयान्तमुपाश्रिताः।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ १२ ॥

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १३ ॥
इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १४ ॥
असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १५ ॥
आढ्योऽभिजनवानस्मि कोन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १६ ॥
अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १७ ॥
आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १८ ॥
अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १९ ॥

[8-19. The various species of the genus of Asura-Bhava.]

8. The vicious persons know not either (the method of impersonal) objective functioning, or (impersonal) subjective functioning; in them is neither purity, nor discipline, nor truthfulness.

9. They (the Vicious) deem the world (and its process) as untrue (illusive), baseless, and undivine; holding it manifest, not through the mutual (and collective) interplay (of Atma and Prakriti), but (merely) by reason of passioning nature (material necessity).

10. Maintaining this outlook, they, without atmic insight, of limited (separative) understanding, being of fierce endeavour, and of malevolent nature, dominate for the destruction (or retarding the evolutionery process) of the worlds.

11. They, obsessed with insatiable evil passioning,

dominating with pride, conceit, and insolence, of selfish pursuits, without spiritual insight, cherishing unrighteous aims, engage (themselves) in selfish action.

12. Indulging in inordinate scheming, continually (until the end), with self-gratification as the highest aim—they believe firmly in this (temporal felicity) as the most (to be achieved).

13. Subject to the influences of many ill desires, swayed by evil passioning and wrath, they endeavour unrighteously to secure the many wherewithals for the sake of sense-gratification.

14. "This has been obtained by me, I shall secure that longing of mine; I have this already, this wealth shall again accrue unto me;

15. "This enemy has been killed by me, I shall yet kill others also; I am the sovereign (of all), I enjoy, I am adept, mighty and blissful;

16. "Rich am I and high-born; who else is equal unto me? I perform rites, I distribute charity, and I rejoice"—thus are they blinded with ignorance (bereft of Atma-Gnana—Self-knowledge).

17. Beguiled by many (perverted) notions, enmeshed in the labyrinth of error (without Atma-Gnana), ever addicted to sense-enjoyments, they descend into the hell of utter self-centredness;

18. Ever given to self-praise, obdurate, infatuated with possessions, and of little understanding, they perform sacrificial rituals out of vanity—proudly, and not according to Dharma-Shastra or the Divine-Law (Bhagavad-Dharma).

19. Given to egoism, relying on blind might, addicted to arrogance, passioning and anger, being ever envious, they malign Me (the Life-Principle) in themselves and in others.

*

[२०. अज्ञानिषु आसुरेषु भगवतः कार्यम् ।]

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ २० ॥

[20. The divine reactions to Asura-Bhava.]

20. I (the Law-Eternal) judge them as inimical to the Law, oppressive, and as functioning most amiss, and inauspicious in the world-process, being even of asuric nativity.

*

[२१ असुराणां अधमगति-प्राप्तिः ।]

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २१ ॥

[21. The lack of blessed achievement by the Asuras.]

21. Characterised by asuric nature, and continually without spiritual insight, failing to recognise Me (as the Law), they (even) pursue the path of sorrow and pain (cycle of birth and death.)

*

[२२-२३. सच्छिष्यस्य त्याज्योपादेयं अर्थम् ।]

*त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २२ ॥
एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २३ ॥

[22-23. What to do and what not to do as enjoined on the aspirant.]

22. Triple is this threshhold leading to Hell, obscuring atmic insight—*passioning, wrath, and greed*; hence let one eschew these three.

23. O Kaunteya, the person, delivered from this threefold gate of darkness, strives towards spiritual excellence, and, threafter, attains supreme beatitude.

*

[२४. शास्त्रसिद्धविधेश्च सेव्यत्वम् ।]

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २४ ॥

[24. The necessity of following Shastra—Bhagavad-Shastra.]

24. He. (aspirant), who does action motivated by (personal) desire, unheeding the ordinances of Shastra (Bhagavad or Suddha-Shastra), attains not the *Siddhi* (Vibhooti-Yoga—Vision of cosmic beatitude), nor *Sukha* (Bliss of Knowledge), nor Brahmic approximation.

*

[२५ भगवद्-शास्त्र-प्रामाण्यम् ।]

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २५ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे भक्तिषट्के स्वरूपगीता नाम अष्टमोऽध्यायः

[25. Bhagavad-Shastra as the ultimate authority.]

25. Hence, the Bhagavad-Shastra is thy authority to decree the commission (Pravritti) and omission (Nivritti) of actions (by thee); knowing the revealed word of the Shastra, thou art competent to engage thyself in the world-process.

Thus the Eighth Chapter entitled Swaroopa Gita, in Bhakti Shatka, of Sankhya Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

अथ साधनत्रयगीता नाम नवमोऽध्यायः ।

CHAPTER IX. SADHANATRAYA DHARMA GITA.

[१ साधनत्रयधर्म-स्वरूप-जिज्ञासा ।]

अर्जुन उवाच—

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

[1. Arjuna's enquiry into the nature generally of human action—*Yagna, Dana, and Tapas* in terms of trigunas, and the characteristic zeal (*Shraddha*) which impells such action.]

Arjuna said—

1. O Krishna, what is the nature of endeavour of those, who perform actions, without reference to (Bhagavad) Shastra, but with appropriate zeal—whether it be Satwic, Rajasic or Tamasic ?

*

[२-४ श्रद्धारूप-साधनस्य त्रिविधम् स्वरूपम् । भजतां उपास्यवस्तु स्वरूपं च ।]

श्रीभगवान् उवाच—

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥
तत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥
यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

[2-4. The triple nature of *Shraddha* as Satwic, Rajasic, and Tamasic *Shraddha* according to the quality that impells it, and the ideals of such Adhikaris or aspirants].

The Blessed Lord said—

2. Triple is the zeal, in all persons, which pertains to the material (Prakritic) structure of the body—being Satwic, or Rajasic, or Tamasic; know thou of it.

3. O Bharata, the zeal or ardour of all (persons) is in accordance with its tatwic origin (Satwa, Rajas, or Tamas); zestful is every person; he is as much himself as he is zestful.

4. Those of Satwic nature worship the Devas, those with Rajasic nature are given to asuric worship; while others, being of Tamasic nature, worship unconsecrated images (such as pictures etc.), and hosts of elementals.

*

[५-६. आसुर-श्रद्धा ।]

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥
कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

[5-6. The nature of Asura-*Shraddha* or zeal.]

5. Persons of proud and egotistic nature, who are urged by strong and passionate likes (and dislikes) and who practice severe austerities, contrary to the ordinance of the Shastra;

6. Being without spiritual insight, afflict the elemental constitution of the body, as also Me (Atma) abiding within; regard them, thou, as of asuric convictions.

*

[७-१० आहारस्य सात्त्विकादिलक्षणम् ।]

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥
आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥
कट्वाम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

[7-10. The nature of food, being Satwic or Rajasic or Tamasic.]

7. Also the food, relished by all, is triple in nature; in like manner are *Yagna* (tendering with invocation), *Tapa* (austerity), and *Dana* (offering).

8. Those foods are wholesome to the aspirants, Satwic in nature—which augment longevity, intelligence, bodily strength, health, are pleasant, and (engender) cheerfulness; as also which are juicy, unctuous, vitalising, and agreeable.

9. The foods which are liked by the persons of Rajasic nature, are bitter, sour, saline, very hot, pungent, acrid, and burning to taste, engendering pain, sorrow and ailment.

10. The food, which is acceptable to those of Tamasic nature, is stale, insipid, putrid, and corrupt, which is made of leavings or is unconsecrated.

*

[११-१३ यज्ञस्य सात्विकादि लक्षणम् ।]

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥
अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥
विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

[11-13. The nature of *Yagna* being three-fold—Satwic, Rajasic or Tamasic.]

11. That *Yagna* is Satwic in nature as performed duly (according to sacramental rites) by one not desirous of its fruit accruing to himself, and which has been deemed by him as justly necessary to be performed;

12. O best of Bharatas, know thou, that Rajasic is

that *Yagna* which is performed with personal desire for its fruit, or merely for self-glorification ;

13. That *Yagna* is deemed Tamasic which is performed not according to its due (sacramental) requirements, wherein the offering is undedicated, unconsecrated, and unaccompanied with gift—as also devoid of the necessary zeal.

*

[१४-१९ शारीरं, वाङ्मयं, मानसं, इति तपसः त्रैविध्यम् ।]

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥
अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥
श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥
सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् १८ ॥
मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

[14-19. The three-fold nature of *Tapas*—Satwic, Rajasic, and Tamasic in respect of physical, mental and intellectual functioning.]

14. Reverence unto the Devas (Indra &c), the Initiates, the Guru and Seers, cleanliness, rectitude, as also continence, and all-pervading harmlessness—these are declared to be the austerity of the Body.

15. Unoffending speech, which is also truthful, sweet and beneficial, as also continual study of the adhyatmic science—these are declared to be the austerity of Speech.

16. Mental serenity, contentment, calmness, attentfulness, purity of motivation—these are declared to be the

austerity of Mind.

17. The act of austerity which is performed with intense zeal by persons is three-fold; that *Tapas*, which is performed by those unattached to its fruit, and who are Yuktas, is reckoned as Satwic;

18. That act of austerity, which is performed ostentatiously, with a view to obtain recognition, respect, and estimation, is declared to be Rajasic, the fruit accruing from which is fleetful and evanescent;

19. That act of austerity, which is performed with limited (unspiritual) motive by means of physical mortification, or for the purpose of injuring another, is termed Tamasic.

*

[२०-२२ दानस्य सात्त्विकादि लक्षणम् ।]

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥
यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

[20-22. The nature of *Dana* or gift being three-fold—Satwic, Rajasic, and Tamasic.]

20. That gift (*Dana*) is recognised as Satwic, which is made, for its own sake, to one, without expectation of return—with due discrimination as to time, place, and fitness;

21. That gift is known as Rajasic, which is done with a view to obtain return, or with even a desire for its fruit or given grudgingly;

22. That gift is declared to be Tamasic which is made without due reference to place, time, and fitness, given insultingly, and without knowing its implication.

*

[२३ शुद्धानां साधन-निष्ठा ।]

*तस्मादोमित्युदाहृत्य यज्ञदानतपक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २३ ॥

[23: The nature of *Sadhana* as practised by the Suddhas.]

23. Therefore, the acts of *Yagna*, *Dana*, or *Tapa*, performed by aspirants intent on Brahma-Prapti, are always commenced with the (dedicatory) intoning of Pranavam—AUM—as declared in accordance with the *Vidhi* (Bhagavad-Shastra).

*

[२४-२५ सदसद्-श्रद्धा-स्वरूपम् ।]

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २४ ॥
अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २५ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे भक्तिषट्के साधनत्रयगीता नाम नवमोऽध्यायः ॥

[24-25. The nature of *Sat* and *Asat Shraddha*.]

24. The epithet "*Sat*" (worthy) is applicable to motivation of Satwic nature, as also to the purposeful yearning for (Brahma-Prapti); in like manner, O Arjuna, the epithet "*Sat*" is fit to be applied to action also (for attaining atmic realisation).

25. O Partha, the acts of *Yagna*, *Dana*, or *Tapa*, peformed without the necessary zeal are declared to be "*Asat*" (unworthy)—it is unfruitful, whether here, or hereafter.

Thus the Nineth Chapter, entitled Sadhanatraya Gita, in Bhakti Shatka, of Sankhya Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

CHAPTER X. MAYA DHARMA GITA.

अथ मायागीता नाम दशमोऽध्यायः ।

[१ ब्रह्मशक्तिपरिज्ञानमावश्यकं सर्वेषां अधिकारिणाम् ।]

श्रीभगवान् उवाच—

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १ ॥

The Blessed Lord said—

[1. The imperative necessity of recognising Brahma-Shakti, as supreme in the functioning of the world-process, by all Adhikaris or aspirants.]

1. (The aspirants engaged in) the world-process which is dominated by these trigunas (Satwa, Rajas, and Tamas) do not discover Me as beyond them and inviolate.

*

[२ ब्रह्मशक्तेः त्रिविधं स्वरूपम् ।]

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ २ ॥

[2. The three aspects of Brahma-Shakti—as *Daivi, Esha*, and *Gunamayee*, and also that the knowledge of Brahma-Shakti leads to Paraprapti.]

2. My Shakti (Maya, governing the world-process)—Daivi, Esha, and Gunamayee—is hard to overcome ; those that surrender even unto Me (*Ma*—Brahma-Shakti or Shakti of Synthesis) transcend the influence of the triple Shakti.

*

[३ त्रिगुणैः आत्मनः बन्धः ।]

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ३ ॥

[3. The three Gunas (Satwa, Rajas and Tamas) cause bondage to Atma, which bondage is the cause of pleasure and pain.]

3. O thou of great prowess, the qualities of Satwa, Rajas, and Tamas, generated by Prakriti (*Gunamayee*), impose bondage (domination) on the imperishable Life-Principle functioning in the body.

*

[४-६ सात्त्विक-राजस-तामस-बन्ध-स्वरूपम् ।]

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ४ ॥
रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ५ ॥
तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ६ ॥

[4-6. Bondage respectively through Satwa, Rajas, and Tamas.]

4. Therein, O sinless one, the Satwic quality by virtue of its purity, revealing nature, and wholesomeness, fetters (the Life-Principle) with attachment to (samsaric) knowledge and (the consequent) bliss;

5. Know thou, O Bharata, that the Rajasic quality is inherent with desire, born from and associated with (continual) longing; O Kaunteya, that (Rajasic) quality, impelling (the Life-Principle) in the performance of acts, engenders attachment to its fruit;

6. O Bharata, know thou, that the Tamasic quality is born from ignorance of atmic insight, and misleads all persons; it subjects them to moods of indifference (irresponsibility), indolence (inertness) and excessive sleep.

*

[७ त्रिगुणानामुत्कर्षः ।]

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ७ ॥

[7. The culmination of trigunas respectively as Happiness, Actioning, and Ignorance.]

7. O Bharata, the Satwic quality associates the (Life-Principle) with pleasure, the Rajasic quality with performance of acts (and their fruit), while the Tamasic quality obscures knowledge, with indifference and neglect.

*

[८ त्रिगुणानां स्वाराज्यम् ।]

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ ८ ॥

[8. The supremacy of each Guna by itself and also as among themselves in combination.]

8. O Bharata, the Satwic quality obtains by supremacy over Rajas and Tamas; the quality of Rajas by supremacy over Satwa and Tamas; (while) the quality of Tamas over Satwa and Rajas.

*

[९ ज्ञान-कर्म-कर्तृणां प्रत्येकं गुणतः त्रैविध्यम् ।]

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यन्ते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ ९ ॥

[9. Knowledge, Action, and Karta or doer, as influenced by the trigunas respectively in each.]

9. Knowledge, Action, and Aspirant (the doer) are (each), according to (their) distinctive qualities (Satwa, Rajas, and Tamas), declared to be even triple in a qualitative estimate; know, thou, these accordingly;

*

[१०-१८ ज्ञान-कर्म-कर्तृणां प्रत्येकं त्रैविध्यम् ।]

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ १० ॥

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ ११ ॥
यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहेतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ १२ ॥
नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ १३ ॥
यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ १४ ॥
अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ १५ ॥
मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ १६ ॥
रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ १७ ॥
अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ १८ ॥

[10-18. *Gnana*, *Karma*, and *Karta*—each as being influenced by the trigunas.]

10. That knowledge (or understanding), know, thou, as Satwic, which recognises the constant Oneness or Unity in all beings—undivided (and akin) in the many (manifested beings);

11. That knowledge, know, thou, as Rajasic, which, in all beings, sees (merely) the varying multiplicity as (constant and) unakin;

12. That (understanding) is declared to be Tamasic, which deems the world-process as without any cause, and without any significance, and is limited, and (as such) is attached to trifles as though that were everything.

13. That action is said to be Satwic, which is necessary to be performed, done by one without desire for its fruit, unattachedly, and without affection and aversion ;

14. That action, again, is said to be Rajasic, performed by one attached to its fruit, done egoistically, and with over-force ;

15. That action is said to be Tamasic which is begun with no spiritual insight, without regard to the output of effort, (and) heedless of the nature of the result—(that is) waste and injury caused to the world.

16. That doer (aspirant) is said to be Satwic, who is free from attachment, devoid of egoism, who is bestowed with synthetic insight and enthusiasm—undisturbed by the success of his achievement or otherwise ;

17. That doer is said to be Rajasic, who is passionate, desirous of the fruit of action, greedy, of cruel nature, selfish, and who is swayed by the dualities of joy and grief;

18. That doer is said to be Tamasic, who is unharmonised (for Yoga), materialistic, obstinate, grasping, deceitful, indolent, who is despondent, and cherishes protracted enmity.

*

[१९ सर्वेषां गौणश्च नित्यः बन्धः स्यात् ।]

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ १९]

[19. That these trigunas pervade and bind every one, whether human or angelic, ever as such, during such evolution.]

19. There is naught on earth or among the Devas in Heaven, which is free from the influence of these trigunas, engendered by Prakriti (Matter).

*

[२० गुण-कार्याणि ।]

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ २० ॥

[20. The operative effect of the trigunas.]

20. Knowledge springs from Satwa, greed from Rajas, and from Tamas are engendered heedlessness, perversion and ignorance (of atmic insight).

*

[२१ सात्त्विकाद्यधिकारिणां फलम् ।]

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ २१ ॥

[21. The goal of the Adhikaris as influenced by the trigunas.]

21. Persons of Satwic nature advance towards spiritual eminence, those of Rajasic nature halt in the midway ; while those of Tamasic nature engaged, in low pursuits, retard on the path of the world-process.

*

[२२ ब्रह्मशक्ति-ज्ञानं विना गुणकर्मसु सक्तानामधिकारिणां निन्दा ।]

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २२ ॥

[22. Censure of those, influenced by the trigunas, engaged in material enjoyment without the knowledge of Brahma-Shakti.]

22. Persons, whose atmic insight has been obscured by these (three) qualities of Prakriti (Matter), attach themselves to the fruit of action in the world-process (of Gnana, Iccha and Kriya functionings); one of perfect knowledge (Yogi) should not unsettle, perforce, such persons of limited and dull understanding.

*

[२३ उपक्रमपर-वेदानां निन्दा । तथा उपसंहारपर-वेदानां स्तुति-गौरवं च ।]

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ २३ ॥

[23. Censure in respect of Vedas advocating mere material effects, and appreciation of those that deal with spiritual upliftment or exaltation.]

23. The Vedas are (replete) with the quests attainable through trigunic endevour O Arjuna, be thou non-trigunic (in thy endeavour); past all dualities, steadfast in atmic knowledge, beyond (mere) Spiritual and Temporal interests.

[२४ आत्मशक्तिस्वरूपब्रह्मशक्तेः ध्यानस्य आवश्यकत्वं परप्राप्तये ।]

*मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २४ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे भक्तिषट्के मायागीता नाम दशमोऽध्यायः ॥

[24. The necessity of devotion to Brahma-Shakti as leading to transcendence of trigunas.]

24. He, who is devoted to Me (Brahma-Shakti) through inviolate Bhakti-Yoga, overcoming (the influence of) these trigunas, is deemed worthy to achieve Brahmic beatitude.

Thus the Tenth Chapter, entitled Maya Gita, in Bhakti Shatka, of Sankhya Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

अथ मोक्षगीता नाम एकादशोऽध्यायः ।

CHAPTER XI. MOKSHA DHARMA GITA.

[१-४ मुक्तिसाधनस्वरूपम् ।]

श्रीभगवान् उवाच —

सिद्धिं प्राप्तो यथा ब्रह्म तथाऽऽप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ १ ॥
बुद्ध्या विशुद्धया युक्तो धृत्याऽऽत्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ २ ॥
विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ३ ॥
अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ४ ॥

[1-4. The ways and means of attaining Moksha or the status of Mumukshu.]

The Blessed Lord said—

1. O Kaunteya, learn from Me, in full, that supreme discipline of knowledge, whereby a person, who has so transcended the trigunas and so becoming an adept, achieves, accordingly, Brahmic beatitude (Mukti).

2. The aspirant, with cleansed (unifying) understanding (Buddhi), directing the Mind by *Dhriti* (Yoga-Shakti), eschewing the objects of Senses such as sound etc., having transcended likes and dislikes (such dualities) ;

3. Abiding in lonely resort, with proper regimen (food), with disciplined Speech (Buddhi) and Senses, and Mind (Emotion) given to meditative practice, and ever dispassionate;

4. Forsaking egotism, and (not relying on mere) physical strength, forsaking arrogance, passioning, wrath

without possessions, selfless and tranquil, is worthy to achieve Brahmic beatitude.

*

[५ आत्मशक्तिपरिज्ञान-लक्षणम् ।]

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ ५ ॥

[5. The recognition of Atma-Shakti (following the attainment of Moksha).]

5. The aspirant (*Dehi*), thus surpassing these trigunas generated in the body, released from the ills of birth, death, and old age, achieves Brahmic beatitude.

*

[६-१२ बुद्धिधृत्योः गुणतः त्रैविध्यम् ।]

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ ६ ॥
प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ७ ॥
यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ८ ॥
अधर्मं धर्ममिति या मन्यते तमसाऽऽवृता ।
सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ९ ॥
धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ १० ॥
यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ११ ॥
यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ १२ ॥

[6-12. *Buddhi* and *Dhriti*—as the ways and means of Moksha, signifying Sankhya—Pravritti and Nivritti, and Yoga respectively—in terms of trigunas.]

6. O Dhananjaya, learn (now) fully and in detail the triple variations of *Buddhi* and *Dhriti* in terms of trigunas as declard (by Me);

7. That understanding, O Partha, is Satwic, which recognises the (need) for performance (or commission) of legitimate and rightful action as well as the (need for) non-performance (or omission) of not legitimate and wrongful action—and (which discriminates as between) bondage engendered through fear and liberation engendered through fearleseness (in respect of such commission and omission respectively);

8. O Partha, that understanding is Rajasic, which fails to know rightly the principle of Dharma and Adharma (the law eternal and its violation), as also what ought to be and ought not to be done;

9. O Partha, that understanding is Tamasic which, void of atmic insight, regards perversely Adharma as Dharma, and all aspirations (*Dhrama, Artha, Kama. Moksha*, and *Prapti*) as vain and ineffectual.

10. O Partha, that *Dhriti* (Yogic or collective Shakti) is Satwic which sustains the operation of the Mind, Intellect and the Senses in inviolate unification;

11. O Arjuna, that *Dhriti* is Rajasic, by which the aspirant, intensely desirous of fruit of action, hankers after the achievements of *Dharma, Artha,* and *Kama,* O Partha;

12. O Partha, that *Dhriti* is Tamasic, by which the understanding is never released from the influence of dreaminess, fear, sorrrow, despondency and tyrannical nature.

[१३-१५ त्रिगुणान गौरवम् ।]

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ १३ ॥

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १४ ॥
अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १५ ॥

[13-15. The culminating effect of each of the trigunas.]

13. When the Satwic quality is even augmented (in the aspirant), then, let it be known that the light of spiritual knowledge streams forth into all the receiving centres (chakras and koshas) in the body (of the aspirant);

14. O foremost of Bharatas, when the Rajasic quality is in the ascendent, then are generated greed, objectivity, mere initiative for action, restlessness, and longing ;

15. O descendant of Kuru, when the Tamasic quality is prevalent, ignorance of atmic insight, inertness, heedlessness, and perversion are brought forth.

*

[१६-१७ गुणोत्कर्षे प्राणिनां प्रलयप्रकारः ।]

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १६ ॥
रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १७ ॥

[16-17. The sequel of the excess of any of these trigunas in an aspirant.]

16. The aspirant, if associated with the ascendency of Satwic quality in his evolutionary career (*lokayatra or sareerayatra*), comes to know the high levels of the Knowers of the Brahm ;

17. He, if associated with the ascendeney of Rajasic quality, inclines to action with attachment to its fruit ; similarly, if associated with the prevalence of Tamas, he lapses into ignorance of atmic insight.

*

[१८-२१ मुक्तेः अयनद्वय-स्वरूपम् ।]

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ १८ ॥
शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥ १९ ॥
धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २० ॥
अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २१ ॥

[18-21. The two paths in the world-process—*Krishnagati* and *Suklagati*—the former causing constant rebirths subject to trigunas, and the latter helpful towards yogic condition, which is not subject to rebirth.]

18. O foremost of Bharatas, I declare unto thee those periods of time (paths) during which the aspirants, functioning, return (hereto) and return not (thence);

19. Those paths (periods of time), deemed the "white" and "dark" respectively ever obtain in the world-process; by the one (white), the aspirant returns (progressing thereon); and, by the other (dark), he returns again (progressing not);

20. Smoke, night-time, the dark fortnight, even the six months of the Sun's southern path (Pravritti)—there the light of the Moon shines (mental *sankalpa*)—faring (travelling) on which the aspirant returns;

21. Fire, light, day-time, the bright fortnight, and the six months of the Sun's nothern path (Nivritti)—faring (travelling) thereon, the aspirant for Brahma-Prapti, progresses toward it;

[२२ योगिगम्यं परायण-स्वरूपम् ।]

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २२ ॥

[22. The one pristine way to Yoga (after Mukti) is *Parayana.*]

22. O Partha, no aspirant practising Yoga, knowing these two paths (*Krishnagati* or Pravritti) and *Suklagati* or Nivritti), is exclusively attached to them; therefore, O Arjuna, be thou for ever established in Yoga (transcending the paths of Pravritti and Nivritti).

*

[२३ मुक्तैः योगिभिश्च प्राप्यं स्थानम् । त्याज्यं च ।]

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ २३ ॥

[23. The status of Muktas on the yogic path; and what they should avoid.]

23. O Arjuna, all functionings (*loka-vyavasayas* i.e. Pravritti and Nivritti by the aspirant), till the attainment of Brahma-Prapti, involve his returning again and again; O Kaunteya, reaching unto Me (Atma) through (Yoga beyond Pravritti and Nivrirti) thence never is any return.

*

[२४ मुक्त्युपायः मुक्तिफलं च ।]

*मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ २४ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे भक्तिषट्के
मोक्षगीता नाम एकादशोऽध्यायः ॥

[24. The way leading to Mukti and its fruit; the status of Mukta is explained.]

24. Reaching unto Me, the aspirants of the Mahatma order, bestowed with supreme adeptship, overcome rebirth in this mortal body, transcient and grief-ful.

Thus the Eleventh Chapter, entitled Moksha Gita, in Bhakti Shatka, of Sankhya Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

अथ ब्रह्मस्वरूपगीता नाम द्वादशोऽध्यायः ।

CHAP XII. BRAHMASWAROOPA DHARMA GITA.

[१-२ ऐश्वरधर्मस्वरूप-जिज्ञासा ।]

अर्जुन उवाच—

एवमेतद्यथाऽऽत्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ १ ॥
मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ २ ॥

[1-2. Arjuna's prayer to be enabled to witness the infinite manifestation of Ishwara.]

Arjuna said—

1. O Lord of Divinity, it is so even as Thou declarest Thyself—O Purushottama, I yearn to behold Thy supreme cosmic manifestation ;

2. O Lord, if Thou dost deem me worthy to behold It, O Lord of Yoga reveal unto me, Thy infinite manifestations.

*

[३-५ जीवाजीव-तद्ब्रह्मस्वरूपम् ।]

श्रीभगवान् उवाच—

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यद्ज्ञातव्यमवशिष्यते ॥ ३ ॥
भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

[3-5. The vital and substantial form of Brahm—otherwise known as *Tat-Brahm.*]

The Blessed Lord said—

3. I shall declare unto thee, in its completeness, Gnana, (Pragnana), and Vignana, (the nature of intellection operating in the Indriya, Manas and Mahat Tatwakootas respectively); by knowing which, here (in this loka or body), there will remain nothing else to be known.

4. Earth (solidity), Water (fluidity), Fire (heat), Air (vapour), Akasa (ether), the Manas (mind-emotion), Buddhi (intellect), and the principle of I-ness — thus, these (constitute) the eight-fold divisions of My Prakriti (external embodiments).

5. This be My gross manifestation; know, thou of great prowess, that, even distinct from this, be My subtle (manifestation)—by which the *Jagat* (cosmos) is projected and sustained.

*

[६-७ सूत्रात्मलक्षण-जगत्कारणब्रह्मस्वरूपम् ।]

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥६॥
मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ।

[6-7. The Sootratmic or immanent aspect of Brahm as the Cause of *Jagat*.]

6. Know, thou, that these principles (aforesaid) constitute entirely the cosmic fundamentals; I (Atma) am even the directing Source and Culmination of this whole cosmos.

7. O Dhananjaya, there is nothing whatsoever surpassing Me; in Me all these are threaded, as the many beads on the string.

*

[८ सनातनज्ञान-दीक्षा-तेजस्वरूपम् ।]

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ ८ ॥

[8. The Lord as the Seed-cause of the worlds, the Embodiment of knowledge and as the Light of initiation.]

8. O Partha, know Me as the eternal Seed-Principle of all these manifestations; I am the Intellect in the wise and the Light in the initiated;

*

[९ त्रिगुणातीत-ब्रह्मस्वरूपम् ।]

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ ९ ॥

[9. His utter supremacy over the trigunas.]

9. Those perceptions (and their functionings) which are Satwic or Rajasic or even Tamasic, know, thou, are even from Me—I am not limited by them, they abide in Me;

*

[१०-१२ ब्रह्मणः अक्षरस्वरूपम् । आत्मशक्ति-प्रकृतिशक्ति-कारणस्वरूपम् ।]

बलं बलवतामस्मि कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ १० ॥
रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ११ ॥
पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ १२ ॥

[10-12. The transcendent Askhara-Swaroopa of Brahm, whereby Atma-Shakti and Prakriti-Shakti are engendered and vivified.]

10. I am the prowess in the mighty, which is free from passioning and attachment; first of Bharatas, in all beings I am desire never inconsistent with Dharma;

11. O Kaunteya, I am the essence (taste) in all waters (that purify); the radiance in the Sun and the Moon; the Pranava (AUM) in all the Vedas; in the firmament its resonance; and among persons (their) energy;

12. The auspicious smell in the Earth, the burning virtue in Fire am I, the Life-Principle in all beings, and the austerity (activation) in all the aspirants I be.

*

[१३-१५ प्रशस्त-समस्त-वस्तुजीवभूतानि ब्रह्मस्वरूपाणि ।]

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतानि च ॥ १३ ॥
पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ १४ ॥
इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ १५ ॥

[13-15. A brief description of the Cosmic-Form.]

13. O Partha, behold, now, My manifestations in hundreds and thousands of varied nature, divine, and of many colours and forms;

14. Behold the Suns, Vasus, Rudras, The Twin Aswins, and the Maruts; O Bharata, behold those many wonders unseen by thee;

15. See here, now, the whole cosmos in its aggregate, infinitely varied, mobile and immobile in My embodiment, and, O Gudakesa, whatsoever else thou dost desire to witness;

*

[१६ पार्थाय चान्द्रमस-दीक्षा-प्रदानम् ।]

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ १६ ॥

[16. Initiation by *Chandra-Deeksha* to Arjuna, because of the inability of the physicial vision by itself.]

16. However, since thou wilt not be able to behold Me with these thine eyes, I bestow on thee divine vision, (wherewith) behold thou My Supreme Yoga.

*

[१७-२२ संजयेन धृतराष्ट्राय सगुण-दिव्यमङ्गलविग्रहवर्णनम्।]

संजय उवाच—

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ १७॥
अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्।
अनेक दिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१८॥
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ १९॥
दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः॥ २०॥
तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ २१॥
ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ २२॥

[17-22. Sanjaya's description of the *Saguna*-Universal Form.]

Sanjaya said—

17. Having thus said, O King (Dhritarashtra), Hari, the Supreme Lord of Yoga, revealed unto Partha His supreme and transcendent Form;

18. Many faced and all-seeing, marvellous, infinite to behold, with many divine adornings, holding many holy implements;

19. Wearing celestial wreaths and vestments, anointed with divine unguents, the Divinity of many marvels;

endless and all-knowing ;

20. The glory of the great Lord likened to the blaze of thousand Suns, uprisen at once in the firmament.

21. The Pandava, then, witnessed there, in the body of the Lord of Gods, the aggregate cosmos focussed centrally, as also in its multiple expression.

22. Then, Dhananjaya, filled with wonder, and with hair on end, bowing his head, and with folded hands, adored the Lord (thus) :—

[२३-२८ पार्थेन दिव्यचक्षुषा साक्षात्कृत-ब्रह्मस्वरूपं स्वस्थिति-वर्णनं च ।]

अर्जुन उवाच—
पश्यामि देवांस्तव देव देहे सर्वान्स्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥ २३ ॥
अनेकबाहूदरवक्त्रनेत्रम् पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूपम् ॥ २४ ॥
किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥ २५ ॥
अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपम् प्रसीद देवेश जगन्निवास ॥ २६ ॥
यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीराः विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २७ ॥
किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ २८ ॥

[23-28. Arjuna's witnessing the Cosmic Form through *Divya-Chakshush* (divine vision) given by the Lord, and its effect upon him.]

Arjuna said—

23. O Lord, I behold in Thy Body (manifestation), the Hierarchy of all the Devas, as also hosts of other

beings—Brahma on the lotus throne, Eesa (Siva), the Sages, and all the divine manifest types of the Seven Rays (Uragas) &c.

24. I behold Thee of infinite manifestation, everywhere, full of power, involuting, Omnific and all-seeing; O Lord of the cosmos, I behold Thy cosmic unfoldment that has no ending, nor middle nor even any beginning;

25. Thee, with diadem, mace, and discus, I behold in assembled glory, dazzling everywhere, Thou, who art past all gazing, immeasurable, all-encompassing radiances as of the Fire and many Suns;

26. I rejoice, seeing what has not been seen before (by me); yet, my mind is agitated with awe—O Lord, reveal unto Me even that (familiar) form (of Thine); be Thou gracious, Lord of hosts, Thou Indweller of these worlds.

27. Just as the multitudinous water-courses of the rivers flow toward the ocean, so these hosts of warriors seek to enter Thy mouth, and, entering, they glow radiant.

28. I yearn to behold Thee, as of old, with the tiara, mace, and the discus in Thy hands; O Thou of thousand arms, Lord of the Universe, assume even that, Thy guise, with the four arms.

*

[२९-३२ भगवतः स्वस्वरूप-गौरवं-शक्ति-कथनं, अर्जुनस्य निमित्त-मात्रकर्तृत्वम्।]

श्रीभगवान् उवाच—

मया प्रसन्नेन तवार्जुनेदम् रूपं परं दर्शितमात्मयोगात्।
तेजोमयं विश्वमनन्तमाद्यम् यन्मे त्वदन्येन न दृष्टपूर्वम्॥ २९॥
द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यानपि योधवीरान्।
मया हतांस्त्वं जहि मा व्यथिष्ठाः युध्यस्व जेतासि रणे सपत्नान्॥ ३०॥

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ३१ ॥
मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ३२ ॥

[29-32. Lord's characterisation of Divine Form; His great Power or Shakti; and Arjuna's place in the scheme as but an instrument; and his encouragement by the Lord.]

The Blessed Lord said—

29. O Arjuna, this supreme cosmic manifestation has been revealed unto thee by Me, graciously, through the power of Atma-Yoga—a manifestation full of glory, cosmic, infinite and primeval, which has not been witnessed before by any save thee.

30. Vanquish, O thou, Drona and Bhishma, Jayadratha and Karna, also even the other warriors, who have been already overcome by Me—grieve not, fight, (and) in the battle thou shalt overcome the adversaries.

31. Hence, arise, thou, and obtain glory; overcoming the enemies, even enjoy that rich sovereignty—these have been vanquished even by Me already—be thou, O Savyasachin (one who uses both the hands in archery), be merely the external agency (therefor);

32. Beholding this My sublime unfoldment, let no apprehension befall thee, nor bewilderment of thought—behold, thou, again, this same form of Mine, released from fear and with gladsome mind.

*

[३३ भगवता दिव्यमङ्गलविग्रह-स्वीकरणम् ।]

संजय उवाच—
इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनम् भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ३३ ॥

[33. Sanjaya's description of the Lord assuming His own form as Sri Krishna.]

Sanjaya said—

33. Vasudeva, so addressing Arjuna, assumed again His (incarnate) form—thus (again) the great Lord, resuming His gracious guise, cheered him (Arjuna), who was smitten with fear.

*

[३४ तं पार्थसारथिस्वरूपं दृष्ट्वा पार्थ-वचनम् ।]

अर्जुन उवाच—

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ३४ ॥

[34. Arjuna's joy on the Lord resuming His own form, and Arjuna's return to normal physical equanimity.]

Arjuna said—

34. O Janardana, beholding this (Thy) gracious human form, I feel collected, being restored to (my) natural equanimity of mind.

*

[३५-३८ भगवतः स्वस्वरूपस्य शुद्धदीक्षाभिरेव दर्शनगोचरत्वं ।]

श्रीभगवान् उवाच—

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ३५ ॥
न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ३६ ॥
भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ३७ ॥
*अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ३८ ॥

[35-38. The positing by the Lord of the exclusive power of *Suddha initiations* to enable the aspirant to visualise such form.]

The Blessed Lord said—

35. This (cosmic) form of Mine, too rare to be visioned, which thou hast seen, even the Devas yearn to behold.

36. O Kurupravira (Arjuna, the spiritual hero), this, Mine cosmic form can be visioned by none other save thou in this world of dualities—neither through the intense study of the Vedas, nor through acts (sadhana) of *Yagna*, *Dana*, and *Tapas*.

37. Through entire devotion (surrender through Yoga—*anannya-bhaktya*) to Me, I may be thus visioned, O Arjuna, even be known, perceived, and approached through tatwa (*manomayakosa*).

38. Else, O Arjuna, wherefore, for thee the need for this multifarious counsel; pervading the entire cosmos, even with a fragment of myself, I remain (abide).

*

[३९-४० शुद्धभक्तिसंवृतं शुद्धात्मविज्ञानस्वरूपम् । तत्कार्यं ब्रह्मफलं च ।]

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ३९ ॥
तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यसंशयः ॥ ४० ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे भक्तिषट्के ब्रह्मस्वरूपगीता नाम द्वादशोऽध्यायः ॥

[39-40. The nature of *Suddha-Gnana*, as a result of *Suddha-Bhakti*, its operation and fruition.]

39. By fulsome devotion the aspirant knows Me as such, and My station through tatwas; and, after, (so) knowing Me through tatwas, he achieves exalting contact.

40. Hence, through all time, be intent on Me, and strive (fight); having consecrated (thy) Manas and Buddhi, being without doubt, thou shalt reach sole nigh unto Me.

Thus the Twelfth Chapter, entitled Brahmaswaroopa Gita, in Bhakti Shatka, of Sankhya Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

अथ ब्रह्मविभूतिगीता नाम त्रयोदशोऽध्यायः ।

CHAP XIII. BRAHMAVIBHOOTI DHARMA GITA.

[१-२ तत्ब्रह्मवित्-प्राप्य-विभूति-जिज्ञासा ।]

अर्जुन उवाच—

स्वयमेवात्मनाऽऽत्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १ ॥
वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ २ ॥

Arjuna said—

[1-2. Arjuna's querry relates to the enquiry of *Brahmic-vibhootis* or excellences.]

1. O Purushottama, Thou alone dost know Thee by Thyself, Thou who art the Origin of the cosmos, Indweller of all beings, Supreme Divinity and Director of the worlds.

2. Thou (only) art competent to declare all Thy divine manifest excellences, wherewith, pervading all these worlds, Thou dost remain.

*

[३-१७ परमात्मनः विशेषविभूति-स्वरूपम् । देवमनुष्य-पशु-पक्षिस्थावरजङ्गम-प्राणिषुविद्या-कर्म-गुण-काल-मुनि-महर्ष्यादिषु च ।]

श्रीभगवान् उवाच—

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ ३ ॥
सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ४ ॥
वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ ५ ॥
रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ ६ ॥

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ ७ ॥
अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ ८ ॥
उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ ९ ॥
प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ १० ॥
अनन्तश्चास्मि नागानां वरूणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ ११ ॥
द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ १२ ॥
बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ १३ ॥
मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ १४ ॥
पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ १५ ॥
आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ १६ ॥
वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ १७ ॥

[3-17. Ideal Representation of Paramatma as mong Angels, Men, Animals, Birds, Immobile and Mobile things, Animate beings; Vidyas, Karmas, Gunas, Kalas, Munis, Maharshis and others.]

The Blessed Lord said—

3. O foremost of Kurus, blessed art thou; I shall declare unto thee My eminent divine manifest excellences—there is no limit to Me who am Infinite.

4. O Arjuna, I am even the Beginning, the Middle and the Consummation of all creation; the Science of the Life-Principle (Yoga-Brahma-Vidya) among all sciences; I —the Final Theme of all spiritual discourses (quests);

5. I am the Synthesis of all Knowledge, Vasava (Indra) among the Divine Hierarchy; and the Mind among the Senses; I am the Self-Consciousness in all Beings;

6. I am Samkara among the (eleven) Rudras; Kubera (Lord of Treasure) among the Yakshas and the Rakshasas; I am Pavaka among the (eight) Vasus, and I (am) Meru among the crested Mountains;

7. O Partha, know Me as Brahaspati, the chief among the High Priests of wisdom; I am Skanda among Generals; I am the Ocean among all Lakes;

8. Among all Trees, the Aswattha (Ficus Religiosa) and Narada among the Divine Sages; (King) Chitraratha among Gandharvas; and among the Siddhas (adepts), Kapila the Seer;

9. Know Me Ucchaisravas among all Horses and sprung from Amrita (Go-rekha); Airavata among the great Elephants; and King among men:

10. Among the Daityas (Dark Hierarchs), I am Prahlada; I am the Consummator (time) among all Synthesis; the Lion among all Animals; and, among Birds, Garuda;

11. Among the Nagas, I am Ananta; I am Varuna among the Ocean-Folk; I am Aryama among the Manes; and Yama among the aspirants of discipline.

12. I am the Game of all Gamblers; the Light of the Initiated; I am the Achievement, I am the Endeavour, I am the Wisdom in all understanding;

13. Of all Chants, also the foremost Chant; of all

Hymns, I am the Gayatri; Margasirsha among the Months, and the flowering Spring-time among the Seasons;

14. I am the Conclusive Convergence of all Multiplicities, the Source of all Futurity—the Glory (Yoga-Shakti), Sri, (Mother), among Women the Primal Sound, Memory, Intuition, Energy of Synthesis, and Forgiveness;

15. I am the Wind among those that blow; I am Rama among the Wielders of weapons; I am Makara among the Fishes, and the Ganga among all Rivers;

16. I am Vajra among all Weapons; I am Kamadhenu among the cows; I am Kandarpa of procreative Energy; and Vasuki among all Serpents;

17. I am Vasudeva among the Vrishnis and Dhananjaya (Arjuna) among the Pandavas; I am even the Vyasa among the Munis; and the bard Usana (Bhargava Vyasa) among all poets.

*

[१८-१९ शुद्धार्यदीक्षा-बीजस्थित-तैजसान्तर्गतब्रह्मलिङ्ग-स्वरूपम् ।]

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १८ ॥
यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ १९ ॥

[8-19. The Lord as the Indweller of the Light of Initiations (Sun, Moon, Agni etc., deekshas) as also amid the Sounds of Power.]

18. Whatsoever radiance (Light of Initiations) in the Sun reveals all the worlds, whatso in the Moon, and whatso in the Fire—that Light deem, thou, as Mine.

19. Whatsoever is the seed of all manifest creation, that am I, O Arjuna; there is nothing in all manifestation, mobile or immobile, which is devoid of Me.

*

[२० परमात्मविभूत्यनन्तत्व-स्वरूपम् ।]

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ २० ॥

[20. The Infinitude of His Manifestations.]

20. O Parantapa, there is no limitation unto My divine Excellences—thus much, the elaboration of My Excellences has been even casually declared by Me unto thee.

[२१-२४ त्रिगुणातीतानां शुद्धभक्तानां स्वरूपम् ।]

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २१ ॥
उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २२ ॥
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः २३ ॥
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २४ ॥

[21-24. The hall-mark of those devotees who have transcended the trigunas.]

21. Transcending (the influence of) Satwa (*Prakasa*), Rajas (*Pravritti*), and Tamas (*Moha*), the aspirant, O Pandava, chideth not the performance by him of (necessary) action, nor cherisheth the non-performance by him of (necessary) action ;

22. Who abides unconcerned, not being perturbed by the triple qualities, who stays firmly convinced that the triple qualities alone act ;

23. Knowing that pleasure and pain (of Manas-Tatwakoota) are of the nature of Brahm, centred on the Atman, recognising in the clod or in stone or in gold the one Brahmic essence; seeing It in the friend and foe (alike),

being of illuminated understanding, holding that censure and praise touch not the Atman;

24. Unaffected by estimation or disdain, transcending (the temporal notions of) comradeship and enmity, dedicating all actions unto Me, he is declared to have transcended the sway of the triple qualities.

*

[२५ विभूतिविज्ञान-फल-स्वरूपं-(स्थैर्यं) ।]

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ २५ ॥

[25. The Lord relates the result of the knowledge of *Vibhootis* which leads to firmness and equipoise.]

25. He, who comprehends, through tatwas, My manifest excellences and collective beatitude, even he is united (accommplished) to the unwavering Yoga (discipline of sublimation); herein there never is any doubt;

*

[२६ शुद्धभक्तानां अनन्यचेतस्कत्वम् ।]

*अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ २६ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे भक्तिषट्के
ब्रह्मविभूतिगीता नाम त्रयोदशोऽध्यायः ॥

[26. The necessity of undivided devotion to realise the Supreme-Purusha through *Abhyasa*.]

26. O Partha, the aspirant, exercised in Abhyasa Yoga (the Karma-Shakta), with the Mind undistracted and meditative (on Me), attains unto the Divine and Supreme Purusha (Me).

Thus the Thirteenth Chapter, entitled Brahma Vibhooti Gita, in Bhakti Shatka, of Sankhya Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

कर्मषट्कम् । KARMA-SHATKAM.

अथ प्राणायामगीता नाम चतुर्दशोऽध्यायः ।

CHAPTER XIV. PRANAYAMA DHARMA GITA.

[१-२ मनस्स्वास्थ्य-साधनकर्मरूप-अभ्यासयोग-जिज्ञासा ।]

अर्जुन उवाच—

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याऽहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ १ ॥
अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ २ ॥

[1-2. Arjuna's question as to the remedy against the Mind's fickleness, and also as to the status and prospect of one who hath drifted from the path of Yoga.]

Arjuna said—

1. O Krishna, verily, restless is the Mind, much agitating, mighty and obdurate; of it I deem the governance too difficult (even) as of the wind.

2, What, O Krishna, is the destiny of him (the aspirant), who, though full of zeal, is not yet an Yati (adept), as the result of mental distraction, during the practice of Yoga, and, who, as such, has not achieved mastery in Yoga.

*

[३-४ मनसः अचञ्चलसाधन-अभ्यासवैराग्य-स्वरूपम् । आरुरुक्षु-योगारूढानामधिकारिणां इन्द्रियकूटकर्म-शमकर्मावश्यकत्वं । तत्र कर्मणा अभ्यास उच्यते शमेन त्याग उच्यते ।]

श्रीभगवान् उवाच—

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३ ॥
आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ४ ॥

[3-4. The Lord's enunciation of the remedy against mental distraction through *Sanyasa*—(*Abhayasa or Karma*), and *Tyaga* (*Shama or Vairagya*): the necessity of *Abhyasa* or sense-convergence to one who is on the path, and that of *Vairagya or Shama* to one who has attained success on it.]

The Blessed Lord said—

3. O thou of righteous might, the Mind is no doubt difficult to control, and inconstant; however, it is governed by practice (Abhyasa-Yoga), O Kaunteya, and through *Vairagya* (dispassion in social and personal relationship and action.)

4. Unto him (*Muni*) on the path of Yoga, practice is declared to be his means; unto him (*Yogaroodha*) who hath achieved thereon, even tranquility is his mainstay.

*

[५-९ मुक्तिप्राप्ति-साधनानुष्ठान-स्वरूपम् ।]

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ५ ॥
शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चेलाजिनकुशोत्तरम् ॥ ६ ॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ ७ ॥
समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ८ ॥
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ ९ ॥

[5-9. The nature of the practice (mental) to facilitate *Mukti* and *Prapti*.]

5. Let the Yogi (aspirant practising Yoga) remaining in a solitary place, always direct the Mind towards the Atman)—alone, being intent on the One (Brahm), with disciplined Mind, dispassionate, and renouncing possession.

6. In a cleansed place, setting firm his seat (*asana*), neither too high nor too low, spread over with a woollen covering, the deer hide, and the matting of the holy grass (*Kusa*),

7. There conveniently seated, with thought and sense-function governed, and the Mind centred on the One (Brahm), let the aspirant take to yogic practice for the cleansing of the Mind;

8. Holding steadily the body, the neck and the head uniformly in a line, without mental distraction, fixing (the gaze) at the root of his nose (between the eye-brows), not seeing around, with eyes closed;

9. With tranquility, unfearingness, in continual continence, with Mind stilled, and intent on Me, and meditative, let the aspirant aspire unto Me.

*

[१०-११ अधिकारिणां आहारविहारादीनां नियतस्वरूपम् ।]

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १० ॥
युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ११ ॥

[10-11. The importance of physical discipline in terms of food, sleep, exercise etc.]

10, The (practice of) Yoga is, indeed, not for him who is given to gluttony or fast, nor for him who is sleep-addicted, nor even unto him who is devoid of it, O Arjuna.

11. Unto one, whose food, recreation and manner of physical conduct are akin to those of a Yukta, as also whose habit of sleep and wakefulness, (the practice of) Yoga becomes painless.

*

[१२ प्राणायाम-प्रथमाङ्ग-पूरकस्य चातुर्विध्यम् ।]

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १२ ॥

[12. The four-fold nature of *Poorakam* viz., *Vaseekaranam* or controlling, *Yojanam* or sweekara (receiving) of Brahm-Shakti, *Sankalpa-tyagam*, or renuciation of distractive ideation, and *Nirapeksha-sthiti* or condition of steadiness—as the first constituent of *Pranayama*.]

12. He is deemed Yukta when his Mind, well disciplined, is centred on the Atman,—he being detached from all passioning.

*

[२३-१७ प्राणायाम-द्वितीयाङ्ग-कुम्भकस्य चातुर्विध्यम् ।]

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १३ ॥
यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ १४ ॥
सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवाऽयं स्थितश्चलति तत्त्वतः ॥ १५ ॥
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणाऽपि विचाल्यते ॥ १६ ॥
तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ १७ ॥

[13. The nature of *Kumbhaka*, which is the second component of *Pranayanma—Achanchala-Manaskatwam* or unperturbed Mind, *Ekatwam* or oneness (concentration), *Achyutatwam* or non-sliding, and *Samatwam*, or equipoise; these generate *Samdharana* or the state of holding together.]

13. As the flame of a lamp in a region screened from the winds burns unflickering—such a simile suggests in regard to the steadiness of the yogic practice of a well-disciplined aspirant of Yoga.

14. In which state, the Mind, governed by the practice of Yoga, attains to tranquility, wherein, he, even by the (tranquil) Mind, visioning the Atma, rejoices in it;

15. Whereby he realises that supreme ecstacy, comprehensible by the Understanding, but beyond the Senses; even abiding wherein, he declines not from the yogic discipline (state);

16. Attaining to which he deems not any other acquisition as surpassing it; and, established wherein, he is not distracted even by intense pain (or pleasure);

17. Let that (state or discipline) be deemed Yoga, which detaches (him) from association with pain (and pleasure); such Yoga must be practised with firm conviction, and with Mind unassailed by despondency.

*

[१८ प्राणायाम-तृतीयाङ्ग-रेचकस्वरूपम् । स च नानाभावपरित्यागः ।]

युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ १८ ॥

[18. The nature of *Rechaka*—the abandoning of multiplicity—(relinquishment of unessentials, the third component of *Pranayama*.]

18. The aspirant of Yoga, cleansed from all taint (of *swartha-dosha*), thus, always directing his Mind by Yoga, easily attains the profound ecstasy of Brahmic contact.

*

[१९ प्राणायामपर-अधिकारिस्वरूपम् ।]

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥१९॥

[19. The status of one who has practised *Pranayama* as above.]

19. That aspirant of Yoga is deemed Yukta, who is endowed with understanding and discretion, functioning unerringly during vehicular alignments, himself victor over

the Senses, and who recognises Brahmic pervasion—whether it be in a lump of clay or in a stone or in gold.

*

[२०-२४ योगभ्रष्टस्य योगप्राप्ति-प्रकारस्वरूपम् ।]

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ २० ॥
प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ २१ ॥
अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ २२ ॥
तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ २३ ॥
पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ २४ ॥

[20-24. The reinstatement, on the path, of those who have failed on it accidentally in the previous birth.]

20. O Partha (Arjuna), neither here nor elsewhere shall any unweal accrue unto him (his practice); the aspirant even on this blessed path shall falter never.

21. Reaching unto the high regions of the Virtuous, where abiding long, the aspirant, who has failed on the path (practice), then takes birth among those of yogic austerity and glory;

22. Or he is born in the line of Yogins of divine vision—but such blessed nativity here is very difficult to obtain;

23. There, O Kurunandana (Arjuna), he recovers the former intelligence, establishing contact with Yogic-Buddhi; whereafter, he again strives for achievement (on the path).

24. And, even though of unperfect practice, he is impelled by virtue of former endeavour; aspiring unto

(achievement of) Yoga, the aspirant passes beyond the *Akasic*-plane (*Sabda-Brahm* i.e. up to the entry in the *Bindu-Mandalam*).

*

[२५ शुद्धाचार्योपदेश-दीक्षादिकर्म-विना योगव्यवसायस्वरूपं तत्फलं च ।]

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ २५ ॥

[25. The destiny of one who practises Yoga through his own efforts and knowledge of Sastras, without Suddha-initiation or instruction.]

25. The aspirant of Yoga, however, striving through great endeavour, chastened from all fraility, passing through many births, and when accomplished with initiation (by Suddhacharyas), thereafter, attains to the Supreme Goal.

*

[२६ शुद्धप्राणायामपराणां विज्ञेयवस्तुस्वरूपं संज्ञास्वरूपं च ।]

*योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ २६ ॥
इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे कर्मषट्के
प्राणायामगीता नाम चतुर्दशोऽध्यायः ॥

[26. The distinguishing mark of those who have practised *Pranayama* as above, and their Goal.]

26. Among all those aspirants of Yoga, he is even deemed by Me as the perfect Yukta, who, being inspired with (pure) zeal, adores Me, with his Mind fixed on Me.

Thus the Fourteenth Chapter, entitled Pranayama Gita, in Karma Shatka, of Sankhya Kanda of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

अथ परमात्मगीता नाम पञ्चदशोऽध्यायः ।

CHAPTER XV. PARAMATMA DHARMA GITA.

[१-२ परमात्मविज्ञानगौरवं परमात्मविज्ञानिनां स्वरूपं फलं च ।]

श्रीभगवान् उवाच—

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥
इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

[1-2. The value of Paramatmic knowledge and its fruition to those who have it.]

The Blessed Lord said—

1. I shall, again, declare (unto thee) that supreme wisdom, the crown of all knowledge; knowing which, all Seers have attained to the highest Goal, transcending the triple or manifold samsara.

2. Achieving such (supreme) wisdom, they approximate to My Dharma (Bhagavad-Dharma)—they are not impeded by bondage, nor do they travail—whether functioning objectively or subjectively (in the world-process).

*

[३ परमात्मनः सृष्टि-प्रवृत्ति-कार्य-स्वरूपम् ।]

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

[3. Paramatma as the Cause of cosmic manifestations (through *Daivi-Prakriti*).]

3. O Bharata, My seed-plot is *Mahat-Prakrti* (Matter known as *Adi*); therein, I deposit the germ (of creation); thereafter, is the birth or manifestation of beings.

*

[४ परमात्मनः महद्योगलक्षण-कर्तृत्वस्वरूपम् ।]

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

[4. That all Vyavasayas get themselves focussed in Him.]

4. O Kaunteya, *Mahat-Prakriti* is the prime field involving all centres, wherefrom, formful manifestations emanate ; I am the Progenitor, furnishing the (necessary) seeds of life.

*

[५-७ परमात्मनः केवल-परमात्मस्वरूपं तस्यैव पुरुषोत्तम-स्वरूपम् ।]

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ ५ ॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ ६ ॥
यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ ७ ॥

[5-7. The higher and lower aspects of Paramatmic state—*Purusha*, the former involves Atma, Shakti, and Prakriti ; *Kutastha* is the latter. *Kshara* is Prakriti manifest. *Kutastha* is the Indweller of Prakriti. *Purushottama* is the yogic aspect. *Kevala-Paramatma* is the manifesting aspect. *Yoga-Maya* is the Shakti of the former ; *Daivi* is the Shakti of the latter.]

5. In the world-porcess, there function two prime factors (*Purushas*)—all manifestations constituting the perishable factor (*Kshara*), as also the One Imperishable factor (*Akshara*) abiding in the three Tatwakootas (*Kutastha*).

6. Distinct (from these two) is the third factor, most exalted, and declared to be the Paramatma ; who, pervading the triple samsara (Gnana, Iccha, and Kriya), sustains it—Himself being the supreme Overlord indestructible.

7. Since I surpass the *Kshara-Purusha*, as also transcend the *Akshara-Purusha* (involved in the world-

process), I am glorified, therefore, as Purushottama (Supreme-Purusha or Paramatma) in the worlds and in the Sacred Revelations.

*

[८ परमात्मोपासकानां स्वरूपम् ।]

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ ८ ॥

[8. The *Swaroopa* and Nishta of those devoted to Paramatma.]

8. He, who, being of atmic perception, O Bharata, recognises Me as the Supreme Purusha (Paramatma), is a knower of Brahm, and adores Me with transcendent ideation.

*

[९-११ परमात्म-सूत्रात्मस्वरूपम् । अन्तर्यामि-स्वरूपं च ।]

उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ ९ ॥
अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ १० ॥
मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ ११ ॥

[9-11. The immanent aspect of Paramatma (*Antaryami* in the cosmos and *Sootratma* in the body) is mentioned.]

9. The Supreme Purusha, abiding in this body, is declared to be the Witness, Inspirer, Sustainer, Refuge, Supreme Lord, even as Paramatma (the great Life-Principle).

10. This Paramatma, the Indestructible, being beyond *Adi* (the plane of *Mahat-Prakriti*), and (therefore) beyond trigunas (*i.e. Nirguna*), although abiding in the body (loka), O Kaunteya, acts not, nor is attached.

11. Prakriti or Matter, being presided over by Me, brings forth the mobile and immobile creation, O Kaunteya; as a result thereof, the world-process goes on.

*

[१२-१३ परमात्मस्वरूपानभिज्ञानिनां स्वरूपं, तथा इतरेषां स्वरूपं च ।]

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ १२ ॥
यान्ति देवव्रता देवान् पितॄन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ १३ ॥

[12-13: The *Swaroopa* or mark or nature of those who are ignorant of Paramatmic Immance; and the *Swaroopa* and the Goal of those devoted to Paramatma as distinct from those devoted to Pitris (Manes), Devas, and Bhootas.]

12. Persons, devoid of atmic knowledge, deem Me as manifest only, though I am unmanifest also—not recognising My transcendent estate, eternal and unsurpassed.

13. Aspirants devoted to the Devas (My aspects) reach unto them; those devoted to the Manes (attain) thereunto; materialists partake of material achievements; while those who worship Me (as Paramatma) even attain unto Me (as such).

*

[१४ परमात्मनः सृष्टि-स्थिति-लय-कारणत्वं, प्रवृत्ति-निवृत्ति-कारणत्वम् ।]

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ १४ ॥

[14. The cosmic Pravritti and Nivritti as emanating from Him as the cause of *Srishti*, *Sthiti* and *Laya* i.e. Creation, Evolution, Integration.]

14. O Kaunteya, all beings lapse into My Prakriti (Avyakta) during the Nivritti period (*Kalpakshaya*); during Pravritti (*Kalpadow*) of the world-process I manifest them again.

*

[१५ परमात्मनः उपास्यत्व-आचार्यत्व-समस्तवेदवेद्यत्व-सर्वज्ञत्व-लक्षण-स्वरूपम्।]

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

[15. Paramatma as the Goal of all knowledge, as the Teacher, as the Quest of all revelation.]

15. I am established in the heart of all; even from Me be Memory, atmic knowledge, or its obliteration; I am the sole Quest of all the Sciences, the Culmination of knowledge (in Yoga), and the only Knower of all Sciences.

*

[१६-२० परमात्मनः नित्यत्वम् अक्षरत्वम्-इत्यादिलक्षणस्वरूपम्।]

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १६ ॥
य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १७ ॥
वेदाऽविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ १८ ॥
अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ १९ ॥
अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २० ॥

[16-20- The eternity, the imperishability and the changelessness of Paramatmic nature.]

16. Know, thou, that It (Paramatma) is indestructible, whereby all this cosmos is pervaded, nor is any competent to bring about the destruction of That which is indestructible.

17. The man, who thinks Paramatma as the Slayer, as also he who deems Him as Slain—they twain know not (the truth); He slays not, nor is slain.

18. Who recognises It (the indwelling Life-Principle) as Indestructible, Eternal, Unmanifest, Immutable—how may any such knower slay It or cause It to be slain.

19. It is Unburnable, Unwettable and even Undryable; the Timeless, the All-Pervasive (knowing), the Firm, the Inviolate and the Eternal.

20. It is declared as the Unmanifest, beyond thought, (and) changeless; hence, so recognising It, thou art not justified in sorrowing about It.

*

[२१-२३ परमात्मोपासक-कर्मयोगिनां स्वरूपं, कर्मानुष्ठानं च ।]

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ २१ ॥
मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ २२ ॥
*मयि सर्वाणि कर्माणि संन्यस्याऽध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ २३ ॥

[21-23. Karma-Nishta of those devoted to Paramatma and their dedication to Him.

21. Dedicating with fervour all acts unto Me, devoted to Me, with discriminative intelligence, be thou ever intent on Me.

22. (So) being intent on Me, thou shalt transcend all obstacles (to Yoga), through (My) grace; but, if thou dost not accord to this, through personal motives (egotism), thou wilt fail in Yoga.

23. Consecrating (the fruit) of all action unto Me, and with atmic insight, becoming passionless and impersonal, fight (perform all action), thou, devoid of all confusion.

*

[२४ परमात्मनः शुद्धस्थान-स्वरूपम् ।]

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ २४ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे कर्मषट्के
परमात्मगीता नाम पञ्चदशोऽध्यायः ॥

[24. The ultimate resort in Paramatma, unattainable without *Yoga-Devi* Deeksha.]

24. The Sun (Cognitive-faculty) reveals It not (does not encompass it); nor the Moon (Mind-Emotion faculty); nor the Fire (Sense-faculty); that is My State Supreme—knowing which, those that reach unto It lapse not from It.

Thus the Fifteenth Chapter, entitled Paramatma Gita, in Karma Shatka, of Sankhya Kanda of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

अथ अक्षरगीता नाम षोडशोऽध्यायः ।

CHAPTER XVI. AKSHARA DHARMA GITA.

[२-१ परमात्मनोऽक्षरस्वरूप-जिज्ञासा ।]

अर्जुन उवाच—

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

[1-2. Arjuna's question relates to the status of Akshara in respect of the world-process (Asuddha) and of its aspect of Suddha-Swaroopam.]

Arjuna said—

1. O Thou Supreme Purusha, what is *Tat-Brahm*, what is *Adhyatma*, and what is *Karma ;* which is deemed as *Adhi-Bhuta*, and which is said to be *Adhi-Daiva ?*

2. What is *Adhi-Yagna* as in this body (also loka), O Madhusudhana, and how art Thou to be recognised by the disciplined aspirants during the time of (their) journey (*ie.* in the world-process and during meditation) ?

*

[३-४ अक्षर-स्वरूपम् ।]

श्रीभगवान् उवाच—

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

[3-4. The general nature of the Akshara in the world-process.]

The Blessed Lord said—

3. The Supreme *Tat-Brahm* is Akshara, the Imperishable ; Its own nature is said to be *Adhyatma* ; the manifestation constituting the world-process of all beings is deemed *Karma* or work.

4. *Adhibhoota* is the nature of Prakriti (*Kshara*); *Adhidaivata* is the Supreme Purusha (with Brahma-Shakti), and, in this body (also cosmos), O thou best of men, I (Paramatma as the Indweller) am the *Adhiyagna.*

*

[५-६ अक्षरोपासकानां स्वरूपम् ।]

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

[5-6. The nature of Aksharopasakas.]

5. Whoso, intent on Me exclusively, at the culmination of each act, dedicates the fruits and himself unto Me, and so engages (himself) in the world-process—he attains unto Me ; herein there is no doubt.

6. Whoso, at the culmination of each act, dedicates himself to whatsoever aspect of Mine, he even attaineth unto that, O Kaunteya, ever intent thereon.

*

[७ तेषां फलम् ।]

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ ७ ॥

[7. The result of Aksharopasakas].

7. (As such), the aspirant, who, with whole-hearted devotion, ever and anon, dwells upon Me, unto such spiritually harmonising Yogi, I am easily accessible.

*

[८-९ तदुपासनास्वरूपम् ।]

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥ ८ ॥
प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ ९ ॥

[8-9. The nature of such *Upasana* (worship)].

8. He, who medidates upon the Omnific, the Eternal, the Teacher of Bhagavad-Shastra—subtler than the subtlest, past mental figuration (*Nirguna*), of sunlike radiance, beyond darkness, (i.e. the triple samsara—Mahat, Manas, and Indriya) ;

9. Attains unto the Divine Purusha (*Brahma-Prapti*), through well-establishing the *Prana* (intelligence) as between the eye-brows, during vehicular alignment (*Kosha-Sankramanam* or meditative practice), being with undissipated Mind, devoted, and with yogic power.

*

[१० तदुपास्यवस्तुस्वरूपम् ।]

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ १० ॥

[10. The nature of the Goal as a result of such *Upasana*].

10. What the knowers of the Atman declare It to be Inviolate, which, the unpassioning Yati (an advancing aspirant) seeks to draw nigh unto, in quest of which (they) live in continence—even that state I will briefly declare unto thee.

*

[११-१३ अशुद्धाक्षरस्वरूपम् ।]

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ ११ ॥
अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
राज्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १२ ॥
भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
राज्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १३ ॥

[11-13. The nature of *Asuddha* aspect of Akshara].

11. They know the day (the cosmic-Pravritti) and the night (cosmic-Nivritti) of *Tat-Brahm*, who recognise that Its day constitutes the conjunction of the four vyavasayas or functionings (*Sahasra-Yuga*) and that Its night is the cessation thereof;

12. All manifest being, at the coming of Its day (Pravritti), emanate from the Unmanifest; and, at the

approach of Its night (Nivritti), lapse again even unto that Unmanifest;

13. O Partha, this assemblage of creatures, thus after repeated manifestions, lapse by night and emanate ly day, urged by It.

*

[१४-१६ शुद्धाक्षरस्वरूपम् ।]

परस्तस्मात् तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ १४ ॥
अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ १५ ॥
पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ १६ ॥

[14-16. The nature of *Suddha* aspect of Akshara].

14. Distinct therefrom (such assemblage of creatures) is yet the supreme nature of the Unmanifest; being so, It is eternal; Which, with the lapsing of all manifest beings, lapseth not;

15. The Unmanifest is the Akshara (the Life-Principle); they (Seers) declare It to be the Supreme Goal—reaching which, (aspirants) lapse not; that is My exalted estate.

16. O Partha, It is even the Supreme Purusha attainable through (utter) yogic devotion—in whom all creatures abide, and by whom all this is pervaded.

*

[१७-१८ तद्विज्ञानफलम् ।]

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १७ ॥
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १८ ॥

[17-18. The result of such knowledge].

17. The Devas (aspects of Purusha), to whom fruits of actions (*Yagna*) are dedicated, bestow on you (aspirants) wholesome prosperity ; he, who enjoys the fruits of actions himself, without dedicating (the same), is even verily one of limited understanding.

18. Saints, who perform action so dedicating, are released from all frailties ; but those of limited understanding, who strive for their own sake (without such dedication), verily, are bound thereby. (*Papa and Punya*),

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[१९-२० तदक्षरब्रह्मस्वभावः ।]

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १९ ॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माऽक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ २० ॥

[19-20. The nature oi *Akshara-Brahm* which is five-fold]

19. All beings are the expressions of *Anna* (Akshara, the Imperishable); *Anna* is that of *Parjanya* (Jiva); *Parjanya* is that of *Yagna* (Atma); *Yagna* is that of *Karma* (Paramatma) ;

20. Know, thou, that *Karma* (Paramatma) is the expression of *Brahm* (Purusha), and *Brahm* (Purusha) is that of *Akashara* (Suddha-Brahm); hence, the Ominiscient Suddha-Brahm is represented by *Yagna* (Atma).

*

[२१-२६ तदुपासना-परम-फल-स्वरूपम् ।]

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ २१ ॥
विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ २२ ॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ २३ ॥
ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २४ ॥
साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ २५ ॥
जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २६ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे कर्मषट्के
अक्षरगीता नाम षोडशोऽध्यायः ॥

[21-26. The high excellence of the fruit of such worship as a consequence].

21. He, who follows not this cycle of the world-process, so manifested, leads a life of limited understanding, being (merely) attached to Sense-objects—he, O Partha, but lives in vain.

22. To the aspirant, who performs action without dedicating (to the Supreme), the Brahmic manifestations bestow not atmic ecstasy; unto him this ecstasy accrues, who recognises the Atman, (and, he, therefore, dedicates all fruits of his acts to It).

23. The Pravritti and Nivritti of this world-process are even overcome by them, whose Mind is centred in transcendent Yoga—the transcendent Brahm is Itself beyond Pravritti and Nivritti; necessarily, they partake of Its Transcendence.

24. The experiences, which result from the contacting of Sense-objects, are (even) generators of pain, since these are limited by a beginning and an end; O Kaunteya, the Seer never therein delights.

25. Those, who recognise Me as the Akashara in relation to *Adhibhuta* (evolving Prakriti), as *Adhidaiva* (Purusha) and as *Adhiyagna* (Indweller)—being disciplined in Yoga, know Me even during their functioning in the world-process itself.

26. The aspirants, who, devoted to Me, strive through Yoga, yearning for liberation from birth and death (*Jara*) and from ignorance (*Marana*), know the *Tat-Brahm*, Its entire nature, and Its cosmic work (functioning).

Thus the Sixteenth Chapter, entitled Akshara Gita, in Karma Shatka, of Sankhya Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

अथ राजविद्यागीता नाम सप्तदशोऽध्यायः ।

CHAPTER XVII. RAJA-VIDYA DHARMA GITA

[१ सर्वदोषनिवर्तक-राजविद्यायाः (योगविद्यायाः) परमगुह्यतमत्वम् ।]

श्रीभगवान् उवाच—

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

[1 The supreme excellence of Raja-Vidya, by virtue of its efficacy to cleanse all frailties, and its most occult nature.]

The Blassed Lord said—

1. I shall reveal unto thee, who art unenvious, even this most occult and discriminative knowledge, knowing which, thou shalt be released from all inauspiciousness (triple samsara—birth, death etc.)

[२-३ राजविद्यास्वरूपम् ।]

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥
अश्रद्दधानाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

[2-3. The nature of Raja-Vidya.]

2. This (practice) is (called) the Science of Atma (Raja), and is supreme among all mysteries, sanctifying, and even of most excellence—bestowing realisation directly, in accordance with Dharma, blissful in its practice, and is infallible.

3. O Parantapa, persons who are not inspired with zeal for this Science (Dharma), not attaining unto Me, revert to the path which leads to ignorance (of atmic knowledge).

*

[४-६ राजयोगकर्मणः सर्वाधिकारि-स्वीकार्यत्वम् ।]

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥
न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥
यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

[4-6. The necessity of Raja-Vidya to every Adhikari or aspirant.]

4. By Me unmanifest, this whole cosmos is being pervaded; all beings are contained in Me, but I am not contained in them.

5. The beings do not encompass Me (the Life-Principle); behold My Sovereign Yoga (Synthesis)—the mainstay of all beings—not environed by them, I am the Progenitor of all beings.

6. As the vast wind blows extensive, being externally contained by the firmament, so also, know, thou, that all manifest beings abide (and move) in Me.

*

[७-१२ राजविद्याधिकारिणां चतुर्णां स्वरूपम् ।]

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यन्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्श्वसन्स्वपन् ॥ ७ ॥
प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ८ ॥
ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ९ ॥
कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वऽऽत्मशुद्धये ॥ १० ॥
युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ ११ ॥
सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १२ ॥

[7-12. The four grades of Raja-Vidya Adhikaris or aspirants undergoing this discipline.]

7. The Yukta-aspirant, knowing the tatwas, is convinced that the Atma never performs any (action) such as—seeing, hearing, touching smelling, consuming, moving, sleeping, breathing;

8. Speaking, releasing, grasping, working, and reposing—realising that the Senses and Sense-objects mutually interact.

9. The aspirant, who functions in the world-process, devoid of attachment, dedicating (all fruits) of necessary action to Brahm, is not bound by the effects of it (action)—whether sinful (or meritorious)—even as the lotus leaf is not wetted by the water-drop (on it).

10. Yogis (or aspirants on the path of Yoga and called Yogis by courtesy;) perform action, physically, mentally, through discrimination, and even by Senses, for purifying their nature (Manas—Mind-Emotion) through (virtue of) renouncing attachment (to fruit of action).

11. The Yukta, renouncing the fruit of action, attains to peace through synthetic (yogic) endeavour ; one, who is not a Yukta, being attached to fruit of action through desire, is bound by it.

12. The aspirant, being thus accomplished victor over the Senses (*vasi*), renouncing fruit of all action, abides happily even in the body of the nine gates—not performing any action, as it were, nor causing any to be performed (with personal motive).

*

[१३-१४ तदुपास्यवस्तुस्वरूपम् ।]

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १३ ॥
नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १४ ॥

[13-14. The nature of the goal so attainable.]

13. The Sovereign (Life-Principle) does not constitute the proximate cause of the actioning of the beings in the world, nor is it conjoined or affected with the fruit (result) thereof; it is the Prakriti (Matter) that constitutes the immediate or proximate cause of all action in the world-process.

14. The Over-Lord does not claim the fruit of action, good or bad, being dedicated to Him by the aspirants—such recognition is (often) obscured through ignorance of the Life-Principle, whereby, beings err (in the world-process).

*

[१५-२४ तदधिकारि-प्राप्य-फलम् ।]

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १५ ॥
अथ चित्तं समाधातुं न शक्नोषि मयि स्थितः ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ १६ ॥
अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १७ ॥
अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १८ ॥
श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १९ ॥
लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २० ॥
कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २१ ॥
स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २२ ॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २३ ॥
*भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २४ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे कर्मषट्के राजविद्यागीता नाम सप्तदशोऽध्यायः ॥

[15-24. The resulting achievement of such aspirants.]

15. Repose thy Mind solely in Me, establish thy Intelligence in Me, (then) thou shalt abide solely in Me—whereafter there shall be no doubt (in thee).

16. But, if thou art unable to repose thy *chitta* (Mind and Intelligence) firmly in Me, then, O Dhananjaya

(Arjuna), seek to attain unto Me through *Abhyasa-Yoga* (described in chapters 14 to 19 of Karma-Shatka.)

17. Yet, if thou art not able even to perform that practice, then, dedicate all acts unto Me; so dedicating all acts to Me, thou shalt attain to *Siddhi.*

18. Still, should thou be not strong to do this, being devoted unto Me, then, with dispassionate Mind, renounce all fruit of action.

19. Through mere practice (*abhyasa*) knowledge is enriched, through (enriched) knowledge meditation is illuminated, from such meditation due dedication of the fruits of action is facilitated, and from such dedication, thereafter (accrues) peace.

20. The Sages (*Artha*), overcoming dualities, with controlled Mind, intent on the weal of the worlds, (and, as such), chastened of all frailties, attain to Brahmic ecstasy.

21. Unto the Yatis (*Artharthi*), who are freed from anger and passioning, with well directed Mind, and recognising the Life-Principle, the achievement of Brahmic ecstasy is well nigh easy.

22. Oblivious to all external contacts, with the visual faculty focussed between the eye-brows (eyes closed), and regulating the inhalation and exhalation of the breath through the nose (Pravritti and Nivritti, being equated into Brahm);

23. The Sage (*Jignasu*), seeking deliverance, with Senses, Mind, and Intelligence disciplined—always devoid of desire, fear and, anger—he is even liberated.

24. The aspirant (*Gnani*), recognising that all Cognitive, Emotional and (Sense) actions are directed towards Me, knowing Me as the Overlord of the whole cosmos and as Beloved of all beings, attains to peace.

Thus the Seventeenth Chapter, entitled Raja-Vidya Gita, in Karma Shatka, of Sankhya Kanda, of Sri Bahgavad Gita, the Synthetic Science of the Absolute.

अथ परमहंसगीता नाम अष्टादशोऽध्यायः ।

CHAPTER XVIII. PARAMAHAMSA DHARMA GITA.

[१-१० परमहंसानां शिक्षा ।]

श्रीभगवान् उवाच—

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १ ॥
सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २ ॥
कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ ३ ॥
सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ४ ॥
यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ५ ॥
विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ६ ॥
यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ७ ॥
एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ८ ॥
योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ९ ॥
दुरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ १० ॥

[1-10. The discipline of the aspirants known as Paramahamsas.]

The Blessed Lord said—

1. *Bhava* (proper or Suddha-Pravritti) or necessary actioning is not constituted by the doing of *asat* (prohibited)

action, *abhava* (proper or Suddha-Nivritti) or cessation from prohibited actioning is not constituted by the not doing of *sat* (legitimate) action; of these twain, the philosophic bearing has been declared (duly) by the Seers of tatwas.

2. Transcending joy and misery, gain and loss, victory and vanquishment, thereafter, equip thyself for battle (for functioning in the world-process); thus, thou shalt not be bound by evil (or good).

3. The Seers declare that the result of impersonal action is Satwic (blissful), being illuminative; of Rajasic action, the result is pain (through dualities); and of Tamasic action, the result is ignorance (of atmic knowledge).

4. O foremost of Bharatas, listen now from Me of the triple nature of happiness—happiness proper, being that, whereby, the aspirant is elated in the practice, and thereby accomplishes the end of all pain.

5. That, which, at the commencement, of the practice, is bitter as poison, but, at the end, is (sweet) as ambrosia—such happiness is deemed as Satwic, engendered by the spiritual harmonising of the Mind and the Intellect.

6. That happiness, which, at the commencement is sweet as nectar as a result of Sense-contacts, but, which is, at the end, bitter as poison, is deemed Rajasic in nature;

7. What is lulling both at the commencement and at end, as the result of excessive sleep, idleness and heedlessness, is deemed Tamasic, obscuring atmic knowledge.

8. Thus, thou hast been told of the operation of Buddhi or understanding in the triple world-process (Sankhya); now, listen to that of it to achieve transcendence (Yoga)—by the association of such understanding, O Partha, thou shalt sever the bondage of action.

9. O Dhananjaya, renouncing attachment, do thou all (necessary or legitimate) acts with the synthetic

understanding—unaffected by the success or failure thereof; such transcendence over the result of action is deemed to constitute (*Karma-Yoga*).

10. O Dhananjaya, (all) action, which is not associated with (synthetic) Buddhi (understanding), is very inefficient (binding); seek thou, the guidance by (such) Buddhi; (those), who seek the fruit of actions for themselves, are selfish folk (*Kripanaha*).

*

[११-१२ परमहंसाधिकारिवेद्य-ब्रह्मस्वरूपम् ।]

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ११ ॥
नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ १२ ॥

[11-12 The nature of the goal attainable by Paramahamsas.]

11. Aspirants of controlled Mind, associated with Buddhi, and renouncing fruit of action, are released from the bondage of birth (and death)—(Pravritti and Nivritti); (thus), they reach unto the blessed condition.

12. Herein, there is not waste of endeavour, nor is there any transgression of law; even a slight endeavour to accord to this law (the transcendence of the result of action) gives security from the perils native to the world-process.

*

[१३-१८ परमहंसानां श्रेष्ठतमत्व-प्रकारम् ।]

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ १३ ॥
श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ १४ ॥
नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ १५ ॥

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ १६ ॥
तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ १७ ॥
या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ १८ ॥

[13-18. The high status of Paramahamsas.]

13. When thy understanding overcomes the ignorance of separativeness, then shalt thou gain revelation of all teaching, whether known or to be known.

14. When thy understanding, illuminated by revelation, attains firm conviction (free from doubt), then it becomes serene during meditation; then shalt thou achieve fulfilment in Yoga.

15. In him, who is not a Yukta, there is not understanding, nor in him is there the Sense of unity; to him there is not peace who lacks therein (Sense of synthesis); whither, then, is happiness unto him who is unpeaceful.

16. The Mind-Emotion, which accords to the wandering Senses (gnanendriyas), decoys forcibly the understanding of the aspirant, like the (high) wind whirls away the ship on the waters.

17. Therefore, O thou of great prowess, the understanding of him, whose Senses function in the Sense-objects (entirely) without attachment, is serene.

18. The well-disciplined aspirant is awake (functions) normally on the plane (of atmic consciousness), which is night (absence of functioning) to all other beings (functioning in the triple world-process); to the visioning Sage, that (triple-samsara) is night, wherein the other beings are awake (normally function).

*

[१९-२२ परमहंसानां संन्यास-लक्षण-धर्म-स्वरूपम् ।]

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ १९ ॥
न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ २० ॥
कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ २१ ॥
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ २२ ॥

[19-22. The nature of *Sanyasa* as followed by Paramahamsas.]

19. The aspirant attains not transcendence of action (*Naishkarmya-Siddhi* or *Karma-Yoga*) merely by abstraction from the performance of action; nor even does he attain to it (*Naishkarmya-Siddhi*) by merely abstaining from the fruit of action, (without atmic insight).

20. No person, howsoever, can remain, even for a moment, without performing some action; all action is being effected, perforce, by the trigunas born of Prakriti.

21. He, who, without exercising the activating organs (without actively engaging in the performance of action), but, with his Mind musing on the Sense-objects, being oblivious of atmic insight, is deemed (but to indulge in) vain endeavour.

22. But he, O Arjuna, who with his Senses (gnanendriyas) under the Mind's control, being unattached (to the fruit of action), engages the activating Senses (karmendriyas) in Karma-Yoga (performs action with synthetic understanding, *i.e.* atmic insight) is said to excel (in the performance of action).

*

[२३-२४ ध्यानस्यैव परमपुरुषावेशयोग्यसंस्थिति-कारणत्वम् ।]

*विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २३ ॥
एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २४ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे कर्मषट्के
परमहंसगीता नामाष्टादशोऽध्यायः ॥

[23-24. *Dhyana* as the exclusive means to Brahmic realisation.]

23. The person, who, free from all passioning, functions unattachedly, being unowning and impersonal, attains unto the peace.

24. This, O Partha, is the Brahmic or transcendent condition, reaching unto which, (the aspirant) is not obscured in his atmic insight; abiding thus, at the culmination of every vyavasaya (as also at the end of a birth), he attains unto the Brahmic ecstasy.

Thus the Eighteenth Chapter, entitled Paramahamsa Gita, in Karma Shatka, of Sankhya Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

अथ संन्यासगीता नाम एकोनविंशोऽध्यायः ।

CHAPTER XIX. SANYASA DHARMA GITA.

[१ संन्यासधर्म-जिज्ञासा ।]

अर्जुन उवाच—

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

[1. Arjuna's question relates to the relative merits of *Karma-Sanyasa* and *Karma.Yoga.*]

Arjuna said—

1. O Krishna, Thou dost extol the renunciation of the fruit of action (*Karma-Sanyasa*), as also the transcendence thereof (*Karma-Yoga*); of these two, tell me, for certain, which is the more blessed.

*

[२-८ कर्मयोगस्वरूपं, कर्मसंन्यास-कर्मयोग-साधनत्वम् ।]

श्रीभगवान् उवाच —

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥
ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥
संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ४ ॥
योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५ ॥
अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६ ॥
यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ ७ ॥
यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ८ ॥

[2-8. The marks of *Karma-Yoga*, and also of *Karma Sanyasa* as leading to *Karma-Yoga*. (*Karma-Sanyasa* does not mean non-doing of action, but doing of necessary action without attachment to its fruit.]

The Blessed Lord said—

2. *Karma-Sanyasa* and *Karma-Yoga*, both these make for the achievement of blessedness; of them, however, the transcendence of the fruit of action (dedication—through

Karma-Yoga) acquires excellence through renunciation of the fruit of action (*Karma-Sanyasa*),

3. He is known as a Sanyasi (with atmic insight), who neither hates nor desires; transcending the dualities, O thou of great prowess, he is even happily released from the bondage (of action leading to births).

4. However, O thou of great prowess, for him, who is without synthetic insight, renunciatlon of the fruit of action is hard to attain; the Sage, with such insight (*Yoga-Yukta*), ere long, achieves Brahmic blessedness (transcendence).

5. The aspirant, with transcendent insight, of chastened Understanding,—having conquered the Mind and the Senses, realising that all is of the nature of Brahm, though engaged in action—is not subject to its bondage.

6. The aspirant, who performs necessary action (based on Bhagavad-Shastra) not being attached to the fruit thereof, is even the (*Karma*) *Sanyasi* and the (*Karma*) *Yogi*—not he who has merely overcome the triple Fire (the chastening of Intellect, Mind-Emotion and Sense-activity), nor he who desists from physical action.

7. What the Seers declare to be *Sanyasa* (*Karma-Sanyasa*) know, thou, O Pandava, even that is *Yoga* (*Karma-Yoga*); no aspirant who has not forsaken personal ideation and I-ness can ever become a Yogi (*Karma-Yogi*).

8. He is, then, known as one accomplished in *Karma-Yoga* (*Yogaroodha*), when he does not attach himself to action that engenders Sense-pleasures, having renounced all (such) passioning ideations.

*

[९-१३ शुद्धयज्ञदानतपः-कर्मणां आवश्यकत्वम् ।]

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ ९ ॥
त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ १० ॥
निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ ११ ॥
यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १२ ॥
एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ १३ ॥

[9-13. The necessity of doing all necessary action (*Yagna, Dana and Tapa*) without attachment to its fruit].

9. (Some) Sages declare renunciation of action to mean renunciation of action engendering personal fruits; other Seers hold *Tyaga* to signify the renunciation of fruit of all actions (good, bad, indifferent etc);

10. Some learned persons maintain it (renunciation) to imply the not performing of harmful action; yet others still insist that the acts of *Yagna, Dana* and *Tapa* should not be relinquished.

11. Thou, foremost of Bharatas, know from Me the true significance of *Tyaga*; O thou best of men, *Tyaga* however, is recognised three-fold.

12. *Yagna, Dana, and Tapa* must not be relinquished but they should be performed (duly); for *Yagna, Dana* and *Tapa* chasten the (vehicles of the aspirant);

13. Even these acts require to be performed, (according to Bhagavad-Shastra), dispassionately and without desire for the fruit thereof—O Partha (Arjuna), that is My supreme and absolute Law.

[१४-१६ शुद्धसात्त्विकत्यागस्वरूपम् ।]

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ १४ ॥
दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ १५ ॥
कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ १६ ॥

[14-16. The nature of true (*Suddha*) *Tyaga* or *Sanyasa*].

14. Verily, the non-performance of necessary action is never ligitimate ; the not doing of it, due to the lack of atmic insight, is deemed as Tamasic.

15. The *Tyaga* or the non-performance of him, who does not perform action because of its difficulty, and out of sheer fear of bodily exertion, is deemed Rajasic, and he does not attain to the excellence of *Tyaga*.

16. O Arjuna, that renunciation is deemed Satwic, which is the renunciation of the fruit of action, performed, because it ought to be performed and done without personal predelictions.

*

[१७-१९ त्यागिनामत्यागिनां च स्वरूपम् ।]

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १७ ॥
न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ १८ ॥
अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १९ ॥

[The marks of a true *Tyagi and Non-Tyagi*].

17. The true renouncer or *Tyagi*, inspired with Satwic nature, of enlightened Understanding, past all doubting, dislikes not the performance of action, merely because it is

disagreeable, nor likes its performance only because it is agreeable.

18. The performance of actions can never be entirely relinquished by persons—he, who relinquishes the fruit of all necessay action, is declared to be a true relinquisher (*Tyagi or Sanyasi*).

19. By those who are not true *Tyagis*, the fruit of action is deemed triple—as distasteful, as tasteful, and as of mixed quality; never so (it be) unto the true *Sanyasi or Tyagi*.

*

[२०-२४ दुष्टेन्द्रिय-विजृम्भण-विजयकर्मावश्यकत्व-स्वरूपम् ।]

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ २० ॥
धूमेनाऽव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ २१ ॥
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ २२ ॥
काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ २३ ॥
इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ २४ ॥

[20-24. The nature of opposites, which, if not resisted, overcome the Indriyas, Manas, and Buddhi.]

20. (The dualities of) likes and dislikes abide in the Senses (gnanendriyas) contacting Sense-objects; the aspirant must not yield to their influence; these two confuse (his vision of) the path (performance of action).

21. As the flame is surrounded by smoke, like the mirror is dimmed with dust, or like the embryo is encompassed by the placenta, so this (knowledge pertaining to true action) is obscured by it (the Sense-influence).

22. By this enemy, O Kaunteya, in the guise of ceaseless personal passioning, is consumed, the Understanding of (even) the intelligent aspirant, as though by an insatiable fire.

23. Such passioning and (such resulting) wrath emanate from the quality of Rajas—which, know, thou, here, as the foe most wasteful, and most unwholesome.

24. Of this enemy, the field of operation and influence is (constituted) by the Senses (gnanendriyas), the Mind (Manas) and the Understanding (Buddhi); this (enemy), through these, (Senses, Mind, and Understanding), obscuring atmic knowledge, confounds the aspirant.

*

[२५ ज्ञान-विज्ञान-नाशकानां कर्मणां त्याज्यत्वावश्यकत्वम् ।]

*तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ २५ ॥
इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे कर्मषट्के
संन्यासगीता नामैकोनविंशोऽध्यायः ॥

[25. Hence the need to overcome all personal karmas that prevent realisation of *Vignana* and *Gnana* (which make for *Sanyasa*].

25. O best of Bharatas, as a very first step, directing (spiritually) the Senses (gnanendriyas), overcome (slay), thou, this passioning that obstructs (all) Understanding and knowledge.

Thus the Nineteenth Chapter, entitled Sanyasa Gita in Karma Shatka, of Sankhya, Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Asbolute.

योगकाण्डम् YOGA KANDAM.

योगषट्कम् YOGA-SHATKAM.

अथ आत्मगीता नाम विंशोऽध्यायः ।

CHAPTER XX. ATMA DHARMA GITA.

[१ आत्मनः योगविभूति-स्वरूप-जिज्ञासा ।]

अर्जुन उवाच—

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १ ॥

[1. Arjuna's question is with reference to Atma-Yoga and its excellence.]

Arjuna said—

1. O Janardana, tell me, again, in full, the discipline that leads to the realisation of the Life-Principle, (Atma), and its excellences; listening to the nectar-like wisdom (of Thy counsel), there never is any satiety.

*

[२-९ ब्रह्मणः पञ्चस्वरूपाणामेकत्व-विज्ञानमूल-योगस्वरूपम् ।]

श्रीभगवान् उवाच—

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ २ ॥
यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ३ ॥
न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ ४ ॥
प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ ५ ॥
पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ ६ ॥

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ७ ॥
यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥ ८ ॥
य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ ९ ॥

[2-9. The true nature of Yoga, in that, it reveals the identity of the various five aspects of Brahm *viz*, *Purusha*, *Paramatma*, *Atma*, *Jivatma*, and *Aksharatma* in the world-process (also in body).]

The Blessed Lord said—

2. The aspirant achieves spiritual realisation (Brahma-Prapti), being engaged in acts variously conducive to it; hear, thou, how an aspirant so devoted achieves the Goal.

3. A person achieves realisation by dedicating all action motivated by *swabhava* to That, whence the world-process emanates, and by Whom all this is even pervaded.

4. Never was I (Atma) not; nor thou, nor these leaders of men; nor ever shall all of us cease to be hereafter (implying the eternity of the Life-Principle in all).

5. Know, thou, that Matter (Prakriti) and the Life-Principle (Purusha) are both without beginning; know also that the changeful manifestations and the triple qualities (Gunas) emanate from Prakriti (Matter).

6. Purusha, functioning in Matter, even experiences and reacts to the triple qualities born of Matter—this because (It is) the remote Cause in contact with Gunas during its function in the Satwic, Rajasic and Tamasic world-process (Sat and Asat, during Pravritti and Nivritti).

7. O Bharata, as the one Sun illumineth the whole world, so the manifesting Life-Principle illumines (initiates) the world-process in the whole cosmos.

8. Like the expansive sky (ether), not limited by virtue of its subtility, so the Life-Principle, though functioning in the body (world-process) in all conditions, is not tainted (bound thereby);

9. He, who thus recognises the Life-Principle (Atma) and Prakriti along with its qualities, though functioning variously, is not, thereafter, subjected to the bondage imposed by Prakriti.

*

[१०-१७ अक्षरयोगस्य कर्तव्यत्वेन मुख्यत्वम् ।]

यत्तच्छुक्रं महज्ज्योतिर्दीप्यमानं महद्यशः ।
तद्वै देवा उपासते तस्मात्सूर्यो विराजते ॥ १० ॥
शुक्राद्ब्रह्म प्रभवति ब्रह्म शुक्रेण वर्धते ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥ ११ ॥
तच्छुक्रं ज्योतिषां मध्येऽतप्तं तपसि तापनम् ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥ १२ ॥
ईशानः सर्वभूतेषु हविर्भूतमकल्मषम् ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥ १३ ॥
पूर्णात्पूर्णान्युद्धरन्ति पूर्णात्पूर्णानि चक्रिरे ।
हरन्ति पूर्णात्पूर्णानि पूर्णमेवावशिष्यते ॥ १४ ॥
तस्माद्वै वायुरायातः तस्मिंश्च प्रयतः सदा ।
तस्मादग्निश्च सोमश्च तस्मिंश्च प्राण आततः ॥ १५ ॥
सर्वमेव ततो विद्यात्तत्तद्वक्तुं न शक्नुमः ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥ १६ ॥
निर्लिङ्गमचलं शुद्धं सर्वद्वन्द्वविवर्जितम् ।
को ह्येवमन्तरात्मानं ब्राह्मणो हन्तुमर्हति ॥ १७ ॥

[10-17. The importance of *Aksharopasana* as associated with Yoga in the first instance.]

10. That, which is *Sukra* (The Imperishable Akshara), shining through Mahat-Plane, self luminous, and of omnific

glory, the Devas yearn too see—therefrom, the Sun derives its excellence.

11. From the *Sukra* originates the manifest cosmos, and the manifest cosmos waxes by Its energy—That the Yogins behold (vision) as the Eternal Divinity.

12. That *Sukra* is not illuminated by other lights, being Itself the illuminator in the aspirant; That the Yogins behold (vision) as the Eternal Divinity.

13. The Sovereign Divinity amidst all beings and the pure Sustainer thereof—That the Yogins behold (vision) as the Eternal Divinity.

14. The infinite cosmos emanates from the Fullness (Suddha Brahm); by that Fullness, the infinite cosmos evolutes; into that Fullness, the infinite cosmos sublimates—That Fullness alone abides.

15. Thence, even is the Wind born, and therein is well established always; from It the Fire, the Moon, and Prana do proceed.

16. Everything emantes even from It; speech cannot compass its Infinity; That the Yogins behold (vision) as the Eternal Divinity.

17. What aspirant of Brahmic beatitude may seek to know in full this indwelling Life-Principle, which hath no limits, is Immutable, Transcendent, and which is beyond all dualities.

[१८-१९ योगेन आत्मानम् अनुपासमानानां अधिकारिणां निन्द्यत्वम् ।]

योऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते ।
किं तेन न कृतं पापं चोरेणात्मापहारिणा ॥ १८ ॥
कामानुसारी पुरुषः कामाननुविनश्यति ।
कामान् व्युदस्य धुनुते यत्किंचित्पुरुषो रजः ॥ १९ ॥

[18-19. The uselessness of those who do not worship Atma with such yogic attitude.]

18. Whoso worships the Life-Principle in any other manner than knowing what It is, to him, devoid of atmic insight, what limitations accrue not?

19. The aspirant, who follows the dictates of passion, by so following its dictates loses atmic insight; (but) he, overcoming all passions, gets rid of whatever little taint of Rajas (personal motivation that may persist).

*

[२० योगेन (त्यागेन) आत्मोपासकानां श्रैष्ठ्यम् ।]

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ २० ॥

[20. The excellence of the worship of Atma with Yoga (*Tyaga*).]

20. The aspirant, whose sole joy is spiritual realisation, whose Mind has attained tranquility (free from objective passioning), and who finds ecstasy in the Atman (Life-Principle)—unto him there is nothing like fruit of action (he is ever engaged in all necessary and legitimate acts impersonally).

*

[२१-२३ आत्मयोग-प्रकारः ।]

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ २१ ॥
बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ २२ ॥
सर्वाणिन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २३ ॥

[21-23. The manner of Atma-Yoga.]

21. Let the aspirant exalt himself by a dispassionate Mind; let him not become despondent (in Mind)—verily,

the Mind is one's own friend, and the Mind may be even his enemy.

22. Unto him the Mind is befriended whose passioning is overcome by atmic insight; if the Anatma (Prakriti constituting Intellect, Mind-Emotion and the Senses) is inimical to spiritual progress, the aspirant must deal with it (Anatma) as with the foe (strive cautiously with a view to overcome it as such).

23. Many aspirants sublimate the functions of the Senses and those of the Mind into that of Atma-Yoga, being chastened by the Fire of Knowledge.

*

[२४-२५ आत्मयोगिनां फल-स्वरूपम् ।]

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम् ॥ २४ ॥
*तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ २५ ॥
इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां योगकाण्डे योगषट्के
आत्मगीता नाम विंशोऽध्यायः ॥

[24-25. The fruit of Atma-Yoga.]

24. Recognising the Divinity as the Omnipresent (and) Transcendent, the aspirant doth not lack in his Understanding of It—thereafter he attains to the exalted Goal.

25. Aspiring to know the Atman, intent thereon, disciplining therefor, on the high path thereto, they (the aspirants), with all their faintness cleansed by spiritual wisdom, attain to It—whence there be not (any) returning.

Thus the Twentieth Chapter, entitled Atma Gita, in Yoga Shatka, of Yoga Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

अथ प्रकृतिगीता नाम एकविंशोऽध्यायः ।

CHAPTER XXI. PRAKRITI DHARMA GITA.

[१ ब्रह्माधिष्ठान-अव्यक्तप्रकृतेः नानात्वैकत्वस्वरूप-जिज्ञासा ।]

अर्जुन उवाच—

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥

[1. Arjuna's question is with reference to Matter in its unitary and multiple aspects, as constituting the body, and in reference to the great Life-Principle functioning therein.]

Arjuna said—

1. O Keshava, I yearn to know of Prakriti and Purusha, the *Kshetra* and *Kshetragna* (The Indweller), as also (the requisite) knowledge, and that which it (knowledge) leads to.

*

[२-३ क्षेत्रप्रकृति-स्वरूपम्, क्षेत्र-क्षेत्रज्ञ-योग-विज्ञान-मुख्यत्वम् ।]

श्रीभगवान् उवाच—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ २ ॥
क्षेत्रज्ञ चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ ३ ॥

[2-3. The body as the *Kshetra-Prakriti* ; The Life-Principle as the Knower of *Kshetra*, and the supremacy of the knowledge which details the relationship between *Kshetra* and *Kshetragna* (Knower).]

The Blessed Lord said—

2. This body (or cosmos), O Kaunteya, is known as the *Kshetra* (field) ; Him, the Seers who know, declare as *Kshetragna* (the Knower of the field).

3. Know Me (Atma) as *Kshetragna* (Omniscient Indweller), O Bharata, in all bodies ; My affirmation is that (true) knowledge is even that which reveals (the nature) of

Kshetra (Prakriti or Matter), and *Kshetragna* (Atma or Life-Principle) and (their mutual interplay.)

*

[४-६ व्यष्टिक्षेत्रप्रकृतिस्वरूपम् ।]

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ४ ॥
ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ५ ॥
महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ६ ॥

[4-6. The manifest root-elements of Prakriti which constitute the body (and cosmos)].

4. Now, listen to Me, all about the *Kshetra*, as to what it is, how it be, the nature of its variations, and its source, as also learn, thou, of Him, as to who He be, and of His glory.

5. (This theme) has been sung, at length, by the Seers (Rishis), in detail, in varied chants, and is also expounded in words of certain significance, and conclusive about the immanent (Sootratmic) nature of the Divinity (Brahm).

6. The (five) Prime Elements, the Principle of I-ness, Buddhi (Intellect), and Avyaktam (the unmanifest Moola-Prakriti or Basic Matter), also the ten Senses and the one Manas or the Mind-Emotion, and (therewith) the five Sense-Objectives ;

*

[७-८ परिणतप्रकृति-स्वरूपम् ।]

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ७ ॥
अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ ८ ॥

[7-8. The nature of the result of functioning of the Life-Principle in the four Tatwakootas of Prakriti, constituting the body or *Kshetra*.]

7. Desire and aversion, pleasure and pain (Manas group), Sense-contacting (Sense-group), Intelligence or awareness (Mahat group), and Synthesising faculty (Yogic)—these, collectively and severally, are said to be constituted in the *Kshetra* or body-unit (or the cosmos).

8. These bodies of the embodying Life-Principle are declared to have an ending, the Life-Principle being Imperishable and Infinite; therefore, fight (function impersonally in the world-process), O Bharata.

*

[९ अव्यक्तप्रकृतिस्वरूपम्।]

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।
अव्यक्तनिधनान्येव तत्र का परिदेवना॥ ९॥

[9. The nature of Avyaktam or Moola-Prakriti.]

9. These beings emanate from the Unmanifest (Prakriti), are manifest during the world-process, and culminate even in the Unmanifest—herein, O Bharata, what cause (be there) for despondency?

*

[१०-११ प्राकृतव्यवसाय-स्वरूपम्।]

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते॥ १०॥
सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति॥ ११॥

[10-11. The nature of the functioning in Prakriti by the aspirant—Materialist and Gnani.]

10. The aspirant, whose atmic insight is obscured by egotism, regards the Life-Principle as the proximate Cause

of all actions, but, which are, (in fact), caused by the triple qualities of Matter variously.

11. Even the aspirant, with atmic insight, performs (all legitimate and necessary action), in accordance with the qualities of his body (Matter); all beings function (respectively) in accordance with the qualities of their body (Matter); what can cessation from functioning at all avail?

*

[१२-१७ कारण-प्रकृति-स्वरूपम् ।]

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ १२ ॥
अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ १३ ॥
उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १४ ॥
नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ १५ ॥
न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १६ ॥
वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ १७ ॥

[12-17. The nature of the Life-Priciple and Causal-Matter.]

12. By virtue of meditation, some Seers vision in themselves the Life-Principle through the synthetic Mind-Emotion (Bhakti-Yoga); others through synthetic knowledge (Sankhya or Gnana-Yoga) and, others through Yoga (Atma-Yoga), and others still through Karma-Yoga (*Sanyasa and Tyaga*).

13. Others still, not able to so recognise (through meditation), worship (the Life-Principle), learning from them (Seers); even those, being well-versed in sacred lore,

over come (in due course) ignorance (which obscures atmic knowledge).

14. Seers with the eye of knowledge, and never those that are devoid of it, behold (realise) the Life-Principle-whether transmigrating or abiding, or functioning, unattached or subject to bondage by Gunas.

15. Weapons (the elements of *Prithvi* or earth) cleave It not: the fire burns It not; neither the water moistens It; nor the wind parcheth It.

16. It takes not birth, nor, at any time, It perishes—abiding, It ceaseth not to be; the Causeless, the Eternal, the Imperishable, It is Ancient: It is not unmade, even if Its embodiment is slain.

17. As a person, discarding old garments, takes unto others which are new, so the embodying Life-Principle, abandoning the used vehicles, takes unto It other vehicles anew.

[१८-२० जीव-स्थूलप्रकृति-स्वरूपम् ।]

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ १८ ॥
जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ १९ ॥
आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २० ॥

[18-20. The nature of Jiva and the Gross-Physical.]

18. If still, thou dost regard the Life-Principle as constantly taking birth and dying, even then, O thou of great prowess, thou art not justified in so grieving (therefor).

19. Death is even certain unto him, that is born; and unto him that dies, birth is even a certainty; hence, thou art not justified in grieving for what is inevitable.

20. One doth regard this (Life-Principle) with wonder; thus another describes This as a marvel; another still listens of This in wonderment—(seeing and discoursing), and so hearing, none of them doth know This.

*

[२१-२२ प्राकृत-अधिकारिणां निष्ठा ।]

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ २१ ॥
यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ २२ ॥

[21-22. The method in which the Materialists engage themselves.]

21. O Kaunteya, let there be no cessation from performance of necessary action, though it be tainted (with desire for fruit)—for all enterprises are so tainted, as the flame is by the smoke. (To do so is better than not doing).

22. If obsessed with egotism, thou dost resolve "I will not fight", the trigunas born of Prakriti shall impell thee to fight (to function), and thus thy resolution shall not avail.

*

[२३ प्रकृतेरेव आत्मयोगेन कर्तृत्वम् ।]

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ २३ ॥

[23. The Prakriti as the sole doer of actions in association with Life-Principle.]

23. O Kaunteya, if impelled to action, necessitated by the dictates of the Life-Principle, thou art not willing to perform it, through the ignorance of It, thou shalt still perform it (action) so controlled (by Prakriti).

*

[२४-२५ पराप्रकृति-योगिप्राप्यं फलस्वरूपम् ।]

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ २४ ॥
*इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ २५ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां योगकाण्डे योगषट्के प्रकृतिगीता नामैकविंशोऽध्यायः ॥

[24-25. The fruition of those devoted to the *upasana* (worship) of Atma in Avyakta-Prakriti.]

24. Those, who with the eye of knowledge, thus discover the mutuality as between *Kshetra* and *Kshetragna*, as also (the mode of) deliverance from material bondage, attain unto the Supreme Goal.

25. Thus, has been, in completeness, revealed (the truth) about the body (*Kshetra* or Prakriti), the Goal to be known (Purusha or *Kshetragna*), and also the knowledge (the means therefor) ; My devotee, knowing this, is enabled to achieve atmic insight.

Thus the Twenty-first Chapter, entitled Prakriti Dharma Gita, in Yoga Shatka, of Yoga Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

अथ कर्मगीता नाम द्वाविंशोऽध्यायः ।

CHAPTER XXII. KARMA DHARMA GITA.

[१ कर्मयोग-जिज्ञासा ।]

अर्जुन उवाच—

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

[1. Arjuna's question is with reference to the knowledge of Karma-Yoga.]

1. O Janardana, if Buddhi or knowledge is deemed by Thee as excelling Karma or actioning, why then, O Keshava, dost Thou enjoin me to work which is perilous.

*

[२ प्रकृतेः कर्मकर्तृत्व-विज्ञानावश्यकत्वम् ।]

श्री भगवान् उवाच—

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति ॥ २ ॥

[2. The true nature of Karma as the direct result, due to the proximate agency of Prakriti.]

The Blessed Lord said—

2. The aspirant, who recognises that all actions are performed through the (proximate) agency of Prakriti, understands, accordingly, that the Life-Principle is non-performer (being only the remote cause of action).

*

[३-५ निषिद्धकर्मणां स्वरूपम् ।]

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ३ ॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४ ॥
भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ५ ॥

[3-5. The nature of wasteful action.]

3. O Partha, persons delighting in those Vedas, which deal merely with objective functioning and their fruit, and who declare with jocund hilarity that nothing else (than such objective functioning) matters, speak so, being of limited understanding.

4. These, ever desirous of the fruit of action for themselves, yearn to tread the path of pleasure leading to *Swarga* (Mental Heaven), through manifold sacarments and particular rities; and thus they are most passion-ridden;

5. Of them, who are thus (furiously) attached to mere material enjoyments, and therefore bereft of atmic insight, the understanding to synthesise all endeavour falls short of the austere tranquility necessary for yogic practice.

*

[६ निषिद्धकर्मफलस्वरूपम् ।]

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ ६ ॥

[6. The immediate and evanescent result of such actions.]

6. To them, longing for the fruit of action here, in this life (as such), and who worship the Devas (aspects of Divinity), such fruit of action accrues forthwith, hither, in the world of men.

*

[७-९ यौगिककर्मस्वरूपम् ।]

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ७ ॥
शनैःशनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ८ ॥
यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ९ ॥

[7-9. The nature or Yoga-Karma or Synthetic or Suddha practice.]

7. Forsaking entirely all longing sprung from particular ideations, and withdrawing (converging), from around, the Senses (gnanendriyas) by the Mind;

8. By degrees, (let the aspirant) tranquilise the Mind, through knowledge exercised by Synthesis; establishing

the Mind-Emotion in the Life-Principle, let him not muse on anything else (than the Life-Principle).

9. To a person of Brahmic insight, the (trigunic) Vedas are of as slight help, as a small pond is to him who hath access to the vast waters.

*

[१०-१५ यज्ञेन यज्ञयजनस्याऽऽवश्यकत्वम् ।]

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ १० ॥
श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्ये इन्द्रियाग्निषु जुह्वति ॥ ११ ॥
अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ।
प्राणापानगती रुध्वा प्राणायामपरायणाः ॥ १२ ॥
अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ १३ ॥
यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ १४ ॥
एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ १५ ॥

[10-15. The importance of resolving the Prakritic multiplicities into unity, as governed by the Atma, through dedicatory *Yagna*.]

10. Some Yogins invoke and meditate on the Atma, others invoke the light of and offer the worship to the Supreme Brahm.

11. Others sublimate the Sense of hearing and the rest into the fire of abstentation ; while others resolve sound and other Sense-objectives into the fire of the Senses.

12. Others—adepts in *pranayama*, disciplining the course of *prana* and *apana*, resolve *prana* (unity of being)

into *apana* (multiplicity of being), as also multiplicity into unity.

13. And others still, with disciplined vehicles, harmonise the multiple consciousness into the unitary; even all these (aspirants) are knowers of *Yagna*, and their frailties are consumed by it.

14. By virtue (*Amrtam*) of the fruit, accrued in consequence of such *Yagna*, (spiritual dedication), they (the aspirants) attain to Brahma-Prapti; existence herein (on this earth or body) is not (wealful) to one, undisciplined and personal—where then in the other, O Kurusattama (Arjuna)?

15. Thus many and varied *Yagnas* ultimately lead to Brahma-Prapti; regard them, thou, all as generated through endeavour; so knowing, thou shalt be delivered.

*

[१६-१९ वर्णाश्रमधर्म-प्रयुक्त-कर्मस्वरूपम् ।]

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ १६ ॥
शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ १७ ॥
शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ १८ ॥
कृषिगोरक्ष्यवाणिज्यं वैश्यं कर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ १९ ॥

[16-19. The nature of Karma pertaining to *Varnashrama* or the four-fold caste-category.]

16. O Parantapa, the actions of the Brahmana, the Kshatriya, the Vyshya, and the Sudra are varied and several in accordance with the triple Gunas of Prakriti (Satwa, Rajas, and Tamas) tinging the Intellectual, Emotional, and Sense activations respectively.

17. Serenity, Sense-restraint, austerity, purity, forgiveness, rectitude, as also knowledge, and discrimanation, and faith in Brahm—these constitute Brahma-Karma—generated in the prakritic vehicle by Atma.

18. Prowess, material lustre, organising capacity, skill, non-retreat in battle, gift, kingship—these constitute Kshatra-Karma—generated in the prakritic vehicle by Atma.

19. Agriculture, protection of the kine, commerce—these constitute Vyshya-Karma—generated in the prakritic vehicle by Atma; the tendering of service (physical) constitutes Sudra-Karma—generated in the prakritic vehicle by Atma.

*

[२०-२३ कर्मणामेव अधिकारलक्षणत्वम् कर्मणां च सामान्यतः सदसत्स्वरूपम्।]

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २० ॥
कर्मणैव हि संसिद्धिमास्थिता जनकादयः।
लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ २१ ॥
तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २२ ॥
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २३ ॥

[20-23. The duty of man to do Karma; the nature of right and wrong action.]

20. Thy duty is in respect of performance only of (legitimate) actions—never in respect of the fruit thereof—be not thou attached (even) to the fruit of rightful action, nor be thou governed by inclination to omit or desist from rightful action.

21. Janaka and others attained to adeptship of *Naishkarmya*, only by performance (disinterestedly) of necessary

action ; so recognising, thou art to work for the weal of the world, (and, thus, for thy own successful evolution also).

22. By seekers of liberation, the manifold acts of *Yagna, Dana,* and *Tapa,* are performed variously through their dedicating the fruit thereof to Brahm (*Tat*) ;

23. Constant faith in the virtue of *Yagna, Dana,* and *Tapa* (objective actions of Satwic nature) is declared to be "*Sat*" in itself ; so also the performance of (subjective) act (Abhyasa-Karma) dedicated to the Life Principle (*Tat*) is declared to be (also) "*Sat*".

*

[२४-२५ तत्प्रकृति-अनुरूप-कर्मणामेव अनुष्ठेयत्वेन मुख्यत्वम् ।]

नियतं कुरुकर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः ॥ २४ ॥
*निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २५ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां योगकाण्डे योगषट्के कर्मगीता नाम द्वाविंशोऽध्यायः ॥

[24-25. The need to do action impersonally according to place and circumstance.]

24. Do, thou, (all) necessary action ; performance of action derives excellence through *Akarma* (work done without attachment of fruit—*Naishkarmya*) ; without performance of such disinterested action, thy life career (in the evolutionary world-process) shall never be well accomplished.

25. The aspirant, impassionate, with well-disciplined Mind, free from personal possessions, though functioning in the world-process, does not encounter with obstruction to the achievement (of Brahma-Prapti).

Thus the Twenty second Chapter, entitled Karma Dharma Gita, in Yoga Shatka, of Yoga Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

अथ भक्तिगीता नाम त्रयोविंशोऽध्यायः ।

CHAPTER XXIII. BHAKTI DHARMA GITA.

[१ आत्मोन्मुखव्यवसायिनां उत्तमत्वम् ।]

श्रीभगवान् उवाच—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ १ ॥

[1. The supremacy of Mind-Emotional functioning with atmic insight.]

The Blessed Lord said—

1. The aspirant, who, with Mind-Emotion is intent on Me, with atmic insight, and being inspired with supreme zeal, is deemed by Me as the foremost of Yuktas.

*

[२-४ स्वशुद्धसंकल्पितेश्वरस्यैव स्वेष्टफल-प्रदातृत्वम् ।]

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हि तान् ॥ २ ॥
यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ३ ॥
कामैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ ४ ॥

[2-4. The bestowal of weal as a result of pure devotion though to particular aspects of the Lord.]

2. He. who seeks thus to worship Me with such zeal attains his yearnings—these being bestowed verily by Me.

3. Whatever form (aspect of Me) the devotee may yearn to worship with such zeal, unto him, verily I bestow that requisite and unswerving zeal.

4. Being obscured in their atmic insight by personal desires, they worship otherwise, the many Devas (aspects of Me), following particular disciplines, and, as such, subject to their own trigunic influence. *

[५-७ मानसव्यवसायस्वरूपम् ।]

नमस्कारेण हविषा स्वाध्यायैरौषधैरपि ।
पूजा स्याद्देवतानां हि यथाशास्त्रनिदर्शनम् ॥ ५ ॥
इष्टापूर्तादसाधूनां विदुषां जायते प्रजा ।
लुब्धेभ्यो जायते लुब्धः समेभ्यो जायते समः ॥ ६ ॥
येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ ७ ॥

[5-7. The general nature of Bhakti which is engendered by Manas.]

5. The worship of Gods, in pursuance of their respective ordinances, consists of reverential invocation, sacrificial offering, study, and observance of vows.

6. Unto those of atmic insight, and unto those that are otherwise (devoted to aspectal worship), fruits according to their yearning accrue respectively; but limited fruition results from aspectal worship; (while) from transcendental or atmic or synthetic worship, Brahmic realisation accrues.

7. O Kaunteya, those, who, endowed with (pure) zeal, worship even the other Gods (My aspects), they verily worship Me (alone), though not according to the Bhagavad-Shastra.

[८-१० साधुलक्षणम् ।]

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ८ ॥
यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९ ॥
अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ १० ॥

[8-10. The characteristics of an accomplished Bhakta.]

8. Whosoever dedicates unto Me with devotion, whether leaf, flower, fruit, or water—that, so consecrated, I receive from him, pure of heart. (Here leaf denotes Karma, flower Bhakti, fruit Gnana, and water-Yoga).

9. O Kaunteya, whatsoever act thou dost perform or dost attain by way of sacrifice, of offering or tendering, or engagement in any austerity, do thou dedicate that all as unto Me.

10. If one, (though formerly under the sway) of asuric conduct, were to be entirely devoted to Me, he should be considered as a *Sadhu* (one having achieved through treading the path of Yoga).

*

[११ भक्तानामेव योगिनां अच्युतत्वम् ।]

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ११ ॥

[11. The excellence of Yoga in Bhakti.]

11. Soon, he comes to know Dharma (Bhagavad-Dhaarma), and forthwith attains to *Shanti* (Prapti); O Kaunteya (Arjuna), be thou convinced that never My devotee fails to achieve (it).

*

[१२-१८ सामान्यभक्तियोगाधिकारिलक्षणम् ।]

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२ ॥
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥ १३ ॥
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १४ ॥
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १५ ॥

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १६ ॥
तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १७ ॥
ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १८ ॥

[12-18. The general characteristics of a Bhakti-Yogi].

12. Unhating, friendly to all beings, compassionate, unowning, non-egoistic, transcending pleasure and pain (and such dualities), being of forgiving nature;

13. That devotee is dear to Me, who joys ever in the Atman, the Yogi, with disciplined Mind, and steadfast of conviction, having dedicated unto Me his Manas and Buddhi.

14. He from whom the world suffers no pain, as also he who is not subject to the world's pain, free from the sway of joy, anger, and fear, such a one is dear unto Me.

15. Who joys not, nor hates, nor is despondent, nor desires—dedicating the fruit of (all) action affable or abhorrent—such a devotee is dear unto Me.

16. Transcending enmity and friendship, honour and dishonour (equable Cognitive-perception), heat and cold (equable Sense-perception), pleasure and pain (equable Mind-Emotional-perception), and exempt from attachment thereto;

17. Past the reach of insult and flattery, of few words, serene at whatsoever befalls, unpossessing and with enlightened understanding—such a devotee is dear unto Me.

18. The aspirants, who accord to this counsel (Bhagavad-Dharma), righteous and wholesome, endowed with zeal, regarding Me as the Final Goal—these devotees are ever most beloved of Me.

*

[१९-२१ योगपर-भक्तेश्चैव परमपुरुषभावना-साधनत्वम् ।]

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ २० ॥
यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ २१ ॥

[19-21. Bhakti-Yoga (as different from mere Bhakti) leading to Parama-Purusha-Bhavana].

19. Therefore, do thou engage thyself unattached in all necessary acts; the person, so engaged in action dispassionately, attains unto the Supreme Goal.

20. Unto him there be nothing like personal interest in his engagement in rightful acts, nor in the non-performance of wrongful acts, here; neither, verily, unto him (there is) any personal expectation whatsoever in his functioning in the world-process.

21. O Kaunteya, the performance of acts, otherwise than for dedicatory purpose, engenders bondage unto him engaged in the world-process; hence for its (*Yagna*) sake, do thou perform all action disinterestedly (for being liberated).

*

[२२-२३ उपास्योपासकानां परस्परभावनायाः श्रेयस्करत्वम् ।]

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ २२ ॥
देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ २३ ॥

[22-23. The excellence of mutual relationship as between the devotees and the Object of Worship].

22. The Lord of creation (Brahma), creating of old, all beings, and endowing them with dedicating instinct, has declared " Enhance your weal hereby—let this be even the bestower of your welfare.

23. " Invoke the high Powers hereby ; may the Devas, thus invoked, bestow blessings on ye—thus reciprocating, grow ye unto the supreme discipline of synthetic worship" (as distinct from the aspectal worship of the Gods).

*

[२४ शुद्धभक्तियोग-फल-स्वरूपम् ।]

*मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ २४ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां योगकाण्डे योगषट्के
भक्तिगीता नाम त्रयोविंशोऽध्यायः ॥

[24. The fruition of Suddha-Bhakti-Yoga].

24. ' With Mind intent on Me, be thou My devotee, dedicate all acts unto Me, and surrender thyself unto Me—thou shalt of a certainty reach unto Me—I assure thee, thou who art beloved of Me.

Thus the Twenty-third Chapter, entitled Bhakti Dharma Gita, in Yoga Shatka, of Yoga Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

अथ ज्ञानगीता नाम चतुर्विंशोऽध्यायः ।

CHAPTER XXIV. GNANA DHARMA GITA.

[१ ज्ञानयोगस्य सर्वानुग्राहकत्वं सर्वगुह्यतमत्वम् च ।]

श्रीभगवान् उवाच—

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ १ ॥

[1. The occult nature of Gnana-Yoga in that it conduces to the upliftment of all].

The Blessed Lord said—

1. Listen (know) yet unto My supreme counsel, revealing the profound Brahmic Mystery ; thou art eternally beloved of Me ; as such, I bespeak thy (spiritual) weal.

*

[२-३ ज्ञानयोगिनां कर्म-प्रशस्तत्वम् ।]

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ २ ॥
कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ ३ ॥

[2-3. The right implication of Karma as practised by Gnana-Yogi].

2. What is action (*Karma*) (and) what is non-action (*Akarama*)—herein even the learned are perplexed ; therefore, I shall reveal unto thee (the significance of) *Karma*, knowing which, thou shalt be delivered from its bondage.

3. (The implications of) necessary action (*Karma or Pravritti-karma*) need to be discriminated well ; likewise of abstracting from wrongful action (*Vikarma or Nivritti-karma*) ; as also of non-action (*Akarma or Yoga-karma or Naishkarmya*)—the path of proper action is hard to tread.

*

[४ ज्ञानयोगिनां निर्मलत्वम् ।]

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४ ॥

[4. The pristine purity of Gnana-Yogi (freedom from bondage of action].

4. Detaching from the fruit of action, delighting in the Life-Principle, not subject to trigunic Prakriti, the

aspirant, even if engaged in work, does not indeed perform it (so as to be bound by it; this is *Naishkarmya-Siddhi*).

*

[५ सर्वेषां शुद्धविज्ञानकूटगाभित्वम् ।]

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ५ ॥

[5. The ultimate culmination of Suddha-Sankhya into Gnana-Yoga].

5. O Parantapa, worship by action done with synthetic insight excells that which is done through acts dedicated merely to the many manifest aspects; O Partha, all synthetic functioning culminates in (leads to) Atma-Gnana or spiritual understanding.

*

[६ शुद्धज्ञाननिष्ठानां कर्मसंग्रहस्य त्रैविध्यम् ।]

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ ६ ॥

[6. The motive-power for Karma is triple viz., the *Adhikari* (Knower or Gnani), the *Goal* (Quest of Knowledge), and the *Means* being Knowledge or Gnana (associated with Bhakti and Action); and the elements for Gnana-Yoga being *Karma*, the *Means* thereof, and the *Doer*].

6. Of the cognitive-process (*Gnana-vyavasaya*) the triple constituents (are) Knowledge, its Quest, and the Knower; (so also) of the activating-process (*Karma-vyavasaya*), the triple elements (are constituted by) the Means, Actioning, and the Actor. (Similarly, Devotion or *Manas-vyavasaya* being the *sambhanda* or link between *Gnana-vyavasaya and Karma-vyavasaya* comprises the triple elements—Devotee, Devotion and the Object of devotion).

*

[७-९ शुद्धविज्ञानिनां लोकानुग्रहार्थं कर्मानुष्ठानावश्यकत्वम् ।]

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ७ ॥
सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ ८ ॥
न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ९ ॥

[7-9. The utter necessity of a Gnana-Yogi to do actions for *Lokasangraha* or universal weal].

7. Howsoever, the Gnana-Yogi (one of enlightened understanding) performs action, the others, likewise, perform it; the world adopts the criterion (of action) which he sets forth and follows.

8. O Bharata, the Gnana-Yogi (one of enlightened understanding) should, with a view to the world's weal, perform action as intensely dispassionate as those who, without spiritual insight, perform acts intensely attached to their fruits.

9. Let not the person with synthetic insight distract, perforce, the understanding of them, that have it not, and so are attached to the fruit of action; but let him, as a Yukta, transcending the fruit action, regulate all his actions accordingly, with a view to their uplift.

*

[१० शुद्धसंन्यासत्यागविना पुनर्जन्महेतुत्वम् ।]

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः गतागतं कामकामा लभन्ते ॥ १० ॥

[10. Rebirth as a necessary result of the absence of *Sanyasa and Tyaga*]

10. They, (without the synthetic insight), enjoying the vast *Swarga* (tasting all fruits of action), descend,

thereafter, into the mortal (ignorant) world again, after the exhaustion thereof; thus they, following the trigunic Vedas, longing after pleasures, experience birth and death (being constantly engaged in personal Pravritti and Nivritti).

*

[११ अन्तर्यामीश्वरस्य सर्वाप्ततमत्वेन गुरुत्वम् ।]

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

[11. The Lord as the indwelling Teacher conferring Gnana through His grace to overcome the causes of rebirth].

11. Even for their sake, compassioning, I, abiding as Atma in them, dispell the darkness of their ignorance (of atmic knowledge) by the illuminating lamp of wisdom (atmic understanding).

*

[१२-१३ ज्ञानयोगिनां श्रैष्ठ्यम् ।]

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ १२ ॥
योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ १३ ॥

[12-13. The excellence of Gnana-Yogis].

12. Unto him whose Mind is well-disciplined, who is serene amidst the dualities of heat and, old (Sense-contacts), of pain and pleasure (Mind-contacts), as also in censure and praise (Cognitive-contacts), the grace of the great Life-Principle is well nigh of attainment.

13. O Dhananjaya, action does not bind him, whose performance thereof is dedicatory (through Yoga), whose (atmic) understanding has dispelled all doubts, and who is the master of his Mind.

*

[१४-२२ ज्ञानाधिकारिलक्षणम् ।]

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ १४ ॥
*सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ १५ ॥
तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ १६ ॥
यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ १७ ॥
अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ १८ ॥
यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ १९ ॥
न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ २० ॥
श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ २१ ॥
अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ २२ ॥

[14-22. The characteristics oi Gnana-Yogi].

14. The aspirant associated, with atmic insight, transcends action, both of pleasant and unpleasant fruits; therefore, discipline thyself for Yoga—Karma-Yoga imparts excellence unto all acts.

15. The aspirant, who perceives the Life-Principle as abiding in the friend, in the lover, in the Sages, in the indifferent strangers, in the neutral, in the foe, and in the kinsmen, as also in those that have and have not atmic insight, achieves excellence in his functioning in the world-process.

16. Learn that recognition of Paramatmic Immanence (*Samabuddhi*) by dedication, surrender and wholesome service; whereby, the wise Seers of tatwas will reveal unto thee (such) knowledge or wisdom;

17. O Pandava, knowing which, thou shalt not lapse again into such obscurity of understanding; whereby, also thou shalt recognise all beings (world-process) even as in Me, who is the Life-Principle.

18. Even if thou art the most sinful among all sinners, yet thou wilt ferry over all sin (cycle of birth and death) by the barge of knowledge (Brahma-Gnana).

19. As the sacrificial fire burns forth to ashes all the (offered) twigs, so the fire of atmic knowledge consumes the dross (of bondage) in all action.

20. Herein (in the world-process), verily, there is nothing so cleansing as spiritual understanding; that (atmic realisation), the aspirant skilled in Yoga, realises through synchronisation in himself.

21. The aspirant, with disciplined Senses, being devoted to the Life-Principle, and inspired with zeal, achieves the synthetic understanding; so achieving it, he attains, ere long, to the supreme peace.

22. He, without such understanding and zeal, being travailed by doubts, succeeds not (lags behind) in the world-process; unto him of doubting Mind there is no success either here or hereafter nor happiness even.

*

[२३-२४ ज्ञानयोगिनां फलस्वरूपम् ।]

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २३ ॥

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ २४ ॥
इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां योगकाण्डे योगषट्के
ज्ञानगीता नाम चतुर्विंशोऽध्यायः ॥

[23-24. The result of Gnana-Yoga].

23. (Being devoted to the Life-Principle), through dedication of fruits of all action, whose fruit be whether auspicious or not, thou shalt thus be delivered from its bondage ; being so liberated, thou shalt attain unto Me.

24. O Pandava, he, whose acts are dedicatory unto Me, who knows Me supreme, being My devotee, dispassionate and unhating all beings (in whom I abide), cometh unto Me (Atma).

Thus the Twenty-fourth Chapter, entitled Gnana Dharma Gita, in Yoga Shakta, of Yoga Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

अथ योगगीता नाम पञ्चविंशोऽध्यायः ।

CHAPTER XXV. YOGA DHARMA GITA.

[१ सांख्य-योग-धर्म-संग्रहार्थ-जिज्ञासा ।]

अर्जुन उवाच—

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

[1. Arjuna's question is in reference to the characteristics and relation as between *Sanyasa* (Sankhya) and *Tyaga* (Yoga) in brief .]

Arjuna said—

1. O Almighty, I desire to know the significance or essence of *Sanyasa* (functioning in the triple samsara, renouncing the fruit of action—Sankhya), as also of *Tyaga* (transcendent functioning which is "Ekatwa"—Yoga or

Synthesis), O Hrishikesa, severally, O Thou Queller of Keshi. (*Sanyasa* includes the eighteen Dharmas from Nara-Narayana-Dharma to Sanyasa-Dharma, constituting *Suddha-Sankhya* ; and *Tyaga* includes the six Dharmas from Atma-Dharma to Yoga-Dharma, constituting *Suddha-Yoga*).

*

[२ नरनारायणधर्मगीता-संग्रहार्थः ।]

श्रीभगवान् उवाच—

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिता प्रत्यनीकेषु योधाः ॥२॥

[2. Summary of the teaching of Nara-Narayana Dharma Gita (Second Chapter)].

The Blessed Lord said—

2. I am the Synthesiser (Kala) of all Dharmas ; I come for destroying the separative ideations of beings ; I manifest here to consummate the world-process (to enable it achieve blessedness). Of these warriors amidst the hostile hosts (representing the Deva and Asura bhavas in the triple samsara), none else, save thou (and those that have the supreme illumination through functioning in *Ekatwa*), shall attain to the transcendent Goal.

*

[३ अवतारधर्मगीता-संग्रहार्थः ।]

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ ३ ॥

[3. Summary of Avatara Dharma Gita (Third Chapter)].

3. O foremost of men, that person of spiritual (yogic) illumination is worthy of blessed achievement, whom pleasure and pain (such dualities) of the triple samsara) travil not, he having transcended them.

*

[४ अधिकारधर्मगीता-संग्रहार्थः ।]

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४ ॥

[4. Summary of Adhikara Dharma Gita (Fourth Chapter)].

4. O Kurunandana (Arjuna), the understanding of an aspirant, illuminated with atmic insight, leads to the synthesis (Yoga) in the world-process; but of those, that are devoid of it, the understanding is distracted in varied multiplicities.

*

[५ शिक्षाधर्मगीता-संग्रहार्थः ।]

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ ५ ॥

[5. Summary of Siksha Dharma Gita (Fifth Chapter)].

5. As the waters enter into the great ocean, which is the type of fullness, decreasing never, so, he, in whom all desires enter (i.e. get neutralized), achieves the great peace—not he, who cherishes passioning idcation.

*

[६ कारणधर्मगीता-संग्रहार्थः ।]

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ६ ॥

[6. Summary of Karana Dharma Gita (Sixth Chapter)].

6. By him who performs the transcendent functioning is the Brahmic beatitude attainable—unto him all dedication is of the essence of Brahm (Transcendence), the oblation (Cognitive) is of Brahm, the fire (Sense) is of Brahm, and the worshipper (Mind-Emotional) is of Brahm.

*

[७ कैवल्यधर्मगीता-संग्रहार्थः ।]

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ७ ॥

॥ इति ज्ञानषट्क-संग्रहार्थः ॥

[7. Summary of Kaivalya Dharma Gita (Seventh Chapter)].

7. Therefore, felling asunder the inward obscuring doubts, bred from ignorance, by the sword-edge of Atma-Gnana, betake thou to the discipline of transcendent Yoga; arise, O Bharata, (for the performance of transcendent action).

THUS THE SUMMARY OF SIX CHAPTERS OF GNANA-SHATKA.

*

[८ स्वरूपधर्मगीता संग्रहार्थः]

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ८ ॥

[8. Summary of Swaroopa Dharma Gita (Eighth Chapter).]

8. The aspirant, who rejoices in the Atman, who reposes in the Atman, who is with the inner light of Atman, is a Yogi: being of transcendent nature, he attains unto the Brahmic ecstasy.

*

[९ साधनत्रयधर्मगीता-संग्रहार्थः ।]

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ९ ॥

[9. Summary of Sadhanatraya Dharma Gita (Ninth Chapter.]

9. The Yogi, thus, ever intent on Atman, with disciplined Mind, attains unto the Brahmic Peace in Me.

*

[१० मायाधर्मगीता-संग्रहार्थः । मोक्षधर्मगीता-संग्रहार्थः ।]

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ १० ॥

[10. Summary of Maya Dharma Gita (Tenth Chapter), and of Moksha Dharma Gita (Eleventh Chapter).]

10. The supreme ecstasy comes unto the Yogi, whose Mind is peaceful, whose passions are stilled, and who is free from frailty, and, thus, is akin to Brahmic nature.

[११ ब्रह्मस्वरूपधर्मगीता-संग्रहार्थः ।]

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ११ ॥

[11. Summary of Brahmaswaroopa Dharma Gita (Twelfth Chapter).]

11. The Yogi (Atma-Yogi or Suddha-Yogi) excells the Tapasvins (Bhakti-Yogi); he is deemed superior even to Gnana-Yogi; this Atma-Yogi surpasses Karma-Yogi too; therefore, O Arjuna, do thou become a Yogi (Atma-Yogi).

*

[१२ ब्रह्मविभूतिधर्मगीता-संग्रहार्थः ।]

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १२ ॥
॥ इति भक्तिषट्क-संग्रहार्थः ॥

[12. Summary of Brahmavibhooti Dharma Gita (Thirteenth Chapter).]

12. All these (aspirants) be even gifted knowers; yet, I consider him, who is with atmic insight (Gnani or Mahatma) as verily Myself; since, ever being a Yukta, he accords to My state of Supreme Transcendence.

THUS THE SUMMARY OF SIX CHAPTERS OF BHAKTI-SHATKA.

*

[१३-१४ प्राणायामधर्मगीता-संग्रहार्थः ।]

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १३ ॥
ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥ १४ ॥

[13-14. Summary of Pranayama Dharma Gita (Fourteenth chapter).]

13. Securing all the Sense-Gates, staying the Mind (emotion) in the heart, exalting the Consciousness (Buddhi)

unto the head (between the eye brows), engaged in the yogic process;

14. He, who, intoning the mystic syllable "AUM", the transcendent Pranava of Brahm, meditates on Brahma-Shakti (Ma), dedicating himself and the fruit of all action unto Me (Atma) even attains unto the Supreme Transcendence.

*

[१५ परमात्मधर्मगीता-संग्रहार्थं :]

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १५ ॥

[15. Summary of Paramatma Dharma Gita (Fifteenth Chapter).]

15. O Gudakesa (conqueror of sleep), I am the Life-Principle in the heart of all beings; I am their beginning (source), the middle (the Fulfiller in the manifest world), and their culmination (the transcendent Goal—Brahma-Prapti).

*

[१६ अक्षरधर्मगीता-संग्रहार्थः ।]

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ १६ ॥

[16. Summary of Akashara Dharma Gita (Sixteenth Chapter).]

16. I am Bhrigu (Suddha-Yogi) among the Maharshis; the *Ekakshara*, (Prime-sound) in all speech; I am the intoning *Japa* in all worship; and the Himalaya among the fixed things.

*

[१७ राजविद्याधर्मगीता-संग्रहार्थः ।]

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥ १७ ॥

[17. Summary of Raja-Vidya Dharma Gita (Seventeenth Chapter).]

17. Among the Imperishables (Akshara), I am the Life-Principle (*Atma*); and the dual Constituent (Purusha and Prakriti in terms of *Kshetra* and *Kshetragna*) of all compounding; I am even the Everlasting, and the Synthesiser of all Dharmas (functioning); I am the Sustainer, the Omniscient.

*

[१८ परमहंसधर्मगीता-संग्रहार्थः ।]

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसम्भवम् ॥ १८ ॥

[18. Summary of Paramahamsa Dharma Gita (Eigheenth Chapter).]

18. Whatsoever be sublime in the manifest creation, excellent or exalted, regard that, thou, as even projected (manifested) out of a fragment of My glory.

*

[१९ संन्यासधर्मगीता-संग्रहार्थः ।]

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ १९ ॥

॥ इति कर्मषटक-संग्रहार्थः ॥

[19. Summary of Sanyasa Dharma Gita (Ninteenth Chapter).]

19. I am the Austerity in the discipline of all aspirants, and the Guidance of those that are on the path of adeptship; I am the Silence in all yogic mysteries, and the transcendent Knowledge of all that know.

THUS THE SUMMARY OF SIX CHAPTERS OF KARMA-SHATKA.

*

[२० आत्मधर्मगीता-संग्रहार्थः ।]

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ २० ॥

[20. Summary of Atma Dharma Gita (Twentieth Chapter.)]

20. With Mind intent on Me, be, thou, my devotee; dedicate all acts unto Me, and surrender thyself unto Me; seeking refuge in Me (Atma) thus disciplining thyself, thou shalt reach even unto Me.

*

[२१ प्रकृतिधर्मगीता-संग्रहार्थः ।]

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २१ ॥

[21. Summary of Prakriti Dharma Gita (Twenty-first Chapter.)]

21. AUM (Transcendent—*Suddham*), TAT (Manifestation—*Sagunam*), SAT (Immanence—*Nirgunam*)—thus the nature of Brahm is delcared to be three-fold; therewith, of old, the Brahmanas (Brahmic aspirants), Vedas (Brahmic-Knowledge), and Sacrifices (Acts dedicated to Brahm) are ordained.

*

[२२ कर्मधर्मगीता-संग्रहार्थः ।]

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ २२ ॥

[22. Summary of Karma Dharma Gita (Twenty-second Chapter.)]

22. Being of Brahmic (transcendent) nature, graced with atmic insight, the aspirant grieves not, and is unpassioning; realising the Brahmic immanence in all manifest creation, he attains unto My supreme devotedness.

*

[२३ भक्तिधर्मगीता-संग्रहार्थः ।]

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ २३ ॥

[23. Summary of Bhakti Dharma Gita (Twenty-third Chapter.)]

23. The (Supreme) Lord abideth centrally in all beings, O Arjuna, urging (the consummation) by His Shakti (Maya) all those beings upon the evolutionary wheel.

*

[२४ ज्ञानधर्मगीता-संग्रहार्थः ।]

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ २४ ॥

[24. Summary of Gnana Dharma Gita (Twenty-fourth Chapter.)]

24. Seek even Him, O Bharata (Arjuna), as the Universal Immanence; through His grace, thou shalt attain unto the Supreme Peace and Fulfilment Eternal.

*

[२५ योगधर्मगीता-संग्रहार्थः ।]

*सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ २५ ॥

॥ इति योगषटक-संग्रहार्थः ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां योगकाण्डे योगषट्के
योगगीता नाम पञ्चविंशोऽध्याय : ॥

[25. Summary of Yoga Dharma Gita (Twenty-fifth Chapter).]

25. Synthesising all the evolutionary Dharmas (in Him), seek even the One Brahm (*Ekam*) and its Supreme Shakti (*Ma*) ; I, (as the *Eshwara* or Atma residing in the heart), will release thee from all sins—*papa* (and temporal merits—*Punya*); yield not unto sorrow.

THUS THE SUMMARY OF SIX CHAPTERS OF YOGA-SHATKA.

Thus the Twenty-fifth Chapter, entitled Yoga Dharma Gita, in Yoga Shatka, of Yoga Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

अथ ब्रह्मस्तुतिर्नाम समष्टिप्रणवार्थपरः षड्विंशोऽध्यायः

CHAPTER XXVI. BRHAMA-STUTI.

[१-२ स्वधर्मस्वरूपम् ।]

श्रीभगवान् उवाच—

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ १ ॥
अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ २ ॥

[1-2. The nature of *Swadharma.*]

The Blessed Lord said—

1. I, of such cosmic manifestation, can never be visioned even as thou hast seen Me—whether through *Vedas*, nor *Tapas*, nor *Dana*, nor *Yagna* (offering).

2. I am the offering (intelligence), I am the sacrifice (dedicatory work), I am the oblation (ideation), I am the medicament (for the consummation of the world-process); I am the chant (mental-intonation); I am the clarified butter (consecrated functioning); I am the fire (of knowledge); I am the recipient (Brahm) of all sacrificies.

*

[३-१८ स्वानुरूपधर्म-कर्तव्यावश्यकत्वं जयापजययोरपि सफलत्वं च ।]

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ ३ ॥
यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥ ४ ॥
अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ ५ ॥

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ ६ ॥
श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ७ ॥
ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ८ ॥
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ९ ॥
देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ १० ॥
मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ ११ ॥
देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १२ ॥
स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ १३ ॥
यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ १४ ॥
अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ १५ ॥
अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ १६ ॥
भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ १७ ॥
अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ १८ ॥

[3-18. The necessity of every one to do *Swadharma* and the incidents of victory and vanquishment in such doing.]

3. He, who hath no want, who is impersonal, adept, unaffected, has transcended pain (and pleasure), whose actions are dedicatory to the Life-Principle, being My devotee, is beloved of Me.

4. The aspirant who seeks joy in *Brahma-Sameepya* (*Yadruccha*), transcending the pairs of opposites, non-jealous, who is unaffected by success or failure in the performance of action, is not bound even while engaged in it (action).

5. Verily, the fruit of action achieved by those of limited understanding is not lasting—the worshippers of the Devas (aspects) go unto them, even but My worshippers come unto Me (Atman).

6. Thus, knowing the nature of worship (between the aspectal and whole worship), acts were performed by ancient seekers of liberation; do, thou, also engage thyself in action, therefore, as by them performed of old.

7. Performance of action with atmic insight, (*Swadharma*), transcending the trigunic influence, far excells action, though well-achieved, under the influence of trigunas (*Paradharma*) born of Prakriti; dedicatory actions culminate in the release from bondage, leading to blessedness; while, the other is fraught with the perils of birth and death (and the consequent limitations and ills of ignorance).

8. Those aspirants, who constantly accord to this law of Mine, being inspired with atmic zeal, and unassailed by jealousy, are even released from the bondage of action.

9. Them, however, who, through jealousy, accord not to this law of Mine, deem, thou, as ignorant of all atmic knowledge, and bereft of auspicious yearning.

10. O, Bharata, this Life-Principle embodied in all beings is Eternal and Imperishable; hence thou are not justified in grieving (thus) for all these beings.

11. O Kaunteya, the material (Prakritic) contacts generate the dualities in the Senses and in the Mind, such as heat and cold, pleasure and pain (and the like); these recur alternate, and, as such, are transcient; which endure (transcend) thou, O Bharata.

12. As unto the embodying Life-Principle, there be the states of adolescence, youth, and old age in this body, so also unto It is the taking up of another body—the aspirant of atmic understanding grieves not therein.

13. Thus understanding the Atma-Dharma (*Swadharma*), thou art not justified in vaciltating (mourning) therefor; unto a Kshatriya (Paramahamsa or Rajarshi) there is no oppertunity better than engaging (himself) in righteous battle (action) with atmic insight.

14. Blessed are those Kshatriyas, O Partha, who are engaged in such battle (work), being an oppertunity divinely designed to lead directly to the blissful Goal.

15. If, still, thou wilt not engage thyself in such righteous battle (action), then, thou wilt,

swerving from atmic insight and glory, lapse into ignorance (and pain).

16. All persons will recount, (through ages,) thy lapsing (fall) from glory ; to one of eminence, ill fame is even more poignant than death.

17. The great warriors (also Sages and Yogins) will deem thee as forsaking battle (action) through fear ; and thou shalt fall in the estimation of them, who deemed thee valiant and high.

18. Those, inimical to your weal, will proclaim thy fall in words of disdain, censuring thy warring prowess—what can be more poignant (than this) ?

*

[१९ शिष्यधर्मः ।]

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ १९ ॥

[19. Characteristics of a true disciple.]

19. If fighting (doing actions with atmic insight), thou art slain in battle (performance of actions), thou shalt attain unto blessedness ; or if thou dost live conquering, thou shalt be equally blessed in this world ; hence arise, O Kaunteya, deciding to fight (to perform impersonally legitmate and necessary work).

*

[२०-२३ परमाचार्य-धर्मः ।]

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ २० ॥
इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ २१ ॥

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥ २२ ॥
स एवाऽयं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ २३ ॥

[20-23. Characteristics of Yogacharya.]

20. Thus, by Me, has been revealed unto thee the great Understanding which is the secret of secrets; considering this profoundly in all its aspects, do, thou, act as thou wilt.

21. This occult teaching of Yoga I have taught to Vivaswan; Vivaswan spake it unto Manu; and Manu to Ikshvaku bespake it.

22. The Rajarshis (a special body of Hierarchs who teach Atma-Yoga) know of this teaching, which is handed down from generation to generation; this teaching of Yoga, O Parantapa, has declined here through the lapse of time.

23. That very teaching of Yoga, most ancient and the Supreme Mystery, has been now declared unto thee by Me, (since) thou art My devotee and beloved of me.

*

[२४-३० गीतामाहात्म्यम् ।]

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २४ ॥
इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
एतद्बुध्वा बुध्दिमान् स्यात्कृतकृत्यश्च भारत ॥ २५ ॥
इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ २६ ॥
य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयम् ॥ २७ ॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ २८ ॥
अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ २९ ॥
श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ३० ॥

[24-30. The greatness of Bhagavad-Gita.]

24. Performance of action, with atmic insight (*Swadharma*), transcending the trigunic influence, far exceeds action, though well achieved under the influence of trigunas (*Paradharma*); the aspirant performing action with atmic insight, suited to his prakritic nature, is not subject to bondage of action (tangle of limitations).

25. O thou sinless one, this most occult teaching has been revealed by Me; knowing this, the aspirant acquires illumination in understanding, and he, O Bharata, is thus one who has achieved.

26. This teaching is not to be revealed by thee unto him, who is undisciplined, never devoted, who is unlearned, and who does not recognise Me (Atman).

27. He, who hands over this supreme secret unto My devotees, so being most devoted to Me, reaches unto Me without doubt.

28. None is so most beloved of Me as he among men, nor is any here more beloved of Me than he.

29. Him, who studies (the implications of) this—Our discourse, replete with spiritual lore,

I consider as worshipping Me through dedicatory understanding (atmic insight).

30. Even he who listens unto this teaching, being earnest and without envy, shall be liberated, and reach unto the auspicious realms of the Virtuous.

*

[३१ भगवतः प्रश्नः ।]

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसम्मोहः प्रणष्टस्ते धनञ्जय ॥ ३१ ॥

[31. The Lord's question to Arjuna regarding the effect of His teaching on him.]

31. O Partha, has all this been, with attentive Mind, listened to by thee; O Dhananjaya, hast the obscurity of thy Understanding (through ignorance of atmic insight) been dispelled?

*

[३२-३६ अर्जुनेन स्वाऽनुरूपकार्तज्ञ्य-विज्ञापन-कर्म ।]

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ ३२ ॥
आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ ३३ ॥
सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ ३४ ॥
मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ ३५ ॥
भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ३६ ॥

[32-36. Arjuna's gratitude to the Lord.]

Arjuna said—

32. Thou art the Transcendent Absolute—Brahm, The Ultimate Refuge, Supreme Holiness,

The Indwelling Purusha, Eternal, Resplendent, Primal Divinity, Unborn, and Sovereign.

33. Thus all the Sages, the celestial Narada, Asita, Devala, Vyasa, bespeak of Thee; and Thou dost so reveal Thyself unto me.

34. O Keshava, all this, that Thou hast said to me, I accept as truth, O Bhagavan (the Lord of Pravritti, Nivritti, and Yoga); even the Gods know not all Thy manifestations, nor they of asuric outlook—the Danavas.

35. By the supreme occult teaching revealing the Life-Principle (Atman) which, Thou hast bespoken to me, regardful of my spiritual weal, this my ignorance has been dispelled.

36. The Science of Pravritti and Nivritti (*Bhava and Apyaya*) of all beings in the world-process has been listened to by me in all its bearings; and, from Thee, O Thou of lotus eyes, even the inviolate culmination (Yoga) of them both (I have learnt).

*

[३७-४८ अर्जुनेन कृष्ण-स्तुतिः ।]

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ ३७ ॥
अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिःपुष्कलाभिः॥
स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥३९॥
कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ४० ॥

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
वेत्ताऽसि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ४१ ॥
वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ ४२ ॥
नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥४३॥
सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदम् मया प्रमादात्प्रणयेन वापि ॥ ४४ ॥
यच्चाऽवहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथवाऽप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ४५ ॥
पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभावः ॥४६॥
तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ ४७ ॥
नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ४८ ॥

[37-48. His eulogy of the Lord.]

37. Thou art the Imperishable, the great Quest of all knowledge, the Supreme Abode of this cosmos; Thou art the Infallible, the Guardian of the Eternal Dharma; I worship Thee as the Ancient Purusha, the Immanent.

38. These Assemblage of Devas enter into Thee, some overcome by Thy glory adore Thee with folded hands; and the Hosts of Hierarchs, Maharshis, and Siddhas, hailing Thee, invoke Thee with innumerable chants.

39. Victory to Thee, O Hrishikesa; by Thy magnificence the cosmos rejoices, and is enraptured; the asuric powers, smitten with awe,

disperse in all directions; and all the bands of Siddhas bow in reverence unto Thee.

40. O Thou, Lord of the cosmos, how can they desist from worshipping Thee, O Thou Almighty, Thou—even the Primal Sire of the Creator Brahma (one of the Trinity), Thou the Endless, Lord of Gods, Thou, the Immanance of the Worlds, The Everlasting, The Unmanifest, The Manifest, and Thou that art the Transcendent beyond?

41. The First among the Devas art Thou, and the Ancient Purusha, the Grand Seat of the manifest universe; Thou art the Knower, Thou the Theme of all knowledge, and the sublime Resort; by Thee, O Thou of infinite manifestations, all this cosmos is even pervaded.

42. Thou art Vayu, Yama, Agni, Varuna, Chandra; Thou art the Father (Paramatma) of all beings, as also their Grandsire (Purusha); I adore Thee, and let my adoration of Thee be a thousand-fold; again, and ever more still my adoration unto Thee.

43. Let me adore Thee in Thy manifest Form; unto Thy unmanifest nature my adoration still, and again to Thee, all Transcendent; Thou art of infinite prowess and immesurable energy; all dost Thou encompass, and Thou dost pervade all too;

44. Not knowing of this Thy divine nature, and deeming Thee just a comrade, if I should have addressed Thee as Krishna, as Yadava, and even as friend—whether through inadvertance, or even through fondness;

45. If in jest, I had showed Thee irreverence, whether in Thy seat or at Thy meal, either alone or in company—O Thou, Inviolate, I beseech Thy forgiveness, Thou who art even the Infinite.

46. Thou art the Progenitor of all the mobile and immobile cosmos, Thou worthy of cosmic adoration, the great Teacher; there is none equal unto Thee; who, then, may surpass Thee, in the three worlds (Gnana, Icha, and Kriya), Thou of unequalled might?

47. Hence, bowing unto Thee, and prostrating myself unto Thee, I seek Thy grace; Thou art the Lord and worthy of all adoration; O Thou divine, mayst Thou bear with me, as the sire with the son, friend with the friend, or the lover with the beloved.

48. My ignorance has been dispelled, and my memory (as Nara, the Representative of Humanity) has been recovered by me through Thy grace, O Thou the Inviolate; I stay (before Thee) bereft of all doubting—I shall perform all Thy bidding.

*

[४९-५० संजयेन स्वोक्तभगवदुपदेश-स्वरूपनिरूपणम् ।]

सञ्जय उवाच—

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ४९ ॥
लब्ध्वा वरन्तु कौन्तेयो मेने जयमिवात्मनः ।
आरुरोह ततः पार्थो रथं परमसंमतम् ॥ ५० ॥

[49-50. Sanjaya's hearing of the discourse.]

Sanjaya said—

49. Thus did I listen to this profound and marvellous Discourse between Partha and the great Lord Vasudeva.

50. Kaunteya (Arjuna), having received the benediction (from Sri Durga), regarded victory as certain unto himself; and after (the discourse), Partha ascended (to his seat in) the charriot, famed invulnerable.

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[५१-५४ आत्मविदां स्वभावं स्वरूपं च ।]

शृणु राजन्नवहितः श्रुत्वा चैवावधारय ।
नैव मन्त्रकृतं किंचिन्नैव मायां तथाविधाम् ॥ ५१ ॥
न वै भिभीषिकां कांचिद्राजन्कुर्वन्ति पाण्डवाः ।
युध्यन्ति ते यथान्यायं शक्तिमन्तश्च संयुगे ॥ ५२ ॥
धर्मेण सर्वकार्याणि जीवितादीनि भारत ।
आरभन्ते सदा पार्थाः प्रार्थयाना महद्यशः ॥ ५३ ॥
न ते युद्धान्निवर्तन्ते धर्मोपेता महाबलाः ।
श्रिया परमया युक्ता यतो धर्मस्ततोजयः ॥ ५४ ॥

[51-54. Characteristics of the Seers of Atma, (as illustrated by the Pandavas)].

51. O King (Dhritarashtra), listen attentively, and, listening, know for certain that with nothing in the nature of wily incantation, nor with that of (asuric) energy,

52. Nor, with anything in the nature of deceitful strategy, will the Pandavas enact, O King; they, endowed with righteous (Daivi) Shakti, will wage the battle according to the due rules of war.

53. O Bharata (King Dhritarashtra), the sons of Pritha (mother of Pandavas), yearning unto righteous glory, always take unto every endeavour throughout their lifes in the light of Dharma (exalting conduct).

54. They will not desist from fighting the battle, being righteous-minded, endowed with great strength, and supreme blessedness; where there is righteousness, there victory be.

*

[५५ ब्रह्मस्तुति-अवतारिका ।]

तं धर्मविग्रहं देवं शुद्धं नारायणं प्रभुम् ।
कृष्णं ब्रह्मा चैवमेव तुष्टाव परया धिया ॥ ५५ ॥

[55. Sanjaya's prelude to Brahma-Stuti.]

55. Him, the Dharma Incarnate, the Divine, the Transcendent, Lordly Narayana—Krishna—thus eulogised Brahma, the Creator, endowed with high intelligence.

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[५६-७३ ब्रह्मदेवकृता कृष्ण-स्तुतिः ।]

जय विश्व महादेव जय लोकहिते रत ।
जय योगीश्वर विभो जय योगपरावर ॥ ५६ ॥
पद्मगर्भ विशालाक्ष जय लोकेश्वरेश्वर ।
भूतभव्यभवन्नाथ जय सौम्यात्मजात्मज ॥ ५७ ॥
असङ्ख्येयगुणाधार जय सर्वपरायण ।
नारायण सुदुष्पार जय शार्ङ्गधनुर्धर ॥ ५८ ॥
जय सर्वगुणोपेत विश्वमूर्ते निरामय ।
विश्वेश्वर महाबाहो जय लोकार्थतत्पर ॥ ५९ ॥
महोरगवराद्याद्य हरिकेश विभो जय ।
हरिवासदिशाभीश विश्ववासामिताव्यय ॥ ६० ॥

व्यक्ताव्यक्तामितस्थान नियतेन्द्रियसत्क्रिय ।
असङ्ख्येयात्मभावज्ञ जय गम्भीर कामद ॥ ६१ ॥

अनन्तविदित ब्रह्मन्नित्यभूतविभावन ।
कृतकार्य कृतप्रज्ञ धर्मज्ञ विजयावह ॥ ६२ ॥

गुह्यात्मन्सर्वयोगात्मन्स्फुटसंभूतसंभव ।
भूताद्य लोकतत्त्वेश जय भूतविभावन ॥ ६३ ॥

आत्मयोने महाभाग कल्पसंक्षेपतत्पर ।
उद्भावनमनोभाव जय ब्रह्म जयप्रिय ॥ ६४ ॥

निसर्गसर्गनिरत कामेश परमेश्वर ।
अमृतोद्भवसद्भाव मुक्तात्मन्विजयप्रद ॥ ६५ ॥

प्रजापतिपते देव पद्मनाभ महाबल ।
आत्मभूतमहाभूत सत्त्वात्मञ्जय सर्वदा ॥ ६६ ॥

पादौ तव धरा देवी दिशो बाहू दिवं शिरः ।
मूर्तिस्तेऽहं सुराः कायश्चन्द्रादित्यौ च चक्षुषी ॥ ६७ ॥

बलं तपश्च सत्यं च कर्म धर्मात्मकं तव ।
तेजोऽग्निः पवनःश्वास आपस्ते स्वेदसंभवाः ॥ ६८ ॥

अश्विनौ श्रवणौ नित्यं देवी जिह्वा सरस्वती ।
वेदाः संस्कारनिष्ठा हि त्वयीदं जगदाश्रितम् ॥ ६९ ॥

न सङ्ख्यानं परीमाणं न तेजो न पराक्रमम् ।
न बलं योगयोगीश जानीमस्ते परन्तप ॥ ७० ॥

त्वद्भक्तिनिरता देव नियमैस्त्वां समाश्रिताः ।
अर्चयामः सदा विष्णो परमेशं महेश्वरम् ॥ ७१ ॥

त्वं गतिः सर्वभूतानां त्वं नेता त्वं जगद्गुरुः ।
त्वत्प्रसादेन देवेश सुखिनो विबुधाः सदा ॥ ७२ ॥

धर्मसंस्थापनार्थाय दैत्यानाञ्च वधाय च।
जगतो धारणार्थाय विज्ञाप्यं कुरु मे विभो ॥ ७३ ॥
यत्तत्परमकं गुह्यं त्वत्प्रसादादिदं विभो।
वासुदेव तदेतत्ते मयोद्गीतं यथातथम् ॥ ७४ ॥

[56-74. Report by Sanjaya to Dhritharashtra of Brahma's eulogy of the Lord.

56. Victory unto Thee, Thou all, the great Divinity, Victory to Thee devoted to the worlds' weal; victory to Thee, Master of Yoga, O Lord, victory to Thee who dost transcend the manifest and the unmanifest through Yoga.

57. Thou, the Source of the cosmic Lotus (manifestation), All-Seeing, victory unto Thee, that art the Lord of the Rulers of the worlds, O Thou beyond the past, the present, and future, victory unto Thee who art full of divine beauty and abiding immanent.

58. Thou art the resort of infinite excellences; victory unto Thee, who art the Refuge of all; O Thou Narayana, the great Mystery; victory be unto Thee, who dost wield the divine bow "*Sharanga*".

59. Victory unto Thee, who art of transcendent nature, of cosmic embodiment, infallible, Lord of the universe, Almighty; victory unto Thee who art engaged, urging the worlds' consummation.

60. O Thou, the great Snake (Time) and the Mighty Boar (Uplifter and Incarnate otherwise), Thou Ancient, the radiant Siva (consummator), victory unto Thee, that art the Sovereign;

Thou whose vestment is splendour, Lord of all space, Indwelling in the whole universe, and Inviolate.

61. Thou of infinite existence, manifest and unmanifest, Thou, that dost urge all cosmic faculties, and Thou Performer of all auspicious action, Thou, the sole Knower of Thine own nature; victory unto Thee, who art the Sublime, and the Dispenser of all love.

62. Thou, the Ominiscient Brahm, the Ever Present in all beings Thou, the Adept in all knowledge, of all Dharma ever followed by victory.

63. O Thou, the mysterious Life-Principle, the Soul of all Yoga, the Source of manifest creation; O Thou, Foremost of all beings, Thou, the Director of the world-process, victory unto Thee, the Progenitor of all.

64. O Thou self-existent, of infinite manifestation, Thou the Consummater of all cosmos; the Impeller of all aspirations; victory unto Thee, who art the Supreme Brahm, Thou, lover of victory.

65. O Thou, who art wrapt in creation and consummation, Lord of love, the Supreme Divinity, the Source of all immortality, Lord of deliverance, and Giver of victory.

66. Lord of all world, Regent, exalted Divinity; Source of the cosmic lotus, Almighty,

Self-create, Supreme Being, Lord of all essences, victory even unto Thee for ever and for ever.

67. The Earth-Goddess signifies Thy feet, the Spaces Thy twin arms, the Heaven Thy crown, even the Atman Thy manifestation; the World-Regents are thy limbs, and the Sun and the Moon are even Thine two eyes.

68. All the energy, austerity, truth, and functioning in the cosmos are infused by Thy law (Dharma); Fire is Thy radiance, Thy breath is even the wind, and all waters are even Thy sweat.

69. Thine ears are the Aswin-Twins, the Goddess of eternal wisdom (Saraswati) is ever Thy speech, the Vedas are replete with the ordinances of Thine bidding, and all these worlds are even reposed in Thee.

70. O Lord of all Yogins, and Eternal Victor, we know not Thy reckoning or measure, nor Thy glory, nor even Thy energy, nor might.

71. O Lord, ever joyous in intense devotion to Thee, we even seek Thee with all discipline, and even worship Thee, O Vishnu, who art the great Lord and Maheswara.

72. Thou art the ultimate Refuge of all beings, and Thou the Director and Teacher of all the worlds; Supreme Lord, by Thy grace even the Immortals are blissful.

73. Fulfil Thou, O Lord, my yearning in establishing the Dharma and in transforming Adharma, for the upholding of the world-process.

74. O Vasudeva, Thou the Lord, even through Thy grace, I am enabled to sing of Thy very supreme mystery thus as it be.

*

[७५-७७ संजयेन स्वस्य हर्ष-विस्मयं वचनम् ।]

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥

राजन्संस्मृत्य संस्मृत्य संवादमिदमद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान्राजन्हृष्यामि च पुनःपुनः ॥ ७७ ॥

[75-77. Sanjaya's joyous and admiring declaration as to how he is benefitted by listening to the Discourse himself.]

75. Through the grace of Vyasa, I was enabled to listen to this supreme secret of Yoga (Atma-Yoga) directly from Sri Krishna, the Lord of Yoga, Himself revealing.

76. O King (Dhritarashtra), recounting again and again this magnificent and blessed Dialogue between Sri Krishna and Arjuna, I rejoice again and again.

77. And remembering, ever and again, that glorious (atmic) manifestation of Hari, great is my wonderment, O King; often and often (still) I am filled with joy.

*

[७८ आत्मविदां विभूति ।]

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां
ब्रह्मस्तुतिर्नाम समष्टिप्रणवार्थपरः षड्विंशोऽध्यायः ॥

संपूर्णेयं श्रीभगवद्गीता ॥

ॐ

॥ शान्तिः शान्तिः शान्तिः ॥

[78. The beatitude which is attained by the Seers—*Sri*, *Vijaya*, *Bhooti*, and *Neeti*, through such Atma-Gnana. Here, *Sri* (Yoga), *Vijaya* (Sanyasa), *Bhooti* (Brahm-Vibhooti), and *Neeti* (Gnana), connote respectively Yoga, Sanyasa, Brahmic-beatitude, and Knowledge.]

78. Where be Sri Krishna the Lord of Yoga, and Partha the mighty Bowman, it is my firm faith that there even abide spiritual bliss, victory, beatitude, and wisdom.

Thus the Twenty-sixth Chapter, entitled Brahma Stuti. signifying the Synthetic Pranava, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

THUS ENDS SRI BHAGAVAD GITA

AUM

PEACE! PEACE! PEACE!



॥ श्रीकृष्णार्जुनसन्निवेशरहस्यार्थः ॥

नरनारायणाभ्यां च लोकार्थाभ्यां प्रसादितम् ।
पाथेयमर्थसारं च सर्वमूलं सनातनम् ॥ १ ॥
धर्मं संगृह्य योगेन ताभ्यां नत्वा यथाविधि ।
समबुद्धिसंप्रदीप्तशुद्धमानसकेतनम् ॥ २ ॥
अधिष्ठाय स्वानुरूप शरीररथमञ्जसा ।
चतुष्किरणसंराजन्मनः प्रग्रहसंग्रहम् ॥ ३ ॥
चतुर्गतीन्द्रियाश्वांश्च पन्थानं सन्तमच्युतम् ।
नानाभावपरित्यागशुद्धमेकं सदाश्रयम् ॥ ४ ॥
नयन्तं शुद्धविज्ञानं सारथिं संप्रकल्प्य हि ।
परप्रेष्सुश्च यो धीरः सोऽधिकारी पुमान्परः ॥ ५ ॥
सामीप्यं ब्रह्मणा चैति तदेव परमं पदम् ।
संसारिभिरिदं वेद्यं पुरुषार्थपरैः सदा ॥ ६ ॥

॥ श्रीभगवद्गीतामाहात्म्यम् ॥

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥ १ ॥
सर्वशास्त्रमयी गीता सर्वदेवमयो हरिः ।
सर्वतीर्थमयी गङ्गा सर्ववेदमयो मनुः ॥ २ ॥
गीता गङ्गा च गायत्री गोविन्देति हृदि स्थिते ।
चतुर्गकारसंयुक्ते पुनर्जन्म न विद्यते ॥ ३ ॥

श्रीमन्महाभारते भीष्मपर्वणि ॥

॥ श्रीभगवद्गीताश्लोकसङ्ख्यानिरूपणम् ॥

*षट्शतानि सार्वेशानि श्लोकानां प्राह केशवः ।
अर्जुनः सप्तपञ्चाशत्सप्तषष्टिं तु संजयः ॥ १ ॥
धृतराष्ट्रः श्लोकमेकं गीतायामानमुच्यते ।

*The Durga-Stotra of 12 Slokas, intoned by Arjuna in invoking Her at the bidding of the Lord, has to be reckoned among the 620 verses attributed to the Lord by Visampayana in as much as the same, being a *Maha-Siddha-Mantra* was deemed to have been communicated to Arjuna by the Lord.

भारतामृतसर्वस्य गीतायां मथितस्य च ॥ २ ॥
सारमुद्धृत्य कृष्णेन अर्जुनस्य मुखे हुतम् ।
श्री मन्महाभारते भीष्मपर्वणि ॥

॥ श्रीभगवद्गीतोपदेशकालनिर्णयः ॥

कार्त्तिक शुद्धसप्तमी—भानुवार—श्रवणनक्षत्र—पूर्वाह्न—श्रीकालः ॥

The Great discourse was made on the seventh day of the bright fortnight of *Kartika* month, the day being Sunday with the asterism *Sravana*, and the time, before 10. A.M.

*

Gita—The Suddha Shastra.

1. आजन्माऽऽमरणं यच्च शास्त्रं वै मनुजान्पुनः ।
यथादेशं यथाकालं यथावस्थं च शिक्षयेत् ॥

That Science of Religion which ought to be imparted to all persons from birth onward to the end, suitable to vicissitudes of place, time and circumstance;

2. धर्मं सनातनं शुद्धं प्रत्यक्षं सार्वलौकिकम् ।
समभावैक्यफलदमिहाऽमुत्र च शङ्करम् ॥

Of which the Dharma is Eternal, Transcendent, Realisable, Universal, fruitful of auspiciousness here and hereafter, bestowing the supreme peace of brotherhood;

3. तद्धि शास्त्रं महात्मानो गीतेत्याहुर्विचक्षणाः ।
न वैष्णवमिदं शास्त्रं न शाक्तं न च शाम्भवम् ॥

Is acclaimed by the Great Mahatmas as the Science dealt with in the Gita. This Supreme Science is not exclusively Vishnava, nor Shakta, nor Shambava;

4. न बौद्धं न च काणादं न सांख्यं न च यौगिकम् ।
न तन्त्रं नैव वेदान्तं विशेषसमयं न च ॥

Nor Bouddha, nor Kanada, nor Sankhya, nor Yougika, nor Tantra, nor Vedanta, nor even any particular creed.

5. शुद्धं च तदिदं शास्त्रं स्तुवन्ति पूर्वसूरिणः ।
तस्मात्संसारिभिर्नित्यं संसेव्यं तदिदं भुवि ॥

The ancient Seers extole this Science as All-embracing and Transcendent; as such this Science ought to be followed by every aspirant in this world.

*

Study of Gita :—Necessary Qualification.

1. अव्यक्तं सर्वदेहेषु शुद्धमव्ययमच्युतम् ।
उच्चावचफलालिप्समापः पुष्करपर्णवत् ॥
2. संस्थितं नित्यमात्मानं स्वरूपाच्च स्वभावतः ।
अविज्ञाय च ये मर्त्या दर्शनज्ञा विशेषतः ॥
3. अध्यात्मदर्शनज्ञाश्च ब्रह्मतत्त्वं परं तथा ।
अपरं चाखिलान् लोकान् शासयन्तः समञ्जसम् ॥
4. ते स्युः श्रीभगवद्गीताध्ययने नाधिकारिणः ।
यतस्ते चैव सर्वेऽपि भवेयुश्चात्मघातिनः ॥
5. ये तु प्राकृतलिङ्गं च ब्रह्म मानसकर्मणा ।
उपासते भूतिकामा भक्ताश्चैवाधिकारिणः ॥
6. ते स्युः श्रीभगवद्गीताध्ययने नाधिकारिणः ।
यतस्तद्ब्रह्म तत्त्वेन ते न जानन्ति कामिनः ॥
7. ये केवलं कर्मतन्त्ररता वेदविदो जनाः ।
कामात्मानः स्वर्गपरा लोभमोहमदान्विताः ॥
8. ते स्युः श्रीभगवद्गीताध्ययने नाधिकारिणः ।
यतश्चात्मस्वरूपं हि ते न जानन्ति तत्त्वतः ॥
9. ये त्वष्टाङ्गयोगपराश्चित्तवृत्तिनिरोधकाः ।
सांख्याः प्रकृतितन्त्राश्च तथा कारणवादिनः ॥
10. ते स्युः श्रीभगवद्गीताध्ययने नाधिकारिणः ।
यतश्चात्मशक्तिकार्यं ते न जानन्ति धर्मतः ॥
11. ये च वेदान्तिनोऽध्यात्मज्ञानिनो धर्मलक्षणाः ।
तुरीयाश्रमनिष्ठाश्च सर्वं ब्रह्मेति वादिनः ॥
12. ते स्युः श्रीभगवद्गीताध्ययने नाधिकारिणः ।
यतस्ते प्रकृतेश्चैव मिथ्यात्वं साधयन्ति हि ॥
13. तस्माद्येऽधीतविद्याश्च तथा चैवोत्तमां गतिम् ।
परीक्ष्य लोकान्कर्मजितान्प्रेप्सवो नियतेषणाः ॥

14. क्षेत्रक्षेत्रज्ञयोगे च सति नित्यत्वलक्षणे ।
भवतां व्यवसायानां शुद्धस्यैवात्मनश्च हि ॥
15. स्वरूपं च जिज्ञासवो धर्मकामाः शुभाश्रयाः ।
ते स्युः श्रीभगवद्गीताध्ययने ह्यधिकारिणः ॥
16. इदमनावश्यकं च ह्यावश्यकमिदं भवेत् ।
एतत्स्वभाविकमिदं न तथेत्थं भवेदिति ॥
17. तदिदं ब्रह्म नैतच्च ब्रह्मोपास्यं भवेदिति ।
विज्ञानं सर्वविद्याभिर्जायते चाधिकारिणाम् ॥
18. श्रीभगवद्गीताया हि शुद्धानां चाधिकारिणाम् ।
सर्वमावश्यकं चेति सर्वं ब्रह्मस्वभावजम् ॥
19. सर्वं तत्खल्विदं ब्रह्म चेति ज्ञानं हि जायते ।
तस्मात् श्रीभगवद्गीता ह्यध्येया स्यादितीर्यते ॥

Herein, the above nineteen verses, being the quotation from Sanatana Dharma Deepika, make mention of those class of aspirants who are qualified to study the Science of Yoga Brahma Vidya and those who are not so. The distinction rises in virtue of the nature of study followed by each ; they are called Adhikaris and Anadhikaris respectively.

The Anadhikaris are said to be :—

1. Those whose *study* does not include both the aspects of Brahm *viz*.. Para and Apara—the study being incomplete consequently.

2. Those whose *devotion* is directed exclusively to the manifest Aspects of Brahm with the view to achieve Siddhis or powers etc.

3. Those whose *actions* are exclusively governed by a passion for mere material advancement.

4. Those who practise "Ashtanga-Yoga" (the eight-limbed Yoga), "Chitta-Vritti-Niroda" (the suppression of mental modifications), and are mere Sankhyas (of the Nireeshwara type), Natural philosophers, and Agnostics (Karanavadis) ;

5. As also Vedantins, who declare that Prakritti (Jagat-Samsara or world process) is "Mithya" (false, illusion, unreal, non-being.)

The Adhikaris are : —

1. Those whose *study*, *faith* and *action* conform to the Swaroopa (formful) and Swabhava (abstractive) aspects of Brahm in terms of the Great Suddha Mahavakyas *viz.*

(1) Sarvam Tat Khalvidam Brahm—All this is verily Brahm.
(2) Sarvam Brahma Swabhavajam—All be of the nature of Brahm.
(3) Sarvam Avasyakam—All is necessity.

श्रीभगवद्गीतास्लोकानाम् अकारादिक्रमः

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तमेव शरणं गच्छ	25	24	त्रिविधं नरकस्येदं	8	22
तस्माच्छास्त्रं प्रमाणं ते	8	25	त्रिविधा भवति श्रद्धा	9	2
तस्माज्ज्ञानेन शुद्धेन	2	25	त्रैगुण्यविषया वेदाः	10	23
तस्मात्त्वमिन्द्रियाण्यादौ	19	25	त्रैविद्याः मां सोमपाः	7	17
तस्मात्त्वमुत्तिष्ठयशः	12	31	त्वं गतिः सर्वभूतानां	26	72
तस्मात्प्रणम्य प्रणिधाय	26	47	त्वं जैभनी मोहिनी च	1	24
तस्मात्सर्वेषु कालेषु	12	40	त्वं ब्रह्मविद्या विद्यानां	1	21
तस्मादज्ञानसंभूतं	25	7	त्वद्भक्तिनिरता देव	26	71
तस्मादसक्तः सततं	23	19	त्वमक्षरं परमं वेदितव्यं	26	37
तस्मादोमित्युदाहृत्य	9	23	त्वमादिदेवः पुरुषः	26	41
तस्माद्भिभेमि राजेन्द्र	1	7	द		
तस्माद्यस्य महाबाहो	18	17	दण्डो दमयतामस्मि	25	19
तस्माद्वै वायुरायातः	20	15	दंभो दर्पोऽभिमानश्च	8	5
तस्य सञ्जनयन्हर्षं	1	9	दातव्यमिति यद्दानं	9	20
तानहं द्विषतः क्रूरान्	8	20	दिवि सूर्यसहस्रस्य	12	20
तानि सर्वाणि संयम्य	5	23	दिव्यमाल्याम्बरधरं	12	19
तुल्यनिन्दास्तुतिर्मौनी	23	17	दुःखमित्येव यत्कर्म	19	15
तुष्टिः पुष्टिर्धृतिर्दीप्तिः	1	25	दुःखेष्वनुद्विग्नमनाः	5	19
तेजः क्षमा धृतिः शौचं	8	4	दूरेण ह्यवरं कर्म	18	10
ते तं भुक्त्वा स्वर्गलोकं	24	10	दृष्ट्वा तु पाण्डवानीकं	1	2
तेषां ज्ञानी नित्ययुक्तः	4	9	दृष्ट्वेदं मानुषं रूपं	12	34
तेषां सततयुक्तानां	3	21	देवद्विजगुरुप्राज्ञ	9	14
तेषामहं तपो दीप्तं	2	16	देवान्भावयतानेन	23	23

देहिनोऽस्मिन्यथा देहे	26	12
देही नित्यमवध्योऽयं	26	10
दैवमेवापरे यज्ञं	22	10
दैवी संपद्विमोक्षाय	8	6
दैवी ह्येषा गुणमयी	10	2
द्यूतं छलयतामस्मि	13	12
द्रव्ययज्ञास्तपोयज्ञाः	4	18
द्रुपदो द्रौपदेयाश्च	1	36
द्रोणं च भीष्मं च जयद्रथं	12	30
द्वाविमौ पुरुषौ लोके	15	5
द्वौ भूतसर्गौ लोकेऽस्मिन्	8	7
ध		
धर्मक्षेत्रे कुरुक्षेत्रे	1	1
धर्मसंस्थापनार्थाय	26	73
धर्मेण सर्वकार्याणि	26	53
धार्तराष्ट्रबलं दृष्ट्वा	1	11
धूमेनाऽऽव्रियते वह्निः	19	21
धूमो रात्रिस्तथा कृष्णः	11	20
धृत्या यया धारयते	11	10
ध्यानेनात्मनि पश्यन्ति	21	12
ध्यायतो विषयान्पुंसः	5	5
न		
न कर्तृत्वं न कर्माणि	17	13
न कर्मणामनारम्भात्	18	19
न च तस्मान्मनुष्येषु	26	28
न च मत्स्थानि भूतानि	17	5
न च मां तानि कर्माणि	6	13
न चैतद्विद्मः कतरन्नो गरीयः	1	52
न जायते म्रियते वा	21	16
न तदस्ति पृथिव्यां वा	10	19
न तद्भासयते सूर्यः	15	24
न तु मां शक्यसे द्रष्टुं	12	16
न ते युद्धान्निवर्तन्ते	26	54
न त्वेवाहं जातु नासं	20	4
न द्वेष्ट्यकुशलं कर्म	19	17
न प्रहृष्येत्प्रियं प्राप्य	4	14
न बुद्धिभेदं जनयेत्	24	9
नमः पुरस्तादथ पृष्ठतः	26	43
नमस्कारेण हविषा	23	5
नमस्ते सिद्धसेनानि	1	14
न मां कर्माणि लिम्पन्ति	7	24
न मां दुष्कृतिनो मूढाः	6	18
न मे पार्थास्ति कर्तव्यं	3	15
न मे विदुः सुरगणाः	3	9
नरनारायणौ देवौ	1	8
न रूपमस्येह तथोपलभ्यते	7	12
न वेदयज्ञाध्ययनैः	12	36
न वै बिभीषिकां काञ्चित्	26	52
नष्टो मोहः स्मृतिर्लब्धा	26	48
न सङ्कल्पानं परीमाणं	26	70
न हि कश्चित्क्षणमपि	18	20
न हि ज्ञानेन सदृशं	24	20
न हि देहभृता शक्यं	19	18
नात्यश्नतस्तु योगोऽस्ति	14	10
नादत्ते कस्यचित्पापं	17	14
नान्तोऽस्ति मम दिव्यानां	13	20

नान्यं गुणेभ्यः कर्तारं	6	25
नासतो विद्यते भावो	18	1
नास्ति बुद्धिरयुक्तस्य	18	15
नाहं प्रकाशः सर्वस्य	3	10
नाहं वेदैर्न तपसा	26	1
निमित्तानि च पश्यामि	1	49
नियतं कुरु कर्म त्वं	22	24
नियतं सङ्गरहितं	10	13
नियतस्य तु संन्यासः	19	14
निराशीर्यतचित्तात्मा	22	25
निर्मानमोहाः जितसङ्ग	7	14
निर्लिङ्गमचलं शुद्धं	20	17
निश्चयं शृणु मे तत्र	19	11
निसर्गसर्गनिरत	26	65
नेहाभिक्रमनाशोऽस्ति	18	12
नैते सृती पार्थ जानन्	11	22
नैनं छिन्दन्ति शस्त्राणि	21	15
नैव किञ्चित्करोमीति	17	7
नैव तस्य कृतेनार्थः	23	20
प		
पञ्चैतानि महाबाहो	6	2
पत्रं पुष्पं फलं तोयं	23	8
पद्मगर्भ विशालाक्ष	26	57
परं ब्रह्म परं धाम	26	32
परं भूयः प्रवक्ष्यामि	15	1
परस्तस्मात्तु भावोऽन्यः	16	14
परित्राणाय साधूनां	3	14
पवनः पवतामस्मि	13	15
पश्य मे पार्थ रूपाणि	12	13
पश्यादित्यान्वसून्रुद्रान्	12	14
पश्यामि देवांस्तव देव	12	23
पश्यैतां पाण्डुपुत्राणां	1	3
पाञ्चजन्यं हृषीकेशो	1	33
पादौ तव धरा देवी	26	67
पार्थ नैवेह नामुत्र	14	20
पिताऽसि लोकस्य चराचर	26	46
पिताऽहमस्य जगतः	6	11
पुण्यो गन्धः पृथिव्यां च	12	12
पुरुषः प्रकृतिस्थो हि	20	6
पुरुषः स परः पार्थ	16	16
पुरोधसां च मुख्यं मां	13	7
पूर्णात्पूर्णान्युद्धरन्ति	20	14
पूर्वाभ्यासेन तेनैव	14	24
पृथक्त्वेन तु यज्ज्ञानं	10	11
प्रकाशं च प्रवृत्तिं च	13	21
प्रकृतिं पुरुषं चैव	20	5
प्रकृतिं पुरुषं चैव	21	1
प्रकृतिं स्वामवष्टभ्य	6	12
प्रकृतेः क्रियमाणानि	21	10
प्रकृतेर्गुणसंमूढाः	10	22
प्रकृत्यैव च कर्माणि	22	2
प्रजहाति यदा कामान्	5	18
प्रजापतिपते देव	26	66
प्रयत्नाद्यतमानस्तु	14	25
प्रयाणकाले मनसा	16	9
प्रलपन्विसृजन्गृह्णन्	17	8

प्रवृत्तिं च निवृत्तिं च	8	8
प्रवृत्तिं च निवृत्तिं च	11	7
प्रशान्तमनसं ह्येनं	25	10
प्रशान्तात्मा विगतभीः	14	9
प्रसादे सर्वदुःखानां	5	8
प्रह्लादश्चास्मि दैत्यानां	13	10
प्राप्य पुण्यकृतां लोकान्	14	21
ब		
बन्धुरात्माऽऽत्मनस्तस्य	20	22
बलं तपश्च सत्यं च	26	68
बलं बलवतामस्मि	12	10
बहिरन्तश्च भूतानां	7	5
बहूनां जन्मनामन्ते	4	10
बहूनि मे व्यतीतानि	3	18
बाह्यस्पर्शेष्वसक्तात्मा	4	26
बीजं मां सर्वभूतानां	12	8
बुद्धियुक्तो जहातीह	24	14
बुद्धिर्ज्ञानमसंमोहः	4	4
बुद्धेर्भेदं धृतेश्चैव	11	6
बुद्ध्या विशुद्धया युक्तः	11	2
बृहत्साम तथा साम्नां	13	13
ब्रह्मणो हि प्रतिष्ठाहं	3	6
ब्रह्मभूतः प्रसन्नात्मा	25	22
ब्रह्मण्याधाय कर्माणि	17	9
ब्रह्मार्पणं ब्रह्महविः	25	6
ब्राह्मणक्षत्रियविशां	22	16
भ		
भक्त्या त्वनन्यया शक्यः	12	37
भक्त्या मामभिजानाति	12	39
भद्रकालि नमस्तुभ्यं	1	15
भयाद्रणादुपरतं	26	17
भवाप्ययौ हि भूतानां	26	36
भीष्मद्रोणप्रमुखतः	1	43
भूतग्रामः स एवायं	16	13
भूमिरापोऽनलो वायुः	12	4
भूय एव महाबाहो	3	2
भोक्तारं यज्ञतपसां	17	24
भोगैश्वर्यप्रसक्तानां	22	5
म		
मच्चित्ताः मद्गतप्राणाः	3	20
मच्चित्तः सर्वदुर्गाणि	15	22
मत्कर्मकृन्मत्परमः	24	24
मत्तः परतरं नान्यत्	12	7
मदनुग्रहाय परमं	26	35
मनः प्रसादः सौम्यत्वं	9	16
मनुष्याणां सहस्रेषु	4	20
मन्मना भव मद्भक्तः	23	24
मन्मना भव मद्भक्तः	25	20
मन्यसे यदि तच्छक्यं	12	2
मम योनिर्महद्ब्रह्म	15	3
ममैवांशो जीवलोके	7	19
मया चापि चतुर्थात्मा	2	19
मया ततमिदं सर्वं	17	4
मयाऽध्यक्षेण प्रकृतिः	15	11
मया प्रसन्नेन तवार्जुनेदम्	12	29
मया सर्वमिदं व्याप्तं	2	13

मयि चानन्ययोगेन	5	12
मयि सर्वाणि कर्माणि	15	23
मय्यावेश्य मनो ये मां	23	1
मय्यासक्तमनाः पार्थ	5	3
मय्येव मन आधत्स्व	17	15
महर्षयः सप्त पूर्वे	4	6
महर्षीणां भृगुरहं	25	16
महात्मानस्तु मां पार्थ	3	22
महाभूतान्यहंकारो	21	6
महिषासृक्प्रिये नित्यं	1	18
महोरगवराहाद्य	26	60
मां च योऽव्यभिचारेण	10	24
मा ते व्यथा मा च विमूढ	12	32
मां तु ज्ञातुं कृता बुद्धिः	2	9
मात्रास्पर्शास्तु कौन्तेय	26	11
मां स्थूलदर्शनं विद्धि	2	18
मां हि पार्थ व्यपाश्रित्य	7	15
मानावमानयोस्तुल्यः	13	24
मामुपेत्य पुनर्जन्म	11	24
मुक्तसङ्गोऽनहंवादी	10	16
मूढग्राहेणात्मनो यत्	9	19
मृत्युः सर्वहरश्चाहं	13	14
मोघाशा मोघकर्माणः	3	11
मोहादेतौ न जानन्ति	1	30
य		
य इदं परमं गुह्यं	26	27
य एनं वेत्ति हन्तारं	15	17
य एनं वेत्ति पुरुषं	20	9
यं यं वापि स्मरन्भावं	16	6
यं लब्ध्वा चापरं लाभं	14	16
यं संन्यासमिति प्राहुः	19	7
यं हि न व्यथयन्त्येते	25	3
यः शास्त्रविधिमुत्सृज्य	8	24
यः सर्वत्रानभिस्नेहः	5	20
यच्चापि सर्वभूतानां	13	19
यच्चावहासार्थम्	26	45
यजन्ते सात्त्विका देवान्	9	4
यज्ज्ञात्वा न पुनर्मोहं	24	17
यज्ञदानतपःकर्म	19	12
यज्ञशिष्टामृतभुजः	22	14
यज्ञशिष्टाशिनः	16	18
यज्ञार्थात्कर्मणोऽन्यत्र	23	21
यज्ञे तपसि दाने च	22	23
यतः प्रवृत्तिर्भूतानां	20	3
यततो ह्यपि कौन्तेय	5	22
तयन्तो योगिनश्चैनं	6	19
यतेन्द्रियमनोबुद्धिः	17	23
यतो यतो निश्चरति	5	17
यत्करोषि यदश्नासि	23	9
यत्तच्छुक्रं महज्ज्योतिः	20	10
यत्तत्पद्ममभूत्पूर्वं	2	21
यत्तत्परमकं गुह्यं	26	74
यत्तदग्रे विषमिव	18	5
यत्तु कामेप्सुना कर्म	10	14
यत्तु कृत्स्नवदेकस्मिन्	10	12
यत्तुप्रत्युपकारार्थं	9	21

यत्तु मे परमं गुह्यं	2	7	यद्यद्विभूतिमत्सत्त्वं	25	18
यत्र काले त्वनावृत्तिं	11	18	यथा तु धर्मकामार्थान्	11	11
यत्र धर्मो द्युतिः कान्तिः	1	31	यथा धर्ममधर्मं च	11	8
यत्र योगेश्वरः कृष्णः	26	78	यथा स्वप्नं भयं शोकं	11	12
यत्रोपरमते चित्तं	14	14	यस्त्वात्मरतिरेव स्यात्	20	20
यत्सांख्यैः प्राप्यते स्थानं	6	10	यस्त्विन्द्रियाणि मनसा	18	22
यत्स्वभावात्मतत्त्वज्ञैः	2	6	यस्मात्क्षरमतीतोऽहं	15	7
यथाऽऽकाशस्थितो नित्यं	17	6	यस्मान्नोद्विजते लोकः	23	14
यथा दीपो निवातस्थः	14	13	यस्य नाहंकृतो भावः	6	7
यथा नदीनां बहवः	12	27	यस्य सर्वे समारंभाः	4	13
यथा प्रकाशयत्येकः	20	7	यातयामं गतरसं	9	10
यथा सर्वगतं सौक्ष्म्यात्	20	8	या निशा सर्वभूतानां	18	18
यथैधांसि समिद्धोऽग्निः	24	19	यान्ति देवव्रता देवान्	15	13
यदक्षरं वेदविदः	16	10	यामिमां पुष्पितां वाचं	22	3
यदग्रे चानुबन्धे च	18	7	यावत्संजायते किञ्चित्	6	15
यदहंकारमाश्रित्य	21	22	यावदेतान्निरीक्षेऽहं	1	40
यदा ते मोहकलिलं	18	13	यावानर्थ उदपाने	22	9
यदादित्यगतं तेजः	13	18	युञ्जन्नेवं सदात्मानं	14	18
यदा भूतपृथग्भावं	7	8	युञ्जन्नेवं सदात्मानं	25	9
यदा यदा हि धर्मस्य	3	13	युक्तःकर्मफलं त्यक्त्वा	17	11
यदा विनियतं चित्तं	14	12	युक्ताहारविहारस्य	14	11
यदा संहरते चायं	5	21	ये केचिन्नियतात्मानः	2	14
यदा सत्त्वे प्रवृद्धे तु	11	16	ये चैव सात्त्विका भावाः	12	9
यदा हि नेन्द्रियार्थेषु	19	8	ये तु धर्म्यामृतमिदं	23	18
यदि ह्यहं न वर्तेयं	3	16	ये तु सर्वाणि कर्माणि	7	22
यदृच्छया चोपपन्नं	26	14	ये त्वक्षरमनिर्देश्यं	4	15
यदृच्छालाभसंतुष्टः	26	4	ये त्वेतदभ्यसूयन्तः	26	9
यद्यदाचरति श्रेष्ठः	24	7	येऽप्यन्यदेवता भक्ताः	23	7

ये मे मतमिदं नित्यं	26	8
ये यथा मां प्रपद्यन्ते	4	24
ये शास्त्रविधिमुत्सृज्य	9	1
येषां त्वन्तगतं पापं	6	24
ये हि संस्पर्शजा भोगाः	16	24
योगयुक्तो विशुद्धात्मा	19	5
योगस्थः कुरु कर्माणि	18	9
योगसंन्यस्तकर्माणं	24	13
योगिनामपि सर्वेषां	14	26
योगीयुञ्जीत सततं	14	5
योत्स्यमानानवेक्षेऽहं	1	41
यो न हृष्यति न द्वेष्टि	23	15
यो मां पश्यति सर्वत्र	5	15
यो मामजमनादिं च	4	25
यो मामेवमसंमूढः	15	8
योऽन्तः सुखोऽन्तरारामः	25	8
योऽन्यथा सन्तमात्मानं	20	18
योऽयं योगस्त्वया प्रोक्तः	5	1
यो यो यां यां तनुं भक्तः	23	3

र

रजसि प्रलयं गत्वा	11	17
रजस्तमश्चाभिभूय	10	8
रजो रागात्मकं विद्धि	10	5
रसोऽहमप्सु कौन्तेय	12	11
रागद्वेषवियुक्तैस्तु	5	7
रागी कर्मफलप्रेप्सुः	10	17
राजन् संस्मृत्य संस्मृत्य	26	76
राजविद्या राजगुह्यं	17	2
रुद्राणां शङ्करश्चास्मि	13	6

ल

लब्ध्वा वरं तु कौन्तेयः	26	50
लभन्ते ब्रह्मनिर्वाणं	17	20
लोकेऽस्मिन्द्विविधा निष्ठा	6	8
लोभः प्रवृत्तिरारंभः	11	14

व

वक्तुमर्हस्यशेषेण	13	2
वायुर्यमोऽग्निर्वरुणः	26	42
वासांसि जीर्णानि यथा	21	17
विद्याविनयसंपन्ने	4	23
विधिहीनमसृष्टान्नम्	9	13
विविक्तसेवी लघ्वाशी	11	3
विषया विनिवर्तन्ते	16	22
विषयेन्द्रियसंयोगात्	18	6
विस्तरेणात्मनो योगं	20	1
विहाय कामान्यः सर्वान्	18	13
वीतरागभयक्रोधाः	3	19
वृष्णीनां वासुदेवोऽस्मि	13	17
वेदश्रुतिमहापुण्ये	1	20
वेदानां सामवेदोऽस्मि	13	5
वेदाऽविनाशिनं नित्यं	15	18
वेदाहं समतीतानि	3	5
वेदेषु यज्ञेषु तपस्सु	7	25
व्यक्ताव्यक्तामितस्थान	26	61
व्यवसायात्मिका बुद्धिः	25	4
व्यासप्रसादाच्छ्रुतवान्	26	75

श		
शक्नोतीहैव यः सोढुं	5	24
शनैःशनैरुपरमेत्	22	8
शमो दमस्तमश्शौचं	22	17
शरीरं यदवाप्नोति	7	20
शरीरवाङ्मनोभिर्यत्	6	4
शिवात्स्कन्दः संबभूव	2	22
शुक्राद्ब्रह्म प्रभवति	20	11
शुक्लकृष्णे गती ह्येते	11	19
शुचिर्भूत्वा महाबाहः	1	12
शुचौ देशे प्रतिष्ठाप्य	14	6
शुद्धाभिजनसंपन्नाः	2	24
शुभाशुभफलैरेवं	24	23
शृणु राजन्नवहितः	26	51
शौर्यं तेजो धृतिर्दाक्ष्यं	22	18
श्रद्धया परया तप्तं	9	17
श्रद्धावाननसूयश्च	26	30
श्रद्धावांल्लभते ज्ञानं	24	21
श्रुतिविप्रतिपन्ना ते	18	14
श्रेयान्द्रव्यमयाद्यज्ञात्	24	5
श्रेयान्स्वधर्मो विगुणः	26	7
श्रेयान्स्वधर्मो विगुणः	26	24
श्रेयो हि ज्ञानमभ्यासात्	17	19
श्रोत्रं चक्षुः स्पर्शनं च	7	21
श्रोत्रादीनीन्द्रियाण्यन्ये	22	11
श्वशुरान्सुहृदश्चैव	1	45
स		
स एवायं मया तेऽद्य	26	23
सक्ताः कर्मण्यविद्वांसः	24	8
सखेति मत्वा प्रसभं	26	44
स घोषो धार्तराष्ट्राणां	1	37
सङ्कर्षणोऽहङ्कारे च	2	20
सङ्कल्पप्रभवान् कामान्	22	7
सततं कीर्तयन्तो मां	3	23
स तया श्रद्धया युक्तः	23	2
सत्कारमानपूजार्थं	9	18
सत्त्वं रजस्तम इति	10	3
सत्त्वं सुखे सञ्जयति	10	7
सत्त्वात् सञ्जायते ज्ञानम्	10	20
सदृशं चेष्टते स्वस्याः	21	11
सद्भावे साधुभावे च	9	24
सन्तुष्टः सततं योगी	23	13
संनियम्येन्द्रियग्रामं	4	16
संन्यासं कर्मणां कृष्ण	19	1
संन्यासः कर्मयोगश्च	19	2
संन्यासस्तु महाबाहः	19	4
संन्यासस्य महाबाहो	25	1
समदुःखसुखः स्वस्थः	13	23
समं कायशिरोग्रीवं	14	8
समं पश्यन्हि सर्वत्र	20	24
समं सर्वेषु भूतेषु	7	18
समः शत्रौ च मित्रे च	23	16
समोऽहं सर्वभूतेषु	3	4
सर्गाणामादिरन्तश्च	13	4
सर्वकर्माणि मनसा	17	12
सर्वकर्माण्यपि सदा	7	9

सर्वगुह्यतमं भूयः	24	1	सृष्टं संहरतेऽन्या हि	2	11
सर्वतः पाणिपादं तत्	7	3	स्तुतासि त्वं महादेवि	1	26
सर्वतो मुक्तसङ्गेन	2	17	स्थाने हृषीकेश तव प्रकीर्त्या	26	39
सर्वद्वाराणि संयम्य	25	13	स्थितप्रज्ञस्य का भाषा	5	2
सर्वद्वारेषु देहेऽस्मिन्	11	13	स्पर्शान्कृत्वा बहिर्बाह्यान्	17	22
सर्वधर्मान्परित्यज्य	25	25	स्वधर्ममपि चावेक्ष्य	26	13
सर्वभूतस्थमात्मानं	5	16	स्वभावजेन कौन्तेय	21	23
सर्वभूतस्थितं यो मां	5	14	स्वयमेवात्मनाऽऽत्मानं	13	1
सर्वभूतानि कौन्तेय	15	14	स्वल्पेनैव तु कालेन	1	28
सर्वमूतेषु येनैकं	10	10	स्वाहाकार स्वधा चैव	1	22
सर्वमेतदृतं मन्ये	26	34	स्वे स्वे कर्मण्यभिरतः	20	2
सर्वमेव ततो विद्यात्	20	16	ह		
सर्वयोनिषु कौन्तेय	15	4	हतो वा प्राप्स्यसि स्वर्गं	26	19
सर्वस्य चाहं हृदि संनिविष्टः	15	15	हन्त ते कथयिष्यामि	13	3
सर्वाणीन्द्रियकर्माणि	20	23	हृषीकेशं तदा वाक्यं	1	39
सर्वेन्द्रियगुणाभासं	7	4	क्ष		
सहजं कर्म कौन्तेय	21	21	क्षिप्रं भवति धर्मात्मा	23	11
सहयज्ञाः प्रजाः सृष्ट्वा	23	22	क्षेत्रक्षेत्रज्ञयोरेवं	21	24
सहस्रयुगपर्यन्तं	16	11	क्षेत्रज्ञं चापि मां विद्धि	21	3
साङ्ख्ययोगौ पृथग्बालाः	6	9	ज्ञ		
साधिभूताधिदैवं मां	16	25	ज्ञानं कर्म च कर्ता च	10	9
सिद्धिं प्राप्तो यथा ब्रह्म	11	1	ज्ञानं ज्ञेयं परिज्ञाता	24	6
सीदन्ति मम गात्राणि	1	47	ज्ञानं तेऽहं सविज्ञानं	12	3
सुखं त्विदानीं त्रिविधं	18	4	ज्ञानयज्ञेन चाप्यन्ये	6	17
सुखदुःखे समे कृत्वा	18	2	ज्ञानविज्ञान तृप्तात्मा	14	19
सुखमात्यन्तिकं यत्तद्	14	15	ज्ञानेन तु तदज्ञानं येषां	4	11
सुदुर्दर्शमिदं रूपम्	12	35	ज्ञेयं यत्तत्प्रवक्ष्यामि	7	2
सुहृन्मित्रार्युदासीन	24	15	ज्ञेयः स नित्यसन्यासी	19	3

GLOSSARY

1. अमृतं, मृत्यु — Atmic knowledge ; Ignorance of it ; Eternity and the World Process respectively.

2. अन्नं — Prakriti in its four-fold modification. It is also used in reference to *Akshara*, the Imperishable.

3. अव्यक्तं / अव्यक्तः — Moolaprakriti ; Atma ; respectively.

4. आत्मा — This word has varied meanings—Life-Principle, or any of the four grades of Prakriti viz. *Avyaktam*, *Buddhi* (*Mahat*), *Manas*, and *Indriya*. The significance varies with the context.

5. आदि — The plane of Matter next to *Avyaktam* ; also known as *Mahat* or *Mahat-Brahm* from which creation is started.

6. ऋक्, साम, यजुस् अथर्व — These imply the Sciences of four-fold functioning viz. Cognitive (*Gnana*), Mind-Emotional (*Iccha*), Indriya (*Kriya*), and Synthetic (*Yoga*).

7. कर्म — This signifies objective actioning, as also subjective actioning in general ; in the latter sense it is synonymous with (*Vikarma*) विकर्म. अकर्म (*Akarma*) means transcendent actioning or Yoga. *Karma-Yoga* as distinct from *Karma* involves the realisation, by the aspirant, of Paramatmic consciousness as manifesting on the Sense-level or *Indriya-tatwakoota* ; it is also known, as *Abhyasa-Yoga*, and *Sanyasa-Yoga*.

8. **कालः** — Consummator of all *Dharmas or Vyavasayas.* कलनात्सर्वधर्माणां कालइत्यभिधीयते—*Mahabharata, Shanti Parva.*

9. **कार्पण्यदोषः** — Self-centredness, Personal motivation.—कृपणाः फलहेतवः *Refer also to Brahadaranya Upanishad. III-2-10.*

10. **कुरुक्षेत्रं** — Atma or the Life-Principle.—आत्मा वै कुरुक्षेत्रं.

11. **कृष्णः** — Vyavasayanayaka (i.e.) Director of the World-Process. कृषिर्भूवाचकः शब्दो णश्चनिर्वृत्तिवाचकः । विष्णुस्तद्भावयोगाच्च कृष्णो भवति सात्वतः ॥

12. **गतासु अगतासु** — Mean respectively one void of atmic knowledge and one endowed with atmic knowledge. Vide meaning of असु in Aitreya Upanishad, Sixth adhyaya, (i.e) knowledge.

13. **गुह्यं** — It means Yoga.

14. **छित्वा हत्वा** — Both these words mean "to know critically".

15. **ज्ञान** — Generally means atmic knowledge—*Mahat-Vyavasaya.* In particular application *Gnana, Pragnana, Vignana,* and *Samgnana* connote the operation of knowledge on *Sense-level, Manas-level, Buddhi-level,* and *Avyaktam-level* respectively. *Gnana-Yoga,* as distinct from *Gnana,* involves the realisation, by the aspirant, of Paramatmic consciousness, as manifesting on the Buddhi-level or *Mahat-tatwakoota*; it is also known as *Mahat-Yoga, Buddhi-Yoga,* and *Samya-Yoga.*

16. **धर्म** — Its common meaning is the individual's

moral duty to himself and to others about him, with due reference to the circumstances of time, place, and personality; in its extended sense, it means the laws of cosmic evolution, including *Pravritti* and *Nivritti* generally, and comprises rite, ritual, worship, austerity or tapas, and the like; in its highest sense it stands for Sanatana or Suddha Dharma, the Eternal Law of Synthetic Transcendence, and, as such, it is indicative of the Immanent Lord incarnate for the promulgation thereof from time to time.

17. **त्याग** — Refers to the acts of invoking and dedicating the fruit of legitimate actions to the Divinity; also renunciation of **कामसंकल्प** personal motivation; of abstaining from wrong actions. It is also used in the exalted sense when it means Yoga— **न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः.** In this sloka, *Dharma* has reference to works, *Prajaya* to Sankalpa of the Mind of which Bhakti or devotion is the sublimation, *Dhana* to Gnana or knowledge, and *Tyaga* to Yoga. *Dhana* has reference to knowledge; Arjuna is so named as 'Dhananjaya'.

18. **नरकं** — Ignorance.

19. **नित्य** — Atma or Life-Principle.

20. **न्याय्यं विपरीतं** — The former means 'in accordance with 'Bhagavad Shastra', and the latter signifies its opposite.

21. **परायणं** — In means *Suddha Gati* (as distinct from *Shukla Gati* and *Krishna Gati*) transcending *Uttarayana* and *Dakshinayana.*

22. **प्रवृत्ति** / **निवृत्ति** — These words respectively signify objective functioning, and subjective functioning, or cessation from objective functioning. Synonymous with these two words are **भव, अभव ; भव, अव्यय; भावा, अभाव; प्राण, अपान; अहस्, रात्रि ; कृष्णगति, शुक्लगति; प्रभव , प्रळय;** respectively ; **दक्षिणायनं, उत्तरायणं** in the Gita signify *Pravritti* and *Nivritti* in different stages.

23. **प्रयाणकाल** / **शरीरयात्रा** / **लोकयात्रा** — All these mean *Jagat-Vyavasaya* or *Samsara* or World-Process.

***चक्रं, यत्रं** — The Evolutionary Wheel.

24. **पाण्डवाः** / **मामकाः** — The former means those with impersonal motivation and of *Daiva-bhava*—**पाण्डवाः शुद्ध-पौरुषाः** (vide M.B. Salya Parva, 6-1) ; and the latter means its opposite (i.e.) those with personal motivation, egoistic tendencies, leading to **मृत्यु** or ignorance—**मम इमे मामकाः**; vide M. B. Aswamedhika Parva—**ममेति च भवेन्मृत्यु** : etc.

25. **प्राण** — This word is used variously to signify, *Buddhi* or *Manas* or *Indriya* according to the context.

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*In his commentary Sri Hamsa Yogi makes mention of a *Chakra* known as *Gita-Chakra* or *Gayatri Yantra,* which gives the clue to the arrangement of Chapters and Verses in the Gita.

26. पाञ्चजन्यं देवदत्तं — The former has the occult significance in relation to the prime five-fold manifestation of Brahm ; herein, *Purusha* aspect is *Suddha, Paramatma and Atma* relate to *atmeeya, Jiva and Akshara* to *Prakrita.* These three conjointly constitute Bhagavad-Shastra, or Bhagavad-Dharma or *Panchajanya* ; the other word signifies *Gnana-Vyavasaya.*

27. भावेषु — Signifies incarnations and manifestations of the Divinity. (Vide M. B. Shanti-Parva).

28. भक्ति — Devotion, *Manas-Vyavasaya* ; distinct from this is *Bhakti-Yoga* ; other names of which are *Sthirya-Yoga, Vibhooti-Yoga, Dhyana-Yoga,* which means the realisation of Paramatmic consciousness on Manas-level or *Manas-tatwakoota.*

29. मनवः मद्भावाः मानसाः जाताः — Sets of Hierarchs under the direction of Bhagavan Narayana.

30. माया — Primarily signifies Brahma-Shakti. This is also used in relation to its various aspects such as दैवीमाया, एषामाया, गुणमयीमाया. In the Gita, it never means illusion, *Mithya* and the like.

31. मूढाः — Persons devoid of atmic knowledge ; ignorant aspirants.

32. मोहिनि — The term is used in relation to the allurement inherent in material functioning.

33. यतो यदच्छा — These words signify Brahmic State. Vide यतो वाचो निवर्तन्ते etc.

34. युद्धं — Battle, and generally action.

35. योगः — Generally it has reference to synthetic functioning on the Avyakta-level—आत्मयोग, राजयोग, शुद्धयोग, ब्रह्मयोग. This constitutes the contacting also of Paramatmic consciousness on the three lower levels of *Mahat*, *Manas* and *Indriya*, when, it is known as ज्ञानयोग, भक्तियोग, and कर्मयोग respectively.

36. लोकसंग्रहं लोकक्षय — Consummation of the World-Process, individual and collective.

37. लोकत्रय — Planes of evolution viz. *Mahat*, *Manas*, and *Indriya-tatwakootas*.

38. वादः — Signifies adhyatmic discourse or study.

39. व्यवसाय — Means functioning generally in *Samsara*. This is four-fold. The expressions शीतं-उष्णं, refer to *Indriya-Vyavasaya*, सुखं-दुखं, इच्छा-द्वेष to *Manas-Vyavasaya*, मान-अपमान to the *Mahat*, and सम to the *Yogic*.

40. शास्त्रं — In the Gita, this has reference to Bhagavad-Shastra as expounded in Chapters II, III, & IV.

41. शुक्रं — The Atmic-Principle or the Light of Initiation which reveals the Atmic-Principle.

42. सम, सर्व समता — Such words have reference to Yogic functioning in relation to Brahm.

43. सदसत् — These words have reference to the nature of functioning by the aspirant. And also to the *Nirguna* and *Saguna* aspects, respectively, where *'asat'* means *Tat-Brahm* (*Saguna*), and *Sat-Brahm* is *Nirguna*.

44. स्वधर्म / परधर्म — The former means *Atmic-Vyavasaya* and the latter *Prakritic-Vyavasaya*.

45. स्वभाव / स्वरूप — The former generally means atmic or spiritual urge, while the latter prakritic or material urge. In the Gita *Swabhava* is also used in reference to Prakritic urge.



ERRATA

PAGE.	LINE.	FOR	READ
13	19	व्यवसाया	व्यसाय
16	20	firm by	firmly
19	3	गीत	गीता
20	23	those	the Seers
21	10	My	my
24	16	add "Danavas"	after "Rakshasas"
40	12	गुद्धि	बुद्धि
41	15	आचार्यों	आचार्यों
44	27	बुद्धियों	बुद्धियों
46	17	add "is" after "pratyagatma"	
48	17	add "and Atma Yoga" after "Gnana Yoga"	
55	16	पाप	पापा
59	20	दवै	दैव
69	17	ध्रवं	ध्रुवं
81	30	त्रिगुणान	त्रिगुणानां
94	12	My	my
94	17	वैष्य	वैष्यस्य
96	8	पश्णिाम्	पक्षिणाम्
	9	वरूणो	वरुणो
110	17	सचराचरं	च चराचरं
112	4	सवै	सर्वै
113	4	add "Uncleavable" after "is"	
116	25	add "Sustainer of the cosmos" after "subtlest"	
117	8	संद्र	संग्र
123	12	त्यक्तव	त्यक्त्वा
129	28	बुद्धिस्तादा	बुद्धिस्तदा
131	22	musing	muses
136	last	add (as also its fruit) after "it"	
137	first	do	do

PAGE.	LINE.	FOR	READ
142	4	Its	its
143	26	सर्वाणि	सर्वाणी
145	19	क्षेत्रज्ञ	क्षेत्रज्ञं
149	15	embodying Life-Principle	Life-Principle
152	16	cause	Cause
155	last	respectively	severally
157	13	शरीरयत्र	शरीरयात्रा
158	18	कामैस्तै	कामैस्तैस्तै
169	last	खंन्यास	संन्यास
177	7	त्रिविधः	स्त्रिविधः
180	first	पूवै	पूर्वै
184	26	बुध्विामान्	बुद्धिमान्
186	24	यत्व	यत्त्व
191	13	भिभीषका	बिभीषिका
192	18	७३	७४

Bharati Vijayam Press, 8-c, Pycroft's Road, Triplicane,

INDEX.

A. GEETA.—The present Edition of the Suddha Dharma Mandalam.

B. GEETA.—The Current Geeta.

Serial No.	A. Bhagawad Geeta.	B. Bhagawad Geeta and Mahabarata portion.		Serial No.	A. Bhagawad Geeta.	B. Bhagawad Geeta and Mahabarata portion.	
	Slokas.	Chap.	Slokas		Slokas.	Chap.	Slokas.
1	1	1	1	20	20		
2	2	1	2	21	21		
3	3	1	3	22	22		
4	4	1	10	23	23		
5	5	1	11	24	24		
6	6			25	25		
7	7			26	26		
8	8			27	27		
9	9			28	28		
10	10			29	29		
11	11			30	30		
12	12			31	31		
13	13	Stanzas from 6to31 of this chapter are found in the 23rd chapter of Bheeshma parva.		32	32	1	14
14	14			33	33	1	15
15	15			34	34	1	16
16	16			35	35	1	17
17	17			36	36	1	18
18	18			37	37	1	19
19	19			38	38	1	20

Serial No.	A. Bhagawad Geeta. Slokas.	B. Bhagawad Geeta and Mahabarata portion. Chap.	Slokas
39	39	1	21
40	40	1	22
41	41	1	23
42	42	1	24
43	43	1	25
44	44	1	26
45	45	1	27
46	46	1	28
47	47	1	29
48	48	1	30
49	49	1	31
50	50	1	45
51	51	2	5
52	52	2	6
53	53	2	7
54	54	1	47
	II		
55	1	2	10
56	2	2	11
57	3	2	2
58	4	Stanzas from 4 to 5 of this chapter are found in the Anusasana parva chapter 43.	
59	5		
60	6		
61	7		
62	8		
63	9		
64	10		
65	11		
66	12	Stanzas from 4to25 of this chapter are found in the Anusasana parva Chapter 43.	
67	13		
68	14		
69	15		
70	16		
71	17		
72	18		
73	19		
74	20		
75	21		
76	22		
77	23		
78	24		
79	25		
	III		
80	1	10	17
81	2	10	1
82	3	4	6
83	4	9	29
84	5	7	26
85	6	14	27
86	7	10	21
87	8	9	24
88	9	10	2
89	10	7	25
90	11	9	12
91	12	9	11

Serial No.	A. Bhagawad Geeta.	B. Bhagawad Geeta and Mahabarata portion.	
	Slokas.	Chap.	Slokas
92	13	4	7
93	14	4	8
94	15	3	22
95	16	3	23
96	17	3	24
97	18	4	5
98	19	4	10
99	20	10	9
100	21	10	10
101	22	9	13
102	23	9	14
103	24	9	22
104	25	4	9
	IV		
105	1	12	1
106	2	6	39
107	3	10	8
108	4	10	4
109	5	10	5
110	6	10	6
111	7	4	13
112	8	7	16
113	9	7	17
114	10	7	19
115	11	5	16
116	12	18	49
117	13	4	19

Serial No.	A. Bhagawad Geeta.	B. Bhagawad Geeta and Mahabarata portion.	
	Slokas.	Chap.	Slokas.
118	14	5	20
119	15	12	3
120	16	12	4
121	17	12	5
122	18	4	28
123	19	4	18
124	20	7	3
125	21	6	32
126	22	4	23
127	23	5	18
128	24	4	11
129	25	10	3
130	26	5	21
	V		
131	1	6	33
132	2	2	54
133	3	7	1
134	4	6	36
135	5	2	62
136	6	2	63
137	7	2	64
138	8	2	65
139	9	13	7
140	10	13	8
141	11	13	9
142	12	13	10
143	13	13	11

Serial No.	A. Bhagawad Geeta.	B. Bhagawad Geeta and Mahabarata portion.	
	Slokas.	Chap.	Slokas
144	14	6	31
145	15	6	30
146	16	9	12
147	17	6	26
148	18	2	55
149	19	2	56
150	20	2	57
151	21	2	58
152	22	2	60
153	23	2	61
154	24	5	23
155	25	3	42
156	26	3	43
	VI		
157	1	3	36
158	2	18	13
159	3	18	14
160	4	18	15
161	5	18	16
162	6	3	28
163	7	18	17
164	8	3	3
165	9	5	4
166	10	5	5
167	11	9	17
168	12	9	8
169	13	9	9

Serial No.	A. Bhagawad Geeta.	B. Bhagawad Geeta and Mahabarata portion.	
	Slokas	Chap.	Slokas
170	14	9	18
171	15	13	26
172	16	9	19
173	17	9	15
174	18	7	15
175	19	15	11
176	20	15	13
177	21	15	14
178	22	13	20
179	23	7	27
180	24	7	28
181	25	14	19
	VII	This is found somewhere in Bheeshma parva.	
182	1		
183	2	13	12
184	3	13	13
185	4	13	14
186	5	13	15
187	6	13	16
188	7	13	17
189	8	13	30
190	9	18	56
191	10	15	1
192	11	15	2
193	12	15	3
194	13	15	4

Serial No.	A. Bhagawad Geeta.	B. Bhagawad Geeta and Mahabarata portion.	
	Slokas.	Chap.	Slokas
195	14	15	5
196	15	9	32
197	16	9	33
198	17	9	20
199	18	13	27
200	19	15	7
201	20	15	8
202	21	15	9
203	22	12	6
204	23	12	7
205	24	4	14
206	25	8	28
		VIII	
207	1	14	21
208	2	16	1
209	3	16	2
210	4	16	3
211	5	16	4
212	6	16	5
213	7	16	6
214	8	16	7
215	9	16	8
216	10	16	9
217	11	16	10
218	12	16	11
219	13	16	12
220	14	16	13

Serial No.	A. Bhagawad Geeta.	B. Bhagawad Geeta and Mahabarata portion.	
	Slokas	Chap.	Slokas.
221	15	16	14
222	16	16	15
223	17	16	16
224	18	16	17
225	19	16	18
226	20	16	19
227	21	16	20
228	22	16	21
229	23	16	22
230	24	16	23
231	25	16	24
		IX	
232	1	17	1
233	2	17	2
234	3	17	3
235	4	17	4
236	5	17	5
237	6	17	6
238	7	17	7
239	8	17	8
240	9	17	9
241	10	17	10
242	11	17	11
243	12	17	12
244	13	17	13
245	14	17	14
246	15	17	15

Serial No.	A. Bhagawad Geeta.	B. Bhagawad Geeta and Mahabarata portion.	
	Slokas.	Chap.	Slokas
247	16	17	16
248	17	17	17
249	18	17	18
250	19	17	19
251	20	17	20
252	21	17	21
253	22	17	22
254	23	17	24
255	24	17	26
256	25	17	28
		X	
257	1	7	13
258	2	7	14
259	3	14	5
260	4	14	6
261	5	14	7
262	6	14	8
263	7	14	9
264	8	14	10
265	9	18	19
266	10	18	20
267	11	18	21
268	12	18	22
269	13	18	23
270	14	18	24
271	15	18	25
272	16	18	26
273	17	18	27

Serial No.	A. Bhagawad Geeta.	B. Bhagawad Geeta and Mahabarata portion.	
	Slokas	Chap.	Slokas
274	18	18	28
275	19	18	40
276	20	14	17
277	21	14	18
278	22	3	29
279	23	2	45
280	24	14	26
		XI	
281	1	18	50
282	2	18	51
283	3	18	52
284	4	18	53
285	5	14	20
286	6	18	29
287	7	18	30
288	8	18	31
289	9	18	32
290	10	18	33
291	11	18	34
292	12	18	35
293	13	14	11
294	14	14	12
295	15	14	13
296	16	14	14
297	17	14	15
298	18	8	23
299	19	8	26
300	20	8	25

Serial No.	A. Bhagawad Geeta.	B. Bhagawad Geeta and Mahabarata portion.	
	Slokas.	Chap.	Slokas
301	21	8	24
302	22	8	27
303	23	8	16
304	24	8	15
	XII		
305	1	11	3
306	2	11	4
307	3	7	2
308	4	7	4
309	5	7	5
310	6	7	6
311	7	7	7
312	8	7	10
313	9	7	12
314	10	7	11
315	11	7	8
316	12	7	9
317	13	11	5
318	14	11	6
319	15	11	7
320	16	11	8
321	17	11	9
322	18	11	10
323	19	11	11
324	20	11	12
325	21	11	13
326	22	11	14

Serial No.	A. Bhagawad Geeta.	B. Bhagawad Geeta and Mahabarata portion.	
	Slokas	Chap.	Sloka
327	23	11	15
328	24	11	16
329	25	11	17
330	26	11	45
331	27	11	28
332	28	11	46
333	29	11	47
334	30	11	34
335	31	11	33
336	32	11	49
337	33	11	50
338	34	11	51
339	35	11	52
340	36	11	48
341	37	11	54
342	38	10	42
343	39	18	55
344	40	8	7
	XIII		
345	1	10	15
346	2	10	16
347	3	10	19
348	4	10	32
349	5	10	22
350	6	10	23
351	7	10	24
352	8	10	26

Serial No.	A. Bhagawad Geeta, Slokas.	B. Bhagawad Geeta and Mahabarata portion. Chap.	Slokas
353	9	10	27
354	10	10	30
355	11	10	29
356	12	10	36
357	13	10	35
358	14	10	34
359	15	10	31
360	16	10	28
361	17	10	37
362	18	15	12
363	19	10	39
364	20	10	40
365	21	14	22
366	22	14	23
367	23	14	24
368	24	14	25
369	25	10	7
370	26	8	8
	XIV		
371	1	6	34
372	2	6	37
373	3	6	35
374	4	6	3
375	5	6	10
376	6	6	11
377	7	6	12
378	8	6	13

Serial No.	A. Bhagawad Geeta, Slokas	B. Bhagawad Geeta and Mahabarata portion. Chap.	Slokas
379	9	6	14
380	10	6	16
381	11	6	17
382	12	6	18
383	13	6	19
384	14	6	20
385	15	6	21
386	16	6	22
387	17	6	23
388	18	6	28
389	19	6	8
390	20	6	40
391	21	6	41
392	22	6	42
393	23	6	43
394	24	6	44
395	25	6	45
396	26	6	47
	XV		
397	1	14	1
398	2	14	2
399	3	14	3
400	4	14	4
401	5	15	16
402	6	15	17
403	7	15	18
404	8	15	19

Serial No.	A. Bhagawad Geeta.	B. Bhagawad Geeta and Mahabarata portion.	
	Slokas.	Chap.	Slokas
405	9	13	22
406	10	13	31
407	11	9	10
408	12	7	24
409	13	9	25
410	14	9	7
411	15	15	15
412	16	2	17
413	17	2	19
414	18	2	21
415	19	2	24
416	20	2	25
417	21	18	57
418	22	18	58
419	23	3	30
420	24	15	6
	XVI		
421	1	8	1
422	2	8	2
423	3	8	3
424	4	8	4
425	5	8	5
426	6	8	6
427	7	8	14
428	8	8	9
429	9	8	10
430	10	8	11

Serial No.	A. Bhagawad Geeta.	B. Bhagawad Geeta and Mahabarata portion.	
	Slokas	Chap.	Slokas
431	11	8	17
432	12	8	18
433	13	8	19
434	14	8	20
435	15	8	21
436	16	8	22
437	17	3	12
438	18	3	13
439	19	3	14
440	20	3	15
441	21	3	16
442	22	2	59
443	23	5	19
444	24	5	22
445	25	7	30
446	26	7	29
	XVII		
447	1	9	1
448	2	9	2
449	3	9	3
450	4	9	4
451	5	9	5
452	6	9	6
453	7	5	8
454	8	5	9
455	9	5	10
456	10	5	11

Serial No.	A. Bhagawad Geeta. Slokas.	B. Bhagawad Geeta and Mahabarata portion. Chap.	Slokas
457	11	5	12
458	12	5	13
459	13	5	14
460	14	5	15
461	15	12	8
462	16	12	9
463	17	12	10
464	18	12	11
465	19	12	12
466	20	5	25
467	21	5	26
468	22	5	27
469	23	5	28
470	24	5	29
	XVIII		
471	1	2	16
472	2	2	38
473	3	14	16
474	4	18	36
475	5	18	37
476	6	18	38
477	7	18	39
478	8	3	39
479	9	2	48
480	10	2	49
481	11	2	51
482	12	2	40

Serial No.	A. Bhagawad Geeta. Slokas	B. Bhagawad Geeta and Mahabarata portion. Chap.	Slokas.
483	13	2	52
484	14	2	53
485	15	2	66
486	16	2	67
487	17	2	68
488	18	2	69
489	19	3	4
490	20	3	5
491	21	3	6
492	22	3	7
493	23	2	71
494	24	2	72
	XIX		
495	1	5	1
496	2	5	2
497	3	5	3
498	4	5	6
499	5	5	7
500	6	6	1
501	7	6	2
502	8	6	4
503	9	18	2
504	10	18	3
505	11	18	4
506	12	18	5
507	13	18	6
508	14	18	7
509	15	18	8

Serial No.	A. Bhagawad Geeta.		B. Bhagawad Geeta and Mahabarata portion.	
	Slokas.	Chap.	Slokas	
510	16	18	9	
511	17	18	10	
512	18	18	11	
513	19	18	12	
514	20	3	34	
515	21	3	38	
516	22	3	39	
517	23	3	37	
518	24	3	40	
519	25	3	41	
	XX			
520	1	10	18	
521	2	18	45	
522	3	18	46	
523	4	2	12	
524	5	13	19	
525	6	13	21	
526	7	13	33	
527	8	13	32	
528	9	13	23	
529	10			
530	11			
531	12			
532	13			
533	14			
534	15			

Stanzas from 10 to 16 are found in the Udyoga Parva Chapter 46.

Serial No.	A. Bhagawad Geeta.		B. Bhagawad Geeta and Mahabarata portion.	
	Slokas	Chap.	Slokas.	
535	16			
536	17			
537	18			
538	19			
539	20	3	17	
540	21	6	5	
541	22	6	6	
542	23	4	27	
543	24	13	28	
544	25	5	17	
	XXI			
545	1	13	1	
546	2	13	2	
547	3	13	2	
548	4	13	3	
549	5	13	4	
550	6	13	5	
551	7	13	6	
552	8	2	18	
553	9	2	28	
554	10	3	27	
555	11	3	33	
556	12	13	14	
557	13	13	25	
558	14	15	10	
559	15	2	23	
560	16	2	20	

Stanzas from 17 to 19 are found in the Udyoga Parva chapter 42.

Serial No.	A. Bhagawad Geeta.	B. Bhagawad Geeta and Mahabarata portion.	
	Slokas.	Chap.	Slokas
561	17	2	22
562	18	2	26
563	19	2	27
564	20	2	29
565	21	18	48
566	22	18	59
567	23	18	60
568	24	13	34
569	25	13	18
	XXII		
570	1	3	1
571	2	13	29
572	3	2	42
573	4	2	43
574	5	2	44
575	6	4	12
576	7	6	24
577	8	6	25
578	9	2	46
579	10	4	25
580	11	4	26
581	12	4	29
582	13	4	30
583	14	4	31
584	15	4	32
585	16	18	41
586	17	18	42
587	18	18	43
588	19	18	44
589	20	2	47
590	21	3	20
591	22	17	25
592	23	17	27
593	24	3	8
594	25	4	21
	XXIII		
595	1	12	2
596	2	7	22
597	3	7	21
598	4	7	20
599	5	(Santi parva	
600	6	Mahabarata.)	
601	7	9	23
602	8	9	26
603	9	9	27
604	10	9	30
605	11	9	31
606	12	12	13
607	13	12	14
608	14	12	15
609	15	12	17
610	16	12	18
611	17	12	19

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625	7	3	21
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627	9	3	26
628	10	9	21
629	11	10	11
630	12	6	7
631	13	4	41
632	14	2	50
633	15	6	9
634	16	4	34
635	17	4	35
636	18	4	36
637	19	4	37
638	20	4	38
639	21	4	39
640	22	4	40
641	23	9	28
642	24	11	55
	XXV		
643	1	18	21
644	2	11	32
645	3	2	15
646	4	2	41
647	5	2	70
648	6	4	24
649	7	4	42
650	8	5	24
651	9	6	15
652	10	6	27
653	11	6	46
654	12	7	18
655	13	8	12
656	14	8	13
657	15	10	20
658	16	10	25
659	17	10	33
660	18	10	41
661	19	10	38
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670	3	12	16
671	4	4	22
672	5	7	23
673	6	4	15
674	7	3	35
675	8	3	31
676	9	3	32
677	10	2	30
678	11	2	14
679	12	2	13
680	13	2	31
681	14	2	32
682	15	2	33
683	16	2	34
684	17	2	35
685	18	2	36
686	19	2	37
687	20	18	63
688	21	4	1
689	22	4	2
690	23	4	3
691	24	18	47
692	25	15	20
693	26	18	67
694	27	18	68
695	28	18	69
696	29	18	70
697	30	18	71
698	31	18	72
699	32	10	12
700	33	10	13
701	34	10	14
702	35	11	1
703	36	11	2
704	37	11	18
705	38	11	21
706	39	11	36
707	40	11	37
708	41	11	38
709	42	11	39
710	43	11	40
711	44	11	41
712	45	11	42
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714	47	11	44
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718	51	Stanzas from 51 to 74 are found in the Beeshma Parva Chapter 65.	
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