THE BHAGAVAD-GÎTÂ

With Samskrit Text, free translation into English, a word-for-word translation, and an Introduction on Samskrit Grammar.

BY

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AND

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Theosophical Publishing Society
London and Benares

1906.
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INTRODUCTION.

This edition of the Bhagavad-Gītā has been prepared for the use of those who, while studying this Hindu scripture mainly for the sake of its priceless teachings, wish, being little acquainted with Samskṛt, to utilise the text, thus gaining a fuller insight into the meaning than can be gained through a translation, and incidentally acquiring a better knowledge of that language also. A brief note on the grammar of Samskṛt, putting before the reader a few of the most salient features thereof, is therefore added here, as likely to be of use. It will help by giving a bird’s eye view of the subject and thus some idea of how one part is connected with another. The details must of course be looked up in any large grammar, if needed.

I. Alphabet:—A complete alphabet would comprise hundreds, perhaps thousands, of single sounds. Out of these each human race or sub-race uses a comparatively small number, selected in accordance with the constitution of its vocal organs and of other aspects of its physical and superphysical being. There is a correspondence between all the parts of an organism; and the means and instruments of manifestation possessed by a race or nation, as by an individual, are, generally speaking, in correspondence with the ‘ruling passion,’ the ‘main idea,’ which that race or nation embodies and has to express. These ‘ideas,’ ‘passions,’ ‘emotions,’ ‘glories,’ ‘aspects,’ ‘modifications,’
of the Universal Self, Spirit, or Consciousness, are infinite; the world-process which endeavours to express them is infinite. One main idea (others being subordinate) is expressed by one individual, or one race, in any one time and space, ‘beauty,’ ‘strength,’ ‘comfort,’ ‘peace,’ ‘war,’ ‘science,’ ‘law,’ ‘duty’ ‘right,’ ‘piety,’ ‘devotion,’ &c. &c. The various members of a race, which is the embodiment and exponent of any one such main idea, have to use means of communication with each other to intensify that exposition, to make their lives fuller and deeper. This means, during the present cycle of evolution, is sound-language. In other cycles it may be sight-language, or touch-language, or smell-language, &c. &c. This sound-language is made up of single sounds, which, as said before, are in accordance with the ‘body,’ the physical constitution, of the race, which, again, is in accordance with its ‘spirit,’ its ruling idea. A race embodying sweetness and gentleness would unconsciously select the soft and sweet sounds for its language; another manifesting martial strength and spirit, the harsher and more definite ones.

The Sanskrit language, embodying Dharma, law and order, the instrument of a civilisation whose characteristics are systematisation, rounded comprehensiveness and completeness, an ordered arrangement of life from beginning to end, and in all departments, is therefore itself systematic. It uses fourteen vowels and thirty-five consonants, a total of seven sevens. Some put the nasal and the aspirate sounds— anusvāra and visarga—amongst the vowels, and so count them as sixteen and the consonants thirty-three. They are arranged systematically, according to the regions of the vocal apparatus whence they proceed, as gutturals, linguo-radicals, palatals, cerebrals, dentals,
labials, and certain combinations of these—beginning from the throat and proceeding outwards. As to why we have here two septenaries of vowels and five septenaries of consonants is a question which could possibly be answered by one who had sufficient knowledge of world-evolution to be able to say why the present human race has two hands and two feet and five senses of knowledge and five organs of action, and five fingers on each hand and five toes on each foot, &c. The question can only tantalise us. But we can vaguely see that if these sounds of the Sanskrit alphabet were multiplied systematically and permuted and combined, we should obtain a scheme which would cover all the languages of the earth, and bring into line all the very various-seeming sounds which constitute the several alphabets of these. F. i., taking the linguae-radicals, क, ख, ग, घ, we find that ख, is the aspirate of क, that the guttural of this ख, viz. ख, क्ख, has been appropriated by the Persian race and language and has disappeared from Sanskrit; that ग, is only a deepening of क; and that घ is the aspirate of ग; that the guttural of क i.e., घ, and of घ, i.e., घघ, again, have disappeared from Sanskrit and been appropriated by the Arabic race and language; that घ, is the nasal of ग, as now pronounced, and that the nasals of the other letters, क, ख, घ, &c., &c., are not present in Sanskrit, but may possibly be present in some of the so-called savage languages, as 'snorts' and 'grunts' of various kinds.

This process of elimination, of the disappearance of sounds and letters, may be witnessed as being in progress even to-day. In Sanskrit the vowels घ, घ, घ, घ, have practically disappeared from use; their outer written form is preserved, but for all practical purposes of pronunciation they have merged into घ and घ.
The distinction between छ and च is on the wane; the probability, judging by the rules of pronunciation given by Pâṇini, is that च in another form of the Persian ḵh mentioned above, as the discarded झ क is that of the Arabic ԛ and the similarly abandoned 昶 of the Persian ph or f.

The nasal letters again क, म, ज, न, have a tendency to run, all of them, into the single न, in the mouths of those who are not particularly careful. So in English, sounds which originally existed when such words as 'daughter' (Persian dukhtar, Samskrit duhitā), and 'night' (Samskrit nakta) &c. were brought over, have now disappeared except perhaps in some village dialects, though the spelling continues as before. The reason of this may be suggested thus. According to the variety of the aspects of consciousness embodied in a people will be the variety of sounds, or letters employed by them; as the one variety diminishes or expands so will the other: if the word laugh were pronounced as lawgh as it probably was in the beginning, and as it is still by 'uneducated' people, it would imply a greater and a somewhat coarser heartiness; pronounced as lâf it indicates a toning down of the uncontrolled animal spirit, into a much more mild and refined condition of feeling. In America, and in, some English circles, it is becoming further shortened into laff.

The Samskrit Alphabet:

<table>
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<tr>
<th>Simple</th>
<th>Compound</th>
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<tr>
<td>Short</td>
<td>Long</td>
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<tr>
<td>Vowels:</td>
<td></td>
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<tr>
<td>अ आ ए = (अ ओ + ए)</td>
<td>इ ई उ ऊ ऋ = (इ ओ + ऋ)</td>
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</tbody>
</table>
Consonants क ख ग घ ङ.
च छ ज झ ह.
ट ठ ड ढ.
त थ ध न.
प फ भ म.
य र ल ब.
श ष स ह.

Classified in various ways with reference to स्थान and प्रयात्र, the 'place' in the vocal apparatus and the special kind of 'effort' required to pronounce it.

There are only a few verses now current, as to the psychophysics of sound and language, in Pāṇini’s Shikshā, and these are not very intelligible in the absence of full explanations. They may be summarised thus: The Self cognising facts by means of the Buddhi (Reason) inspires the Manas (intelligence) with the desire to speak; the Manas strikes the kāyāgmi—the fire of the body; and it in turn sets in motion the māruta, the wind or breath that moving in the chest generates the Mandra sound; that, again, rising to the palate (or the crown of the head) and rebounding thence passes to the mouth and produces articulate sounds, classified according to tone, time, place, effort, &c., &c.

II. Sandhi or Coalescence of sounds or letters—In connection with these letter sounds, arises the first difficulty of Samskṛt Grammar, Sandhi, the coalescence of sounds. When one word is followed by another, in quick succession of pronunciation, the natural tendency is for the tail of the first and the head of the second to get mixed up: This mixture sometimes takes a shape which, while no doubt always retaining traces of the compo-
nants, is not always analysable into these components by the
beginner. The coalescence takes place in all languages, and
offers one of the chief difficulties to the foreigner; but in
other languages, for the most part, no attempt is made to
express in writing the spoken sound. Thus the Frenchman
says "le'pti," but he always writes "le petit." In Samskṛit
writing the spoken sound is imitated. The detailed rules on
this subject, which two sounds mixing make up which third
sound, are many. The generalised rule may be stated to be that
if the student will pronounce the two letters correctly and
quickly in succession, the resultant sound, compelled by his own
vocal apparatus, will also be in accordance with the grammati-
cal rule on the subject. Briefly, the grammatical rule is only a
description of the physiological fact. This appears not only in
the case of actual coalescence, but in the influence of one sound
on another separated from it by one or more intervening ones.
Thus, according to the ordinary rule the word राम declined into
its instrumental form, should be शमैन, but after pronouncing
the cerebral r in its exact Samskṛit shade, the vocal apparatu-
s of the Indian finds it difficult to adjust itself rapidly to pro-
nounce the dental-nasal n न properly, even when another la-
bial nasal m intervenes; it turns more readily to the allied
and nearer cerebral-nasal न, न, and the result is रमेण.

Examples:

(a.) Conjunction of similar vowels: whether both short
or both long, or one short and one long, the resultant is the
long vowel.

क्तेन ग्रा: = क्तेनार्थ: ( iii. 18.), भ्रान्ना भ्रान्नान्य = भ्रान्ननान्नान्त
( vi. 5.), च भःरे = चापःरे ( iv. 27.); and so with ह, श, शः, उक्ता-
(b) Conjunction of dissimilar vowels: व or भा followed by इ or ई gives ए, एका इह = एकेह (ii. 41.); by ध or ध gives भो, धड़ = धड़ो (vi. 37.); by ए or ऐ gives ऐ, न एवं = नैवं (ii. 38.); by ज gives जर, जेव जरि = देवरिः (ii. 13.); by च or छ द = चछ gives चो; इ followed by any dissimilar vowel gives य, गच्छति अनांगेः = गच्छन्त्यानांग (ii. 57.). so व gives व्र and छ, छ.

(c) Visarga: changes in five ways; it disappears, सम्बंधतः: युस्तवः = सम्बंधत युस्तवः (i. 1.); it is dropped before a vowel and no further change occurs, काम: एषः = काम एषः (iii. 37.); it changes into ष, ध and त, दु: क्तं = तुक्त (iv. 8.), पांडवः: च = पांडव (i. 1.), यतः: तपः = तस्तस्तपः (xvii. 7.); it changes into धो, ध: माः = धो माः (vi. 30.), त्रज: भष्प = भजोष्प (iv. 6.) these cases being generally marked with य. as त: चार्जङ्ग = चोर्जङ्ग (iv. 9.)]; it is changed into व, धोनि: महधाब्यः = धोर्मिन्दृश्व (xiv. 3.). The details of the rules causing these changes must be sought in a grammar.

(d) Consonants: The final consonant of one word is modified by the first consonant of the succeeding one. These changes are very numerous and intricate, and will only gradually become familiar; the following cases show the general principle above mentioned that the writing follows the sound; चक्ष्या = चक्षुइ (vii. 2.), यतः यतु विमुति यतु = चक्षुद्विमुति च (x. 41.), यतः च = यथ (x. 39.)

III. Compounds. When all cases of simple sandhi have been eliminated, the student is faced with another difficulty; words are compounded together, and only the last word of the compound is complete; the remaining word or words have their endings clipped off, and these have to be supplied before
the compound becomes intelligible. Such compounds are called लक्षण। They are of six chief kinds.

मुद्रा compounds; राग: च देवं: च = रागदेवी ( iiii. 34. ); पण्वा: च भानका: च गोगुङका: च = पण्वानखगोगुङका: ( i. 13. )

कम्पुर्व compounds; देवानाम ईशा = देव ईशा ( xii. 45. ); विस्मयेन प्रणाविन्द = विस्मयाविन्द ( xi. 14. )

कर्मधारण Compounds; परम: अराम = पराराम ( xv-17 )

विम्ब Compounds; वर्त्ता युक्तान गंधार: = वर्त्तनवर्त्त ( ii. 45. )

बहुक्रीिि Compounds विभवलिणि इंत्रियाणि वस्त्र त: = विभवलििि ( vi. 8. ); बहुक्रीिि संस्थांिि: वस्त्र तत् = बहुसंस्थांिि ( vi. 28. )

स्न्हक्षमाव Compounds; अराम: विदेशिि = अरामास्मि।

To solve these compounds it will be noticed that a knowledge of case-endings is necessary; it is the case-ending which is struck out in a compound, and the meaning of the compound depends on this eliminated case-ending. Hence the next step of the learner is to familiarise himself with the case-endings, of which every noun has twenty-one—7 cases in 3 numbers, singular, dual and plural.

IV. Words.—(a) Declension of nouns. Words are mainly of two kinds, names of things and names of actions, corresponding respectively to the cognition and action aspects of consciousness. Mediating between the two, binding them together, as desire binds cognition and action, is the third kind of word, the preposition; it forms a separate word in the modern languages, for various evolutionary reasons; but in the Sanskrit, it is hidden in and is a part of the noun itself, in the shape of the declensional termination, even as desire is hidden in the person, the actor, and is not something separate from him. Other
parts of speech are off-shoots from these three principal ones. Nouns including pronouns are (i) simple, subdivided by gender into 3 classes, or (ii) derivative, i.e. to say, derived from verb-roots. Of course one theory, and probably the right one, is that all names or nouns are ultimately connected with and founded on some characteristic action of the object; but without going into the detail of the theory, it is enough for practical purposes to recognise that as the Sanskrit language now stands, some of its nouns may be regarded as, on their face, simple and some as derivative. To denote the kind of relation that exists between one noun and another, and also to give some indication of the kind of action passing between them, is the purpose of prepositional, or declensional, terminations. As prepositions, distinguishing and separating marks of the kinds of the nouns concerned, showing the position or situation or case in which they are, whether nominative, or accusative, or instrumental, &c., with reference to each other, these declensional terminations are called vibhaktis; as indicating that some action passes between them, they are called kārakas.

Examples of declensions:

| 1st. सन्यासः  | [v. 1] शमः    | [v. 1] पवित्रः  | [v. 4]       |
| 2nd. रथः    | [i. 21] अभिवाै  | [xi. 6] लोकानू  | [xi. 32]     |
| 3rd. पुष्पः  | [i. 3] नराधाम  | वैः             | [xi. 53]     |
| 4th. विनाशः  | [iv. 1] "     | पापेण्यः         |             |
| 5th. हस्तात  | [ii. 30] "     | पापेश्वः         | [xviii. 66]  |
| 6th. लेक्ष्यः  | [v. 14] तथः  | [iii. 34] पुष्पानां  | [i. 3]       |
| 7th. मच्छः  | [i. 21] रभः   | [i. 21] युणेषू  | [iii. 28]    |
Atmā, crude form Âtman, is a typical form, and occurs very frequently in the Gītā in the singular number.

1st. आत्मा [ v. 21 ]
2nd. आत्मानः [ vi. 5 ]
3rd. आत्मना [ vi. 5 ]
4th. आत्मने
5th. आत्मनः
6th. आत्मन: [ vi. 6 ]
7th. आत्मनि [ vi. 21 ]

Neuter nouns in their case-endings, except in those of the first and second cases, generally follow the masculine.

Thus कर्मे crude form कर्मेऽ, has:

1st. कर्म (xviii. 8) कर्मी कर्मिणि ( ix. 9 )
2nd. , ( iii. 8 ) ,, ( vi. 30 )

The feminine in इ may be taken as an example of the feminine declensions:

1st. मति: ( xviii. 78)
2nd. बुद्धि ( iii. 2 )
3rd. बुद्ध्या ( ii. 39 )
4th. मते or मते
5th. बुद्रे: ( iii. 43 ) or बुद्र:ा:
6th. ,, बुद्रो
7th. बुद्रो ( ii. 49 )

(b) Adjectives and adverbs &c. Adjectives, words indicative of the 'qualities' of nouns, are declined in the same way as the latter, and when not compounded with these are always in "apposition" with them.
Adverbs are mostly 'Indeclinable' in Samskrit. These indeclinables include also some words, however, which are not adverbs; thus conjunctions and interjections are included here. Examples ष, भजि, भविष, भय. भजित:, भविषय:, भजितय:, भविषय:, भजि, भद, भह, उत, एष, एवम, कबित, कथम, किन्तु, कृते, चेत, स्वा, तु, न, &c., &c., are of frequent occurrence.

(c) Gender. The marks of gender are very perplexed in Samskrit: They belong to the noun only, as in most languages; and not the verb, as in Hindi, Arabic or French. As a general rule, governing frequent cases, when the male base ends in a short अ, the corresponding female base ends in the long आ; and the neuter in खः.

श्रव: Singular of श्रवान् (xvi-14)
श्रव (iii. 6); श्रवर (iv-4).

(d) Verbs. After nouns, verbs. The list of roots given by Paṇini numbers 2343; and each is capable of undergoing hundreds of inflectional or conjugational terminations, on account of moods and tenses, and causative, desiderative and repetitive forms of it, and all these again can be conjugated in the active or the passive form, and so on. But by the same processes of selection and elimination that have governed the number of the letters, the verb-roots in actual use in current Samskrit are not many more than 500 and of these a very limited number of forms is used.

The tenses and moods are taken together and all called vibhaktis or lakāras; and there are ten of such, viz., six tenses and four moods. The tenses are, 1 present; 3 past; and 2 future; and the moods are Imperative, Potential, Benedictive and
Conditional. In common and unclassical Sāṃskṛt, one form of the past, viz., the first preterite, is largely used; the other two being very infrequent; so the first future is seldom met with even in classical Sāṃskṛt. Of the moods, the benedicitive mood is very rarely used.

If the whole list of the 2343 roots were carefully examined, very many more roots would be found to be common between the several Āryan languages than are now noted. But, as said before in connection with the alphabet, the genius of each later language has selected out of the roots what were most suited to it, and the older race, the root-race, has correspondingly dropped them in its later career. It is as if there had been a partition of patrimony between heirs so that what one took the others could not retain.

These verbs are divided into ten classes; the external reason is that the verbs of each class resemble each other more than those of the other classes, in the general appearance of their conjugational forms. But this again requires a deeper why; and that is not traceable. If it could be said that there were ten main kinds of human action, we should have approximated to the answer wanted.

There are two main forms of conjugation, the परस्ते-पर “for another”; and the भास्मने-पर “for self”. The former, generally speaking, belongs to the active voice, wherein one person does something to another; and the latter to the passive voice, wherein something is done ‘to one self’. But while in the passive voice form of any verb only the भास्मने-पर form is used, in the active voice the परस्ते-पर form is used only generally, and sometimes the भास्मने-पर form is used, and in some cases both.
The following forms occur frequently in the Gitā.

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<tr>
<th>पास्मैपद</th>
<th>SINGULAR</th>
<th>PLURAL</th>
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</thead>
<tbody>
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<td>(i. 29) सीनिन:</td>
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<td>2nd p. प्रहसित</td>
<td>(ii. 25) „</td>
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<td>1st p. शक्कोमि</td>
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<td>2nd p. अन्वशोषः</td>
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<td><strong>Second Preterite.</strong> 3rd p. उचाच</td>
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<td><strong>Third Preterite.</strong> 2nd p. अगम:</td>
<td>(ii. 3)</td>
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(in conjunction with ना drops भ, and acquires imperative meaning)

| **First Future.** 3rd p. भविता | (ii. 20) | |
| 2nd p. गल्लासिं | (ii. 52) | |
| **Second Future.** 3d. p. स्थास्यति | (ii. 53) कथविष्णुनि | (i. 34) |
| 2nd p. करिस्यति | (ii. 33) भावास्यध | (iii. 11) |
| 1st p. प्रतियोगिस्यामि | (ii. 4) भविष्यामः | (ii. 12) |
| **Imperative Mood.** 3rd p. अस्तु | (ii. 47) भावचन्तु | (iii 11) |
| 2nd p. परय | (i. 3) भावचन्त | (iii. 11) |
| **Potential Mood.** 3rd p. स्यातु | (i. 36) हन्यः | (i. 46) |
| 1st p. चाणुयायाद | जेहेम | (ii. 6) |

(The dual number is omitted, as not occurring in the Gitā)

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<td><strong>Present Tense.</strong> 3rd p. जावल्ले</td>
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First Preterite. 3rd p. प्रकर्ष्यति: (i. 1)
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Imperative Mood. 2nd p. तत्िसत्स (ii. 14)
Potential Mood. 3rd p. प्रभृति (ii. 54)
1st p. तुष्क्या (ii. 5)

In the technical works on grammar, rules are given for the correct use of all the ten moods and tenses; thus the first preterite should be used when the event is older than the current day; the 2nd when it occurred outside the speaker's personal knowledge; and the 3rd in any case; and so the 1st future should be used when the event is expected very shortly. But these rules, as said before, are observed only in classical composition. There is also some reason to think that they do not represent accurately the real original distinctions. It is possible that the three pasts corresponded to the English 'imperfect' and 'pluperfect' &c.

The addition of prefixes entirely changes the meaning of the verb-root, as stated in the classical shloka on the subject.

उपसेर्यं धातुःस्याय बल्लादन्त्य नीवते।
प्रहराहारसंहरिकारपरिहारजातः॥

"The prefix violently drags away elsewhere the meaning of the verb-root; thus, with the common root ग्रह, to take away, प्रहर means a blow, ग्रह food, संहर destruction विहार, play, and विहार clearing away". A careful analysis shows that the idea of taking away is present in some shape or other throughout all these.
Each verb-root is capable of being modified into a causative form, a desiderative form and a frequentative form; and each of these forms is capable of independent conjugation in all moods and tenses.

**Causative;** The causative verb is formed by the addition of इ, which becomes when the termination is added, ध; धातवति (ii. 21) he causes to kill, from धृत to kill; निषोज्जवति (iii. 1) thou causest (me) to engage, from जुष्ठ to join; कायति (iii. 5) he is caused to do, from कृ to do; विसाधवेयत (iii. 29) he may cause to be unsettled, from चतुष्ठ to move; आवसाधवेत let (him) cause to sink down, from आवसस्त्त to be cast down.

**Desiderative;** The desiderative verb expresses the wish of the agent; ः is added, and the first letter is reduplicated; धेयस्वत्र: (i. i) wishing to fight, from धृष्ठ to fight; जिज्ञविषाण: (ii. 6) (we) wish to live, from जीव to live; चिकित्स: (iii. 25) desiring to do, from कृ to do; वार्षिकाः: (of the) wishing to ascend, from वाह्य to mount.

(e) **Derivative words.** Derivative words of various kinds, e.g. some indicating moods not covered by the regular conjugatious, are formed by means of affixes.

(हष्ठ) धातुः = (wish) to obtain (xii. 9).
(अश्रज्ञास्वति) धातुः = (art powerless) to do (xii. 11).
स्तत्त्वा = having abandoned (V. 10).
सृज्ञा = having been (ii. 20).

Various participles, past, present and future, and some shades of tenses, which in Samskrīt behave like adjectives and so like nouns, are also thus derived. They are declined exactly like the nouns with which they may be in apposition:
पश्चाय = seeing (v. 8). श्र्यृण्ड = hearing (v. 8). अस्तीत =
being seated (xiv. 23). न्यूयम = being slain (ii. 20).

अतवर = to be heard (ii. 52). कर्मवर = to be done (iii 22).
कार्य = to be done (xviii. 5).

प्रार्थय = have (or hast, or has) said (iv. 1).

अविष्क = seized or possessed with (i. 28). अक्ष = devoted
(ix. 31). सक्त = attached (v. 12).

थोलयम = going to fight (i. 23).

Many nouns are formed by inflectional modifications of
other nouns:

पार्थ =, the son of प्रुया. (ii. 3.)

कैलेय =, the son of कुल = (ii. 14.)

So साहब = from छप्पा; श्रापद = from श्रापदी which itself is
formed from श्राप &c. (i. 6.).

अक्षय =, अविष्क =, अशफळ = &c. meaning ‘not capable of क्र =,
or दाह =, or शोश = &c., (ii. 24.)

सर्व = = सत + लं = good-ness :

अलोलुप्त = un-avaricious-ness; अञ्जिमानित = very-proud
ness; (xiv. 2).

ज्ञानी = ज्ञान = possessing; (vii. 18).

ज्ञानवान = do. ; (vii. 82).

कुत = (from किं) = ‘from which (place), (ii. 2); तत =
from तत = then, thence,’ (vi. 45).

धुर्व = ‘in accordance with धर्म.’ (ii. 31);

चक्राथ = in चक्र or eight ways (vii. 4). &c., &c., &c.,
V. Sentences. The two main forms of the sentence are: (1) that in the active voice, and (2) that in the passive.

(1) Active: न मां कर्मां ज्ञिष्ट (iv. 14) = Actions do not stain me.

(2) Passive: लिप्यते न सपायन (v. 10) = He is not stained by sin.

In construing a shloka the first thing to do is to separate out the words, so as to give to each its complete and independent existence; the coalesced tails and heads लिप्यते are first dissolved into their component parts; then the compound words are separated, and any lacking case-endings supplied; then the words are arranged in their prose order. In Sanskrit order matters comparatively little, but still there is more inversion permissible in poetry than in prose. Let us take i. 2, 3.

रुष्या तु पांडवानीकं ब्यूरं दुर्योधनस्तस्तसा ।
भाषार्थमपसंगम्य राजा वषणं भष्यविवर्ते ॥

Separated into independent words:
रुष्या तु ( पांडवानीकं = ) पांडवानां अनीकं ब्यूरं दुर्योधनः ततः ।
भाषार्थम् उपसंगम्य राजा वषणम् भष्यविवर्ते ॥

The prose-order:
ततः राजा दुर्योधनः पांडवानां अनीकं तु ब्यूरं दुष्या भाषार्थम् उपसंगम्य
वषणम् भष्यविवर्ते ॥

प्रयोक्तां पांडुपुभायामार्थः भाष्यकं समुस्तः ।
ब्यूरं दुर्योधनः तत्र शिक्षण भीमसः ॥

Separated into independent words:
The English prose-order of this would run.

But in Samskrit prose-order:

But in Samskrit prose-order.
THE BHAGAVAD-GÎTÂ
|| अथ श्रीमद्भगवद्गीता ||
|| अथ गीतामहात्म्यः ||

श्रीगणेशाय नमः || श्रीराधारणाय नमः || धरोवाच ||
भगवन्मयेश्वरनभक्तिब्रह्मसत्यार्थणो || व्रतमयेश्वरनभक्तिब्रह्मसत्यार्थणो हि गीतामयासतः सदा || स मुकः स सुखः लोके कर्मणा नोपपल्लियते ||

2 || महापापादपापानी गीताध्यानं करोति चेतु || कक्षित्वर्षै न कुर्वति नधिनीदलम्बवर्तू ||

3 || गीताया पुस्तकं यत्र यत्र पाठः प्रवर्तते || तत्र सर्वोत्सवी ते ते मयादानी तत्र वै ||

4 || सर्वे देवायुः श्रवणेऽयोगिनः पर्वताय वे || गोपाल्या गोपिका वापि नारदोद्वृत्तपार्थदेः ||

5 || सहायो जायें श्रीमायं यत्र गीता प्रवर्तते || यत्र गीताविन्ध्यस्त पठनं पाठतं श्रुतपु ||

6 || त्रांति निर्भितं पृथ्वी निवसामि सदैव हि || गीताभ्रेण हि तिः तिः गीता भैं चोतमं गृहस्थं ||

7 || गीताज्ञानमुपाश्रित्र श्रीन्मकान्यपाल्यायम्यं ||

8 || गीता में धर्म विधा द्रष्टृकृता न संशयः || अर्थमार्गाध्य निल्या स्थानीयक्षपदार्थिकाः ||

9 || चिदानंदेन कुण्डेन प्रोक्ता स्वमुखात्मकम् || वेदस्य धर्मं परान्दा तत्त्वाक्षानसंयुक्ता ||

9 ||
योस्वादस्तः निल्य नरो निश्चलमात्: || ज्ञानसिद्धि स क्र-भते ततो याति परं पदमु || १० || पाठे समग्रे दसंपूर्णे ततो-धर्म पाठमाचरितु। तदा गोदानजं पुष्यं कमते नात्र संस्कपः:
|| ११ || त्रिभागं पठानान्तु गंगास्नानफलं कमेतु। पदंशं जयांकन्तु सोमयागफलं कमेतु। १२ || एकाव्यां तु यो निल्यं पठते भक्तिस्युतः। सद्गोमक्रमान्यन्ति गणो भूपव बनेश्चिचय। १३ || अच्छायं छोकपां वा निल्यं यः पठते नरः। स्याति नरतं यावनमन्वतं कुसूंधरे। १४ || गीतायाः छोकदशं सप्त पंच चतुष्टयः। दौ नीनः तद्वर्या वा छोकान्तः यः पठेनरः। १५ || चंद्रलोकमा्यन्ति वर्ष-णामयुं ाण्व। गीतापाठसमायुक्तो मृतो मानुषान्त्वं वमेतु। १६ || गीतास्य पुनः क्षुद्रा कमते मृक्षिमुक्तमामु। गीताकेतुष्मासंयुक्तो भ्रमणी गाति कमेतु। १७ || गीताधिकाश-वणासंतः महायानसुतेनकोपिः वा। वैकुण्ठं सम्बाध्यति विष्णुरास सदौ मोदते। १८ || गीतायं ध्यायते निल्यं क्षुद्रा कर्मान्ति भूत्वहि। जीवन्मुक्तः स विनिवेयो देहाते परं पदमु। १९ || गीतामाधिशिव बहरो भृमुदो बनकाद्यः। निधृतकल्प्या छोके गीता यथा: परं पदमु। २० || गीतायाः पढनं क्षुद्रा माहात्म्यं नैव यः पठेतु। कृथा पाठो भवेतिस्य श्रम पूव श्रूदाद-
The Bhagavad-Gītā.

The Greatness of the Gītā.

Hail to Śrī Gaṇeśha! Hail to the Lover of Radhā!

Dhara (the Earth) said: O Blessed One, O Supreme Ruler, how may unaltering devotion arise in him who is constrained by prārabdha karma, O Lord?

(1). Viśṇu said: He who, constrained by prārabdha karma, is ever assiduously practising the Gītā, he is liberated, he is happy in this world, he is not stained by karma.

(2). If he study the Gītā, then can no sin stain him, as water stains not the lotus-leaf.

(3). Where is the book of the Gītā, where its reading is performed, there are all holy places, there indeed Prayāga and the rest.
(4). All Devas, Ṛṣīṣis, Yogīs and Pannagas, also Gopālas and Gopīs also, with Nārada, Uddhava, and their train.

(5). Help comes swiftly where the Gītā is recited. Where the discussion of the Gītā, the recitation, the teaching, of it is heard, there I, O Earth, doubtless ever abide.

(6). I dwell in the retreat of the Gītā; the Gītā is My best abode. Having mastered the wisdom of the Gītā, I protect the three worlds.

(7). The Gītā is My supreme science, it is verily the form of Brahmān. It is the half-syllable eternal (the dot on the ओ), everlasting, the ineffable essence of the Self,

(8). Spoken by Kṛiṣhṇa, the Omniscient, the Blessed, to Arjuna with His own mouth, the three Vedas, the final bliss, the exposition of the knowledge of the Tattvas.

(9). The man who constantly repeats the eighteen discourses with unwavering mind, he will obtain perfect wisdom and reach the supreme goal.

(10). If the complete recitation be impossible, then may one half be read. Then he doubtless obtains merit, equal to the gift of a cow.

(11). By the reading of a third part, he may obtain
the fruit of bathing in Gangâ. By the repetition of a sixth part, he may obtain the fruit of the Soma-sacrifice.

(12). He who daily reads a single discourse with devotion, he, having become a Gaṇa, obtains Rudraloka and therein long abides.

(13). The man who daily reads a quarter-shloka, he, O Earth, remains a man during a manvantara.

(14). The man who should read ten, seven, five, four, two, three, one, or half a shloka of the Gîtâ,

(15). He securely obtains Chandraloka for ten thousand years. Ever engaged in the reading of the Gîtâ, passing through death, he would return to humanity.

(16). Having again practised the Gîtâ, he obtains the supreme liberation. Engaged in the utterance, "Gîtâ," the dying reaches the path.

(17). Attached to the hearing of the Gîtâ, even the great sinner attains to Vaikuntha, and rejoices with Viṣṇu.

(18). He who meditates on the meaning of the Gîtâ, having performed actions abundantly, he should be known as a Jīvanmukta, and at the ending of the body reaches the supreme goal.

(19). Having taken refuge in the Gîtâ, many Kings,
Janaka and the rest, praised in the world, being cleansed from sins, have gone to the supreme goal.

(20). Having accomplished the reading of the Gitā, he who should not also read this description of its greatness, his reading is in vain, and his labour is lost.

(21). He who performs the practice of the Gitā, associated with this discourse on its Greatness, he obtains the fruit, he may reach the path difficult of obtainment.

(22). Sūta said: He who should read this eternal Greatness of the Gitā, proclaimed by me, at the end of the Gitā, should obtain that fruit which has been described.

(23). Thus in the blessed Varāhapurāṇa the greatness of the Gitā is set forth.

Note. The statements made above, as to the value of reading portions, or the whole, of the Gitā, may seem at first sight to be somewhat fantastic. They should not be construed as meaning the mere reading, the lip-repetition, of verses, but rather as the mastering and assimilation of the spirit of the Gitā, and the life-repetition thereof. The man who has thus wrought the Gitā into his life is a Jīvanmukta, and the assimilation of one shloka, of several, of a quarter of the Gitā, and so on, mark various stages in human evolution, each of which has its own appropriate fruit.
अथ गीताकरादिन्यासः

अथ श्रीभगवद्गीतामालामंत्रस्य भगवानवेदन्यासः

अनुश्चुप छन्दः || श्रीकृष्णः परमात्मा देवता || अ-शोच्यान्वयनशोचस्वं प्रज्ञावादांश्च मापस िति बृहस्प || सर्वधर्म-मार्म्परितुष्य मामेकं शरं अनुभव िति शाख्ति: || अहं त्वा सर्वपातेर्म्यो मोक्षयन्तिमि मा शुच िति कृतमृ || नैः छिद्रं शास्त्राणि नैः दहरि पावक इत्यंगुच्छायां नमः || न चैनं क्षेत्रदानां न शोषयति माहूः िति तर्कनीम् नामः || अ- भ्ज्ञोपमदवाहोश्यायमक्षेत्रशोष्य एव चेिति मध्यमाम्यां नमः ||

निःयः सर्वगतः: स्थाणुरकोडं सनातन इत्यनामिकाम्यां नमः || पश्यः मे पार्थ ूपाणि शतशोषय सहवश्च िति कतिप्राकाम्यां नमः || नानाविधाने दिव्यानि नानावर्णानक- तीनि चेिति करत्तकप्रक्षाम्यां नमः || इति कर्त्तावः.

अथ हृदयादिन्यासः: || नैः छिद्रं शास्त्राणि नैः दहरि पावक इति हृदयाय नमः || न चैनं क्षेत्रदानां न शोष- यति माहूः िति जितेसे ख्वाहा || अच्छेयायमदवाहोश्यायमक्षेत्र- शोष्य एव चेिति शिखरयें हण्ड || निःयः सर्वगतः: स्थाणुरकोडं सनातन इति कवचाय हुम || पश्यः मे पार्थ ूपाणि शतशोषय सहवश्च िति नेत्रात्रययां बृहस्तुः || नानाविधानि
The Arrangement Of The Hands etc.

For the Gita.

The Blessed Veda-Vyasa is the Rishi of this Bhagavad-Gita mantra. The metre is the anushṭup. Shri Kṛṣṇa, the Supreme Self, is its Devatā. "Thou grievest for those that should not be grieved for, yet speakest words of wisdom:" such is the Bija. "Abandoning all duties, come unto me alone for shelter:" such is the Shakti. "I will liberate thee from all sins; sorrow not:" such is the Kūlakam. "Weapons cleave him not, nor fire burneth him;" thus: "To the two thumbs, all hail!" "Nor waters wet him, nor wind drieth him away;" thus: "To the two index fingers, all hail!" "Uncleavable he, incombustible he, neither to be wetted nor dried away;" thus: "To the two middle fingers, all hail!" "Perpetual, all-pervasive, stable, immovable, ancient;" thus: "To the two nameless (fourth) fingers, all hail!" "Behold, O Pārtha, my Forms, a hundred-fold, a thousand-fold;" thus: "To the two little fingers, all hail!" "Various in kind, divine, various in colours;" thus: "To the two palms and backs of the
hands, all hail!" Such is the disposition of the hands. Now as to the disposition of the heart and the other organs. "Weapons cleave him not, nor fire burneth him;" thus: "To the heart, all hail!" "Nor waters wet him, nor wind drieth him away;" thus: "To the head, svāhā!" Uncevable he, incomestible he, neither to be wetted nor dried away;" thus: "To the shikhā, vaśhaṭ!" "Perpetual, all-pervasive, stable, immovable;" thus: "To the encasement, huñ!" "Behold, O Pārtha, my Forms, a hundred-fold, a thousand-fold;" thus: "To the fire-weapon, phaṭ!" For the propitiation of Shri Kṛiṣṇa the reading is enjoined.

Note. A mantra, in the Hindu religion, has a Rishi, who gave it; a metre, which governs the inflection of the voice. A Devatā—a supernatural being, higher or lower—as its informing power. The Bṛja, seed, is a significant word, or series of words, which gives it a special power; sometimes this word is a sound which harmonises with the key-note of the individual using it, and varies with the individual; sometimes this word expresses the essence of the mantra, and the result of the mantra is the flower springing from this seed; this essence of the Gṛtā is in the words quoted. The Shakti is the energy of the form of the mantra, i.e. the vibration-forms set up by its sounds; these in the Gṛtā carry the man to the Lord. The Kilakam, the pillar, is that which supports and makes strong the mantra; this is the ceasing of sorrow, by the freeing from imperfections.

Then follow certain special directions, intended to set up relations between the centres in the man's body and the corresponding centres in the body of the Lord—the universe. The thumbs, the earth-symbol, are connected with the physical plane, and are utilised in control of its subtle forces. The index fingers, the water-symbol, are con-
nected with the astral plane, and are similarly used with astral forces. The middle fingers, the fire-symbol, the apex of the pyramid of the hand, are similarly used with mental forces. The fourth fingers, the air-symbol, are similarly used with buddhic forces. The little fingers, the most powerful in the subtle worlds, are the ākāsha-symbol, and are similarly used with ātmic forces. The other organs of the body are the other poles of the magnet of the body: thumbs and heart; index fingers and head; middle fingers and the point of juncture of the occipital and parietal sutures; the fourth fingers and the sūkṣma sharīra; the little fingers and the creative organ. These are the positive and negative poles of the magnet we call the body; either may be positive, either negative, according to the object aimed at, but they work together.

From other stand-points, these dispositions may be regarded as having on the one hand, an inhibitory, or, on the other, a stimulative effect on the physical or subtler function of the organs concerned, according to the purpose in view in the subsequent meditation or practice.

To the western world these correspondences may seem fantastic and superstitious; to the eastern world, in which the faint tradition of the Great Science lingers, they sound as echoes of a mightier age, when Gods and Men walked familiarly together in the Hidden Ways.
अथ गीताभ्यासम्

ॐ पार्षदं श्रितबाधितां भगवता नारायणेन स्वर्गं
व्यासेन प्राधितां पुराणमुनिना मथ्येमहाभारतम्।
ब्रह्म-तामृतवाचर्यां भगवतीमष्टदशाष्ट्राय्यायिनीमंब
त्वामसुसंदर्पणेम्बभगवन्रुते भवेद्विषीम्।

१। नमोकस्तु ते व्यास
विशालवुद्धे फुल्लारविद्यायतपत्रनेन॥

२। येन त्यः भार-तैलपूर्णः प्रज्ञालितो ज्ञानमयः मदीपः।

३। प्रपञ्चपारिभाताय तोत्रवेत्रैकप्रयणे॥

४। ज्ञानमुद्राय कृष्णाय गीतामृततुड़हे नमः।

५। सर्वोपनिषदेः गावे दोष्या गोपाक्षयन्।

६। पाथ्यं कृषि: सुधिरोक्ता दुरंतं गीतामृतं महत्।

७। वसु-देववतम् देवम् कन्दचापूरमदेशम्।

८। देवकीपरमांदे कृषणं बंदे जगद्गुरुम्।

९। भृगुद्व्रोणतदा जयद्रश्नला गांधारानी-
कल्यं शत्यग्रहति कृपेण वहनी कर्णन वेलाकुला।
अ-श्वत्वापिक्षर्वाक्षमकरु दुर्योधनबालित्त्वि सौत्विनी
खलु पाण्ड-वे र्यानदिकै कैर्लके केशवे।

१०। पाराशरवचः स्त्रोपम-मलं गीतार्गंग्रोतकं नानाष्ट्यानन्दकोशसं
हृदिकृषिणसंतोहनाबोधितम्।

११। लोकोस्मज्ञनष्टपूर्द्रये वर: पप्पियमनं मुदा
भृगुद्रालम्भनकुं र्यतिमः प्रतियोतस्ति न: श्रेयसे।

१२। मूर्ति करोति वाचां पुंगु कंधते गिरिः।

यत्क्रष्णं तसं बंदे र्यस्मानंदस्मा-
The Meditation on Gītā.

As taught by the Blessed Nārāyaṇa Himself to Arjuna; compiled by Vyāsa, the ancient Muni, in the midst of the Mahābhārata; I meditate on thee, O Mother, O Bhagavad-Gītā, the blessed, the pourer-forth of the nectar of Advaita, destroyer of rebirth. Hail to thee, O Vyāsa, large-minded one, with eyes like the petals of the opened lotus; by whom the lamp of knowledge, filled with the oil of the Mahābhārata, has been lighted. To the Pārijāta-kalpataru of the suppliant, to the holder of the whip, to Kṛishṇa as Teacher, milker of the Gītā-nectar, all hail! All the Upaniṣhats are the cows; the Milker is the joy of the cowherds; Pārtha is the calf; the man of high intelligence is the enjoyer; the milk is the great nectar of the Gītā. I worship Vāsudeva, the charioteer, the God, the destroyer of Kamsa and Chāṇuṛa, the supreme joy of Devaki, Kṛishṇa, Guru of the world. With Keshava as helmsman, verily was crossed by the Pāṇḍavas that
battle-river, whose banks were Bhīṣma and Droṇa, whose water was Jayadratha, whose blue lotus was Gandhāra, whose crocodile was Shalya, whose current was Kripa, whose billows were Karṇa, whose terrible alligators were Asvatthāma and Vikarṇa, whose whirlpool was Duryodhana. May this Lotus of the Mahābhārata be for our good, born on the lake of the words of Pārāshārya, sweet with the fragrance of the meaning of the Gītā, pollened with many stories, unfolding to the sun of the history of Hari, sucked by the bees of good men in the world day by day, cleanser of the stains of Kali. I salute Him, Mādhava, the supreme Bliss, whose grace makes the dumb man eloquent, and the cripple a climber of mountains. Whom Brahma, Varuṇa, Indra, Rudra, and the Maruts praise with divine songs; whom the Sāma-chanteress sing with the Vedas and with Āṅgas, in the pada and krama methods with the Upaniṣhats; whom Yogis see by the mind fixed in meditation, to Him going; whose end Suras and Asuras know not; to that God, all hail!
Here the Blessed Lord's Song is begun.

Dhritarāshtra said:

On the holy plain, on the field of Kuru, gathered together, eager for battle, what did they, O Sañjaya, my people and the Pāṇḍavas?

Dhritarāshtra; Ưvaśa said; धर्मेश्वरे कृतेश्वरे समवेत | युयुतसः | मामकः पांडवाशेत्र किमकुर्वेत संजय ॥ १ ॥

Dhritarāshtra; Ưvaśa said; धर्मेश्वरे = धर्मोऽथ क्षेत्रे धर्मीक्षे of dharma, in (on) the field; कृतेश्वरे = कृते; क्षेत्रे of Kuru, in (on) the field; समवेता: gathered together; युयुतसः: wishing to fight; मामकः: mine; पांडवः = पांडे; पुत्रः of Pāṇḍu, the sons; एव and; एव also; किम what; किमकुर्वेत did they; संजय O Sañjaya.

संजय उवाच ॥

द्रष्टा तु पांडवानीकं व्यूढं दुर्योधनस्तदा ॥

Achañmyapunśgamya Rāja vchamvṛīt ॥ २ ॥
Sanjaya said:

Having seen arrayed the army of the Pandavas, the Rája Duryodhana approached his teacher,¹ and spake these words:

संजयः Sanjaya; उत्ताच said; दृष्टं having seen; तु indeed; पांडवानीकं=पांडवानां अनीकं of the Pandavas, the army; च्छूं arrayed; दुर्योधनं: Duryodhana; ततः then; भाषयेम् the teacher; उपसंगम्य having approached; राजा the King (Duryodhana); वचनम् speech; अभविनः said:

पश्यैं पाल्युत्राणामाचार्ये महती चमूमः।

न्यूठं दुपद्युत्रेण तत्र शिष्येण धीमता || ३ ||

Behold this mighty host of the sons of Pándu, O teacher, arrayed by the son of Drupada, thy wise disciple.

पद्य behold; एतां this; पाल्युत्राणाम=पांडो: पुत्राणाम of Pándu, the sons; शिष्येन O teacher; महती great; चमूम army; च्छूं arrayed; दुपद्युत्रेण=दुपद्युत्रवेण of Drupada, by the son; तत्र thy; शिष्येण (by) disciple; धीमता (by) wise.

अन्त्र दूरा महेश्वरास्त्री महोज्जुनसमा युधि।

युयुधानो विराटरच्च दुपदरच महारथः || ४ ||

Heroes are these, mighty bowmen, to Bhíma and Arjuna equal in battle; Yuyudhána, Viráta, and Drupada of the great car:²

¹ Drupá, the son of Bháradvája.
² Technically, one able to fight alone ten thousand bowmen.
Dhṛiṣṭaketu, Chekitāna, and the valiant Rājā of Kāshī; Purujit and Kuntibhoja, and Shaibya, bull 1 among men;

Yudhāmanyu the strong, and Uttamaujā the brave; Saubhadra and the Draupadeyas, 2 all of great cars.
Draupadeyas; च and; सर्व all; एव even; महारया: great car-warriors.

अस्माकं तु विशिष्टा ये तालिबोध द्विजोत्तम।
नायका मम सैन्यस्य संज्ञार्थं तान्त्रवीमि ते म॥७॥

Know further all those who are our chiefs, O best of the twice-born, the leaders of my army; these I name to thee for thy information:

अस्माकं ours; तु indeed; विशिष्टा: the best; च who; तान those; निवेद्य know (thon); द्विजोत्तम द्विजेशु उत्तम among the twice-born, O best; नायका: the leaders; मम my; सैन्यस्य of army; संज्ञार्थं=संज्ञाय: अर्थं, of recognition, for the sake: तान these; तः त्रावीम (I) speak; ते of (to) thee.

भव्यभोधस्य कर्णेष्य कृप्यश्च समितिंजयः।
अध्वत्थामा विकर्णेष्य सौमदातिस्तथैव च ॥ ८ ॥

Thou, lord and Bhīṣma, and Karna, and Kṛīpa, conquering in battle; Ashvatthāmā, Vikārna, and Saumadatti also;

अस्माच your honour; भीष्म: Bhīṣma; च and; कर्ण: Karna;
च and; कृप: Kṛīpa; च and; समितिंजयं=सममिति जयं assemblage,
conquers; अध्वत्थामा Ashvatthāmā; विकर्णे: Vikārna; च and;
सौमदति: Saumadatti; तथा thus; एव even; च and.

अन्ये च बहुव: दुरा मद्यें लक्ष्मीविविधता:।
नानाश्रव्यप्रहरणा: सर्वेऽयुद्धविश्रारदः ॥ ९ ॥

1 The son of Somadatta.
And many others, heroes, for my sake renouncing their lives, with divers weapons and missiles, and all well-skilled in war.

अनौष्ठवः च तदस्माभ्यो भीष्माभिरक्षितम्।
पर्याप्तं त्विद्मेतेश्च बलं भीमाभिरक्षितम्॥ १०॥

Yet insufficient seems this army of ours, though marshalled by Bhīṣma, while that army of theirs seems sufficient, though marshalled by Bhīma;¹

अपर्याप्तं इसी अनौष्ठवः तदृश तदस्माभ्यो बलं भीमाभिरक्षितम्।
भीष्माभिरक्षितम् भीमेण अभिरक्षितम् भीमाभिरक्षितम्।
पर्याप्तं इसी अनौष्ठवः तदृश तदस्माभ्यो भीमाभिरक्षितम्।
भीमाभिरक्षितम् भीमेण अभिरक्षितम्॥ ११॥

Therefore in the rank and file let all, standing firmly in their respective divisions, guard Bhīṣma, even all ye. Generals.”

¹ The commentators differ in their interpretation of this verse; Anandagiri takes it to mean just the reverse of Shridhara Svāmi “aparyāptam” being taken by the one as “insufficient,” by the other as “unlimited.”
भयनेषु in the lines of troops; च and; सर्वेणु (in) all; ब्रह्माण्डम् according to division; अबधिभिताः standing; भीष्मभीष्म Bhishma; एव even; अभिरक्षन्तु guard; महत् your honours; सर्वा all; एव even; हिं indeed (particle to complete metre).

तस्य संजनयन्तर्पे कुरुण्डः पितामहः।
सिंहनादे विन्धोच्चे शंखं दध्मी प्रतापवर्ण ॥ ९ ॥

To enhearten him, the Ancient of the Kurus, the Grand sire, the glorious, blew his conch, sounding on high a lion's roar.

(12)

तस्य of (in) him; संजनयन्तर generating; शर्वे joy; कुरुण्डः among the Kurus, the ancient; पितामहः the grandfather; सिंहनादे = सिंहस्य नान् of a lion, the roar; विन्धा sounding; उच्छे: on high (or loudly); शंखं a conch; दध्मी blew; प्रतापवर्ण the glorious.

तत: शंखाश्च भेर्ष्यश्च पण्ड्रानकगोमुखि:।
सहस्यवाच्यहन्यतं स शाब्र्दस्तुमुखोऽभ्रवत ॥ ९ ३ ॥

Then conches and kettledrums, tabors and drums and cowhorns suddenly blared forth, and the sound was tumultuous.

(13)

तत: then; शंखा: conches; च and; भेर्ष्य: kettledrums; च and; पण्ड्रानकगोमुखि: = पण्ड्र: च आनका: च गोमुखि: च tabors, and, drums, and, cowhorns, and; सहस्यa suddenly; एव also; अभ्रवन्यत were struck; स: that; शंक्र: sound; तुम्धु: tumultuous; अभ्रवन्यत was.

तत: श्रैवेद्वैर्युष्यके महति स्यंदे स्थितो।
माधवः पांडवश्चैव दिव्यः शंखो प्रद्धम्मतः ॥ ९ ४ ॥
Then, stationed in their great war-chariot, yoked to white horses, Mádhava¹ and the son of Pându² blew their divine conches,

तत: then; विनेते: (with) white; हृशी: with horses; युक्ते (in) yoked; महति (in) great; स्थवरे in war-chariot; स्थिति (two) standing; माधवा: Mádhava; पांडव: the son of Pându; च and; एव also; ब्रह्मी (two) divine; श्रवण्य (two) conches; प्रहिन्नतु: (two) blew.

पाचजन्यं ह्रिष्केशो देवदत्तं धनान्य: ।
पौड़े दध्मी महाशंखं भीमकर्मा वृकोदरः: ||15||

Pāchajanya by Hṛṣīkēsha, and Devadatta by Dhanañjaya.³ Vṛikodara,⁴ of terrible deeds, blew his mighty conch, Paundra;

पांचजन्यं पांचजन्य:; ह्रिष्केश: = ह्रिष्केशायां ईश: of the senses, the lord; देवदत्तं Devadatta; धनंजय: = धनं जयां ईशं ईशं wealth, wins, thus; पौड़े Paundra; दध्मी blew; महाशंकेऽ great conch; भीमकर्मा = भीमं कर्मं यथात: fearful, deed, whose, he; वृकोदरं = वृकोदरं इव उद्दं रस्तत्त: a wolf's, like, stomach, whose, he.

अनंताविजयं राजा कुंतीपुत्रो युधिष्ठिर: ।
नकुलः सहदेवश्रुतो सुधारमणिपुष्पको || 16 ||

¹ Shri Kṛiṣṇa. ² Arjuna.
³ Pāchajanya, Shri Kṛiṣṇa's conch, was made from the bones of the giant Paṇchajana, slain by Him; the title Hṛṣīkēsha is given to Shri Kṛiṣṇa, and Dhanañjaya to Arjuna. whose conch is the "God-given."

⁴ Bhima; the meaning of the name of his conch is doubtful.
The Rājā Yudhīśṭhīra, the son of Kuntī, blew Anantavijaya; Nakula and Sahadeva, Sughoṣha and Manipūṣhpaka.¹

अन्तविजयं Anantavijaya; राजा the King; कुलिपुत्रं = कुलवः: पुत्र: of Kuntī, the son; युधीश्वर: Yudhīśṭhīra; नकुल: Nakula; सहदेव: Sahadeva; छ and; गुप्तमणिपुष्पकी = गुप्तों छ मणिपुष्पके छ Sughoshha, and Manipūṣhpaka, and.

काश्यः परमेश्वः: शिखळी छ महारथः: ||

घृषुषुभ्रो विराटः साद्यक्षिक्रोपराजितः: || १७ ||

And Kāshya,² of the great bow, and Shikhaṇḍī, the mighty car-warrior, Dhṛiṣṭādvyumna and Virāṭa and Sātyaki, the unconquered.

काश्य: Kāshya; छ and; परमेश्वः: = परम: हस्ताः: वस्त्र: छ: excellent, bow, whose, he; शिखळी Shikhaṇḍī; छ and; महारथः: great car-warrior; घृषुषुभ्र: Dhṛiṣṭādvyumna; विराटः: Virāṭa; छ and; साद्यक्षिकः: Sātyaki; छ and; अपराजितः: unconquered.

ढुपेदा द्रौपदेयाः सर्वंश: पुष्पितोपते: ||

सौभद्रः महाबाहुः शंखान्द्रस्य: पृथकपृथक्: || १८ ||

Drupada and the Draupadeyas, O Lord of earth, and Saubhadra, the mighty-armed, on all sides their several conches blew. (18)

¹ The conches of the remaining three brothers were named respectively, "endless victory," "honey-tone" and "jewel-blossom."

² The King of Kāshī, the modern Benares.
That tumultuous uproar rent the hearts of the sons of Dhītarāṣṭra, filling the earth and sky with sound.

Then, beholding the sons of Dhītarāṣṭra standing arrayed, and the flight of missiles about to begin, he whose crest is an ape, the son of Pāṇḍu, took up his bow,

Now, having seen the sons of Dhītarāṣṭra, in the state of having begun in the falling weapons, the son of Pāṇḍu.
And spake this word to Hṛṣīkeshasva, O Lord of earth:

Arjuna said:

"In the midst, between the two armies, stay my chariot, O Achyuta,

That I may behold these standing, longing for battle, with whom I must strive in this out-breaking war;
And gaze on those here gathered together, ready to fight, desirous of pleasing in battle the evil-minded son of Dhṛtarāṣṭra.

एवमुक्तो ह्रिष्कीशो गुडाकेशे भारत।
सेनयोग्योमध्ये स्थापयित्वा रथोत्तमम्॥ २४॥

Sañjaya said:

Thus addressed by Guḍākesha, O Bhārata, having stayed that best of chariots in the midst, between the two armies,

एवम् तस्मथ; उत्तर: addressed; ह्रिष्कीश: Hṛṣīkesha; गुडाकेशे: गुडाकेशे=गुडावाक्या: इशे में of sleep, by the lord; भारत O Bhārata; लेनबो: of the (two) armies; उभयः: (of) both; में in the middle; स्थापयित्वा having stayed; रथोत्तमम्=रथानां उत्तमम् of chariots, the best.

1 Arjuna.
Over against Bhīṣma, Droṇa and all the rulers of the world, said: “O Pārtha, behold these Kurus gathered together.” (25)

Then saw Pārtha standing there uncles and grandfathers, teachers, mother’s brothers, cousins, sons and grandsons, comrades, (26)

Fathers-in-law and friends also in both armies.
Seeing all these kinsmen, thus standing arrayed, Kaunteya,\(^1\) (27):

क्ष्युरानवः fathers-in-law; सदूः good-hearts; च and; एव also;
द्विवचः in (two) armies; उभयोः (in) both; अपि also; तान these;
समीक्ष्य having seen; स he; कौळेय Kaunteya; सर्वान all; वंशव न relatives; अवस्थितान standing.

कुपयात परमांसविश्वो विषेदाःविदर्भवीत।
अर्जुन उवाच।

देव्यमेऽस्नजनेऽकृष्णयुयुस्तूः समुपस्थितम्॥२८॥

Deeply moved to pity, this uttered in sadness:

Arjuna said:

Seeing these, my kinsmen, O Kṛiṣṇa, arrayed eager to fight,  

कुपयात by pity; परम (by) extreme; आविष्ट: entered (filled);
विषेदाः sorrowing; हतः this; अवस्थित अवस्थित said; अर्जुन: Arjuna;
उवाच said; द्विवचः having seen; हम् this; स्वजनम्=स्वस्व अन्तः of one's own, people; कृष्ण O Kṛiṣṇa; युयुस्ते wishing to fight; समुपस्थितम् standing together.

सीदंति मम गात्राणि मुखं च परिशुष्प्यति।
वेषयुश्च शरीरे मे रोमहर्ष्यत्र जायते॥ २९॥

My limbs fail and my mouth is parched, my body quivers, and my hair stands on end, (29)

\(^1\) The son of Kuntī, Arjuna.
सींतित fail; मम my; गान्धिव लिंभs; नुक्षं mouth; च and;
परिलालक्ष्यति dries up; वेपाशु: shivering; च and; शरीरे in body;
में my; रौमक्षरः= रौम्याम. हर्षः of the hairs, excitement; च and;
जायत arises.

गांधिवं सङ्गते हस्तात्त्वकौव्य परिदद्धते ।

न च शक्कोम्यवस्थांतु अमतीव च मे मनः || 3 0 ||

Gāndiva slips from my hand, and my skin burns all over; I am not able to stand, and my mind is whirling,

(30) गांधिवं Gāndiva; सङ्गते slips; हस्तान from hand; लक्ष skin;
च and; एव also; परिलालक्ष्यते burns all over; न not; च and;
शक्कोम (I) am able; अवस्थांतु to stand; अमति wanders; इव like;
च and; मे my; मनः mind.

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोजनुपर्यायमि हल्लवा स्वजनमाहवें || 3 1 ||

And I see adverse omens, O Keshava. Nor do I foresee any advantage from slaying kinsmen in battle.

(31) निमित्तानि causes(omens); च and; पश्यामि (I) see; विपरीतानि opposed; केशव 1 O Keshava; न not; च and; श्रेय: the better (the good); श्रेयोजनुपर्यायमि (I) foresee; हल्लवा having killed; स्वजनम kinsfolk; माहवें in battle.

1 An epithet explained by some as meaning: “he who has fine or luxuriant hair, केशा;” by others as meaning: he who sleeps, बैते, in the waters, कः."
For I desire not victory, O Kṛiṣṇa, nor kingdom, nor pleasures; what is kingdom to us, O Govinda, what enjoyment, or even life?

Those for whose sake we desire kingdom, enjoyments and pleasures, they stand here in battle, abandoning life and riches—

Teachers, fathers, sons, as well as grandfathers,
mother’s brothers, fathers-in-law, grandsons, brothers-in-law, and other relatives. 

श्राचार्यः teachers; वितर: fathers; पुत्रा: sons; तथा thus; एव also; ए and; पितामहः grandfathers; मातुला: maternal uncles; वधुरा: fathers-in-law; पौत्रा: grandsons; द्वाला: brothers-in-law; संबंधिन: relatives; तथा too.

एतान हंतुमिच्छामि प्रतोषपि मधुसूदन।
अपि त्रैलोक्यराज्यस्य हेतोः किं न महीकृते ||३५||

These I do not wish to kill, though myself slain, O Madhusūdana, even for the sake of the kingship of the three worlds; how then for earth?

एतान these; न not; हंतुम to kill; इच्छामि (I wish; प्रत: slaying; अपि although; (i.e. although they be slaying me) मधुसूदन O Madhusūdana; अपि even; चैलोक्यराज्यस्य चैलोक्यस्य राज्यस्य of three worlds, of kingdom; हेतो: of cause (for the sake of); किं how; न then; महीकृते = मन्या: कु ते of earth, for the sake.

निग्नय घातेराष्ट्रान्: का प्रीति: स्याज्जनार्देन।
पापेवाश्रेयेदंस्मान्हवैतानातातायिनः ||३६||

Slaying these sons of Dhṛtarāṣṭra, what pleasure can be ours, O Janārdana? killing these desperadoes sin will but take hold of us.

1. The slayer of Madhu, a demon.
2. “Destroyer of the people.” Śrī Kṛṣṇa as the warrior conquering all forms of evil.
having slain; धर्मराष्ट्र धर्मराष्ट्र sons of Dhṛtarāṣṭra; न: to us;
का what; भित्ति: pleasure; स्वात् may be; जनादेन O Janārdana;
पापम् sin; एव also; अभावत् would attach; अस्तान् to us; हस्ता having killed; एताः these; अतातविन: desperadoes.

तस्माताहि वयं हेतुं धर्मराष्ट्रान्त्ववार्षवात् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७॥

Therefore we should not kill the sons of Dhṛtarāṣṭra, our relatives; for how, killing our kinsmen, may we be happy, O Mādhava?

तस्मात् therefore; न (are) not; अर्हि: deserving, (ought); वचन we; हेतुं to kill; धर्मराष्ट्र the sons of Dhṛtarāṣṭra; स्ववार्षवात् own relatives; स्वजनं kinsfolk; हि indeed; कथं how; हस्ता having killed; सुखिन: happy; स्याम may (we) be; माधव O Mādhava.

यथप्रेते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयः दोषं भिन्न भिन्नेऽर्थः च पातकम् ॥ ३८॥

Although these, with intelligence overpowered by greed, see no guilt in the destruction of a family, no crime in hostility to friends,

वहि if; वहि even; एते these; न not; पश्यन्ति see; लोभोपहतचेतसः
= लोभेन उपहतं वेषः वेषा ते by greed, carried away, mind, whose, they; कुलक्षयः कुलस्य भीत्यन क्रंति of a family, by the destruction, made; क्रोधं fault (evil); भिन्नेऽर्थः = भिन्नायाम भ्रोहिः of friends, in hostility; च and; पातकम् crime.
Why should not we learn to turn away from such a sin, O Janârdana, who see the evils in the destruction of a family?

(39)

Kathāṁ nā śṛṇyamaṁśaḥ: papaḍaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaṁśaţi

Kuḷaśāyaṁ prāṇaṁśaṁ kuṭaṁśaṁ: saṇaṁśaṁ:।

In the destruction of a family the immemorial family traditions¹ perish; in the perishing of traditions lawlessness overcomes the whole family;

(40)

Kuḷaśāyaṁ = kuḷaśāyaṁ viśeṣaṁ of a family, in the destruction; prāṇaṁśaṁ viśeṣaṁ perish; kuṭaṁśaṁ: = kuṭaṁśaṁ viśeṣaṁ of the family, the duties; saṇaṁśaṁ: immemorial; viśeṣaṁ in the (state of) duty; nāṁ being destroyed; kuṭaṁ the family; kuṭaṁ the whole; viśeṣaṁ lawlessness; viśeṣaṁ overcomes; ut indeed.

¹ Dharma; this is a wide word primarily meaning the essential nature of a thing; hence, the laws of its being, its duty; and it includes religious rites—appropriate to those laws—customs, also righteousness.
Owing to predominance of lawlessness, O Kríshña, the women of the family become corrupt; women corrupted, O Várṣhñeya, there ariseth caste-confusion; (41)

संकरो नरकायेव कुल्म्यान्तं कुलस्य च।
पतंति पितरो होषां लुसपिडोक्षक्रिया: || ४२ ||

This confusion draggeth to hell the slayers of the family and the family; for their ancestors fall, deprived of rice-balls and libations. (42)

देवपैरतः कुल्म्यानं वर्णसंकरकरकारकः।
उत्सायते जातिधर्मोः कुलधम्मम्भ्र शाबल्ता: || ४३ ||
By these caste-confusing misdeeds of the slayers of the family, the everlasting caste customs and family customs are abolished.

उत्सङ्कुलधर्माणां मनुष्याणां जनार्दनः ।
नरके नियतं वासो भवतीत्युनुष्ठानम् ॥ ४४ ॥

The abode of the men whose family customs are extinguished, O Janârðana, is everlastingly in hell. Thus have we heard.

अहो बत महत्पापं कर्तृं व्यवसिता वयम् ।
यद्राज्यसुखलोमेन हंतु स्वजनमुघ्यता: ॥ ४५ ॥

Alas! in committing a great sin are we engaged, we who are endeavouring to kill our kindred from greed of the pleasures of kingship.
of pleasure, by greed; हत्या to kill; न्वजन्य (our) own relatives; उप्रति: uprisen.

यदि मामप्रतीकारमशस्त्रा शास्त्रपाणायः।
धातराष्ट्रा रणेहन्युस्तनमेक्षमतरं भगेतः॥ ४६॥

If the sons of Dhritarāṣṭra, weapon-in-hand, should slay me, unresisting, unarmed, in the battle, that would for me be the better. (46)

वाहि वि; में me; अभिवाचार without retaliation (unresis-
ting); अस्वभास weaponless; शास्त्रपाणायः—शाशाणि पाणिनिवे वेषां ने weapons, in hands, whose, they; धातराष्ट्रा: the sons of Dhritarāṣṭra; रणे in the battle; हन्य: may slay; तत स that; में of me; क्षेत्रं better; भगेतः would be.

संजय उवाच।

एवमुक्त्वाशर्जनः संह्ये रथोपसथ उपाविशतः।
विस्तृत्य सन्त्यं चारं शोकसंबिन्मानस:॥ ४७॥

Saṅjaya said:

Having thus spoken on the battle-field, Arjuna sank down on the seat of the chariot, casting away his bow and arrow, his mind overborne by grief. (47)

संजय: Saṅjaya; उवाच said; एवम thus; उक्तः having said,
वर्जेन: Arjuna; तथेष in the battle; रथोपस्थे—रथस्त उपस्थे of the chariot, in the seat; उपाविशत sank down; विस्तृत्य having cast away; सन्तारं—शरोष सह with the arrow, together;
Thus in the Upaniṣḥats of the glorious Bhagavad-Gītā, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Kṛiśṇa and Arjuna, the first discourse, entitled:

THE YOGA OF THE DESPONDENCY OF ARJUNA.
SECOND DISCOURSE.

Sanjaya said:

To him thus with pity overcome, with smarting brimming eyes, despondent, Madhusūdana spake these words:

(1) 

तं तथा क्रप्याविरूपमश्रुपूर्णकुलेक्षणम्।
विषीदंतमिदं वाक्यमुवाच मधुसूदनः॥ १॥

The Blessed Lord said:

Whence hath this dejection befallen thee in this perilous strait, ignoble, heaven-closing, infamous, O Arjuna?

(2) 

कुत: त्वा तथा क्रमसङ्क्रमः देरां तस्मात्
विषीदं तस्मात् समुपस्थितम्। अनार्येज्ज्युष्टमस्वर्गमकीर्तिकरमज्जुन॥ २॥
Yield not to impotence, O Pārtha! it doth not befit thee. Shake off this paltry faint-heartedness! Stand up, Parantapa!

Arjuna said:

How, O Madhusūdana, shall I attack Bhīṣma and Drona with arrows in battle? they who are worthy of reverence, O slayer of foes.

कथं how; भीष्मभीष्मा Bhīṣma; अहं I; संख्ये in battle; द्रोष्य Drona; च and; मधुसूदन O Madhusūdana; हुष्मिष्म with arrows; प्रतियोगस्यांशि shall I attack; पूजाहि=पूजाया: अहिं
of worship, the deserving (two); अर्थकामां = अर्थकामां श्रेष्ठ of enemies, O slayer.

गुरुनहत्वा हि महामुनावान्
श्रेष्ठो भोक्तुः भैश्यमपीढः लोके ।
हत्वार्थकामांस्तु गुरुनिहैव
भून्जीय भोगानुधिरप्रदिग्धान ॥ ५ ॥

Better in this world to eat even the beggars' crust, than to slay these most noble Gurus. Slaying these Gurus, our well-wishers,¹ I should taste of blood-besprinkled feasts.

शुच्च तु the Gurus; महत्त्वा not having slain; हि indeed;
महामुनावान् = महान् भैश्यमपीढः तान; तान great, splendour, whose, them; श्रेष्ठो better; भोक्तुः to eat; भैश्यमपीढः alms; प्रथ्य even; है here; लोके in world; हत्वा having slain; अर्थकामां = अर्थे काम-
वांति हि तान wealth (or good), (they) desire, thus, them; तु indeed; गुरुन् Gurus; है here; तथां also; भून्जीय I should eat;
भोगान् foods; रुपितप्रदिग्धान = रुपित रुपित with blood, stained.

¹ अर्थकामान् = अर्थे (चंंच) कामबले = अर्थकामान्: तात् they who covet wealth; or अर्थे (चंंच मयं = हितं) कामबले they who desire (my) artha i.e. good or welfare; another reading is अर्थकामातृ = (अर्थेन्य काम: तस्मात्) from greed of wealth.

More often translated, “greedy of wealth,” but the word is used elsewhere for well-wisher, and this term is more in accordance with the tone of Arjuna’s remarks.
Nor know I which for us be the better, that we conquer them or they conquer us—these, whom having slain we should not care to live, even these arrayed against us, the sons of Dhṛtarāṣṭra.

My heart is weighed down with the vice of faintness; my mind is confused as to duty. I ask thee which may be the better—that tell me decisively. I
am thy disciple, suppliant to Thee; teach me. (7)

कार्पण्डोषोष्ठा प्रहार: कार्पण्डस्य श्रेष्ठं उपहतः श्वभावः वर्षय सः
of commiseration, by the fault, attacked, nature, whose, he;
पुष्कामि (I) ask; चां थी; धर्मसंसुल्खेता: = धर्मे संसुल्खेत: वर्षय सः
in (as to) duty, confused, whose, he; यद्य which; शेषः
better; स्वात् may be; निषिद्ध decisively; कृति speak; तत्र
that; ने of (to) me; शिष्य: disciple; च of thee; भांि I; शाषि
teach; नाम me; स्वां to thee; प्रपण् suppliant.

नहि प्रपण्यामि समापन्याद
यथाक्षेमुच्छोष्णामिद्धियायाम्।
अवाप्य समावस्यपल्लूँ
राज्यं सुराणामपि चार्थिपत्यम्॥ ८ ॥

For I see not that it would drive away this anguish
that withers up my senses, if I should attain unrivalled
monarchy on earth, or even the sovereignty of the
Shining Ones. (8)

नहि not; प्रपण्यामि (I) see; मम my; अपनुभातः may drive
away; यद्य that; शीघ्र अर्थ; उष्णिकम् drier-up; इद्रियायाम्
of my senses; श्रवणम् having obtained; मृते in the earth;
असप्रज्ञ, unrivalled; राज्यम् kingdom; सुराणाम् of the Suras; अष्टि
even; च and; चार्थिपत्यम् lordship.

संजय उवाच।
एत्येक्षः दृष्टिकेषं गुडाकेशः परंतप।
Sanjaya said:

Guḍākesha, conqueror of his foes, having thus addressed Hṛṣīkeshā, and said to Govinda, "I will not fight!" became silent.

एवं thus; उबस्वा having spoken; हृषिकेशं to Hṛṣīkeshā; युद्धकेशः Guḍākesha; परः destroyer of foes; न not; शास्य (I) will fight; इति thus; गोविंदस्य to Govinda; उबस्वा having said; तृष्णा silent; वसूष became; ह (particle).

तमुवच हṛषिकेशः प्रहसनिव भारत।
सेनयोहमयोर्मध्ये विषीदंतसिदं वचः || 90 ||

Then Hṛṣīkeshā, smiling, as it were O Bhārata, spake these words, in the midst of the two armies, to him, despondent.

तम to him; उबच said; हृषिकेशः Hṛṣīkeshā; प्रहसन smiling; इव as it were; भारत O Bhārata; सेनयो of the (two) armies; उभयं (of) both; मध्ये in the middle; विषीदंतसिद despondent; इव this; वच: word.

श्रीभगवानुवचः

अशोच्यानन्दशोचस्वं प्रज्ञावादाराज्ञच भाषेस।
गतासूनमगतासूत्त्रच नानुशोचनिति पंडिताः || 91 ||
The Blessed Lord said:

Thou grieve for those that should not be grieved for, yet speakest words of wisdom.\(^1\) The wise grieve neither for the living nor for the dead.

\(\text{न तेवाहे जातु नासं न त्वं नेमे जनाधिपा:।}
\(\text{न चैव न भविष्याम: सर्वं वयमत: परम्।। १२।।}\)

Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter.

\(\text{देहिनो अस्मिन्यथा देहे कोमां यौवनं जरा।}
\(\text{तथा देहांतर्माप्तिर्धीरस्तत्र न सुह्यति।। १३।।}\)

As the dweller in the body experienceth, in the body, childhood, youth and old age, so passeth he on to

\(^1\) Words that sound wise but miss the deeper sense of wisdom.
another body; the steadfast one grieveth not thereat.

(13)

वेहिन्: of the embodied; भास्मिन्त्र in this; वया as; वेहें in body; कौनां childhood; बौँवन्य youth; चरा old age; तया so; देहान्तरमात्रेऽदेहान्तरस्य प्राप्तिः of another body, the obtaining; धीर: the firm; त withdrawn; न not; नुस्साति grieves.

मात्रास्पश्चातु कौतेय शीतोष्णसुखदःखदा: ।
आगमापायिनोदनित्यास्तांस्तितितिक्षस्व भारत ॥ १४॥

The contacts of matter, O son of Kunti, giving cold and heat, pleasure and pain, they come and go, impermanent; endure them bravely, O Bhārata.  (14)

मात्रास्पश्चातुऽभास्मिन्त्र: of the matter, the touches; तु indeed; कौतेय O Kaunteya; शीतोष्णसुखदःखदा: = शीत च उष्णम् च हर्ष्यं च हुँ च दशस्ति इति cold, and, heat, and, pleasure, and, pain, and, give; thus आगमापायिन: = आगम: च अयाबः च वेषां these, coming, and, going, and, whose, they; विनिष्ठ्या: transitory; तादेऽ these; विनिष्ठ्या bear (thou); भारत O Bhārata.

यं हि न व्यथयांत्येते पुरुषं पुरुषर्षभः ।
समदुःखसुखं धीरं सोममृगत्वाय कल्प्ते ॥ १५॥

The man whom these torment not, O chief of men, balanced in pain and pleasure, steadfast, he is fitted for immortality.  

(15)

यं whom; हि indeed; न not; व्यथयांति torment; एते these; पुरुषं man; पुरुषर्षभं=पुरुषवाणं प्रयथ of men, O best;
सबद्वेनक्ष्यकं सन्म हुँकं च मुखं च वस्तर सः: equal, pain and pleasure, and whose (to whom), him; धीरं firm: सः he; अचूतवर्य for immortality; कल्पते becomes fit.

नासतो विखते भावो नाभावो विखते सतः।

उभयोर्यथि दह्यांतत्त्वनयोस्तत्त्वदर्शिंभि:। ९६॥

The unreal hath no being; the real never ceaseth to be; the truth about both hath been perceived by the seers of the Essence of things. (16)

न not; असत: of the non-existent; विखते is; भाव: being; न not; अभाव: non-being; विखते is; सत: of the existent; उभयो: of the two; अवि also; दह्य: (has been) seen; अतः the end (the final truth); तु indeed; अभ्रयो: of these; वस्त्रवर्यभिं: by the truth-seeing.

अविनाशि तु तद्विद्वि येन सर्वभिंदं तमम्।

विनाशमन्यस्यस्य न करिचतब्धुर्महादिति॥ ९७॥

Know THAT to be indestructible by whom all this is pervaded. Nor can any work the destruction of that imperishable One. (1)

अविनाशि indestructible; तु indeed; तद् That; विखि know (thou); येन by whom; सर्व all; इस this; ततः (has been) spread; विनाशम the destruction; अचूतवर्य of the imperishable; वस्त्र of this; न not; कश्चित् anyone; कार्त्तु to do; अहंति is able.

अंतर्वंत इमेदेहा नियस्योंक्त: शरीरिण:।
These bodies of the embodied One, who is eternal, indestructible and boundless, are known as finite. Therefore fight, O Bhārata.

(18)

Those which are said to be indestructible; those which are said to be everlasting; therefore; fight thou; O Bhārata.

(19)

He who regardeth this as a slayer, and he who thinketh he is slain, both of them are ignorant. He slayeth not, nor is he slain.

He who; एनं this; वेत्ति knows; हंतारं slayer; य: he who; च and; एनं this; मन्यते thinks; हंतम् slain; उभो the two; तो those; न not; विजानित: (two) know; न not; अः this; हंति kills; न not; हन्यते is killed.

क जायते प्रियते वा कदाचि-न जायते प्रियते वा त्रिभुवन भविता वा न सूयः।
अजो नितः शास्त्रवातो paryay purāṇo
न हन्यते हन्यभो न शरीरं ॥ २०॥
He is not born, nor doth he die: nor having been, ceaseth he any more to be; unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered.

Who knoweth him indestructible, perpetual, unborn, undiminishing, how can that man slay, O Pàrtha, or cause to be slain?

As a man, casting off worn-out garments, taketh new
ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new. \(\text{(22)}\)

\[\text{वासांसि गर्मेंट्स; जीर्णिनि worn-out; च्या as; विहाय having cast away; नवानि new; सृजाति takes; नर: a man; अपराणि others; तया so; शरीराणि bodies; विहाय having cast away; जीर्णिनि worn-out; अन्यानि to others; संवाति goes; नवानि (to) new; देही the embodied (one).}\]

\[\text{नैनं छिंदति शस्त्राणि नैनं द्हाति पावकः!}\]

\[\text{न चैनं कलेक्यंत्यापो न शोषयति माधुत: \|2\|1\|}\]

Weapons cleave him not, nor fire burneth him, nor waters wet him, nor wind drieth him away. \(\text{(23)}\)

\[\text{n not; एनं this; छिंदति cleave; शस्त्राणि weapons; न not; एनं this; द्हाति burns; पावक: fire; न not; च and; एनं this; कलेक्यंत्यापि wet; छ्राप: waters; न not; शोषयति dries; माधुत: wind.}\]

\[\text{अच्छेयस्यस्यदाह्यस्यस्यक्षोश्य एव च.}\]

\[\text{नित्यः सत्वंगत: स्थाणुरचलोवं सनातनः \|2\|3\|}\]

Uncleavable he, incombustible he, and indeed neither to be wetted nor dried away; perpetual, all-pervasive, stable, immovable, ancient, \(\text{(24)}\)

\[\text{अच्छेय: uncleavable; अये this; अन्याह: incombustible; अये this; अवलेख: unwettable; अशोष्य: undryable; एव also; च and; नित्य: perpetual; सत्वंगत= सत्वंगिनः गत: into all, gone; स्थायु: stable; अक्षत: immovable; अये this; सनातन: ancient.}\]
अन्यत्क्षोभयमचिन्तोऽयमाविकारयोऽयमुच्यते।
तस्मादेवं विदिलैनं नानुशोचितुमहिसि॥ २५॥

Unmanifest, unthinkable, immutable, he is called; therefore knowing him as such, thou shouldst not grieve.

अथ चैनं नित्यजातं नित्यं वा मन्ये स्मृतम्।
तथापि त्वं महाबाहो नैनं शोचितुमहिसि॥ २६॥

Or if thou thinkest of him as being constantly born and constantly dying, even then, O mighty-armed, thou shouldst not grieve.

जातस्य हि ध्रुवं मृत्युधीरवं जन्म मृतस्य च।
तस्मादपरिहार्यं तथं शोचितुमहिसि॥ २७॥
For certain is death for the born, and certain is birth for the dead; therefore over the inevitable thou shouldst not grieve.

अत्यन्त यवनी समन्तमध्यानि भारत।
अन्तमनिधनान्येव तत्त का परिवेशना॥ २८॥

Beings are unmanifest in their origin, manifest in their midmost state, O Bhārata, unmanifest likewise are they in dissolution. What room then for lamentation?

आद्यवत्तरत्यति कष्टिचित्ते
मान्यवददति तैत्र चान्यः।
आद्यवचच्चैनमन्यः श्रणोति
शुच्यापेन भेद न चैव कष्टीचित॥ २९॥
As marvellous one regardeth him; as marvellous another speaketh thereof; as marvellous another heareth thereof; yet having heard, none indeed understandeth.

(29)

आशर्यवत्त as wonderful; पद्याति sees; काहित as some one; एव this; आशर्यवत्त as wonderful; वर्तत speaks; तथा so; एव also; च and; अन्य another; आशर्यवत्त as wonderful; च and; एव this; अन्य another; अप्नोति hears; मुख्यa having heard; अपि even; एव this; वेद knows; न not; च and; एव also; काहित anyone.

(30)

This dweller in the body of everyone is ever invulnerable, O Bhārata; therefore thou shouldst not grieve for any creature.

वेही the embodied; निर्यात always; अशर्य invulnerable; अव this; वेही in the body; सर्वस्व of all; भारत O Bhārata; तस्मा therefore; तत्त्वa (for) all; भूतानि creatures; न not; वषं thou; शोषितम् to grieve; अपि (thou) shouldst.

(31)

Further, looking to thine own duty, thou shouldst not tremble; for there is nothing more welcome to a Kṣhattriya than righteous war.
स्वधर्मस् = स्वत्य धर्मेन of own, duty; ब्रह्म also; च and; अवेश्य having
seen; न not; विकांवितम् to tremble; भाषिति (thou) oughtest;
धर्मायु (than) righteous; हि indeed; उद्धात् than war; षेषः
better; अन्यतः other; कशिकस्य of the Kṣţhatriya; न not;
विषये is.

यद्यःचर्या चोपप्पल्ल स्वर्गेश्वरमपावृत्तम्।
सुखिनः क्षत्रिया: पार्थ लभन्ते युद्दभिष्मम्॥३॥

Happy the Kṣṭhatriyas, O Pārtha, who obtain such
a fight, offered unsought as an open door to heaven.

(32)

यद्यःचर्या by chance; च and; उपपत्ति happened; स्वर्गेश्वरम् =
स्वर्गात् heaven, door; अवांशित opened; सुखिनः happy;
क्षत्रिया: kṣṭhatriyas; पार्थ O Pārtha; लभन्ते obtain; युद्दि
battle; इदथम like this.

अथ चेत्तवमिभु धर्म यस्मां न करिष्यसि।
तत: स्वधर्मे कीर्ति च गौत्वा पापमवाप्यसि॥३॥

But if thou wilt not carry on this righteous warfare,
then, casting away thine own duty and thine honour,
thou wilt incur sin.

(33)

अथ now; चेत् if; स्मृ thou; इमस् this; धर्मेऽरांत धर्मes;
धर्मायु battle; न not; कारिष्यासि (thou) wilt do; तत: then; स्वधर्मे
own duty; कीर्तिः fame; च and; हित्या having thrown away;
पापं sin; पापवाप्यसि (thou) wilt obtain.
Men will recount thy perpetual dishonor, and, to one highly esteemed, dishonor exceedeth death. (34)

The great car-warriors will think thee fled from the battle from fear, and thou that wast highly thought of by them, wilt be lightly held. (35)

Many unseemly words will be spoken by thine enemies, slandering thy strength; what more painful than that? (36)
Slain, thou wilt obtain heaven; victorious, thou wilt enjoy the earth; therefore stand up, O son of Kunti, resolute to fight.

Taking as equal pleasure and pain, gain and loss, victory and defeat, gird thee for the battle; thus thou shalt not incur sin.
एषा तेषभिषिता सांख्ये बुद्धियोऽगे त्विमां श्रृणु।
बुद्धा युक्तो यथा पार्थ कर्मभेंध प्रहास्यस्ति ॥ ३९॥

This teaching set forth to thee is in accordance with the Sāṅkhya; hear it now according to the Yoga, imbued with which teaching, O Pārtha, thou shalt cast away the bonds of action. (39)

एषा this; ते of (to) thee; भाषिता (is) declared; सांख्ये in Sāṅkhya; बुधिः knowledge; अगे in the Yoga; तु indeed; हमारे this; मृणु hear; बुद्धा with knowledge; युक्त: joined; यथा with which; पार्थ O Pārtha; कर्मभेंध = कर्म: बंधे of karma, the bond; प्रहास्यस्ति (thou) shalt cast away.

नेहाभिक्रमनाशोऽक्रित्रि प्रत्यवायो न विधते।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४०॥

In this there is no loss of effort, nor is there transgression. Even a little of this knowledge ¹ protects from great fear. (40)

न not; इह here; भाविक्रमनास: = भाविक्रमश्च नास: of effort, destruction; भ्रास्ति is; प्रस्वयाय: transgression; न not; विधिते is; स्वल्पम् very little; अपि even; धर्म of this; धर्मश्च duty; चाबते protects; महत: (from) great; भयात from fear.

व्यत्रसायातिमिका बुद्धिरेकेह कुरुन्दन ।
बहुशाखा ह्यान्तारश्च बुद्धयोऽव्यत्रसायिनाम् ॥ ४१॥

¹ Dharma.
The determinate reason is but one-pointed, O joy of the Kuru's; many-branched and endless are the thoughts of the irresolute.

(41)

ब्यवसायालिङ्का = ब्यवसाय: भास्मा बस्मा: सा determination, soul, whose, she; बुद्धि: thought; एका one; इस here; कुरुक्षेण = कुरुक्षे नामn of the Kuru, O rejoicer; बहुशास्ता: = बहुष: बास्ता: बास्ता: ता: many, branches, whose, those; हि indeed; अनंता: endless; त च and; चुःच्छ: thoughts; अव्यवसायिनाथ of the irresolute.

यामिमां पुष्पितां वाचं प्रवद्द्यत्रिविष्ण्वितः ।
वेदवास्तराता: पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

Flowery speech is uttered by the foolish, rejoicing in the letter of the Vedas, O Pārtha, saying: "There is naught but this."

(42)

यास् which; हमां this; पुष्पितां flowery; वास्ता speech; प्रवद्द्यति utter; अव्यवसायिन: the un-wise; वेदवास: वादे rta: of the Veda, in the word, rejoicing; पार्थ Pārtha; न not; अन्यत् other; भास्त is; हि thus; वादिन: saying.

कामात्मन: स्वर्गपरा जन्मकर्मफलप्रदामः ।
क्रियानिर्विशेषबहुलां भोगाध्ययनं प्रति ॥ ४३ ॥

With desire for self, ¹ with heaven for goal, they offer birth as the fruit of action, and prescribe many and

¹ Those whose very self is desire, Kāma, and who therefore act with a view to win heaven and also rebirth to wealth and rank.
various ceremonies for the attainment of pleasure and lordship.

(43)

कालायां = कामः प्राच्या वेषां ते desire, soul, whose, they;
स्वर्गपमाताः = स्वर्गः परं वेषां ते heaven, highest, whose, they;
अनुकर्णके प्रतिनामाः = जन्म एव कर्मणि फलं (हव) प्रसाति ताः (re) birth,
alone, of action, fruit, (as,) gives, that (which); क्रियाविषेष-
बहुः = क्रियाः विषेषः बहुः: वस्त्रां ता of actions, varieties, many,
in which, that; भोगेश्वर्यप्रसत्कानां = भोगः च प्रसत्कानां च गति of
enjoyment, and, of sovereignty, and, the gaining; प्रति towards
(for the sake of).

भोगेश्वर्यप्रसत्कानां तथा पहेतेतसासाम।

व्यवसायातितिका बुद्वि: समाधौ न विधीयते॥ ८ ॥

For them who cling to pleasure and lordship, whose
minds are captivated by such teaching, is not designed
this determinate Reason, on contemplation steadily bent.¹

(44)

भोगेश्वर्यप्रसत्कानां = भोगः च प्रसत्कानां च
in enjoyment, and,
in lordship, and, of the attached; तथा by that; अपहृतेतसासाम =

¹ The following is offered as an alternative translation of shlokas 42, 43, 44.

"The flowery speech that the unwise utter, O Pàrtha, clinging to the
word of the Veda, saying there is nothing else, ensouled by selfish
desire and longing after heaven—(the flowery speech) that offereth only
rebirth as the (ultimate) fruit of action, and is full of (recommendations
to) various rites for the sake of (gaining) enjoyment and sovereignty,—
the thought of those who are misled by that (speech) and cling to
pleasures and lordship, not being inspired with resolution, is not engaged
in concentration."
The Vedas deal with the three attributes;\(^1\) be thou above these three attributes, O Arjuna; beyond the pairs of opposites, ever steadfast in purity,\(^2\) careless of possessions, full of the SELF.

\(^{45}\)

्यावानां उद्धवायु विदिता: संप्लुतोदके।
तावानस्वेषेऽवेदेषु ग्राहणस्य विजानत: ॥ ४६ ॥

All the Vedas are as useful to an enlightened Brähmana, as is a tank in a place covered all over with water.

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\(^1\) Guna: attributes, or forms of energy. They are Sattva, rhythm or purity; Rajas, activity or passion; Tamas, inertia or darkness.

\(^2\) Sattva.
Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou to inaction attached.

योगस्थ: कुरु कर्मोऽणि संगं त्यक्तवा धनेन्जय।
सिद्धशस्त्रिद्योऽ: समो भूत्वा समतं योग उच्यते॥४८॥

Perform action, O Dhanañjaya, dwelling in union with the divine, renouncing attachments, and balanced evenly in success and failure: equilibrium is called yoga.
success, and; सम: the same; सूक्ष्मा having become; समस्य equality; चाग: yoga; उद्भवते is called.

दूरेण हावरं कर्म बुद्धियोगादन्नांजयः ।
बुद्धी शरणमन्विलिन्तः कुपणा: फलनेत्व: ४९ ॥

Far lower than the Yoga of Discrimination is action, O Dhananājaya. Take thou refuge in the Pure Reason; pitiable are they who work for fruit. (49)

दूरेण by far; हि indeed; अवरं inferior; कर्म action; बुद्धि योगातू = बुद्धि: योगात of discrimination, than the yoga; धनान्यं O Dhananājaya; बुद्धी in (the) Pure Reason; चागेन refuge; आन्तिक, seek; कुपणा: pitiable; फलनेत्व: = फलं हेतु: भर्तां ते fruit, motive, whose, they.

बुद्धियुक्तो जहातीह उभे सुक्रतदुस्कृते ।
तस्मायोगाय युज्यत्व योग: कर्मसु कौशलम् ॥५०॥

United to the Pure Reason, one abandoneth here both good and evil deeds, therefore cleave thou to yoga; yoga is skill in action. (50)

बुद्धियुक्त: = बुद्ध: युक्त: with knowledge, endowed; जहाति (he) throws away; इह here; उभे both; सुक्रतदुस्कृते = सुक्रतं च दुस्कृतं च good deed, and, evil deed, and; तस्मात therefore; योगाय for (to) yoga; युज्यत्व be united, (prepare); योग: yoga; कर्म in actions; कौशलम skill.

कर्मज बुद्धियुक्ता हि फलं तत्त्वा मनुष्यिणः ।
जनमवंधविनिर्मृत्का: वदं गच्छत्वनामयस्मौ ॥ ५१ ॥
The Sages, united to the Pure Reason, renounce the fruit which action yieldeth, and, liberated from the bonds of birth, they go to the blissful seat.

(51)

कर्मचं action-born; बुद्धियुक्त: united to Buddhi (see 50); हि indeed; पलं the fruit; रघुवा having abandoned; मनः the wise; जन्ममण्डलयुक्तः = जन्म: बंधातु विनियुक्तः: of birth, from the bondage, freed; पं त the abode; गच्छन्ति go; अनालयं painless.

यदा ते मोक्षकलं बुद्धिवेष्यतितरिपिति ।
तदा गंतासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ||५ ॥

When thy mind shall escape from this tangle of delusion, then thou shalt rise to indifference as to what has been heard and shall be heard.

(52)

बशा when; ते thy; मोक्षकलं मोक्षस्य कलं of delusion, the confusion; मनः mind; ख्यातिवारिष्पिति will cross; तदा then; गतासि (thou) shalt go; निर्वेदं to indifference; श्रोतव्यस्य of (what) should be heard; श्रुतस्य of (what) has been heard; च and.

श्रुतिविषपि न पि यदा स्थास्यति निश्चला ।
समाधावच्चला बुद्धिस्तदा योगमवाप्यसि ||५ ॥

When thy mind, bewildered by the Shruti, shall stand immovable, fixed in contemplation, then shalt thou attain unto yoga.

(53)

श्रुतिविषपि = श्रुतिभ: विषपि by scripture-texts, distract-
ed; ते थy; बदा when; स्थायति shall stand; निभना immovable; समाधि in Samādhi; अश्ला unmoved; बुद्धि: Pure Reason; तथा then; योगं to yoga; भवास्नसि (thou) shalt attain.

अर्जुन उवाच

स्थितप्रज्जवल्य का भाषा समाधिस्थत्य केशव।
स्थितधी: किं प्रभाषेत किमासीत बुजेत किंम॥५॥

Arjuna said:

What is the mark of him who is stable of mind, steadfast in contemplation, O Keshava? how doth the stable-minded talk, how doth he sit, how walk? (54)

स्थितप्रज्जवल्य = स्थिता प्रज्जवल्य तत्त्व तत्त्व steady, intelligence, whose, his; का what; भाषा definition; समाधिस्थत्य = of the Samādhi-seated; केशव O Keshava; स्थितधी: = स्थिता धी: तत्त्व तत्त्व fixed, mind, whose, he; किं what; प्रभाषेत may (he) speak; किं what (how); भाषीत may (he) sit; बुजेत may (he) walk; किं what (how).

श्री महानुवाच

प्रज्जवल्यति यदा कामान्सवार्त्यां सनोगतान।
आत्मन्येवात्मना तुष्टः स्थितप्रज्जवल्यद्रोच्यते॥५॥

The Blessed Lord said:

When a man abandoneth, O Partha, all the desires of the heart, and is satisfied in the SELF by the SELF, then is he called stable in mind. (55)
prasahasati (he) throws away; yaha when; kamaan desires; tavan all; pari O Partha; mananagatan = man: gatan to the mind, gone; aatman in the Self; eta only: bhaavana by the Self; tuh sasitted: sthitprast: steadfast in mind (see 54); tava then; uchchha (he) is called.

dukeishvanudhirgamanan: sukheshu vigatstyah: ||

vitaragabhayknod: sthitdheemuninirvachyate || 56 ||

He whose mind is free from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger, he is called a sage of stable mind. (56)

dukeishu in pains; abhitdhirgunan = n tadhirman man: yastva sat: not agitated, mind, whose, he; sukheshu in pleasures; vigatstyu = vigata styas yastva sat: gone, desire, whose, he; vitaragabhayknod = vist: rga: cha bhany cha knod: cha yastva sat: gone, desire, and, fear, and, anger, and whose, he; sthyyathi: steady-minded (see 54); shrmi: sage; uchchha (he) is called.

y: sarvagnanamisnenaistattattvamadya shubhagunam ||

naabhinandati na dehi tasya prajya pratishthita ||57||

He who on every side is without attachments, whatever hap of fair and foul, who neither likes nor dislikes, of such a one the understanding is well-poised. (57)

va: he who; sarvan everywhere; abhavilah: un-attached; tat that; tat that (whatever); prapya having obtained; shubhagunam = shrman cha mahanman cha pleasant, and, unpleasant, and; na not; aabi-
When, again, as a tortoise draws in on all sides its limbs, he withdraws his senses from the objects of sense, then is his understanding well-poised.

The objects of sense, but not the relish for them, turn away from an abstemious dweller in the body; and even relish turneth away from him after the Supreme is seen.
O son of Kunti, the excited senses of even a wise man, though he be striving, impetuously carry away his mind.

Having restrained them all, he should sit harmonised, I his supreme goal; for whose senses are mastered, of him the understanding is well-poised.

Man, musing on the objects of sense, conceiveth an
attachment to these; from attachment ariseth desire; from desire anger cometh forth; 

प्रायत्नः (of the) meditating; विषयाध्यौ (on) objects (of the senses); पुंसः of the man; संभ: attachment; तेषु in them; उनावते is born; संभागः from attachment; संभावते arises; कामः desire; कामातृत from desire; कोधः anger; अभिमानः is produced.

ऋषिकश्वति संभोहः संभोगास्मृतिविभूमः ।

स्मृतिभृंशाश्रदृ बुद्धिनाशो बुद्धिनाशात्तपणर्ष्टति॥ ६३॥

From anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of Reason; from destruction of Reason he perishes. (63)

कोधातृत from anger; भवति becomes; संभोहः delusion; संभागः from delusion; स्मृतिविभूमः = स्मृते: विभूमः: of memory, confusion; स्मृतिभृंशाश्रदृ = स्मृते: भृंशाश्रदृ of memory, from confusion; बुद्धिनाशः = बुद्धे: नाशः: of Reason, destruction; बुद्धिनाशातृत from destruction of Reason; प्रणश्वति (he) perishes.

रागदेशविदयुत्कैस्तु विषयानिन्दित्येयर्चरन् ।

आत्मवैदिशिवेयात्मा प्रसादमधिगच्छति॥ ६४॥

But the disciplined self, moving among sense-objects with senses free from attraction and repulsion mastered by the SELF, goeth to Peace. (64)

रागवेशविदयुत्कै = रागेण च हेषण च विदयुत्कै: with (from) attraction, and, (from) repulsion, and, (from) disjoined; तु indeed; विषयाध्यौ objects (of sense); इंद्रियः with senses; चरतृ: moving
(after); भाषमवर्यैःऽ=भासमः वर्यैः of the Self, (by) the controlled; विषेयायाम् =विषेयः भासमा वर्यस् स: subdued, self, whose, he; प्रसादे to peace; भावगृहः attains.

प्रसादे सर्वेदः क्षणानं हानिरस्याक्पायते ।
प्रसादेचतसो ह्याशु बुद्धि: पर्यवत्तिष्टते ॥ ६५ ॥

In that Peace the extinction of all pains ariseth for him; for of him whose heart is peaceful the Reason soon attaineth equilibrium.

प्रसादे in (the state of) peace; सर्वेदः क्षणानं = सर्वेदः हृदः क्षणानं (of) all, of pains; हानि: destruction; भास्वक: of him; उपानायते arises; प्रसादेचतसो = प्रत्सर्वं चेत: यथा नस्य peaceful, mind, whose, his; हि indeed; भाशु quickly; बुद्धि: the Reason; पर्यवत्तिष्टते settles down.

नासि बुद्धिरुक्तस्य न चायुक्तस्य भावना ।
न चाभाववयतः शांतिरशांतस्य कृतः सुखम् ॥ ६६ ॥

There is no pure Reason for the non-harmonised, nor for the non-harmonised is there concentration; for him without concentration there is no peace, and for the unpeaceful how can there be happiness?  

न not; अति is; बुद्धि: Reason; अस्तक्तस्य of the uncontrolled; न not; च and; अस्तक्तस्य of the uncontrolled; भावना meditation; न not; च and; अभाववयतः of the non-meditating; शांति: peace; अभावस्य of the unpeaceful; कृत: whence; सुखः happiness.
Such of the roving senses as the mind yieldeth to, that hurries away the understanding, just as the gale hurries away a ship upon the waters. (67)

Therefore, O mighty-armed, whose senses are all completely restrained from the objects of sense, of him the understanding is well-poised. (68)

That which is the night of all beings, for the dis-
ciplined man is the time of waking; when other beings are waking, then is night for the Muni who seeth.  

\[ 69 \]

\[ \text{व्य यो निषा निषा निष्ठीकर्णं तस्माद भूमणं (of all, of beings; तस्मान in that; जागर्ति wakes; सन्धी the disciplined (one); यस्य in which; जागर्ति wake; भूमण creatures; सा that; निषा night; परिबत: (of the) seeing; सुने: of the muni.} \]

आपूष्याक्षमचाल्प्रतिष्टू

समुद्रमपः प्रविशंति यददुः

तत्रःतकामा यं प्रविशंति सर्वं

स शांतिमाप्याती न कामकामी || 70 ||

He attaineth Peace, into whom all desires flow as rivers flow into the ocean, which is filled with water but remaineth unmoved—not he who desireth desires.  

\[ 70 \]

\[ \text{चाप्यामस्य (ever) being filled; अचलप्रतिष्टूḥ = अचला प्रतिष्टूि वस्तुं unmoving, status, whose, him; सस्य (in) to the ocean; स्माय: waters; प्रविशंति enter; यददुः as; तददुः so; कामा: (objects of) desires; यं (in) to whom; प्रविशंति enter; सर्वं all; स: he; शांतिम peace; अमोल obtains; न not; कामकामी = कामानो कामी of (objects of) desires, the desirer.} \]

विहाय कामान्यः सर्वान्युपार्वभरणी निःस्पुहः।

\[ 1 \] The Sage is awake to things over which the ordinary man sleeps, and the eyes of the Sage are open to truths shut out from the common vision. While vice versa that which is real for the masses is illusion for the Sage.
निर्मो निरहु कारः स शांतिमधिगच्छति \|७१\|\n
Who so forsaketh all desires and goeth onwards free from yearnings, selfless and without egoism—he goeth to Peace. \(71\)

\(\text{विहाय} \text{ having thrown away}; \text{कामारु} \text{ desires}; \text{वा} \text{ he who}; \text{सर्वात} \text{ all}; \text{पुमानु} \text{ man}; \text{प्रवृत्त} \text{ goes}; \text{निस्पृह्य} \text{ without-desire}; \text{निर्मम} \text{ without-mine (ness)}; \text{निरहु कार} \text{ without-egoism}; \text{स} \text{ he}; \text{शांति} \text{ to peace}; \text{मधिगच्छति} \text{ attains.}\)

एषा ब्राह्मी स्थितिः पार्थ नैनं प्राप्य विमुद्धाति ।
स्थितवास्यामत्काळेऽपि भास्न निर्वाणमूच्छतिः\|७२\|

This is the Eternal state, O son of Prithâ. Having attained thereto none is bewildered. Who, even at the death-hour, is established therein, he goeth to the Nirvâna of the Eternal. \(72\)

एषा \text{ this}; \text{ब्राह्मी} \text{ of Brahman}; \text{स्थितिः} \text{ status}; \text{पार्थ} \text{ O Pârtha}; न \text{ not}; \text{एनां} \text{ this}; \text{प्राप्य} \text{ having obtained}; \text{विमुद्धाति} \text{ is confused}; \text{स्थितवा} \text{ having sat (been established)}; \text{अस्त्य} \text{ in this}; \text{अन्ततां} \text{ of the end, in the time}; \text{अपि} \text{ even}; \text{भ्रान्तिवृणम्} \text{ is confused}\)
\(=\text{ब्रह्म:} \text{ निर्वाणमू भ्रान्तिः} \text{ of Brahman, to Nirvâna}; \text{छष्ठाति} \text{ attains.}\)

इन्ति श्रीमद्वपदव्यायतः \(=\) सांख्येयोगो नाम द्वितीयोपयायः ॥

Thus in the glorious Bhagavad-Gîtâ the second discourse entitled: YOGA BY THE SÂNKHYA.
THIRD DISCOURSE.

अर्जुन उवाच ।

ज्यायसि चेत्कर्मेनस्ते मता बुद्धिज्ञानार्द्धे ।
तत्कीकं कर्मणि घोरे मां नियोजयसि केशव || 1 ||

Arjuna said:

If it be thought by thee that knowledge is superior to action, O Janârdana, why dost thou, O Keshava, enjoin on me this terrible action?  

व्यायसि superior; चेतु if; कर्मणि: than action; से of (by) thee; मता thought; बुद्धिः knowledge; जनार्दन O Janârdana; तत् then; किष् why; कर्मणि in action; घोरे (in) terrible; मां me; नियोजयसि (thou) engageth; केशव O Keshava.

व्यामिश्रेणेव वाक्येन बुद्धि मोहयसीव मे ।
तदेकं वद निश्चित्वेऽथ येन श्रेयो धमाप्नुयाम् || 2 ||

With these perplexing words Thou only confusest my understanding; therefore tell me with certainty the one way by which I may reach bliss?

व्यामिश्रेण (with) intermixed; हव as it were; वाक्येन with speech; बुद्धि understanding; मोहयसि (thou) confusest; हव as it were; ने my; तत् so; एकं one; वह speak; निश्चित्व∴ having decided; येन by which; श्रेय: better (the good); धारे I; धमावायु may obtain.
The Blessed Lord said:

In this world there is a twofold path, as I before said, O sinless one: that of yoga by knowledge, of the Sāṅkhya; and that of yoga by action, of the Yogīs. (3)

न कर्मणामस्मां न च सङ्क्षेपमपि पुरुषोदर्तनुते।

Man winneth not freedom from action by abstaining from activity, nor by mere renunciation doth he rise to perfection. (4)
Nor can anyone, even for an instant, remain really actionless; for helplessly is everyone driven to action by the qualities born of nature.

नसि नूट; कष्टित any one; द्रष्म a moment; अण even; ज्ञान in reality; तिष्कत stands; अवकर्षित un-action-performing; कार्यते is made to do; हि indeed; अवश: helpless; अर्थ: action; सर्ष: all; प्रकृतिज: (by) the nature-born; गुणे: qualities.

कर्म-निष्ठायाणि संयम्य य आस्ते मनसा स्मरन्।
इन्द्रियार्था-विन्दृष्ट्यमिथ्याचारः स उच्यते। ॥ ६ ॥

Who sitteth, controlling the organs of action, but dwelling in his mind on the objects of the senses, that bewildered man is called a hypocrite.

कर्म-निष्ठायाणि-कर्मणां इन्द्रियाणि of actions, the organs; संयम्य having controlled; य: who; आस्ति sits; मनसा by the mind; स्मरन remembering; इन्द्रियाचारयाम् the objects of the senses (see ii. 58.); बिमुखाश्च भावते confused. mind, whose, he; मिथ्याचारः-मिथ्या आचारः वर्त्य स: false, conduct, whose, he; हे: he; उच्यते is called.

यस्तवन्द्रियाणि मनसा नियम्यार्थं कर्तुः॥
कर्म-निष्ठै: कर्मयोगमसत्: स विशिष्यते। ॥ ७ ॥

But who, controlling the senses by the mind, O
Arjuna, with the organs of action, without attachment, performeth yoga by action, he is worthy. (7)

व: who; त: indeed; इन्निब्राजिः the senses; मनसा by the mind; नियम्य having controlled; भारतेन commences; अर्जुन O Arjuna; कर्मेनिन्द्र्ये by the organs of action; कर्मोऽर्थः karma-yoga; अस्सत्त: unattached; स: he; विनिष्ठ्वेत: excels.

नियतं कृष्टं कर्मं तथं कर्मं ज्यायो यहकर्मण्यः
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मण्यः || 8 ||

Perform thou right action, for action is superior to inaction, and, inactive, even the maintenance of thy body would not be possible. (8)

नियतं prescribed; कृष्ट do; कर्म action; स्व: thou; कर्म action; ज्याय: better; हि indeed; प्रकरणं: than inaction; शरीरयान्त्या = शरीरस्य यान्त्र: of the body, pilgrimage; भाव: even; च and; ते: thy; न not; प्रसिद्धेतु: may succeed; अकर्मण: from (by) inaction.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोद्यं कर्मेनभवनः
तद्भव कर्मं कौतेयो मुक्तसंग: समाचर || 9 ||

The world is bound by action, unless performed for the sake of sacrifice; for that sake, free from attachment, O son of Kunti, perform thou action. (9)

यज्ञार्थान्तः = यज्ञस्य स्थायत्त of sacrifice, (from) for the sake of;

1 Karma-Yoga is the consecration of physical energy on the Divine Altar, i.e., the using of one's organs of action simply in service, in obedience to Law and Duty.
कर्मण: from (than) action; अन्य: otherwise; लोक: the world; अयं this; कर्म-बंधनः = कर्म-बंधने वस्तृ त: action, bond, whose, it; तस्य=तस्य अर्थे of that, for the sake; कर्म action; कौं: O Kaunteya; इसकंसंगः = इसकः संगो वेन स: abandoned, attachment, by whom, he; समाधिः perform.

सहयज्ञा: प्रजा: सृष्टा पुरौवाच प्रजापति: ।
अनेन प्रसविष्णुङ्गमेष वोक्षिष्ठिः कामधुकुः ॥ १० ॥

Having in ancient times emanated mankind together with sacrifice, the Lord of emanation said: "By this shall ye propagate; be this to you the giver of desires¹; (10)
सहयज्ञा: = बहुन सह with sacrifice, together; प्रजा: the peoples; सृष्टा having emanated; पुरा formerly; ववाच said; प्रजापति: Prajāpati; अनेन by this; प्रसविष्णुङ्गमेष shall propagate (ye); एष this; व: of you; अस्तु let be; हृदकामधुकुः हृदान्त कामानु दोगिष्ठ desired, objective, milks.

देवान्बावयतानेन ते देवा भावयतु वः ।
परस्परं भावयत: श्रेयः परमवाप्स्यंथ ॥ ११ ॥

"With this nourish ye the shining ones and may the shining ones nourish you; thus nourishing one another, ye shall reap the supremest good. (11)

देवानि the Gods; भावित nonrish (ye); अनेन by this; ते those; देवा: Gods; भावयतु may nourish; व: you; परस्परं

¹ The cow of Indra, from which each could milk what he wished for; hence the giver of desired objects.
each other; भावंत: nourishing; श्रेयः good; परं the highest; अयः (ye) shall obtain.

इष्टान्मोगानिः वो देवा दास्यते यज्ञार्थिता:।
तैद्यक्षचाणप्रदायिम्यो यो मुक्ते स्तनेन एव सः। ॥ १२ ॥

“For, nourished by sacrifice, the Shining Ones shall bestow on you the enjoyments you desire.” A thief verily is he who enjoyeth what is given by Them without returning Them aught.

इष्टाः desired; भोगाः enjoyments; हि indeed; य: to you; देवा: the Gods; दास्यते will give; यज्ञार्थिता: by sacrifice, nourished; ते: by them; द्वारा: given; अपवाङ्ग not having given (returned); एव: to these; य: who; सुन्दर enjoys; स्तनेन: thief; एव only; स: he.

यज्ञशिष्याशी: संतो मुच्यते सर्भकिल्बिषेः।
भुजजते ते त्वम्प पापा ये पर्वतायमकारणात। ॥ १३ ॥

The righteous, who eat the remains of the sacrifice, are freed from all sins; but the impious, who dress food for their own sakes, they verily eat sin.

यज्ञशिष्याशी: = यज्ञश्व विह भरणालति of the sacrifice, remains, (who) eat, they; संत: the good; मुच्यते are freed; सर्भकिल्बिषेः:
=सत्रहः किल्बिषेः by (from) all, by (from) sins; सुन्दरः enjoy; ते ते those; हि indeed; अष्टं evil; पापः sinners; य: who; पर्वतिः
cook; भास्यकारणातू = भास्यन: कारणात of the self, from (for the) cause (sake).
From food creatures become; from rain is the production of food; rain proceedeth from sacrifice; sacrifice ariseth out of action;

(14)

From food; creatures; creatures; from rain; the production; of food; the production; sacrifice; becomes; rain; sacrifice; the arising, whose, that.

Know thou that from Brahma action groweth, and Brahma from the Imperishable cometh. Therefore the Eternal, the all-permeating, is ever present in sacrifice.

(15)

action; - Brahma; arising, whose, that; know; Brahma; the Imperishable, arising, whose, that; therefore; everywhere-going; Brahma; constantly; in sacrifice; (is) established.
He who on earth doth not follow the wheel thus revolving, sinful of life and rejoicing in the senses, he, O son of Prithâ, liveth in vain.

And thus; śvānubhāvati follows; this here; who; apāpa: = abhava: śvē: evil, life, whose, he; śvāstantara: = śvānubhēśu śvāram: śvē: in the senses, rejoicing, whose, he; na qē: uselessly; pārtho O Pārtha; he; śvē: lives.

But the man who rejoiceth in the SELF, with the SELF is satisfied, and is content in the SELF, for him verily there is nothing to do.

And indeed; abhimarthā: = abhimānī: rati: śvē: in the Self, pleasure, whose, he; and only; śvānī may be; Ātmātma: = abhimānī: tatha: by the Self, satisfied: and; man: the man; abhimānī in the Self; and only; and; contented; śvē of him; kāryā (work) to be done: not: is.

Nēva tathvā kṛtēnāthō na kṛtēnēḥ kāṣṭhān.
N ca śāyā śravīścetāṃ kāshyapādhyāpānāṃ.
For him there is no interest in things done in this
world, nor any in things not done, nor doth any object of his depend on any being. (18)

न not; एव even; तस्य of him; क्रृतेन with action; श्रयं concern; न not; श्वेतेन with inaction; हि here; कर्षण any; न not; य and; अस्त्य of this one; सर्वेनेतु = सर्वेनु मूलेतु (in) all; in creatures; कथित any; भर्त्य any; भर्त्य of (an) interest; व्यापायः dependence.

तस्मादसकः सततं कार्यं कर्मे समाचारः

असक्तो द्याचरन्नकं परमामोति पूर्णः: ॥ ९ ॥

Therefore, without attachment, constantly perform action which is duty, for by performing action without attachment, man verily reacheth the Supreme. (19)

तस्मात् therefore; असक्त: unattached; सततं always; कार्यं (necessary) to be done; कर्म action; समाचार perform; असक्त: unattached; हि indeed; आचरणं performing; कर्म action; परं the Supreme; भावति obtains; पूर्ण: man.

कर्मणैव हि संसिद्धिमार्गिता जनकादयः

लोकसंग्रहमेवापि संपद्यन्तकर्तृमहे सि ॥ २० ॥

Janaka and others indeed attained to perfection by action; then having an eye to the welfare of the world also, thou shouldst perform action. (20)

कर्मणा by action; एव only; हि indeed; संसिद्धिम to perfection; आस्थिता: attained; जनकादयः = जनक: आदि: चेष्या ते Janaka, the beginning, whose, they; लोकसंग्रहम = लोकस्य संमहं of the
world, welfare; एव even; भापि also; क्षेषणसुन looking to; कब्रेस to do; पाहीस thou shouldst.

यथदाचरति श्रेष्ठस्तचदेवेतरो जनः।
स यत्रमाणां कुस्ते लोकस्तदनुवर्तते॥ २१॥

Whatsoever a great man doeth, that other men also do; the standard he setteth up, by that the people go.

(21)

बत् what; बत् what; भाषरति does; श्रेष्ठ: the best; तन्त्र that; तन्त्र that; एव only; इतर: the other; जन: people; स: he
बत् what; प्रमाणं measure (authority); कुस्ते makes; लोक: the world (people); तन्त्र that; अनुवर्तते follows.

न मे पार्थास्तिः कर्त्तव्यं त्रिषु लोकेषु किंचन।
नानवासमवासवं वर्ते एव च कर्मणि॥ २२॥

There is nothing in the three worlds, O Pārtha, that should be done by Me, nor anything unattained that might be attained; yet I mingle in action.

(22)

न not; मे of me; पार्थ O Pārtha; प्रस्त is; कर्त्तव्यं to be done; त्रिषु (in the) three; लोकेषु worlds; किंचन anything; न not; अनवासम unobtained; अवासवं to be obtained; वर्ते exist (I); एव also; च and; कर्मणि in action.

यदि यदहं न वर्तेयं जातु कर्मण्यात्मकृत:।
मम वर्तमाननुवर्तते मनुष्या: पार्थ सवर्ष:॥ २३॥
For if I mingled not ever in action, unwearied, men all around would follow My path, O son of Prithâ. (23)

Because if; hi indeed; bhâh I; n not; vâmyah should exist; bhrâtu (always); karmê in action; ñântâtri: unwearied; mâm my; vâmy path; ânubhavûsâ follow; mânâmya: men; pâry O Pârtha; sârîmya: everywhere.

Uttânâyâram e loka n kuryâ karm chetedhmu.

Sankarâstâ ch karta sthânapadhyânamama: prâja: ||24||

These worlds would fall into ruin, if I did not perform action; I should be the author of confusion of castes, and should destroy these creatures. (24)

Uttânâyâ: would be destroyed; ñâne these; loka: worlds; n not; kuryâ if (I) perform; karm action; cheted if; bhâh I; sankarâstâ of confusion; ñ and; karta: author; sthânapadhyâ: (I) would be; upahâryâ (I) would slay; ñama: these; prâja: peoples.

Sàtka: karmeyâvidhânto yathâ kuryati bhârata.

Kuryâvidhântasthâsatkâsthrîkâreyâ undo nisânghâm ||25||

As the ignorant act from attachment to action, O Bhârata, so should the wise act without attachment, desiring the welfare of the world. (25)

Sàtka: attached; karm in (to) action; çrâbhidhânt: the unwise; vaya as; kuryâ: act; bhârata O Bhârata; kuryântu should act; vibhrat the wise man; tatha so; mânâya: unattached; chikîrya: desiring to make; lokântarãhmu (see 20) the welfare of the world.
Let no wise man unsettle the mind of ignorant people attached to action; but acting in harmony with Me let him render all action attractive.

(26)

न not; बुद्धिमेंद्र = बुद्धि: भें of the reason, the breaking-up; जनेव शू should produce; ज्ञानां of the unknowing; कर्मसंसंबन्ध = कर्मणि संघो वेपां लेपां in action, attachment, whose, of them; जोष्येतु should cause (others) to like; सत्वकर्मणि = सत्तवो द्रष्मणि all, actions; विद्वान the wise man; युक्त: united, (balanced); समाचारन performing.

प्रकृते: क्रियमाणानि गुणाः कर्मणि सर्वेः: ।
अहंकारविमूहदात्मा कर्ताहृहमिति मन्यते ॥२७॥

All actions are wrought by the qualities of nature only. The self, deluded by egoism, thinketh: “I am the doer.”

(27)

प्रकृते: of nature; क्रियमाणानि being performed; गुणाः: by the qualities; कर्मणि actions; सर्वेः everywhere; अहंकारविमूहदात्मा = अहंकारेण विमूह: अहम यथा स: by egoism, deluded, self, whose, he; कर्ता the doer; अहं I; शति thus; मन्यते thinks.

तत्सवितु महाबाहो गुणकर्मविभागयोः: ।
गुणा गुणेशु वर्तत इति मत्वा न सज्जते ॥२८॥
But he, O mighty-armed, who knoweth the essence of the divisions of the qualities and functions, holding that “the qualities move amid the qualities,”¹ is not attached.

(28)

तत्त्वविद्यु the essence-kno\(\text{w}er\); \(\text{तू} \text{ indeed;} \text{ महावाहो} \text{ O mighty-armed} \) (\(\text{ii. 26}\)); \(\text{पुनकर्मविभागो} = \text{पुनजानाम} \) \(\text{च कर्मविभागव} \) \(\text{च विभागो} \): of the qualities, and, of the actions, and, of the (two) divisions²; \(\text{पुन} \text{ the qualities;} \text{ पुने} \text{ in the qualities;} \text{ वस्ते} \text{ exist;} \text{ इति} \text{ thus;} \text{ मत्ता} \text{ having thought;} \text{ न not;} \text{ सङ्कृते} \text{ is attached.}

प्रकृतेःगुणसंमृद्धा: सङ्कृतेः गुणकर्मसू।
तानकृत्सन्विदो मेदानकृत्सन्विदर्भिन विचारितेत्।२ ९।।

Those deluded by the qualities of nature are attached to the functions of the qualities. The man of perfect knowledge should not unsettle the foolish whose knowledge is imperfect.

(29)

प्रकृतेः: of nature; \(\text{पुन} \text{ the qualities,}\) \(\text{पुन} \text{ deluded;} \text{ सङ्कृते} \text{ are attached; \(\text{पुनकर्मसू} = \text{पुनजाना} \text{ कर्मसू} \) of the qualities, in the actions; तास those; अकृत्सन्विदर्भिः: not-all-

¹ The qualities as sense-organs move amid the qualities as sense-objects. A suggested reading is: “The functions dwell in the propensi-

ties.”

² \(\text{पुनकर्मविभागो} \): (a) Shaṅkara says; “of guna-vibhāga and karma-vibhāga”—of the class of gunas and the class of karmas; or (b) vibhāga=apportionment, arrangement, the arrangements of gunas and of karmas, or the relations of them.
knowing; मन्नान the slow; कृष्णाचित्त the all-knowing; न not; विचारलेखा should unsettle.

यथे सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसः ।
निराशीनिर्मिज्यो भूत्वा युद्धस्व विगतज्वरः ॥ ३ ० ॥

Surrendering all actions to Me, with thy thoughts resting on the supreme SELF, from hope and egoism freed, and of mental fever cured, engage in battle. (30)

यथे in me; सर्वाणि all; कर्माणि actions; संन्यस्य having abandoned; अध्यात्मचेतसः = अध्यात्मनि चेतसः in the Self, with mind; निराशी: unhoping; निर्मिज्यो without ‘mine’; भूत्वा having become; युद्धस्व fight (thou); विगतज्वरः = विगत: वरो यस्य स: gone, fever, whose, he.

ये मे मतसिंदु नित्यमनुतिष्ठति मानवः ।
श्रद्धावंतोनसूयंतो मुच्येते तेषपि कर्मभि: ॥ ३ १ ॥

Who abide ever in this teaching of Mine, full of faith and free from cavilling, they too are released from actions.

ये (they) who; मे my; मतस्य opinion; इह this; नित्यं constantly; अनुतिष्ठति follow; मानवः men; श्रद्धावंत: faith-filled; अनसूयं: not cavilling; मुच्येते are freed; ते they; तथां also;

कर्मभि: by (from) actions.

ये त्वेतद्मसूयंतो नानुतिष्ठति मे मतस् ।
सर्वज्ञानविविदांस्तान्विद्धि मध्याचेतसः ॥ ३ २ ॥
Who carp at My teaching and act not thereon, senseless, deluded in all knowledge, know thou these mindless ones as fated to be destroyed. (32)

ब वै who; तु indeed; एतत् this; मभष्यस्यांतः carping at; न not; अभगतिनांति follow; मे my; मत्रथ opinion; सर्वत्रतानविद्धानं सर्वस्मिन् ज्ञाने विस्माद् (in) all, in knowledge, deluded; तान these; बिन्द्र know (thou); नानां destroyed; अभेतत्सा mind-less.

सद्यः चेत्ते स्वस्य: प्रकृतेऽजीनवानापि।
प्रकृतिं याति भूतानि नियमः किं कारिष्यति ॥ ३ ॥

Even the man of knowledge behaves in conformity with his own nature; beings follow nature; what shall restraint avail? (33)

सद्यः conformably; चेत्ते behaves; स्वस्या: (of) his own; प्रकृते: of nature; ज्ञानवान the wise man; भाप even; प्रकृतिं to nature: याति go; भूतानि creatures; नियमः restraint; किं what; कारिष्यति will do.

इन्द्रियस्यंद्रियस्यार्थं रागद्वेशी व्यवस्थितोः।
तयोऽनि वशामागच्छेत्तो हस्य परिपंदिनौः ॥ ३४॥

Affection and aversion for the objects of sense abide in the senses; let none come under the dominion of these two; they are obstructors of the path. (34)

इन्द्रियस्य of the sense; इन्द्रियस्य of the sense; धर्मेऽ in the object; रागद्वेशी = राग: च द्वेष: च attraction, and, repulsion, and; व्यवस्थिता seated; तवा: of these (two); न not; वशव (under
Better one's own duty, though destitute of merit, than the duty of another well-discharged. Better death in the discharge of one's own duty; the duty of another is full of danger.

अर्जुन उवाच ।
अथ केन प्रयुक्तोऽयं पाप चरति पूर्वः ।
अनिष्टवचि वाणिज्य बलादिव नियोजित: ॥ ३ ६ ॥

Arjuna said:

But dragged on by what does a man commit sin, reluctantly indeed, O Vārśṇeyya, as it were by force constrained?

कर्म: control; भाग्येऽत्र let (him) come; से these (two); पि indeed; परिंचिनी two obstructors of the way.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुषिदितात् ।
स्वधर्मं निघने श्रेयः परधर्मं भयावहः ॥ ३ ५ ॥
The Blessed Lord said:

It is desire, it is wrath, begotten by the quality of mobility; all-consuming, all-polluting, know thou this as our foe here on earth.

\[37\]

As a flame is enveloped by smoke, as a mirror by dust, as an embryo is wrapped by the amnion, so This\(^1\) is enveloped by it.

\[38\]

\(^1\) The universe: "This" as opposed to "That," the Eternal. Some say "This" stands for "knowledge."
Enveloped is wisdom by this constant enemy of the wise in the form of desire, which is insatiatable as a flame.

(39)

The senses, the mind and the Reason are said to be its seat; by these, enveloping wisdom, it bewilders the dweller in the body.

(40)

Therefore, O best of the Bharatas, mastering first
the senses, do thou slay this thing of sin, destructive of wisdom and knowledge. (41)

तस्मात् therefore; स्वम thou; इंद्रियाणि the senses; भावे in the beginning; नियन्त्रण having controlled; भरतर्भम् भरतानां कुष्म of the Bharatas, O best; पापमान sin; प्रज्ञति slay; हि indeed; एवं this; ध्यानविज्ञाननाशनम् ध्यानसव; च विज्ञानस्य च नाशनम्, of knowledge, and, of special knowledge, destroyer.

इंद्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धियो बुद्धे: परतस्तु स: ॥३२॥

It is said that the senses are great; greater than the senses is the mind; greater than the mind is the Reason; but what is greater than the Reason, is HE. ¹ (42)

इंद्रियाणि the senses; पराणि superior; भावे: (they) say; इंद्रियेभ्य: than the senses; परं superior; मन: mind; मनस: than the mind; हि indeed; परं superior; बुद्धि: the Reason; ध्यान: who; बुद्धे: than the Reason; परत: greater; हि indeed; स: he.

एवं बुद्धे: परं बुद्धः संस्तम्यात्मानमात्मना।
जाहि शत्रु महाबाहो कामरूपं दुरासदम् ॥३३॥

Thus understanding Him as greater than the Reason, restraining the self by the SELF, slay thou, O mighty-armed, the enemy in the form of desire, difficult to overcome. (43)

एवं thus; बुद्धे: than the Reason; परं the greater; बुद्धः having.

¹ The Supreme.
known; स्तन्त्रम् having steadied; भास्मानां the self; भास्माना by the Self; जाति slay (thou); चाङ्गु the enemy; महाबाहो (ii. 26); O mighty-armed; कामदप (39) (of) the form of desire; हुरासद्वः difficult to approach.

इति श्रीमद्भगवद्गीतासूपं कर्मधेयोगो नाम तृतीयोऽध्यायः ।

Thus in the glorious BHAGAVAD-GĪTĀ...the third discourse, entitled:

THE YOGA OF ACTION.
FOURTH DISCOURSE.

The Blessed Lord said:

This imperishable yoga I declared to Vivasvān; Vivasvān taught it to Manu; Manu to Ikṣhvāku told it.

This, handed on down the line, the King-Sages knew. This yoga by great efflux of time decayed in the world, O Parantapa.

This imperishable yoga I declared to Vivasvān; Vivasvān taught it to Manu; Manu to Ikṣhvāku told it.

This, handed on down the line, the King-Sages knew. This yoga by great efflux of time decayed in the world, O Parantapa.
This same ancient yoga hath been to-day declared to thee by Me, for thou art My devotee and My friend; it is the supreme Secret. (3)

Arjuna said:

Later was thy birth, earlier the birth of Vivasvān; how then am I to understand that Thou declaredst it in the beginning? (4)

The Blessed Lord said:

Many births have been left behind by Me and by
thee, O Arjuna. I know them all, but thou knowest not thine, O Parantapa.

अजोपि सन्नव्यात्मा भूतानामीश्चरोपि सन्।
प्रकृतिः स्वामधिशिवाय संभवायत्तमाया "॥६॥"

Though unborn, the imperishable SELF, and also the Lord of all beings, brooding over nature, which is Mine own, yet I am born through My own Power.¹

यदा यदा हि धर्मस्य गठानिभवति भारत।
अभुत्थानमधर्मस्य तदात्मानं सृजाम्यहम् "॥७॥"

Whenever there is decay of righteousness, O Bhárata, and there is exaltation of unrighteousness, then I Myself come forth;

¹ Mâyā, the power of thought that produces form, which is transient and therefore unreal compared with the eternal Reality: hence Mâyā comes to be taken as the power of producing illusion.
For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age.

He who thus knoweth My divine birth and action, in its essence, having abandoned the body, cometh not to birth again, but cometh unto Me, O Arjuna.
Freed from passion, fear and anger, filled with Me, taking refuge in Me, purified in the fire of wisdom, many have entered into My being

However men approach Me, even so do I welcome them, for the path men take from every side is Mine, O Pártha.

They who long after success in action on earth sacri-
fice to the Shining Ones; for in brief space verily, in this world of men, success is born of action. (12)

कांतम: desiring; कर्मणां of actions; सिद्धिः success; वजन्ते (they) sacrifice to; इह here; देवता: the Shining Ones; लिम्बं quickly; हि indeed; मानुषिः in the human; लेकः (in the) world; सिद्धिः success; बघलि is; कर्मजः karma-born.

चातुर्वंध्यं मया सृष्टं गुणकर्मविभागाः।
तस्य कर्तारसंपि मां विद्यकर्तारसत्ययम् ॥ १३ ॥

The four castes were emanated by Me, by the different distribution of qualities and actions; know Me to be the author of them, though the actionless and inexhaustible. (13)

चातुर्वंध्यं the four castes; मया by me; सृष्टे emanated; गुणकर्म-विभागाः = गुणानाम च कर्मणाम च विभागाः of qualities and of actions, and, by division; तस्य of it; कर्तारस the author; गृहिः also; मां me; विद्धि know; अकर्तारस unacting; अवयवम inexhaustible.

न मां कर्माणि लिङ्गंति न मे कर्मफलेऽस्यः।
इति मां योजिन्यानाति कर्मिभिः स बलोऽऽहैं। ॥ १४॥

Nor do actions affect Me, nor is the fruit of action desired by Me. He who thus knoweth Me is not bound by actions.

न not; मां me; कर्माणि actions; लिङ्गंति stain; न not; मे of me; कर्मफलेऽकर्मं पले of action, in the fruit; स्यूद्र desire;
Having thus known, our forefathers, ever seeking liberation, performed action; therefore do thou also perform action, as did our forefathers in the olden time.

What is action, what inaction?” Even the wise are herein perplexed. Therefore I will declare to thee the action by knowing which thou shalt be loosed from evil.
It is needful to discriminate action, to discriminate unlawful action, and to discriminate inaction; mysterious is the path of action.

(17)

कर्मण: of action; हि indeed; अपि also; बोझव्य शोûld be known; बोजव्य should be known; च and; विकर्मण: of wrong action; अकर्मण: of inaction; च and; बोझव्य should be known; गहना deep; कर्मण: of action; गति: the path.

कर्मण्यकर्म य: पश्येदकर्मणि च कर्म यः।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मेकृतः॥ १८॥

He who seeth inaction in action, and action in inaction, he is wise among men, he is harmonious, even while performing all action.

(18)

कर्मणि in action; अकर्म inaction; य: who; पश्येत may see; भकर्मणि in inaction; च and; कर्म action; य: who; स: he; बुद्धिमान wise; मनुष्यo in men; स: he; युक्त: balanced; कृत्स्नकर्मेकृतः कृष्णां कर्में करोति य: स: all, action, does, who, he.

यस्य सर्वं समारंभा: कामसंकल्पवर्जिता:।

ज्ञानाभिज्ञधकर्मणं तमाहुः पंडितं बुधा:॥ १९॥

Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wis-
dom, him the wise have called a Sage.

(19)

सः of whom; सब all; समारंभ: beginnings; कामसंकल्प-वाजिता: = कामे: च संकल्पः: च वाजिता: by desire, and, by imaginations, and, untouched; ज्ञानार्थकर्मण्य = ज्ञानस्य असितमा एव धानि कर्मणि यथा तत्र of knowledge, by the fire, consumed, actions, whose, him; तथा him; भाह: call; वांछित learned; बुधा: wise.

ल्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः।
कर्मण्यशिश्रुत्वोऽपि नैव किंचित्करोति सः॥ २०॥

Having abandoned attachment to the fruit of action, always content, nowhere seeking refuge, he is not doing anything, although doing actions.

(20)

ल्यक्त्यa having abandoned; कर्मफलासंगं = कर्मा: फले शासंगं of action, in (to) the fruit, attachment, नित्यतृप्त: always-contented; निराश्रय: without dependence; कर्मणि in action; एविभिन्नत: engaged; एव also; न not; एव even; किंचित anything; करतः does; स: he.

निराशीयतविचित्तात्मा ल्यक्तसर्वपरिग्रहः।
शारीरं केवलं कर्म कुर्वेज्ञापनोति किंचित्विषमू॥ २१॥

Hoping for naught, his mind and self controlled, having abandoned all greed, performing action by the body alone he doth not commit sin.

(21)

निराशी: not hoping, (wishing); विमिथिसालया = वर्ण चित्तं ज भावना च अथ स: = controlled, mind, and, self, and, whose, he; न्यक्तस्यपरिप्रिहः = ल्यक्त्य सर्वं परिप्रिहः एवं स: abandoned, all, taking,
by whom, he; शारीरिक bodily; केवल only; कर्म action; कुर्वन्ध doing; न not; भान्यति obtains; किल्लिष्पम sin.

यद्वच्छालमसंतुष्टो इंद्रातीतो विमत्तरः।
सम् सिद्धायसिद्धौ च क्रृतवापि न निविष्ट्यते॥ २२॥

Content with whatsoever he obtaineth without effort, free from the pairs of opposites, without envy, balanced in success and failure, though acting he is not bound.

(22)

यद्वच्छालमसंतुष्टः = यद्वच्छया लाभसंतुष्टः by chance, with gain, contented; इंद्रातीतः = इंद्र अतीतः the pairs, gone beyond; विमत्तरः un-envious; सम् equal; सिद्धौ in success; असिद्धौ in non-success; च and; क्रृत्या having done; अथि even; न not निविष्ट्यते is bound.

गतसंगस्य मुक्तस्य ज्ञानायस्थितं चेतसः।
यज्ञायाचरत् कर्म समग्रं प्रविष्ट्यते॥ २३॥

Of one with attachment dead, harmonious, with his thoughts established in wisdom, his works sacrifices, all action melts away.

(23)

गतसंगस्य = गत: संगः वस्त्र तस्य gone, attachment, whose, of him; मुक्तस्य of the liberated; ज्ञानायस्थितं चेतसः = ज्ञाने भावस्थितं चेतसः वस्त्र तस्य in wisdom, established, mind, whose, his; यज्ञाय for sacrifice; आचरणम (of) acting; कर्म action; समग्र entirely; प्रविष्ट्यते is dissolved.
The ETERNAL the oblation, the ETERNAL the clarified butter, are offered in the ETERNAL the fire by the ETERNAL; unto the ETERNAL verily shall he go who in his action meditateth wholly upon the ETERNAL. (24)

Some Yogis offer up sacrifice to the Shining Ones; others sacrifice only by pouring sacrifice into the fire of the ETERNAL;
Some pour as sacrifice hearing and the other senses into the fires of restraint; some pour sound and the other objects of sense into the fires of the senses as sacrifice; (26)

\[ \text{श्रोत्सालीनि} = \text{श्रोतं ब्राह्मि}; \text{वेषाम तानि} \text{ hearing, the beginning, whose, them;}\]
\[ \text{ंश्रिया} = \text{श्रिया} \text{ the senses; अन्य others; सचनाम्रिषु} = \text{sacri} \]
\[ \text{ष्ठन्वस्म्य अम्रिषु} \text{ of restraint (concentration), in the fires;}\]
\[ \text{वहति sacrifice; शष्ठातिनि = शष्ठः अन्यि; वेषाम तानि sound, the begin-}\]
\[ \text{न्न, whose, them; विषयानि sense-objects; अन्य others}\]
\[ \text{श्रियाम्रिषु = श्रियायाम् अम्रिषु} \text{ of the senses, in the fires; वहति}\]
\[ \text{sacrifice;}}\]

\[ \text{सन्धिक्रियाक्रमि प्राणक्रियाणि चापे।}\]

\[ \text{आत्मसंयमयोगागनौ जुहति ज्ञानदीपिते। || २७ ||}\]

Others again into the wisdom-kindled fire of union attained by self-control, pour as sacrifice all the functions of the senses and the functions of life; (27)

\[ \text{सन्धिक्रियानि all; श्रियाक्रियानि = श्रियायाम् क्रिया of the senses,}\]
\[ \text{अक्रियानि = अक्रिया क्रिया of the breath, actions; च and; अपरे others; आत्मसंयमयोगाग्रौ = आरम्भ; सत्त्वं एव उपि:}\]
\[ \text{त्तत्त्व ब्रह्म of the self, the restraint, even, yoga, of that, in}\]
\[ \text{the fire; वहति sacrifice; ज्ञानदीपिति = ज्ञाति शीति by wisdom, lighted.}}\]

\[ \text{द्रूप्यज्ञानास्तपौयं योगयज्ञानस्तात्स्थापे।}\]
\[ \text{स्वाध्यायज्ञानयज्ञायश्य यतयः सन्धित्रतत्। || २८ ||}\]
Yet others the sacrifice of wealth, the sacrifice of austerity, the sacrifice of yoga, the sacrifice of silent reading and wisdom, men concentrated and of effectual vows;

(28)

अयाने जुहति प्राणं प्राणे पानं तथापरे ।
प्राणायामपरायणा: \| २९ \|

Yet others pour as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the flow of the outgoing and incoming breaths, solely absorbed in the control of breathing;

(29)

अयाने in incoming breath; जुहति sacrifice; प्राणं outgoing breath; प्राणे in outgoing breath; अपानं incoming breath; तथा thus; अपरे others; प्राणायामपरायणा = प्राणायाम च अपानस्य च गती, of prāṇa, and, of apāna, (the two) courses; रूढा having restrained; प्राणायामपरायणा: = प्राणायाम: परायणं वेषं ते prāṇāyāma, final refuge, whose, they.

अपरे नियताहार: प्राणान्त्राणेषु जुहति ।
सर्वेद्येते यज्ञाविदो यज्ञक्षपितकल्मणा: \| ३० \|
Others, regular in food, pour as sacrifice their life-breaths in life-breaths. All these are knowers of sacrifice, and by sacrifice have destroyed their sins. (30)

Others; nityatāhāra: nitya: bhāhār: bhūṣāmaḥ tasyā restrained, food, whose, they; mānasam life-breaths; bhūṣāmaḥ in life-breaths; jñānī sacrifice; sarvē all; bhāpī also; etsa these; jñānaviṣṇu sacrifice-knowers; jñānaviṣṇukalpaḥ: jñānaśānti: kalpaḥ: bhūṣāmaḥ tē by sacrifice, thrown away, sins, whose, they.

यज्ञशिष्यामुरुजो यांति ब्रह्म सनातनम् ।

नायं लोकोस्त्ययज्ञस्य कुतोदन्यः कृष्टसत्तमम् ॥ २९ ॥

The eaters of the life-giving remains of sacrifice go to the changeless ETERNAL. This world is not for the non-sacrificer, much less the other. O best of the Kurus. (31)

वत्तविषयावत्तमहुः: = वत्तविषय विशेष अथवतं मुंजली च ते of the sacrifice, remains, immortal (ambrosia) eat, who, they; यांति गो; ब्रह्म to Brahman; सनातनम eternal; n not; अथवा this; लोक: world; यांति is; अ-वत्तविषय of the non-sacrificer; कृत: whence; अर्थ: other; कृष्टसत्तम = कृष्टानाम सत्तम of the Kurus, O best.

एवं बहुविधा यज्ञा चित्तता भ्राह्मणो मुखे ।

कर्मेजानिविष्ठिर तात्सेवानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

Many and various sacrifices are thus spread out before the ETERNAL. ¹ Know thou that all these are born of action, and thus knowing thou shalt be free. (32)

¹ "In the Vedas" is another interpretation.
And thus: manifold; yatha: sacrifices; vistara: spread;
brahman: of Brahman (or Veda); pushch in the face; kartana: action-
born;vidhi: know (thou); tathaa: them; sarvaa: all; evam: thus; tatha:
having known; vinamaabhyasena: thou shalt be freed.

Shreyana tvam yasya cha jnaanayac: paranta
sarva kamashwila parya jaano pariismaapya te II 3 3 II

Better than the sacrifice of any objects is the sacrifice of wisdom, O Parantapa. All actions in their entirety, O Partha, culminate in wisdom. (33)

Shreyaha: better; dharma: (than) made up of objects; yathaa: than sacrifice; jnaanayac: = jnaanastha: of wisdom, the sacrifice; paranta: O Parantapa; sarva: all; karta: action; abhina: without remainder; parya: O Partha; jaana: in wisdom; pariismaapya: is finished.

Tannidhi prajnaapatita pariismaapena sevaya I

Upadeeetya te jaano jnaaninasthaa darsin: II 3 8 II

Learn thou this by discipleship, by investigation, and by service. The wise, the seers of the Essence of things, will instruct thee in wisdom. (34)

Sat: that; vidhi: know; prajnaapatita: by obeisance; pariismaapena: by questioning; sevaya: by service; upadeetya: shall teach; te: of (to) thee; jaano: wisdom; jnaanin: the wise; tatha: the truth-seeing.

Yadjaatva na punarham ena yasaasi pandava I

Yena bhutaantaarshayaha drkyaasthaammanya thayi II 3 5 II
And having known this, thou shalt not again fall into this confusion, O Pāṇḍava; for by this thou wilt see all beings without exception in the SELF, and thus in Me.

(35)

अष्टत that; झाल्या having known; न not; पुन: again; मोह म delusion; एवं thus; बाल्यस्त (thou) shalt go; पांडव O Pāṇḍava; ते by this; भृतानि creatures; य-वेषेण (by) without-remainder; बाल्यस्त (thou) shalt see; भास्मानि in the self; दया that is; गवि in me.

अपि चेदासः पापेभ्: सार्वभ्: पापक्रत्नमः।
सार्व ज्ञानप्रवेणेव बृजिनं संतरिष्यसि॥ ३६॥

Even if thou art the most sinful of all sinners, yet shalt thou cross over all sin by the raft of wisdom.

(36)

सार्व ज्ञानप्रवेणेव बृजिनं संतरिष्यसि॥ ३७॥

As the burning fire reduces fuel to ashes, O Arjuna, so doth the fire of wisdom reduce all actions to ashes.

(37)
(to) ashes; कुर्रे makes; श्रृङ्खुन O Arjuna; ज्ञानानि = ज्ञानस्य अधिनि: of wisdom, fire; सर्वकर्माणि = सर्वाणि कर्माणि all actions; भास्मात्तू (to) ashes; कुर्रे makes; तया so.

नहि ज्ञानन सद्दशं पवित्रमिह विघटे।
तत्स्वर्यं योगसांसिद्धः कालेनात्मनि विद्वति॥ ३८॥

Verily there is no purifier in this world like wisdom; he that is perfected in yoga finds it in the SELF in due season.

नहि not; ज्ञानन by (to) wisdom; सद्दशं similar; पवित्रम purifier; इह here; विघटे is: तत् that; स्वयं itself; योगसांसिद्धः = योगे सांसिद्धः in yoga, perfected; कालेन by (in) time; भास्मनि in the self; विद्वति finds.

श्रद्धावांछमते ज्ञानं तत्परः संयतेन्द्रियः।
ज्ञानं लघुवा परां शांतिमविरेनाधिगच्छति॥ ३९॥

The man who is full of faith obtaineth wisdom, and he also who hath mastery over his senses; and having obtained wisdom he goeth swiftly to the Supreme Peace.

श्रद्धावान the faithful; तमते obtains; ज्ञानं wisdom; तत्पर: intent; संयतेन्द्रियः = संयतानि इंद्रियाणि वस्त स: controlled, senses, whose he; ज्ञानं wisdom; लघुवा having obtained; परां (to) the highest; शांतिम to peace; अ-चिरेन without-delay; अधिगच्छति goes.
अज्ञाश्रद्धानाथ संशयात्मा विनष्ट्यति।

नायं लोकोर्विति न परो न सुखं संशयात्मनः।\[४०\]

But the ignorant, faithless, doubting self goeth to destruction; nor this world, nor that beyond, nor happiness, is there for the doubting self. \(40\)

योगसंन्यस्तकर्मः ज्ञानसंविष्णुसंशयम्।

आत्मवंतं न कर्मणि निबध्वंति धनंजय।\[४१\]

He who hath renounced action by yoga, who hath cloven asunder doubt by wisdom, who is ruled by the SELF\(^1\), actions do not bind him, O Dhanañjaya. \(41\)

योगसंन्यस्तकर्मः = योगेन संन्यस्तं कर्म वेनसं योग, renounced, action, by whom, him; ज्ञानसंविष्णुसंशयम् = ज्ञान संविष्णु: संशयः वस्त्य सः: by knowledge, cut away, doubt, whose, him, आत्मवंतं possessing the Self; न not; कर्मणि actions; निबध्वंति bind; धनंजय O Dhanañjaya.

तस्माद्ज्ञानसंभूतं हत्स्यं ज्ञानासिनात्मम्।

छिन्त्रैवं संशयं योगमातिष्ठोचिष्ठ भारत।\[४२\]

\(^1\) Madhusūdana explains \(ātmavantam\) as "always watchful."
Therefore, with the sword of the wisdom of the Self cleaving asunder this ignorance-born doubt, dwelling in thy heart, be established in yoga. Stand up, O Bhárata.

Thus in the glorious Bhágavad-Gítá...the fourth discourse, entitled:

THE YOGA OF WISDOM.
FIFTH DISCOURSE.

अजुन उबाच

सन्यासं कर्मणां कृष्ण पुनर्योगं च शंसति।
यच्छेऽय एतथोरेकं तन्मेव ब्रह्म सुनिश्चितम् ॥ १ ॥

Arjuna said:

Renunciation of actions, thou praisest, O Krishṇa, and then also yoga. Of the two which one is the better? That tell me conclusively.

सन्यासम् renunciation; कर्मणां of actions; कृष्ण O Krishṇa; पुन्: again; योगं yoga; च and; शंसति praisest (thou); ब्रह्म which; ब्रह्म better; एतथो: of these two; एकं one; तत् that; में of (to) me; ब्रह्म speak; सुनिश्चितम् well-determined.

श्रीभगवानुवाच

सन्यास: कर्मयोगश्र्व नि:श्रेयसकरारुभूः।
तयोस्तु कर्मसन्यासत्कर्मयोगो विशिष्यते ॥ २ ॥

The Blessed Lord said:

Renunciation and yoga by action both lead to the highest bliss; of the two, yoga by action is verily better than renunciation of action.

सन्यास: renunciation; कर्मयोग: action-yoga; च and; नि:श्रेयसकरारु (two) highest-happiness-makers; उभों both; तथा: of these two; तु indeed; कर्मसन्यासात् कर्मण: सन्यासात्
of action, than renunciation; कर्मयोग: action-yoga; विशिष्टव: excels.

ज्ञेय: स नित्यसन्न्यासी यो न देश:ि न कांक्षति।
निर्देह्द्व: हि महाभाहे सुखं भंधात्म-भुच्छये॥ ३ ॥

He should be known as a perpetual ascetic, who
neither hateth nor desireth; free from the pairs of op-
posites, O mighty-armed, he is easily set free from
bondage. (3)

तेव: should be known; स: he; नित्य-सन्यासी constant-re-
nouncer; व: who; न not; देश:ि hates; न not; कांक्षत desires;
निर्देह्द्व: without the pairs (of opposites); हि indeed; महा-
भाहे O mighty-armed; खुलं easily; भंधातू from bondage;
प्रह्स्थ्यते is freed.

सांख्ययोगी पृथ्वीकालाः: प्रवदंति न पंडिताः।
एकस्मयास्थित: सम्यगभयोविदते फलम्॥ ४ ॥

Children, not Sages, speak of the Sāṅkhya and Yoga
as different; he who is duly established in one obtaineth
the fruits of both. (4)

सांख्ययोगी - सांख्य: च योग: च Sāṅkhya, and, Yoga, and; पृथक्
separate; बाला: children; प्रवदंति say; न not; पंडिता: the
wise; एकं one; भारि even; अस्थित: established (in); सम्यक्क
together with; उभयो: of both; बिन्वत्त obtains; फलं the fruit,

यत्सांख्यः प्राप्यते स्थानं तद्योगैरपि गम्यते॥
एकं साख्यं च योगं च यः पद्यति स पद्यति ||५||

That place which is gained by the Sāṅkhya is reached by the Yogas also. He seeth who seeth that the Sāṅkhya and the Yoga are one. (5)

तत् तत् योगोऽदये योगोऽदये स तत् योगोऽदये स तत् योगोऽदये स तत्

But without yoga, O mighty-armed, renunciation is hard to attain to; the yoga-harmonised Muni swiftly goeth to the ETERNAL. (6)

सन्यासः रेनुकिन्त्र तु इन्द्रीयदात्राम् सत्यमयीं महाबाहो तु महाभारत

He who is harmonised by yoga, the self purified, SELF-rulled, the senses subdued, whose SELF is the SELF of all beings, although acting he is not affected. (7)

सर्वभूतात्मभूतात्म कुर्विषयिन्छ न सिद्धिक्षे||७||
"I do not anything," should think the harmonised one, who knoweth the Essence of things; seeing, hearing, touching, smelling, eating, moving, sleeping, breathing.

Speaking, giving, grasping, opening and closing the eyes, he holdeth: "The senses move among the objects of the senses."
He who acteth, placing all actions in the Eternal, abandoning attachment, is unaffected by sin as a lotus leaf by the waters.

Yogis, having abandoned attachment, perform action only by the body, by the mind, by the Reason, and even by the senses, for the purification of the self.
The harmonised man, having abandoned the fruit of action, attaineth to the eternal Peace; the non-harmonised, impelled by desire, attached to fruit, are bound.

युक्तः कर्मफलं त्यक्तः शांतिमाप्तः नैषिकीयः।
अयुक्तः कामकारण फले संको निबद्धते। ॥ १२ ॥

The united one; कर्मफलम् = कर्मण् फलं of action, the fruit; त्यक्तः having abandoned; शांतिम् peace; अपानोऽत्तः obtains; नैषिकीयः final; अयुक्तः the non-united one; कामकारण = कामस्य कारण of desire, by the impulsion; फले in (to) fruit; संको attached; निबद्धते is bound.

सर्वकर्मोऽणि मनसा संन्यस्यास्ते सुखं बही ॥
नवव्रोऽधे देही नैव कुव्रेश्च कारयन्। ॥ १३ ॥

Mentally renouncing all actions, the sovereign dweller in the body resteth serenely in the nine-gated city, neither acting nor causing to act.

सर्वकर्मोऽणि all actions (as before); मनसा by the mind; संन्यस्य having abandoned; धार्मिके sits; सुखं happy; देही the ruler (of himself); नवव्रोऽधे (in) the nine-gated; पुरं in the city; वै the embodied; न not; एव even; कुर्वच acting; न not; कारयनं causing action.

न कर्तृत्वं न कर्मोऽणि लोकस्य सृजति प्रभुः।

¹ The body, often called the city of Brahman.
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते || १४ ||

The Lord of the world produceth not the idea of agency, nor actions, nor the union together of action and its fruit; nature, however, manifesteth. (14)

न not; कर्मफलं agency; न not; कार्यं actions; लोकस्य of the world; सृजाति emanates; प्रस्तः the Lord; न not; कर्मफलसंयोगं = कर्मण: च फलस्य च संयोगं of action, and, of fruit, and, the union; स्वभावं: own-nature; तु indeed; प्रवर्तते exists forth (manifests).

नादते कर्याचित्पापं न चैव सुकृतं विभुः।
अज्ञाते नावृतं ज्ञानं तेन मुद्दंति जन्तवं: || १५ ||

The Lord accepteth neither the evil-doing nor yet the well-doing of any. Wisdom is enveloped by unwisdom; therewith mortals are deluded. (15)

न not; भावते takes; कर्याचितं of anyone; पायं sin; न not; च and; एव even; सुकृतं virtue; विशु: the Lord; अज्ञातं by ignorance; भावते enveloped; ज्ञानं wisdom; तेन by this; मुद्दति are deceived; जन्तवं: beings.

ज्ञानेन तु तद्ज्ञानं येषं नास्तिसत्मतम:।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परस्म् || १६ ||

Verily, in whom unwisdom is destroyed by the wisdom of the SELF, in them wisdom, shining as the sun, reveals the Supreme. (16)
तानेन by wisdom; तु indeed; तद्भ that; भजान ignorance;
ेषान of whom; नालिन (is) destroyed; भास्म of the Self;
तपाय of them; आदित्यवत sunlike; ज्ञान wisdom; प्रकाश्चति
shines forth; तथ्यं that highest.

तदुद्दुक्तदात्मानस्तनिज्ञाससत्तपरायणाः ।
गच्छत्युपुनरावृत्ति ज्ञाननिष्ठतकल्पणाः ॥ १७ ॥

Thinking on THAT, merged in THAT, stablished in
THAT, solely devoted to THAT, they go whence there
is no return, their sins dispelled by wisdom. (17)

तदुद्दुक्त: = तकिन्तु हुद्दितो वेषां ते in That, mind, whose, they;
tतस्यस्मात: = तत्र एव अभ्यस्त वेषां ते That, only, Self, whose, they;
tतानिज्ञ: = तकिन्तु निज्ञा वेषां ते in That, establishment, whose, they;
tसत्तपरायण: = तत्र परं अयतन वेषां ते That, supreme, goal, whose, they;
गच्छति go; अभुनरावृत्तिः (to) not-again-returning; ज्ञाननिष्ठी-
tकल्पणाः = ज्ञाननिष्ठ तकल्पा: कल्पा: वेषाः ते by wisdom, dispelled,
sin, whose, they.

विधाविनयसमप्ले ब्राह्मणे गवि हस्तिनि ।
द्वारे चैव भवाके च पंडिताः समदर्शिन: ॥ १८ ॥

Sages look equally on a Brāhmaṇa adorned with
learning and humility, a cow, an elephant, and even a
dog, and an outcaste. (18)

विधाविनयसमप्ले = विद्या च विनयिन च संप्ले with learning,
and, with modesty, and, (in) endowed; ब्राह्मणेः in (on a)
Brāhmaṇa; गवि in (on a) cow; हस्तिनि in (on an) elephant;
Even here on earth everything is overcome by those whose mind remains balanced; the **ETERNAL** is incorruptible and balanced; therefore they are established in the **ETERNAL**.

With Reason firm, unperplexed, the knower of the **ETERNAL**, established in the **ETERNAL**, neither rejoiceth on obtaining what is pleasant, nor sorroweth on obtaining what is unpleasant.

1 shakyam pachati, he who cooks, i.e., eats a dog.
ered; ब्रह्माविन् Brahman-knower; ब्रह्मण in Brahman; स्थित: established.

वाहस्यर्देशस्तक्कात्मा विद्वात्मानि यत्सुखम् ।
स ब्रह्मयोगुत्कात्मा सुखमक्षेय्यमनन्ते II २१ II

He whose self is unattached to external contacts, and findeth joy in the SELF, having the self harmonised with the ETERNAL by yoga, enjoys happiness exempt from decay.

(21)

बाहस्यर्देश = ब्रह्म्यस्य र्देश in external, (in) contacts; भस्म नाम = भस्म: भस्म यथा स: unattached, self, whose, he; ब्रह्मण बलि finds; अस्मानि in the self; यथा (that) which; सुखं: pleasure; स: he; ब्रह्मयोगऽनुश्रुताः = ब्रह्मण योगेन युक्तः: भस्म यथा स: in Brahman, by yoga, joined, self, whose, he; सुखं: pleasure; अस्मानः imperishable; अनन्ते enjoys.

ये हि संस्पर्शज्ञा भोगा दुःखयोन्य एव ते ।
आयंतत्तव: कौतेय न तेषु रसते बुधः II २२ II

The delights that are contact-born, they are verily wombs of pain, for they have beginning and ending, O Kaunteya; not in them may rejoice the wise.

(22)

चे (those) which; इह indeed; संस्पर्शज्ञा contact-born; भोगा: enjoyments; दुःखयोन्य: = दुःख्य योनिः of sorrow, wombs; एव only; ते those; आयंतत्तव: having beginning and end; कौतेय O Kaunteya; न not; तेषु in those; रसते rejoices; बुध: the wise.
He who is able to endure here on earth, ere he be liberated from the body, the force born from desire and passion, he is harmonised, he is a happy man. (23)

who is able to; here; even; who; to bear; before; liberation; from the body, from desire, and, from anger, and, birth, whose, it; force; he; united; he; happy; man.

He who is happy within, who rejoiceth within, who is illuminated within, that Yogi, becoming the Eternal, goeth to the Peace of the Eternal. (24)

who; inward, (in the self), pleasure, whose, he; inward, (in the self), enjoyment, whose, he; so (too); inward, (in the self), light, whose, he; even; who; that; yogi; becomes; Brahman; nirvana; Brahman-become; goes over.
Rishis, their sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings, obtain the Peace of the Eternal. (25)

The Peace of the Eternal lies near to those who know themselves, who are disjoined from desire and passion, subdued in nature, of subdued thoughts. (26)
Having external contacts excluded, and with gaze fixed between the eye-brows; having made equal the outgoing and incoming breaths moving within the nostrils,

(27)

स्पशानि contacts; कृत्वा having made; बहि: outside; बाह्यानि external; चषु: eye (gaze); च and; एव even, अन्तरे in the middle; सुषो: of the (two) eyebrows; माणापानि = माण: च अन्तरे: च incoming breath, and, outgoing breath, and; सन्ती (two) equal; कृत्वा having made; नासास्यन्तरस्थारिणि = नासास्या: अन्तरे षारिणि of the nostrils, within, moving.

व्यतिद्रियमनोबुद्धिमुनिमेंक्षपराणयण: |
विगतेष्चाभयक्रोधो यः सदा मुक्त एव सः || २८ ||

With senses, mind and Reason ever controlled, solely pursuing liberation, the Sage, having for ever cast away desire, fear and passion, verily is liberated. (28)

व्यतिद्रियमनोबुद्धि: = यस्यानि इत्यिशारणि च मन: च बुद्धि: च वस्त्य स: controlled, senses, and, mind, and, reason, and, whose, he; शुचि: the muni; मेंक्षपराणयण: = माण: पराणं वस्त्य स: liberation, goal, whose, he; विगतेष्चाभयक्रोधो: = विगता हृदया च भयं च क्रोधं: च वस्त्य स: gone, desire, and, fear, and, anger, and, whose, he; च who; सदा always; शुचि: freed; एव even; स: he,

भोक्तारं यज्ञतपसां सर्वेऽक्षमेऽक्ष्मयम् ||
सुहृदं सर्वभूतानां ज्ञात्वा मा शातिमृत्वाति || २९ ||

Having known Me, as the Enjoyer of sacrifice and of
austerity, the mighty Ruler of all the worlds, and the Lover of all beings, he goeth to Peace. (29)

भोज्यां the enjoyer; यज्ञतपस्यां = यज्ञानां च तपस्यां च of sacrifices and, of austerities, and; सर्वंकामहस्यर्म = सर्वे पायु लोकानां महस्यर्म of all, (of) worlds, the great lord; सुहि the lover; सर्वभूतानां of all creatures; ज्ञाता having known; माँ me; शांतिम् to peace; कृष्णति obtains.

इति श्रीमद्भगवद्गीतासूप ० संन्यासयोगो नाम पंचमोध्यायः।

Thus in the glorious Bhagavad-Gītā...the fifth discourse, entitled:

THE YOGA OF THE RENUNCIATION OF ACTION.
SIXTH DISCOURSE.

श्रीभगवानुवाच ।

अनानाथित: कर्मफलं कार्यं कर्मं करोति यः।
स संन्यासी च योगी च न निराभिने चाक्रियः।।

The Blessed Lord said:

He that performeth such action as is duty, independently of the fruit of action, he is an ascetic, he is a Yogi, not he that is without fire and without rites.\(^1\)

अनानाथित: not-relying (on); कर्मफलं = कर्मं: फलं of action, the fruit; कार्यं that ought to be done; कर्मं action; करोति does; यः who; स: he; संन्यासी Sannyāsī; च and; योगी Yogi; च and; न not; निराभिने: without fire; न not; च and; चाक्रियं: without action.

यें संन्यासमिति प्राहुयोगं तं विद्यते पालव।
न हसंन्याससंकल्पो योगी भवाति कश्चन।।

That which is called renunciation know thou that as yoga, O Pāṇḍava; nor doth any one become a Yogi with the formative will\(^2\) unrenounced.

\(^1\) The Sannyāsī lights no sacrificial fire, and performs no sacrifices nor ceremonies; but merely to omit these, without true renunciation, is not to be a real Sannyāsī.

\(^2\) The imaginative faculty, that makes plans for the future.
For a Sage who is seeking yoga, action is called the means, for the same Sage, when he is enthroned in yoga, serenity is called the means.

When a man feeleth no attachment either for the objects of sense or for actions, renouncing the formative will, then he is said to be enthroned in yoga. (4)
उद्देश्यातमानान्तरान्तरातमानमवसादिद्ये |
अतेतवः त्यात्मनो बभुरात्मेव रिपुरात्मनः ॥ ५ ॥

Let him raise the self by the SELF, and not let the self become depressed; for verily is the SELF the friend of the self, and also the SELF the self's enemy; (5)

उद्देश्यात (him) raise; भाल्मना by the self; भाल्मान the self; न not; भाल्मान the self; अवसादिद्येत (him) cause to sink down; भाल्मा the self; एव only; हि indeed; भाल्मन: of the self; भंधु: the relative; भाल्मा the self; एव only; रिपु: the enemy; भाल्मन: of the self.

बभुरात्मानान्तरान्तरात्मनस्तत्स्य येनात्मेवात्मना जितः ॥
अनात्मनस्तु शातुते वर्तेतात्मेव शातुवत् ॥ ६ ॥

The SELF is the friend of the self of him in whom the self by the SELF is vanquished; but to the unsubdued self, the SELF verily becometh hostile as an enemy. (6)

भंधु: the relative; भाल्मा the self; भाल्मन: of the self; तत्स्य of him; वेन by whom; भाल्मा the self; एव even; भाल्मना by the self; जित: conquered; अनात्मनः: न (जित:) भाल्मा तस्य तस्य not (conquered), self, whose, his; तु indeed; शातुवे in (for) hostility; वर्तेत may (would) become; भाल्मा the self; एव even; शातुवत् like an enemy.

जितात्मनः प्रशांतस्य परमात्मा समाहितः ॥
शीतोष्णस्वतःङ्कुदःकेषु तथा मानापमानयोः ॥ ७ ॥
The higher Self of him who is SELF-controlled and peaceful is uniform in cold and heat, pleasure and pain, as well as in honour and dishonour.

The Yogi who is satisfied with wisdom and knowledge, unwavering, whose senses are subdued, to whom a lump of earth, a stone and gold are the same, is said to be harmonised.
He who regards impartially lovers, friends, and foes, strangers, neutrals, foreigners and relatives, also the righteous and unrighteous, he excelleth. (9)

योगी युज्जीत सततमालमानं रहस्य स्थितः ||
एकाकी यत्चित्तात्मा निराशीरपरिग्रहः || १० ||

Let the Yogi constantly engage himself in yoga, remaining in a secret place by himself, with thought and self subdued, free from hope and greed. (10)

शुचौ देशे प्रतिष्ठाय स्थिरमासनामात्मनः ||
नात्युच्छिन्तं नातिनीचं चैलाजिनकुशोत्तरम् || ११ ||

In a pure place, established on a fixed seat of his own, neither very much raised nor very low, made of a cloth, a black, antelope skin, and kusha grass, one over the other,
There, having made the mind one-pointed, with
thought and the functions of the senses subdued, steady
on his seat, he should practise yoga for the purification
of the self.

Holding the body, head and neck erect, immovably
steady, looking fixedly at the point of the nose, with
unseeing gaze,
ble; स्थिर: steady; संपूर्ण looking at; नातिकांम् = नातिकाया: अर्थ of the nose, forepart; स्वं (his) own; शिशा: the quarters; च and; यन्त्रवत्तकथे not seeing.

प्रशांतात्मा विगतभीविह्रोचारिनः स्थितः।

मनः संयस्त मनचितो युक्त आसीत मत्यः। ॥ १४॥

The self serene, fearless, firm in the vow of the Brahmachārī, the mind controlled, thinking on Me, harmonised, let him sit aspiring after Me.

(14)

प्रशांतात्मा = प्रशांत: काल्या वस्त्र स: calmed, self, whose, he;
विगतभीः = विगता भी: वस्त्र स: gone, fear, whose, he; ब्रह्मचारिनः =
ब्रह्मचारिण: अर्थ of the Brahmachārī, in the vow; स्थितः fixed;
मनः the mind; संयस्त having controlled; माधवः = मध्य मित्रं
वस्त्र स: in me, mind, whose, he; युक्त: balanced; आसीत let
him sit; मत्यः = अहं पर: वस्त्र स: I, supreme, whose, he.

युंजनेन सदाशत्मानं योगी नियतमानसः।

शांतिः निर्वाणपरमं मत्स्तस्थामधिगच्छिति ॥ १५॥

The Yogī, ever united thus with the SELF, with the
mind controlled, goeth to Peace, to the supreme Bliss
that abideth in Me.

(15)

युंजन balancing; एवं thus; समा always; काल्या the self;
योगी the Yogī; नियतमानसः = नियतं मनसं वस्त्र स: controlled,
mind, whose, he; शांतिः to peace; निर्वाणपरमं = निर्वाणं परं वस्त्रः
तां nirvāṇa, the end, of which, to that; मत्स्तस्थामधिगच्छिति मध्य संत्स्ता
Verily yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna. (16)

Yoga killeth out all pain for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking. (17)
When his subdued thought is fixed on the SELF, free from longing after all desirable things, then it is said: “he is harmonised.”

As a lamp in a windless place flickereth not, to such is likened the Yogī of subdued thought, absorbed in the yoga of the SELF.

That in which the mind finds rest, quieted by the
practice of yoga; that in which he, seeing the SELF by the SELF, in the SELF is satisfied; \( (20) \)

वष where; उपरमति comes to rest; चित्त the mind; निररत्न curbed; योगस्वर्या = योगस्वर्या of yoga, by the service; वष where; एव and; एव even; भास्मा by the self; भास्मान the self; पर्यन्त seeing; भास्मानि in the self; तत्त्वित is content.

सुखमायंतिकं यतं यदुद्बुधिष्ठायमतिं प्रतियम् ।

dīśiti यत्र न चैवायन स्थितश्रद्धाति तत्त्व: \( \| २ १ \| \)

That in which he findeth the supreme delight which the Reason can grasp beyond the senses, wherein established, he moveth not from the Reality; \( (21) \)

कुः pleasure; भास्मानि most final; यत् which; तत्त that; 

वृद्धमायं = वृद्ध वातस by the reason, graspable; भास्मायम् = इन्द्रियाणि भ्राति the senses, more than (beyond); वेत्ति knows; वष where; न not; एव and; एव even; अव this; स्थित fixed; ललिति moves; तर्कत from the Reality.

तेः लघुः चापरं लाभं मन्यते नानं धिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुपास्य पिचाल्यते \( \| २ २ \| \)

Which, having obtained, he thinketh there is no greater gain beyond it; wherein established, he is not shaken even by heavy sorrow; \( (22) \)

तेः which; लघुः having obtained; एव and; अपर another; लाभं gain; मन्यसि thinks; न not; अधिकं greater; तत: than that; अस्मिन्त in which; स्थित: established; न not; दुःखेन by sorrow;
That should be known by the name of yoga, this disconnection from the union with pain. This yoga must be clung to with a firm conviction and with undesigning mind.

तं विद्यात् दूःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्जित्तेचेतसा ॥ २३॥

Abandoning without reserve all desires born of the imagination, by the mind curbing in the aggregate of the senses on every side,
ليتل by little let him gain tranquility by means of Reason controlled by steadiness: having made the mind abide in the SELF, let him not think of anything.

(25)

शने: gradually; शने: gradually; उपरेत्त लet him cease (from activity); बुद्धा by the reason: भृतिगृहीतया = धृत्या गृहीतया by firmness, (by) seized; आत्मसंस्थय self-seated; मनः the mind; कृत्तवा having made; न not; किषित्त anything; प्रवि also; विशतेत let him think.

यतो यतो निश्चरति मन्न्यंचलस्थिरम्।
तत्स्ततो नियम्येतदात्मनयेव वर्षं नयेत।। २६।।

As often as the wavering and unsteady mind goeth forth, so often reining it in, let him bring it under the control of the SELF.

(26)

बत: whence; बत: whence; निथ्यारति runs out; मनः mind; चंचलम् unstable; प्रास्थिरम् unsteady; तत: thence; निथ्यम् having restrained; एतत् this; आत्मनि in the self; एव even; वर्षं (in) to control; नवेतत् let (him) lead.

प्रशांतमनसं हेमं योगिनं सुखसुच्चाम्।
उपेति शांतरजसं ब्रह्मभूतमकल्मषम्।। २७।।

Supreme joy is for this Yogi whose mind is peaceful, whose passion-nature is calmed, who is sinless and of
the nature of the ETERNAL. (27)

प्रशांतमनस्=प्रशांत मनः ्यस्य सं peacefui, mind, whose, him;
हि indeed; एन this; योगिनम् yogi; सुखं pleasure; उच्चमः highest; उपैति comes; शांतराशम्=शांत रजः यस्य सं; subsided, passion-nature, whose, to him; ब्रह्मभूतम्=Brahman-become;
अकल्पवर्म् (to) sinless.

युज्नन्ते सदास्तमाने योगी विगतकल्पम्: \\
सुखेन ब्रह्मसंस्पर्शमेवंत सुखमन्दनुते ॥ २८ ॥

The Yogi who thus, ever harmonising the self, hath put away sin, he easily enjoyeth the infinite bliss of contact with the ETERNAL. (28)

युज्नन्त प्रौढः yoga; एवं thus; सदा always; अत्मानं the self; योगि yogi; विगतकल्पम्=विगत: कल्प: यस्य स: gone, sin, whose, he; सुखेन with ease; ब्रह्मसंस्पर्शम्=ब्रह्मण संस्पर्श: यस्य तत् with Brahman, touch, whose, that; अत्थंत ultimate; सुखं pleasure; अशुद्धे enjoys.

सर्वभूतस्थात्मानं सर्वभूतानि चातमानि ।
ईश्वरे योगयुक्तात्मा सर्वेत्र समदर्शनः ॥ २९ ॥

The self, harmonised by yoga, seeth the SELF abiding in all beings, all beings in the SELF; everywhere he seeth the same. (29)

सर्वभूतस्थाम्=सर्वेऽभूतेऽभूति तेन in all, (in) beings, abides, him; अत्मानं the self; सर्वभूतानि=सर्वाणि भूतानि all, creatures; च and; अत्मानि in the self; ईश्वरे sees; योगयुक्तात्मा=योगोनं
He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me.

He who, established in unity, worshippeth Me, abiding in all beings, that Yogi liveth in Me, whatever his mode of living.

आत्मसौप्येन सर्वेत्र सम्परिश्वति योजुण ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

�ो मा पश्यति सर्वेत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रशुश्यामि स च मे न प्रधष्यति ॥३०॥
He who, through the likeness of the SELF, O Arjuna, seeth equality in everything, whether pleasant or painful, he is considered a perfect Yogi.

अर्जुन उवाच

योद्धः योगस्वत्वा प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पर्यामि चंचलत्वातिस्थाति स्थिराम ॥ ३ ॥

Arjuna said:

This yoga which Thou hast declared to be by equanimity, O Madhusūdana, I see not a stable foundation for it, owing to restlessness;

चंचलः हि मनः कृष्ण प्रमाथि बलवद्र हृदम ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३ ॥

For the mind is verily restless, O Kṛṣṇa; it is impetuous, strong and difficult to bend; I deem it as hard to curb as the wind.
The Blessed Lord said:

Without doubt, O mighty-armed, the mind is hard to curb and restless; but it may be curbed by constant practice and by dispassion.

Yoga is hard to attain, methinks, by a self that is uncontrolled; but by the SELF-controlled it is attainable by properly directed energy.

अंशवतात्मना योगो हुष्णाप इति मे मति: ।
वस्यात्मना तु यत्ता रक्योऽवाप्तुमुपायतः॥ ३६॥
by him; तु indeed; बलता (by the) endeavouring; शक्य: possible; अवाप्तु to obtain; उपायत: through means.

अर्जुन उवाच ।

अयाति: श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धं कां गाति कृष्ण गच्छति ॥३७॥

Arjuna said:

He who is unsubdued but who possesseth faith, with the mind wandering away from yoga, failing to attain perfection in yoga, what path doth he tread, O Kṛiṣṇa?

अयाति: un-subdued; श्रद्धा by (with) faith; उपेत: endowed; योगात् from yoga; चलितमानसं चलित मानसं कां: strayed, mind, whose, he; अप्राप्य not having attained; योगसंसिद्धि = योगसंसिद्धिः च of yoga, perfection; कां to what; गाति path; कृष्ण O Kṛiṣṇa; गच्छति goes (he).

कचिघोभयविभ्रष्ट्चित्राव्रभिमिव नस्त्यातिति ।

अप्रतिष्ठो महाबाहो विमदो ब्रह्मः पथि ॥३८॥

Fallen from both, is he destroyed like a rent cloud, unsteadfast, O mighty-armed, deluded in the path of the ETERNAL?

कचित्त is it that; न not; उभयविभ्रष्ट: = उभय: विभ्रष्ट: from both, fallen; छिन्नचं = छिन्न अभं torn, cloud; इत्य like; नस्त्य is destroyed; अप्रतिष्ठ: unstable; महाबाहो O mighty-armed;
Deign, O Kṛṣṇa, to completely dispel this doubt of mine; for there is none to be found save Thyself able to destroy this doubt.

The Blessed Lord said:

O son of Pṛthā, neither in this world nor in the hereafter is there destruction for him; never doth any who worketh righteousness, O beloved, tread the path of woe.
Having attained to the worlds of the pure-doing, and having dwelt there for immemorial years, he who fell from yoga is reborn in a pure and blessed house.

Having obtained; puṇya-kuṭṭāñca lokānaṁ jñātiṣva śāstvāt; sāma: years; śucinā śriyata mahe: yogān-yujyate. 41

Or he may even be born into a family of wise Yogs; but such a birth as that is most difficult to obtain in this world.

Or; yoginam: of yogs; eva: even; kulā in the family; mbhut: becomes; śriyata: of wise; eva: this; hi: indeed; dūribhūtan: very difficult to obtain; lokā in the world; jñāna: birth; yat: which; drśaḥ: like this.

Tatra tān buddisāyogān sambhate paurvadehikām. 42

Yatate cha tatobhyām samsthāi karttānandana. 43

There he recovereth the characteristics belonging
to his former body, and with these he again laboureth for perfection, O joy of the Kurus.

By that former practice he is irresistibly swept away. Only wishing to know yoga, even the seeker after yoga goeth beyond the Brāhmic word.

But the Yogi, labouring with assiduity, purified from sin, fully perfected through manifold births, he reacheth the supreme goal.
The Yogi is greater than the ascetics; he is thought to be greater than even the wise; the Yogi is greater than the men of action; therefore become thou a Yogi, O Arjuna. (46)

And among all Yogis, he who, full of faith, with the inner SELF abiding in Me, adoreth Me, he is considered by Me to be the most completely harmonised. (47)

Thus in the glorious BHAGAVAD-GITA...the sixth discourse, entitled: THE YOGA OF SELF-SUBLIMITY.
SEVENTH DISCOURSE.

श्रीभगवानुवाच

मयास्तक्कमना: पार्थ योगं युंजनमदाश्रयः।
असंशयं समग्रं मां यथा ज्ञास्यसि तत्‌च्छृणू।

The Blessed Lord said:

With the mind clinging to Me, O Pārtha, performing yoga, refuged in Me, how thou shalt without doubt know Me to the uttermost, that hear thou.

ज्ञानं तेऽं सत्विज्ञानसिदं वश्याम्यश्रेष्ठं।
यज्ञात्वा नेनं भूयोज्ज्ञात्तत्त्वयमवशिष्यते।

I will declare to thee this knowledge and wisdom in its completeness, which, having known, there is nothing more here needeth to be known.
Among thousands of men scarce one striveth for perfection; of the successful strivers scarce one knoweth Me in essence.

Earth, water, fire, air, ether, Mind and Reason also and Egoism—these are the eightfold division of My nature.

This the inferior. Know My other nature, the higher, the life-element, O mighty-armed, by which the universe is upheld.
अश्रा lower; इंय this; इम from (than) this; तृ indeed; अन्या other; प्रकृतिम nature; विन्दि know; मे my; पराश higher जीवसूतान life-element; महाबाही O great-armed; यथा by which; इद्द्व this; भार्यते is supported; जगत world.

एतत्वोर्नि भूतानि सर्वाः स्थुपधारय।

अहं कुस्तः स्थित जगतः प्रभवः प्रलयस्तथा।।६।।

Know this to be the womb of all beings. I am the source of the forthcoming of the whole universe and likewise the place of its dissolving.

एतत्वोर्नि एषा विनि: वेष्टा साबि this, womb, whose, they;
भूतानि beings; सर्वाः all; इति thus; उपाधारय understand;
वाहं I; कुस्तः (of) whole; जगत: of world; प्रभवः (source of) becoming; प्रलयः (place of) dissolution; तथा also.

मत्तः परस्य नान्तरिकांस्बिद्दति धर्मंजय।

मथि सर्वमिंद्र प्रेतं सूत्रे मणिगणा इत्र।।७।।

There is naught whatsoever higher than I, O Dhananājaya. All this is threaded on Me, as rows of pearls on a string.

मत्तः than I; परस्य higher; न not: अन्यः other; किरित any one; प्रस्ित is; धनस्य O Dhananājaya; मथि in me; धर्मव all; इद्न this; प्रही (is) threaded; सूत्रे in a string; मणिगणा: -
मणिनाम गणना: of pearls, rows; इत्र like.

रसोदृह्मपि कौतेय प्रभास्तिम शासिसूर्ययोः।
प्रणवः सर्वेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

I the sapidity in waters, O son of Kunti, I the radiance in moon and sun; the Word of Power in all the Vedas, sound in ether, and virility in men; (8)

रसः the taste; अहं I; नृषु in waters; कौंतेय अ O Kaunteya; प्रसा the radiance; अहिम am (I); श्वसुखोऽपि शिनः च सूर्यक्षणः च of the moon, and, of the sun, and; प्रणवः the pranava; सर्वेदेषु सर्वेदेषु (in) all, in the Vedas; शहः sound; खे in ether; पौरुषं virility; नृषु in men.

पुष्यो गंधः प्रविध्यां च तेजःआर्थिम विभावसौ।
जीवनं सर्वभूतेषु तपस्या सै तपस्विनिषु ॥ ९ ॥

The pure fragrance of earth and the brilliance in fire am I: the life in all beings am I, and the austerity in ascetics. (9)

पुष्यः pure; गंधः smell; प्रविध्यां in earth; च and; तेजः light; च and; अहिम am (I); विभावसौ in fire; जीवनं life; सर्वभूतेषु सर्वभूतेषु (in) all, in beings; तपः austerity; च and; अहिम am (I); तपस्विनिषु in ascetics.

बीजं मां सर्वभूतानां विद्व पार्थ सनातनम्।
बुद्धिपुष्यद्विमतामस्मि तेजस्तेजस्त्रिवनामहम् ॥ १० ॥

Know Me, O Pārtha, as the eternal seed of all beings. I am the Reason of the Reason-endowed, the splendour of splendid things am I. (10)
बीजे seed; मां me; सर्वभूतानां = सर्वेश्वार्य भूतानाम् (of) all, of beings; विचित्र know; पार्थ O Pārtha; सनातनमं eternal; शुद्रिण reason; शुद्रिणतार्क of the reasonable; भास्म am (I); तेजः splendour; तेजस्विनाम् of the splendid; यहं I.

बलं बल्वतामसिम कामरागविबर्जितम् ।
धर्माविरुद्धो भूतेषु कामोक्षिस्म भरतर्थम् || 11 ||

And I the strength of the strong, devoid of desire and passion. In beings, I am desire not contrary to duty, O Lord of the Bharatas.

(II)

बलं strength; बल्वतामसिम of the strong; भास्म am (I); कामराग-विवर्जितम् = कामेन च रागो च विवर्जितम् by desire, and, by passion, and, abandoned; धर्माविरुद्ध = धर्मेण विरुद्ध: with (to) duty, not opposed; भूतेषु in beings; काम: desire; भास्म am (I); भरतर्थम् O Lord of the Bharatas.

ये चैव सात्विका भावा राजसात्मासाश्रये ।
मत्त एवेति ताबिविड्रि न त्वां तेषु ते मायि || 12 ||

The naturès that are harmonious, active, slothful, these know as from Me; not I in them, but they in Me.

(12)

ये which; च and; एव even; सात्विका pure; भावा: natures; राजस: active; तामस: inert; च and; ये which; मतः from me; एव even; इति thus; तात्र these; विचित्र know; न not; तु indeed; यहं I; तेषु in them; ते they; मायि in me.

त्रिभिरुणमयेमैविरैरभम्: सर्वभिंदं जगत।
All this world, deluded by these natures made by the three qualities, knoweth not Me, above these, imperishable.

This divine illusion of Mine, caused by the qualities, is hard to pierce; they who come to Me, they cross over this illusion.

The evil-doing, the deluded, the vilest men, they come not to Me, they whose wisdom is destroyed by illusion, who have embraced the nature of demons.
Fourfold in division are the righteous ones who worship Me, O Arjuna: the suffering, the seeker for knowledge, the self-interested, and the wise, O Lord of the Bharatas.

Of these, the wise, constantly harmonised, worshiping the One, is the best; I am supremely dear to the wise, and he is dear to Me.
Noble are all these, but I hold the wise as verily Myself; he, SELF-united, is fixed on Me, the highest path.

At the close of many births the man full of wisdom cometh unto Me: "Vāsudeva is all," saith he, the Mahātma, very difficult to find.

1 A name for Shri Kṛṣṇa, as the son of Vāsudeva.
They whose wisdom hath been rent away by desires go forth to other Shining Ones, resorting to various external observances, according to their own natures. (20)

Any devotee who seeketh to worship with faith any such aspect, I verily bestow the unswerving faith of that man.

He, endowed with that faith, seeketh the worship of such a one, and from him he obtaineth his desires, I verily decreeing the benefits;


Finite indeed the fruit; that belongeth to those who are of small intelligence. To the Shining Ones go the worshippers of the Shining Ones, but My devotees come unto Me.

Those devoid of Reason think of Me, the Unmanifest, as having manifestation, knowing not My supreme nature, imperishable, most excellent.

अन्तवल्लुः फलं तेषां तद्वयल्यमेधसाम्।

dेवान्देवयजो यांति महक्का यांति मामपि \( \text{II 23} \)

Those devoid of Reason think of Me, the Unmanifest, as having manifestation, knowing not My supreme nature, imperishable, most excellent.

अत्वल्लुः फलं तेषां तद्वयल्यमेधसाम्।

dेवान्देवयजो यांति महक्का यांति मामपि \( \text{II 24} \)

Those devoid of Reason think of Me, the Unmanifest, as having manifestation, knowing not My supreme nature, imperishable, most excellent.
Nor am I of all discovered, enveloped in My creative illusion. This deluded world knoweth Me not, the unborn, the imperishable.

I know the beings that are past, that are present, that are to come, O Arjuna, but no one knoweth Me.

By the delusion of the pairs of opposites, sprung from

---

1 Yoga-mâyâ is the creative power of yoga, all things being but thought-forms.
attraction and repulsion, O Bhårata, all beings walk this universe wholly deluded, O Parantapa. (27)

इच्छाभ्रेत्सुतेन = इच्छाया: च देवात्र च सत्वतिरिद्धि हिति तेन from desire, and, from hate, and, arises, this, by it; इच्छाभ्रेत्सुतेन = इच्छात् मोहिनेन of the pair, by the delusion; भारत O Bhårata; सर्वभृतानि = सर्वाणि भृतानि all beings; संमोहेऽ to delusion; संमोहेऽ in creation; आंति go; परंतप O Parantapa.

येन त्वं त्वंतगतं पाप जनानां पुण्यकर्मणाम् ।
ते इच्छाभ्रेत्सुतिनिरुद्धकर्मणि भजंते मां इच्छाभ्रेत्सुतः: || २८ ||

But those men of pure deeds, in whom sin is come to an end, they, freed from the delusive pairs of opposites, worship Me, steadfast in vows. (28)

वेत्सः of whom; दु० indeed; अन्तगतं = अंतं गतं gone, to end; पाप sin; जनानां of men; पुण्यकर्मणाम् = पुण्यं कर्म वेत्सः pure, action, whose, of them; ते they; इच्छाभ्रेत्सुतिनिरुद्धकर्मणि = इच्छात् मोहिनेऽ निरुद्धकर्मणि of pairs, from delusion, freed; भजंते worship; मां me; इच्छाभ्रेत्सुतः = इच्छाभ्रेत्सुतं चेष्य केर्तं ते firm, vow, whose, they.

जरामरणमोक्षाय मामाभ्रित्य यतंति ये ।
ते ब्रह्म तद्विदूः कृत्समध्यात्मं कर्म चाखिलम् ॥ २९ ॥

They who refuge in Me strive for liberation from birth and death, they know the ETERNAL, the whole SELF-knowledge and all Action. (29)

जरामरणमोक्षाय = जराय: च नरणात् च मोक्षाय from old age, and, from death, and, for liberation; मां me; चाभित्वाय having
taken refuge in; वत्सति strive; वे who; वे they; ब्रह्म Brahman; तत्त that; विदु know; कुस्मन the whole; चार्क्सालं = चार्क्सानं आधिक्षत्व कृतं to the अत्मा, having referred, made, (concerning the Self); कर्म action; च and; आत्मलं whole.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः
प्रयाणकालेपि च मां ते विदुर्युक्तचेतसः

They who know Me as the knowledge of the Elements, as that of the Shining Ones, and as that of the Sacrifice, they, harmonised in mind, know Me verily even in the time of forgoing. 1

साधिभूताधिदैवं = साधिभूताधिदैवं च च च सह with the adhibhuta (concerning the elements), and, with the adhidaiva (concerning the gods), together; साधियज्ञं = साधियज्ञं सह with the adhiyajña (concerning the sacrifice), together; मां me; च and; वे who; विदु know; प्रयाणकाले = प्रयाणस्य काले of going-forth, in the time; सह also; च and; मां me; ते they; विदु know; युक्तचेतसः = युक्तं चेत सत्याम् ते balanced, mind, whose, they.

इति श्रीमदगद्वाद्वीतात् ब्राह्मणोगो नाम साध्यो पाद्यायः

Thus in the glorious भागवदगीता...the seventh discourse, entitled:

THE YOGA OF DISCRIMINATIVE KNOWLEDGE.

1 Death—going forth from the body.
EIGHTH DISCOURSE.

अर्जुन उबाच।
किं तद्वस्त्र किमध्यात्मं किं कर्म पुरुषोत्तम।
अधिभूतं च किं प्रोक्तमाधिदेवं किमुच्यते॥ ९ ॥

Arjuna said:

What is that ETERNAL, what SELF-knowledge, what Action, O Purushottama? And what is declared to be the knowledge of the Elements, what is called the knowledge of the Shining Ones?

किं what; तनू that; ब्रह्म Brahman; किं what; अध्यात्मा Adhyātma; किं what; कर्म karma; पुरुषोत्तम puṣṭa among men, O best; अधिभूत adhibhūta; च and; किं what; स्पष्ट declare1; अधिदैव adhidaiva; किम what; उच्चते is called.

अधिभूतं कथं कोष्ठ देहे स्मिन्मधुसूदन।
प्रयाणकाले च कथं ज्योतिः सि नियतत्तामभि:॥२॥

What is knowledge of Sacrifice in this body, and how, O Madhusūdana? And how at the time of forthgoing art Thou known by the SELF-controlled?

अधिभूतं adhiyaṇa; कथं how; क who; अधि here; देहे in body; स्मिन this; मधुसूदन O Madhusūdana; प्रयाणकाले in (at) the time of departure; च and; कथं how; स्वयं to be known; ज्योति art (thou); नियतत्तामभि equating: वास्ता शेषाय ते: controlled, self, whose, by them.
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्छ्यते ।
भूतभावोऽक्रमकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

The Blessed Lord said:

The indestructible, the supreme, is the Eternal; His essential nature is called Self-knowledge; the emanation that causes the birth of beings is named Action;

ब्रह्मं उदयजी; ब्रह्म ब्राह्म; परमं सुवभावः
own being (His nature); अध्यात्मं Adhyātma; उदयजी is called;
भूतभावोऽक्रमकरोऽ विसर्गः शतिः स: of beings,
of the nature the birth, makes, thus, that; विसर्गः emanation;
कर्मसंज्ञितः कर्म संज्ञा वस्तुः स: action, name, whose, that.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतस्तम् ।
अधियज्ञो हमेवान् देहेः देहस्ततं वर ॥ ४ ॥

Knowledge of the Elements concerns My perishable nature, and knowledge of the Shining Ones concerns the life-giving energy;¹ the knowledge of sacrifice tells of Me, as wearing the body, O best of living beings.

¹ The male creative energy. The supreme Puruṣha is the Divine man, the manifested God.
And he who, casting off the body, goeth forth thinking upon Me only at the time of the end, he entereth into My being: there is no doubt of that. (5)

Whosoever at the end abandoneth the body, thinking upon any being, to that being only he goeth, O Kaunteya, ever to that conformed in nature. (6)
Therefore at all times think upon Me only, and fight. With mind and Reason set on Me, without doubt thou shalt come to Me.

With the mind not wandering after aught else, harmonised by continual practice, constantly meditating, O Pārtha, one goeth to the Spirit, supreme, divine.
He who thinketh upon the Ancient, the Omniscient, the All-Ruler, minuter than the minute, the Supporter of all, of form unimaginable, refulgent as the sun beyond the darkness,

καίνι the poet; पुराणम ancient; ब्राह्मणितारम the ruler of the world; अर्हो: than the small; भ्रायबांस smaller; ब्रुदुस्मरेत may think; व: who; लवस्त्व of all; धातारथ supporter; धार्मिकरुपम = धर्मिकरुपम रुपम वस्त्र तः inconceivable, form, whose, him; प्राणिर्वर्षीन =प्राणिर्वर्षीन वर्षी इत्व वर्षी वस्त्र सं of the sun, colour, like, color, whose, him: समस from darkness; परस्तात beyond.

प्रयाणकाले मनसाचल्लेन
भत्त्या युक्तो योगचल्लेन चैत्र
भूवोभौंध्ये प्राणमायेत्य सम्यक्
स तं परं पुरुषुपैति दिव्यम || १० ||

In the time of forthcoming, with unshaken mind, fixed in devotion, by the power of yoga drawing together his life-breath in the centre of the two eye-brows, he goeth to this Spirit, supreme, divine.

प्रया काले in the time of forthcoming; मनसा with mind; ऋषिलेन (with) unshaken; भत्त्या with devotion; युक्त: joined; योगचलेन = यथास्थ वलोध of yoga, by strength; ख and; एव only; भूवो: of the (two) eyebrows; मध्ये in the middle; प्राणि
breath; अवैश्यक having placed; सम्बन्ध together; स: he; त: that; परं highest; पुरावेन man; उपासिः goes; विद्वेस्व divine.

यदक्षरं बेदेन्द्रिदो ब्रह्मचर्य चारंति
विशार्धः यथतयो वीरग:।
यदिच्छिंतो ब्रह्मचर्यं चारंति
तत्ते पदं समाह्रेण प्रव्येः॥ १७॥

That which is declared indestructible by the Veda-knowers, that which the controlled and passion-free enter, that desiring which Brahmacharya is performed, that path I will declare to thee with brevity. (II)

यद: whom; चक्रां indestructible; बेदेन्द्रिद: the Veda-knowers; ब्रह्मचर्य: declare: विशार्धः enter; यद: (into) whom; चक्र: the controlled; वीरग: = वीर: राग: अभाव: ने gone, passion, whose, they; यद: whom, इश्क्तत: desiring; ब्रह्मचर्य: Brahmacharya; चारंति (they) perform; तत: that: ते of (to) thee; पदं path;
सम्बन्धेण with (as) summary; प्रव्येः (I) will declare.

सर्वदाराशि संयम्य मनो हृदि निरुब्ध्य च।
मूर्द्ध्यंधायात्मनं प्राणमास्थितो योगधारणाम॥ १२॥

All the gates\(^1\) closed, the mind confined in the heart, the life-breath fixed in his own head, concentrated by yoga,

\[ \text{sarvādaśaśi} = \text{svarāśi} \text{ śraśāśi all gates;} \text{sambhā having con-} \]

\(^1\) The gates of the body, i.e., the sense organs.
trolled; मनः mind; द्वारा in the heart; निस्संय having confined; च and; स्तूष्य in the head; भ्रात्राय having placed; भ्रात्मय of the self; प्राण breath; वासिति established (in); शोकधारणय = शोकत्व पारणय of yoga, concentration.

ओमित्येकाष्ट्रं ब्रह्म व्याहरन्मायनुसरन ।

यः प्रयाति ल्यजन्द्रेण स याति परमां गतिम् ॥ ९ ॥

"Aum!" the one-syllabled Brahman, reciting, thinking upon Me, he who goeth forth, abandoning the body, he goeth on the highest path. (13)

श्रोयः Aum; हेतु thus; एकाः one syllabled; ब्रह्म भ्रात्रय Brahman; व्याहरन reciting; माम me; अनुमय remembering; यः who;
प्रयाति goes forth; ल्यजन-abandoning; वें the body; स he;
वाति goes; परमां (to the) highest; गति to the path (goal).

अनन्यचेततः सतं यो मां स्मरति निश्चयः ।

तस्याः सुलभः पार्थ निस्स्युत्कास्य योगिनः ॥ ५ ॥

He who constantly thinketh upon Me, not thinking ever of another, of him I am easily reached, O Pārtha, of this ever harmonised Yogi. (14)

अनन्यचेततः = न अन्यसिन्न चेत: यथः स: not, in another, thoughts, whose, he; सतं always; यः who; माम me; स्मरति remember; निस्स्य: ever; तस्य of him; छाई I; सुलभ: easily obtained; पार्थ O Pārtha; निस्स्युत्कास्य (of) ever-balanced; योगिन: of yogi.
Having come to Me, these Mahâtmâs come not again to birth, the place of pain, non-eternal; they have gone to the highest bliss. (15)

The worlds, beginning with the world of Brahmâ, they come and go, O Arjuna; but he who cometh unto Me, O Kaunteya, he knoweth birth no more. (16)

The people who know the day of Brahmâ, a thousand ages in duration, and the night, a thousand ages in ending, they know day and night. (17)
From the unmanifested all the manifested stream forth at the coming of day; at the coming of night they dissolve, even in That called the unmanifested. (18)

This multitude of beings, going forth repeatedly, is dissolved at the coming of 'night'; by ordination, O Párthá, it streams forth at the coming of 'day.' (19)
परस्त्रस्मातः भावोऽन्योऽन्यको उत्तकासनातनः।
यः स सर्वेषु भूतेषु नयत्सु न विन्न्यति ॥ २०॥

Therefore verily there existeth, higher than that unmanifested, another unmanifested, eternal, which, in the destroying of all beings, is not destroyed. (20)

परः higher; तस्मातः than that; तु indeed; भावः nature; अन्यं another; अन्यः unmanifested; अन्यकालः (than) the unmanifested; सनातनः ancient; यः who; स that; सर्वेषु in all; भूतेषु (in) beings; नयत्सु (in) the being destroyed; न not; विन्न्यति is destroyed.

अन्यकोष्कः इत्युक्तस्मातः यथा गतिम्।
यथा प्राप्य न निवर्तते तद्भाम परमं मम ॥ २९॥

That unmanifested, "the Indestructible," It is called; It is named the highest Path. They who reach It return not. That is My supreme abode. (21)

अन्यकः unmanifested; अवचः Indestructible; हाति thus; उकः called; तथा that; भावः (they) call; परमां the highest; गाति path (goal); यथा which; प्राप्य having obtained, न not; निवर्तते return; तत् that; भाम abode; परमं highest; मम my.

पुरुषः स परः पार्थ सक्त्यं लभ्यस्वन्यथः।
He, the highest Spirit, O Partha, may be reached by
unswerving devotion to Him alone, in whom all beings
abide, by whom all This 1 is pervaded. (22)

That time wherein going forth, Yogis return not,
and also that wherein going forth they return, that
time shall I declare to thee, O prince of the Bharatas.

Fire, light, day-time, the bright fortnight, the six

1 This, the universe, in opposition to THAT, the source of all.
months of the northern path—then, going forth, the men who know the ETERNAL go to the ETERNAL. (24)

श्रीमः: fire; ज्योति: light; दिनः: day; सुक्रः: bright, (fortnight); षष्मासा: six months; उष्णराघवम: the northern-going (of the sun); तथा: there; प्रवासवा: gone forth; गत्वा: go; देहम: to Brahman; ज्ञातिविद्य: Brahma-knowing; जना: people.

धूमो: रात्रिस्तथा कुष्णता: षष्मासा दक्षिणायनम्।
तत्र चाद्रमस्तं ज्योतियोऽगी प्राप्य निवर्तेते॥ २५ ॥

Smoke, night-time, the dark fortnight also, the six months of the southern path—then the Yogi, obtaining the moonlight, ¹ returneth.

(25)

धूम: smoke; रात्रि: night; तथा: so; कुष्ण: dark (fortnight); षष्मासा: six months; दक्षिणायनम: the southern going (of the sun); तथा: there; चाद्रमस्तं = चाद्रमस्तं: देहं: of the moon, this; ज्योति: light; योगी: the yogi; प्राप्य: having obtained; निवर्तते: returns.

शुक्रक्रुणे गति होते जगतः: शाश्वते मते।
एकया यातनाविवर्तित्वाच भास्वत्वाते पुनः॥ २६ ॥

Light and darkness, these are thought to be the world's everlasting paths; by the one he goeth who returneth not, by the other he who returneth again. (26)

शुक्रक्रुणे = शुक्रा = क्रुणा = light, and, dark, and; गति (two) paths; हि: indeed; एते: these; जगत: of the world; शाश्वते

¹ The lunar, or astral, body. Until this is slain the soul returns to birth.
eternal (two); नैते are thought (two); एकत्रा by one; वाति (he) goes; प्रानाशृंखल to non-return; अन्यत्रा by another; मारति (he) returns; पुनः again.

नैते सुति घर्ष जानन्योगी मुद्यति कथन ।
तस्मात्सर्वेशु कालेशु योगयुक्तो मतार्जुन ॥ २७ ॥

Knowing these paths, O Partha, the Yogi is nowise perplexed. Therefore in all times be firm in yoga, O Arjuna.

(27)

न not एते these; दुःस (two) paths; पार्थ O Partha; जानत्र knowing; व्यागी the yogi; मुद्यति is perplexed; कथन any one; तस्मात therefore; सर्वेशु in all; कालेशु (in) times; योगयुक्तं = योगेन युक्त: with yoga, balanced; भव be; अर्जुन O Arjuna.

वेदेशु यजेशु तपःसु चैव
दानेशु यथपुण्यफलं प्रदिधम ।
अत्यति तस्मात्सर्वेशि विदित्वा
योगी परं स्थानमुपैति चाचम् ॥ २८ ॥

The fruit of meritorious deeds, attached in the Vedas to sacrifices, to austerities, and also to almsgiving, the Yogi passeth all these by having known this, and goeth to the supreme and ancient Seat.

(28)

वेदेशु in the Vedas; यजेशु in sacrifices; तपःसु in austeri-
ties; च and; एव even; हामेशा in gifts; यत् what; पुण्यस्य फलं
पुण्यस्य फलं of merit, the fruit; प्रति assigned; आत्मति goes
beyond; तत् that; सर्व all; इदं this; विदित्या having known;
कोणी the yogi; परं highest; स्थानं place; दृढ़ति goes; च and;
आयुं first.

इति श्रीमद्वन्द्वर्तितः योगशास्त्रक्षरक्षरायोगो नामामिस्यः ध्यायः।

Thus in the glorious BHAGAVAD-GĪTĀ...the eighth discourse entitled,

THE YOGA OF THE INDESTRUCTIBLE SUPREME ETERNAL.
NINTH DISCOURSE.

The Blessed Lord said:

To thee, the uncarping, verily shall I declare this profoundest Secret, wisdom with knowledge combined, which, having known, thou shalt be freed from evil.

(1)

राजाविध्या राजगुहं पवित्रमिदमुच्छम्।
प्रत्यक्षावगमं धर्म्य सुसुखं कर्त्तमन्ययम्। २ ॥

Kingly Science, kingly Secret, supreme Purifier, this, intuitional, according to righteousness, very easy to perform, imperishable.

(2)
भन्छि righteous; दुखिया very happy; कर्त्ता to do; अश्वमन्वी imperishable.

अभ्रद्वाढः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मा निवर्तेते मुत्युसंसारवर्मनि ॥ ३ ॥

Men without faith in this knowledge, O Parantapa, not reaching Me, return to the paths of this world of death.

(3)

अभ्रद्वाढः: unbelieving; पुरुषा: men; धर्मस्य: of duty; अप्राप्य (of) this; परंतप O Parantapa; अप्राप्य not having obtained; नां me; निवर्तेते return; मुत्युसंसारवर्मनि=मृत्युः: संसारस्य च वर्मनि of death, (of) world, and, in the path.

मथा तत्त्मिदं सर्वं जगद्व्यक्तमर्तिना ।

मस्थानि सर्वभूतानि न चाहं तेषवस्थितः ॥ ४ ॥

By Me all this world is pervaded in My unmanifested aspect; all beings have root in Me, I am not rooted in them.

(4)

मथा by me; तत्त्मत् pervaded; हर्ष this; सर्वं all; जगत् world; मस्थानि=सर्वथा स्वर्गिनि: यस्य तेन unmanifested, aspect, whose, by him; मस्थानि=मयि तिःति हसि तानि in me, stand, thus, they; सर्वभूतानि=सर्वोऽधिष्ठान भूतानि all being; न not; च and; चहं I; तेषु in them; अवस्थित: placed.

न च मस्थानि भूतानि पत्य मे योगमैथर्मृ ।
भूतभूतः च भूतस्या ममात्मा भूतभावनः ॥ ५ ॥
Nor have beings root in Me; behold My sovereign yoga! The support of beings, yet not rooted in beings, My Self their efficient cause.

\[ \text{न not; च and; मस्त्यानि = मद्य तिष्ठति इति in me, stand, thus; मूतानि beings; पर्य च see; मे my; योगम् yoga; ऐश्वर्य sovereign; मूतर्गुरु = मूतानि विभत्ति इति beings, upholds, thus; न not: च and; मूतस्य: = मूतेषु तिष्ठति इति in beings, sits, thus; मम my; भास्या self; मूतभावन: = मूतानि भावति इति, beings, nourishes, thus.} \]

यथाकाशस्थितो नित्यं वायुः सर्वं गो महान्।
तथा सर्वाणि मूतानि मस्तथानात्युपधार्य ॥६॥

As the mighty air everywhere moving is rooted in the Ākāsha, so all beings rest rooted in Me—thus know thou.

\[ \text{वथा as; भाकाशस्थित: = भाकाशे स्थित: in the ether, placed; नित्यं ever; वायु: the air; सर्वं गो: = सर्वं गग्नाति इति every where, goes, thus; महान great; तथा so; सर्वाणि all; मूतानि beings; मस्त्यानि existing in me; इति thus; उपाधारं know.} \]

सर्वभुतानि कौतेय प्रकृति यथाति मामिकाम्।
कल्पक्षे पुनस्तानि कल्पादौ विस्तारायम् ॥७॥

All beings, O Kaunteya, enter My lower nature at the end of a world-age; at the beginning of a world-age again I emanate them.

\[ \text{सर्वभुतानि all beings; कौतेय O Kaunteya; प्रकृतिः to nature;} \]
Hidden in Nature, which is Mine own, I emanate forth again and again all this multitude of beings, helpless, by the force of Nature.

Nor do these works bind me, O Dhanañjaya, enthroned on high, unattached to actions.

Maya's action: suitably, orderly.

Hence na...
Under Me, as supervisor, Nature sends forth the moving and unmoving; because of this, O Kaunteya, the universe revolves.

नया by me; चध्ववेण (by, as) supervisor (lord); प्रकृति: nature; सुखते sends out; सत्यारागरम्=धरेरण च धरेरण च सह with the moving, and, with the unmoving, and, together; हेतुना by cause; चेन (by) this; कोलेव O Kaunteya; जगत्य the world; विपरिततः revolves.

अवज्ञानति मां मूढ़ा मानुषीं तनुमाश्रितम्।
परं भावमजानतो मम भूतमहेश्वरम्॥ ११॥

The foolish disregard Me, when clad in human semblance, ignorant of My supreme nature, the great Lord of beings;

चध्वानान्ति despise; मां me; मूढ़ा: the foolish; मानुषीं human; सत्यानु form; चध्ववेण refuge (in); परं highest; भावम् nature; अवज्ञानंt: unknowing; मम my; भूतमहेश्वरम्=भूतानां महेश्वरं of beings, the great Lord.

मोघश्च मोघकर्मीणो मोघज्ञाना विचेत्तस्:।
राक्षसीमातुरिः चैव प्रकृति मोहिनिः मनोऽः॥ १२॥

Empty of hope, empty of deeds, empty of wisdom, senseless, partaking of the deceitful, brutal, and demoniacial nature.

मोघश्च = नौषा: आशा: चेपावः ते vain, hopes, whose, they;
Verily the Mahâtmas, O Pârtha, partaking of My
divine nature, worship with unwavering mind, having
known Me, the imperishable source of beings. (13)

Always magnifying Me, strenuous, firm in vows,
prostrating themselves before Me, they worship Me with
devotion, ever harmonised. (14)
Others also sacrificing with the sacrifice of wisdom, worship Me as the One and the Manifold everywhere present.

अहं कतुरहं यजः स्वधार्ममहौषधम्।
मंत्रोध्वमहावायुमहमनिरं हूतम्॥ १६॥

I the oblation; I the sacrifice; I the ancestral offering; I the fire-giving herb; the mantra I; I also the butter; I the fire; the burnt-offering I;

पितास्तम्स्य जगतो माता धाता पितामहः।
वेदं पवित्रमौकार ऋक् साम यजुरेव च॥ १७॥

I the Father of this universe, the Mother, the Sup-
porter, the Grandsire, the Holy One to be known, the Word of Power, and also the Ṛik, Sāma, and Yajur, (17)

पिता father; अभि I; अस्त्य of this; जगत: (of) world; माता mother; धाता supporter; पितानाह: grandfather: वेदं to be known; पवित्र Purifier; शोकार: the omkāra; क्रुद्द Rik; साम Sāma; वज्ज: Yajñah; एव even; च and;

गतिभर्तां प्रभुः साक्षी निवासः शारणं सुहृतः ।
प्रभवः प्रलयः स्थानं निधानं बीजमन्वयसः || १८ ||

The Path, Husband, Lord, Witness, Abode, Shelter, Lover, Origin, Dissolution, Foundation, Treasure-house, Seed imperishable. (18)

गति: the path; भर्तर the husband; पञ्चु: the lord; साक्षी the witness; निवास: the abode; शारण the shelter; घृत् the lover; प्रभव: the origin; प्रलय: the dissolution; स्थानं the foundation; निधानं the treasure-house; बीजं the seed; च्यव्यम् inexhaustible.

तपाम्यहम् वर्षे निग्रहाम्युस्तुःजयामि च ।
अमृतं चैव मृत्युश्च सदस्चाहम्जैन || १९ ||

I give heat; I hold back and send forth the rain; immortality and also death, being and non-being am I, Arjuna. (19)

तपामि burn; आइ I; आइ I; वर्षे rain; निग्रहामि hold; उस्स्त्रामि let go; च and; अचते immortality; च and; एव even;


The knowers of the three, the Soma-drinkers, the purified from sin, worshipping Me with sacrifice, pray of Me the way to heaven; they, ascending to the holy world of the Ruler of the Shining Ones, eat in heaven the divine feasts of the Shining Ones.

(20)

ते तं मुख्या स्वर्गेलोकं विशालं
क्षीणे पुण्येष्मर्येलोकं विशालति।

एवं त्रियोधेमेनुमपवत्ता
They, having enjoyed the spacious heaven-world, their holiness withered, come back to this world of death. Following the virtues enjoined by the three, desiring desires, they obtain the transitory.

अनन्यायांशितायतो मा ये जनाः पर्युपासते ।
तेषां नित्याभिमिथुकानां योगक्षेमं वहास्यहम् ॥ २२ ॥

To those men who worship Me alone, thinking of no other, to those, ever harmonious, I bring full security.

येपण्यदेवताम्रता यज्ञते अद्यासन्चिताः ।
तेषपि मामेव कौलेय यज्ञत्वाविधिप्रवेकम् ॥ २३ ॥

1 The three Vedas.
Even the devotees of other Shining Ones who worship full of faith, they also worship Me, O son of Kunti, though contrary to the ancient rule. (23)

अहं हि सेतुयज्ञानं भोक्ता च प्रभुरूपं च।
न तु मामाभिज्ञानं तस्मेनात्तत्त्वं तत्। ॥ २८॥

I am indeed the enjoyer of all sacrifices, and also the Lord, but they know Me not in Essence, and hence they fall. (24)

यांति देवत्रत्वा देवानसः पितृन्यांति पितृव्रताः।
भूतानि यांति भूतेऽया यांति मध्याजिनोऽपि माम्। ॥ २५॥

They who worship the Shining Ones go to the Shining Ones; to the ancestors go the ancestor-worshippers; to the Elementals go those who sacrifice to Elementals; but My worshippers come unto Me. (25)


He who offereth to Me with devotion a leaf, a flower, a fruit, water, that I accept from the striving self, offered as it is with devotion.

Whatever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kauntesya, do thou that as an offering unto Me.
Thus shalt thou be liberated from the bonds of action, yielding good and evil fruits; thyself harmonised by the yoga of renunciation, thou shalt come unto Me when set free.

The same am I to all beings; there is none hateful to Me nor dear. They verily who worship Me with devotion, they are in Me, and I also in them.
Even if the most sinful worship Me, with undivided heart, he too must be accounted righteous, for he hath rightly resolved;

Also; if; evil acting; worship; me; not another worship, thus; righteous; even; he; to be thought; well; resolved; indeed; he.

Speedily he becometh dutiful and goeth to eternal peace. O Kaunteya, know thou for certain that My devotee perisheth never.

quickly; becomes; righteousness, self, whose, he; eternal; peace; goes; O Kaunteya; know; not; my; devotee; is destroyed.

They who take refuge with Me, O Pārtha, though of
the womb of sin, women, Vaishyas, even Shûdras, they also tread the highest Path.

मां me; हि indeed; पार्थ O Pârtha; त्यज़ भिषज्य having taken refuge (in); वे who; आपī even; सु: may be; पाप्याणेऽय:="
पाणा था sinful, womb, whose, they; किय: women; तै: vaisbyas; तथा also; शुद्रा: shûdras; ते they; आपī also; आंति go; परां highest; गाति goal.

किं पुनर्ब्रह्मणाः पुण्या भक्ता राजर्षीयस्तथा ।
अनित्यमसुखं लोकमिः प्राप्त्य भजस्व माम् ॥ ३३ ॥

How much rather then holy Brâhmaṇas and devoted royal saints; having obtained this transient joyless world, worship thou Me.

किं how; पुन: again; ब्राह्मणा: Brâhmaṇas; पुण्या: pure;
भक्ता: devoted; राजर्षिः: râjarâshias; तथा also; नि: not lasting;
शुभसुखेन pleasureless; लोकमिः world; इम: this; प्राप्त्य having obtained; भजस्व worship; मां me.

मन्मना भव महकां महाजी मां नमस्कृत ।
मामेवैष्यासि युत्वप्रमात्मानं मत्यायण: ॥ ३४ ॥

On Me fix thy mind; be devoted to Me; sacrifice to Me; prostrate thyself before Me; harmonised thus in the SELF, thou shalt come unto Me, having Me as thy supreme goal.

मन्मना: मामं मनः सत्स: in me, mind, whose, he; भव be;
महकां: मम महाः my devotee; महाजी मां नैवते हृति to me,
sacrifices, thus; माँ me; नमस्त्वरि salute; मां to me; एवं even; एव्यसि shalt come; युक्ता having balanced; एवं thus; ब्राह्मानं the self; मत्यराज्यं : भवं परार्ज्यं वस्य स : I, supreme goal. whose, he.

इति श्रीमद्भगवद्ध्वातः राजविवाराज्यगुहायोगो नाम नवमोषध्यायः

Thus in the glorious Bhagavad-Gitā the......ninth discourse, entitled:

THE YOGA OF THE KINGLY SCIENCE AND THE KINGLY SECRET.
The Blessed Lord said:

Again, O mighty-armed, hear thou My supreme word, that, desiring thy welfare, I will declare to thee who art beloved.

न मे विदुः सुर्गणा: प्रभवं न महर्ष्यः: ।
अहमादिर्मिह देवानां महर्षिणां च सर्वं: ॥ २ ॥

The multitude of the Shining Ones, or the great Rishis, know not My forthcoming, for I am the beginning of all the Shining Ones and the great Rishis. (2)
He who knoweth Me, unborn, beginningless, the great Lord of the world, he, among mortals without delusion, is liberated from all sin.

Reason, wisdom, non-illusion, forgiveness, truth, self-restraint, calmness, pleasure, pain, existence, non-existence, fear, and also courage,

Harmlessness, equanimity, content, austerity, alms-
giving, fame and obloquy, are the various characteristics of beings issuing from Me.

(5)

ह्हर्ष्यम् harmless; समता equanimity; तुः content; सः austerity; श्रां gift; यः fame; तच्चश्च obloquy; भवति are;
भाषा natures; भृतानां of beings; मन्त्र from me; एव even;
पृथ्विधा: = पृथ्विक् विधा: śroṣā te separate, kinds, whose, they.

मह्रष्य: सत पूर्वेण चत्वारो मनवस्तथा।
मन्त्रावा मानसा जाता येषा लोक इत्य: प्रजा: \|6\|

The seven great Rishis, the ancient Four,¹ and also the Manus, were born of My nature and mind; of them this race was generated.

(6)

महर्ष्य: the great rishis; सः seven; पूर्वेण ancient; चत्वार: four; मनव: manus; तथा also; मन्त्रावा: = मानवावभो येषां te in me,
being, whose, they; मानसा: mental; जाता: born; येषां of whom; लोके in world; इत्य: these; प्रजा: races.

एततं विसृति योगं च मम यो वैति तत्चत:।
सोविकरिपेन योगेन युज्यते नात्र संख्य:।\|7\|

He who knows in essence that sovereignty and
yoga of Mine, he is harmonised by unfaltering yoga;
there is no doubt thereof.

(7)

एततं this; विसृति sovereignty; योगं yoga; च and; मम of
me; य: who; वैति knows; तत्चत: by essence; स: he; अविकरिपे-

¹ The four Kumāras, or Virgin Youths, the highest in the occult Hierarchy of this earth.
I am the Generator of all; all evolves from Me; understanding thus, the wise adore Me in rapt emotion.

Mindful of Me, their life hidden in Me, illuminating each other, ever conversing about Me, they are content and joyful.
To these, ever harmonious, worshipping in love, I give the yoga of discrimination by which they come unto Me.

तेषामः of these; सत्तृकानाम्= सत्तृं कानां always, (of the ) balanced; भजतां (of the) worshipping; सौरिपुरुषकृतः= सौरिः: पूर्वेऽ यथा स्वातू तथा love, before, as, may be, so; द्वामि (I) give; दुर्दिवांग = दुर्दे: धोशं of reason, the yoga; सं that; चेत by which; नां to me; उपथांति come; ते they.

तेषामेवत्रानुकपाध्येयमहाम्याज्ञानं तमः |

नाशयाम्यात्मबावस्थो ज्ञानदीपेन भास्वता || १९ ||

Out of pure compassion for them, dwelling within their SELF, I destroy the ignorance-born darkness by the shining lamp of wisdom.

तेषामः of them; एव even; भजुकंपार्थं= भजुकम्यायः: श्राय of comp- passion, for the sake; भजनां: भजनानातू जातं from unwis- dom, born; सम: darkness; नाशामि (I) destroy; आत्मसावस्थः= आत्मान: भावे स्थित: of the self, in the nature, seated; ज्ञानदीपेन= ज्ञानस्य दीपेन of wisdom, with the light; भास्वता (with the) shining.

अर्जुन उवाच ||

परं ब्रह्म परं धाम पवित्रं परमं भवान् ||

पुरुषं शास्तं दिन्यमादिदेवम्यं विभुम् || १२ ||

Arjuna said:

Thou art the supreme ETERNAL, the supreme
Abode, the supreme Purity, eternal, divine Man, primeval Deity, unborn, the Lord! 

All the Rishis have thus acclaimed Thee, as also the divine Rishi, Nárada; so Asita, Devala, and Vyāsa; and now Thou Thyself tellest it me.

All this I believe true that Thou sayest to me, O Keshava. Thy manifestation, O Blessed Lord, neither Shining Ones nor Dānavas comprehend.
Thyself indeed knowest Thyself by Thyself, O Puruṣottama! Source of beings, Lord of beings, Shining One of Shining Ones, Ruler of the world! (15)

स्वयं (thy) self; एव only; आत्मना by (thy) self; आत्मानं (thy) self; वेत्य knowest; खम्म thou; पुरुषोत्तम O Puruṣottama; भूतभावन = मूर्तानि भावयति शरीर beings, O thou (that) causest to become, thus; मूर्तेश = मूर्तानाम ईश of beings, O Lord: स्वदेश = देवानाम ईश of gods, O God; जगत्यस्ये = जगत: पशे of the world, O Ruler.

वक्तुमहे श्रेष्ठे दिव्या द्वारमविभृत्यः।
यामिर्विभृतिभिमलोकानिमन्त्रवं व्याप्य तिष्ठसि। (16)

Deign to tell without reserve of Thine own divine glories, by which glories Thou remainest, pervading these worlds.

वक्तुम to tell; श्रक्षसिः shouldst; वक्तुम by without-remainder; दिव्या divine; हि indeed; द्वारमविभृत्य = आत्मन: विभृत्य: of self, glories; यामि: (by) which; विभृतिभिः by glories; लोकानं worlds; हमान these; खम्म thou; व्याप्य having pervaded; तिष्ठसि sittest.

कथं विद्यामहं योगिष्ठः सदा परिचितयथः।
केषु केषु च भावेषु चित्योषासि भगवन्मया। (17)
How may I know Thee, O Yogi, by constant meditation? In what, in what aspects art Thou to be thought of by me, O blessed Lord?

कथय how; विभावः may know; ब्रह्म 1; वैण्टः O yogi; स्वाय thee; सदा always; परिचितवने meditating; केवल (in) what; केवल (in) what; च and; अविस्तर in moods, चिरः to be thought; अस्फल art; मेव्य O blessed Lord; मया by me.

विस्तरेणात्मने योः विभृति च जनादेन।
भूयः कथय तृसितिः श्रृण्वतो नासित मेस्वतमः ॥ १८॥

In detail tell me again of Thy yoga and glory, O Janardana; for me there is never satiety in hearing Thy life-giving words.

विस्तरेण by (in) detail; अस्फल: of (thy) own; योः yoga: विभृति glory; जनादेन O Janaardana; भूयः again; कथय tell; तृसिति: contentment; हि indeed; श्रृण्वत: (of) hearing; न not; अस्फल is; मे of me; मेस्वतम nectar.

श्रीभगवानुष्ठाच |

हंते ते कथयिष्यामि दिव्या ज्ञात्वविभृत्यः।
प्राधान्यत: कुरुश्रवं नास्त्यंतो विस्तरस्य मे ॥ १९॥

The Blessed Lord said:

Blessed be thou! I will declare to thee My divine glory by its chief characteristics, O best of the Kurus; there is no end to details of Me.
I shall tell thee; I will declare; 

In the main; O best of the Kuru; not; is; 

Ahumatsya guddakesha sarvebhumatsyasthitam.

Ahumadisha madhyam cha bhutaanaamanta eva cha.

I, O Guddakesha, am the SELF, seated in the heart of all beings; I am the beginning, the middle, and also the end of all beings.

Guh, guddakesha; sarve bhumatsyasthitam: = sarvebhumatsyasthitam (of) all in the heart, seated; guh; alpha: the beginning; madhyam the middle; cha and; bhutaanaam of beings; sanath: the end; eva even; cha and.

Avidityanaamah vinadhyaantishya evabramo.

Marichiramuktamismi naksatramah shatri.

Of the Adityas I am Vishnu; of radiances: the glorious Sun; I am Marichi of the Maruts, of the asterisms the Moon am I.

Avidityanama of the Adityas; guh; vishnu; vyatirishyam of lights; ravi: the Sun; anshumaan: radiant; marichi: Marichi; mahatma of the Maruts; rasi (I) am; naksatram of asterisms; guh; shatri: the moon.

Vedana samavedadosismi devanamismi vaisvata.
Of the Vedas I am the Sâma-Veda; I am Vâsava of the Shining Ones; and of the senses I am the mind; I am of living beings the intelligence.

And of the Rudras Shaṅkara am I; Vittesha of the Yakṣhas and Râkṣhasas; and of the Vasus I am Pâvaka; Meru of high mountains am I.

And know Me, O Pârtha, of household priests the chief, Bṛihaspati; of generals I am Skanda; of lakes I am the ocean.
पुरोवसां of house-priests; च and; शुक्लं the chief; मां me;
विद्व व know; पार्थ O Pàrtha; वृहस्पति Ārya Bṛhaspati; सेनानीभुवं
=वेनाा नबं धनि तेषां the army, leads, thus, of them; ब्रह्म I;
स्कंदं Skanda; वरसा of lakes; अरस्म (I) am; सागर: the ocean.

महर्षिणां भृगुरं गिरामस्येकमक्षरम्।
यज्ञानो जपयज्जोगस्म स्थावराणां हिमालयः॥२५॥

Of the great Rishis, Bhrigu; of speech I am the one
syllable; of sacrifices I am the sacrifice of silent repeti-
tions; of immovable things the Himalaya. (25)

महर्षिणां of the great Rishis; भृगु Bhrigu; ब्रह्म I; गिरां of
speech; अरस्म (I) am; एवं the one; अक्षरण syllable: यज्ञानां of
sacrifices; जपयज्ज = जपस्य यज्ञ: of repetition, the sacrifice; अरस्म
(I) am; स्थावराणां of immovable (Things); हिमालय: Himalaya.

अश्रवत्थ: सर्वव्रूपाण देवर्षिणां च नारदः।
गंधर्वाण चित्ररथ: सिद्धानं कपिलो मुनि:॥२६॥

Ashvattha of all trees; and of divine Rishis Nárada;
of Gandharvas Chitraraatha; of the perfected the Muni
Kapila. (26)

अश्रवत्थ: Ashvattha; सर्वव्रूपाण = सर्वव्रूप ब्रज्ञाम (of) all,
of trees; देवर्षिणाम of divine Rishis; च and; नारद: Nárada;
गंधर्वाणाम of Gandharvas; चित्ररथ: Chitraraatha; सिद्धानां of the
perfect; कपिल: Kapila; मुनि: muni.

उच्चैःश्रवसमहानं विद्व माममृतोज्ज्वलम्।
Uchchaishravā of horses know Me, nectar-born; Airāvata of lordly elephants; and of men the monarch.

(27)

आयुधानामहे वज्रं धनुनामार्मिक कामधुकः।
प्रजनःशारिशम् कंदर्प: सर्पामार्मिक वासुकिः।

Of weapons I am the thunderbolt; of cows I am Kāmadhuk; I am Kandarpa of the progenitors; of serpents Vāsuki am I.

(28)

अनन्तशारिशम् नागानां वहरो यादसामहम्।
पितृणामय्यम् चारिश यम्: संयमतामहम्।

And I am Ananta of Nāgas; Varuṇa of sea-dwell-
ers I; and of ancestors Aryamā; Yama of governors am I.

अनंत: Ananta; ् और; श्रस्म (I) am; नागाण्य of Nāgas;
चवेच: Varuṇa; शान्ताण of sea-beings; भ्रं I; विस्तुण्य of ancestors;
अर्ध्म: Aryamā; ् और; श्रस्म (I) am; यम: Yama; संध्वाणां of governors; भ्रम I.

प्रहादश्रस्मि देवानां काल: कलयतामहम् ।
मृगाणां च मृगोन्त्रोऽहं वैनतेयश्च पवित्रियां ॥ १० ॥

And I am Prahlāda of Daityas; of calculators Time am I; and of wild beasts I the imperial beast; and Vainateya of birds.

प्रहाद: Prahlāda; ् और; श्रस्म (I) am; देवाणां of Daityas; काल: Time; कलयतां of calculators; भ्रं I; मृगाणां of wild things; ् और; मृगोन्त्र: = मृगाणां हन्त्र: of wild things, ruler; भ्रं I: वैनतेय: = विनताया: अपरां दुमान of Vinatā, child, male (Vainateya); ् और; पवित्रियां of birds.

पवन: पवतामस्मि राम: शाख्बृक्तामहम् ।
झगाणां मकरश्रास्मि स्रोतसामस्मि जाहवी ॥ २१ ॥

Of purifiers I am the wind; Rāma of warriors I; and I am Makara of fishes; of streams the Gangā am I.

पवन: the wind; पवपला of purifiers; श्रस्म (I) am; राम: Rāma; शाख्बृक्तां = शाख्फणि बिस्तिनि इति तेषां weapons, bears, thus, of them; झगाणां of fishes; मकर: makara; ् और; श्रस्म (I);
am; स्रोतां of streams; भस्म (I) am; जाह्वी — बहोः प्रपत्य भ्री of Jahnu, child, female (Gangā).

सर्गौनामादिरिततथृ मध्यं चैवाहमज्ञून ।
अध्यात्मविधा विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

Of creations the beginning and the ending and also the middle am I, O Arjuna. Of sciences the science concerning the SELF; the speech of orators I. (32)

सर्गाण्य of creations; आदि: the beginning; धन्त: the end; च and; मध्य: the middle; च and; चतुष्व even; बहुं 1; अर्जुन O Arjuna; चध्यात्माविधा = चध्यात्मन: विद्या of concerning the self, the science; विद्याः of sciences; वादः the speech; प्रवदताः of orators; बहुं 1.

अक्षराणामकारोदस्मी इंह: सामासिकस्य च ।
अहमेवाकृष्यः कालो धाताःहं विश्वतोमुखः ॥ ३३ ॥

Of letters the letter A I am, and the dual of all the compounds; I also everlasting Time; I the Supporter, whose face turns everywhere. (33)

अक्षराणां of letters; अक्षर: the letter A; भस्म (I) am; इंहः the dvandva; सामासिकस्य = समासाना: समूह: तत्स्त्र. of compounds, the group, of that; च and; बहुं 1; चतुष्व even; अर्ज्य: everlasting; काल: time; धाता the supporter; बहुं 1; विश्वतोमुख: having faces in every direction.

1 Among the various kinds of compounds used in Samskrit, that called the dvandva, the copulative.
मृत्युः सर्वेऽहामुहच्छत्वं भविष्यताम् ।
कीर्ति: स्वेषक्षणा नारीणां स्वृतिमेधा धृतिः क्षमा ॥ ३४॥

And all-devouring Death am I, and the origin of all to come; and of feminine qualities, fame, prosperity, speech, memory, intelligence, firmness, forgiveness. (34)

मृत्युः death; सर्वेऽहः — सर्वं हृत्ति हयति all, seizes, thus; च and; चढ़े I; उद्वतः the birth; च and; मनवनां of future things; कीर्तिः fame; श्री: prosperity; वाक्य speech; च and; नारीणां of feminine things; स्वृतिः memory; नेष्टा intelligence; धृतिः firmness; क्षमा forgiveness.

बृहस्पति तथा साम्रां गायत्री चूःसामहम् ॥
मासानां मार्गशिर्षांहृः तृतीयां कुषुमाकरः ॥ ३५॥

Of hymns also Brihaspata; Gāyatrī of metres am I; of months I am Margashīrṣa; of seasons the flowery.

(35)

बृहस्पति Brihaspata; तथा also; साम्रां of Sāma hymns; गायत्री Gāyatrī; चूःसामं metres; चह I; मासानां of months; मार्गशिर्षाः Margashīrṣa; चह I; कुषुमानां of seasons; कुषुमाकरः = कुषुमानां ख्राकरः of flowers, the mine.

घृतं छल्ल्यतासामिः तेजस्तेजस्विनामाहम् ॥
जयो दसिम व्यवसायोःसिम सत्त्वं सत्त्वतासामाहम् ॥ ३ ६॥

I am the gambling of the cheat, and the splendour
of splendid things I; I am victory, I am determination, and the truth of the truthful I. (36)

श्रृङ्खलें the gambling; हस्तवंतां of the cheating; अभिम (I) am; द्वैग्न: the splendour; संज्ञास्तिनां of splendours; भ्रंस I; अभ्य: victory; अभिम (I) am; ध्वन्द्वसाय: determination; अभिम (I) am; सर्वं the truth; लस्यवंतां of the truthful; भर्त्र I.

वृष्णीनां बासुदेवो अभिम पांडवानां धनंजयः।
मुनीनामप्यहूँ व्यासः कवीनामुग्नाना कवि: ॥३७॥

Of the Vṛṣṇis Vasudeva am I; of the Pāṇḍavas Dhanañjaya; of the Sages also I am Vyāsa; of poets Ushana the Bard. (37)

वृष्णीनां of Vṛṣṇis; बासुदेव: Vasudeva; अभिम (I) am; पांडवानां Pāṇḍavas; धनंजय: Dhanañjaya; मुनीनां of muniś; अभ्य also; भर्त्र I; व्यास: Vyāsa; कवीनाम of poets; उशनाः: Ushana; कवि: the poet.

दंडो दमयतामसिम नीतिरसिम जिगीष्टाम्।
मौनं चावासम् गुहानां ज्ञानं ज्ञानवतामहसम् ॥३८॥

Of rulers I am the sceptre; of those that seek victory I am statesmanship; and of secrets I am also silence; the knowledge of knowers am I. (38)

दंड: the sceptre; दमयतां of rulers; अभिम (I) am; नीति: policy; अभिम (I) am; जिगीष्टां of the victory-seekers; मौनं silence; एव and; एव even; अभिम (I) am; युहानां of secrets; ज्ञानं the knowledge; ज्ञानवतां of knowers; भर्त्र I.
And whatsoever is the seed of all beings, that am I, O Arjuna; nor is there aught, moving or unmoving, that may exist bereft of Me.

(39)

There is no end of My divine powers, O Parantapa. What has been declared is only illustrative of My infinite glory.

(40)

Whatsoever is glorious, good, beautiful, and mighty,
understand thou that to go forth from a fragment of My splendour. (41)

अथवा बहुनेत्रेन किं ज्ञातेन तत्वार्जुनः ॥

विश्वभास्मिंतु कृत्यक्कांशेन स्थितो जगत् ॥ ४२ ॥

But what is the knowledge of all these details to thee, O Arjuna? Having pervaded this whole universe with one fragment of Myself, I remain. (42)

ἐγώ now; ὅ or; ἐκ (by) many; ἐκέν (by) this; किं what; ज्ञातेन by (with being) known; तव of (by) thee; चर्जुन O Arjuna; विश्व having established; भवं I; ἐκ this; कुसं all; ἐκκαν्धेन by one portion; स्थितι (am) seated; जगन्त the world.

इति श्रीमद् भगवद्गीताः । विभूतियोगो नाम दशमोद्धयाः ॥

Thus in the glorious BHAGAVAD-GĪΤA...the tenth discourse, entitled:

THE YOGA OF SOVEREIGNTY.
Eleventh Discourse.

Arjuna said:

This word of the Supreme Secret concerning the SELF, Thou hast spoken out of compassion; by this my delusion is taken away.

The production and destruction of beings have been heard by me in detail from Thee, O Lotus-eyed, and also Thy imperishable greatness.
एवमेतच्यात्म त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि तेऽर्वपेश्वरं पुरुषोत्तमं ॥ ३ ॥

O supreme Lord, even as Thou describest Thyself,
O best of beings, I desire to see Thy Form omnipotent.

एवं thus; एतत् this; बया as; प्रात्य sayest; श्रम thou;
श्रान्तानं (thy) self; परमेश्वर O highest Lord; प्रश्न to see;
द्रष्टुमिच्छामि (I) desire; ते thy; रूपं form; परमेश्वर sovereign;
पुरुषोत्तम O best of beings.

मन्यसे यदि तत्च्छव्यं मया द्रष्टुमिच्छति प्रभो ।
योगेश्वर ततो मे त्वं दर्श्यात्मानमवन्ययथं ॥ ४ ॥

If thou thinkest that by me It can be seen, O
Lord, Lord of Yoga, then show me Thine imperishable
SELF.

मन्यसे thinkest; यदि if; तत् that; शाब्दं possible; मव by
me; प्रश्न to see; हरि thus; प्रभो O Lord; योगेश्वर = योगस्व ई-
स्वर of yoga, O Lord; तत् then; ने of (to) me; श्रम thou;
दर्शेत show; श्रान्तानं (thy) self; श्रव्यं imperishable

श्रीभगवतानुवाच ।

पद्य मे पार्थ रूपाणि शतशोष्ठ सहस्रः ।
नानाविधानि दिव्यानि नानार्वणकृतीनि च ॥ ५ ॥

Behold, O Partha, forms of Me, a hundredfold, a
thousandfold, various in kind, divine, various in colours and shapes.

पर्व भेद, में भय; पार्थ ो पर्वथा; क्षणिकम् फर्म्स; श्रेयः
hundredfold; प्रथा and; सहस्रः thousandfold; नानाशेषानि of
many modes; देवानि divine; नानाशुर्यकृतानि = नाना वर्णः
प्राकृतः: च बेला तानि many, colors, forms, and, whose, them.

पर्वयादित्यान्वेशन्वर्ध्यानन्धिनौ महत्स्तथा ।
बहू न्यूहणिर्पूर्वािणि पर्वयाश्यािणि भारत ॥ ६ ॥

Behold the Adityas, the Vasus, the Rudras, the two Ashvins and also the Maruts; behold many marvels never seen ere this, O Bhārata.

पर्व भेद, अदित्यावान् the Adityas; स्वर म् the Vasus;
श्राणा the Rudras; अश्वि the (two) Ashvins; मकः the
Maruts; तया also; बहू न many; अद्व दुव्वाणि = पूः न द्वाणि
before, not, seen; पर्व भेद; ब्राह्मणि marvels; भारत 0
Bhārata.

इहैकस्य जगत्कृत्त्वन पर्वयथ सचराचरम् ।
सम देहे गृहाकेशा यष्ठतयहुष्टुमिक्षासि ॥ ७ ॥

Here, to-day, behold the whole universe, movable and immovable, standing in one in My body, O Guḍākesha, with aught else thou desirest to see.

इह here; एकस्य = एके स्थितं, in one, standing; अद्वष the
world: क्षण all; पर्व भेद; प्रथा to-day; सचराचरन् = वर्ण प्रचेष
च लाइ (with) moving, (with) unmoving, and, together;
मन्ये in body; युद्धकेश O Guḍākesha; धन्त what; च and; अन्य other; दृष्टम to see; इन्द्रिya desirest.

न तु मां शक्यसे द्रष्टुमने०००००००००व स्वचक्षुषा।
दिव्यं ददामि ते चक्षुः परम मे योगमेघ्वरम्।॥ ८ ॥

But verily thou art not able to behold Me with these thine eyes; the divine eye I give unto thee. Behold My sovereign Yoga.

द नot; तु indeed; मां me; ददाने canst (thou); दृष्टत to see; अनेन with this; एव even; स्वचक्षुषा with own-eyes; दिव्य divine; ददामि give (I); ते of (to) thee; चक्षु the eye; एव of behold; मे my; योग yoga; एदस्यr sovereign.

संजय उवाच।

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरे।
द्विशयामास पार्थय परमं रूपमेघ्वरम्।॥ ९ ॥

Sanjaya said:

Having thus spoken, O King, the great Lord of Yoga, Hari, showed to Pārtha His supreme form as Lord.

एवं thus; ददाने having spoken; तत: then; राजन् O King; नग्नायोगेश्वर; महात् महायोगेश्वर: the great Yoga-Lord; हरे: Hari; द्विशयामास showed; पार्थय to Pārtha; परमं highest; रूपं form; एदस्यr sovereign.
अनेकवक्रनयनमनेकाकुतदर्शनम्
अनेकदिव्याभरणं दिव्यानेकोडयतायुधम् || १० ||

With many mouths and eyes, with many visions of marvel, with many divine ornaments, with many upraised divine weapons;

अनेकवक्रनयनम् = अनेककारण वक्रावधि च नयनावि च यास्मिन् तत् various, mouths, and, eyes, and, in which, that; च नयनावि च दर्शनावि यास्मिन् तत् various, marvellous, sights, in which, that; अनेककारण दिव्याभरणं = अनेककारण दिव्याभरणावि यास्मि तत् various, divine, ornaments, in which, that; दिव्यानेकोडयतायुधम् = दिव्यानेकोडयतायुधावि यास्मिन् तत् divine, various, uplifted, weapons, in which, that.

दिव्यमाल्यावरघरं दिव्यगंधानुलेपनम्
सर्वाश्रययमं देवमनि विश्वतोमुखम् || ९.९ ||

Wearing divine necklaces and vestures, anointed with divine unguents, the God all-marvellous, boundless, with face turned everywhere. (II)

विश्वक्यावरघरं = विश्वामाल्यानि गंधानि च धारणावि च धाराति इति तत् divine, necklaces, and, garments, and, wears, which, that; विश्वगंधानुलेपनम् = विश्वानि गंधानि च धारणानि च धाराति इति divine, scent, and, unguents, of which, that; सर्वाश्रययमं = सर्वाश्रययमं च धारणानि च धाराति इति full of all marvels; हेवम् God; प्रत्येकं endless; विश्वतोमुखं with faces all round.

दिव्ति सूर्यसहस्रस्य भवेयुगपदुलिथता ।
If the splendour of a thousand suns were to blaze out together in the sky, that might resemble the glory of that Mahátmá.

There Páṇḍava beheld the whole universe, divided into manifold parts, standing in one in the body of the God of Gods.

Then he, Dhanañjaya, overwhelmed with astonishment, his hair upstanding, bowed down his head to the God, and with joined palms spake.
tonishment, penetrated; छुड़ानि श्रमाणि यशस्: excited hairs, whose, he; धनान्यजय: Dhanañjaya; प्रणव्य having prostrated; शिरस् with head; देवं the God; कृतांजलि: कुट्: प्रणजलि: बन्ध: made, hand-folding, by whom, he, (saluting); अभाषित said.

अर्जुन उवाच।

पद्यामि देवत्व देव देवे सर्वस्तथा भूतविशेषसंघान।

अहान्यमीशं कक्षासनस्थ-स्त्रीलक्ष्य सर्वाणुरगांधच विन्यान॥१५॥

Arjuna said:

Within Thy form, O God, the Gods I see,
All grades of beings with distinctive marks;
Brahmā, the Lord, upon His lotus throne,
The Rishis all and Serpents, the Divine. (15)

पद्यामि (1) see; देवान् the Gods; तव Thy; देव O God; देवे in the body; सर्वान all; तथा also; भूतविशेषसंघान = सर्वानाय विशे-शानाय संघान of beings, of (various) species, groups; एवं Brahma; ईव the lord; कक्षासनस्थं = कक्षस्य ग्रासने स्थितं of lotus, in seat, seated; एवं Rishis; सर्वान all; नास्त्रण serpent; ख ष and; विन्यान divine.

अनेकवाहूर्द्वक्रनेत्रं

पद्यामि त्वा सर्वतोऽनंतरस्मृ॥
With mouths, eyes, arms, breasts, multitudinous, 
I see Thee everywhere, unbounded Form.
Beginning, middle, end, nor source of Thee, 
Infinite Lord, infinite Form, I find;  

Shining, a mass of splendour everywhere, 
With discus, mace, tiara, I behold: 
Blazing as fire, as sun, dazzling the gaze 
From all sides in the sky, immeasurable.
Lofty beyond all thought, unperishing,  
Thou treasure-house supreme; all-immanent,  
Eternal Dharma’s changeless Guardian, Thou;  
As immemorial Man I think of Thee. (18)

अनादिमध्यातमनन्तवायेये-  
मन्तवायुं शक्तिसूर्यनेत्रम् ।  
पद्यामि त्वां दीनसहुताशवक्रः
स्वतेजसा विश्वोरिमिं तपंतम् ॥ १९ ॥

Nor source, nor midst, nor end; infinite force,
Unnumbered arms, the sun and moon Thine eyes!
I see Thy face, as sacrificial fire
Blazing, its splendour burneth up the worlds. (19)

By Thee alone are filled the earth, the heavens,
And all the regions that are stretched between;
The triple worlds sink down, O mighty One,
Before Thine awful manifested Form.

By Thee, by One; त्रिस्तर: of heaven, and, of earth, and;
this; अन्तरं interspace; हि indeed; च्यां pervaded; स्वयं by
Thee; प्रकृत by (the) One; दिश: quarters; च and; सर्व: all; रूपम्
having seen; सदृश्म marvellous; कपं form; उमं -terrible; तव thy; इत्य this; लेकथयं =लेकान्ब त्रेय of worlds triplet; प्रव्यापितं (is) oppressed; महात्मा O mabātma.

अमी हि ल्वां सुरसंध्वा विसंति
क्रेचिह्वषातः प्राजलयो ग्रंति ।
स्वस्तित्युपप्ता महार्षिषिद्दसंधाः:
स्तुव्यति ल्वाः स्तुव्यतभ: पुष्कलामिः: । २१ ॥

To Thee the troops of Suras enter in,
Some with joined palms in awe invoking Thee:
Banded Maharṣhis, Siddhas,“ Svasti !” cry,
Chanting Thy praises with resounding songs. (21)

चर्मी these; हि indeed; ल्वाः Thee; सुरसंध्वा: =सुराश्च संध्वा: of
Gods, the hosts; विसंति enter; क्रेचित्व रे some; भीता: frightened;
प्राजलयः with-joined-palms; ग्रंति utter; ह्वासिः =सु + सरसिः well is
(bei it); इति thus; दक्त्वा having said; महार्षिषिद्दसंधाः =महर्षीषाष्टि
सिद्दानाम च संधाः: of Maharṣhis, and, of Siddhas, and, hosts;
स्तुव्यति hymn; ल्वाः Thee; स्तुव्यतभ: =with songs; पुष्कलामिः: re-
sounding.

रक्तार्दिया वसन्तो ये च साध्या
विश्वस्निर्वनौ महत्षब्रोप्पमावः ।
गंधवेयक्षसुरसिद्दसंधः
वीक्षतेत्वां विस्रीताश्वेत सर्वेः ॥ २२ ॥
Rudras, Vasus, Sadhyas and Adityas, Vishvas, the Ashvins, Maruts, Ushmapas, Gandharvas, Yakshas, Siddhas, Asuras, In wondering multitudes beholding Thee. (22)

रूप रहितानां रूप महते बहुः क्रन्तेऽभरे
महाबाहो बहुवाहूः पादम्।
बहूदरं बहुरक्ष्यकराित
द्वाकाः लोकाः प्रत्यथितास्तथापास्

Thy mighty Form, with many mouths and eyes,
Long-armed, with thighs and feet innumerate,
Vast-bosomed, set with many fearful teeth,
The worlds see terror-struck, as also I. (23)

rupam mahaṁ bhuhacañcet
mahabaho bhumvaahouh padam.
bhudo dram bhuhrustakaraṁ
dwakas lokas prathythitaastathahams

rupam form; mahaṁ great; te Thy; bhuhacañcet = bhahane vaśasaśi va
nemahaṁ = javaṁ jasmin tuṁ many, mouths, and, eyes, and, in which, that; mahabaho O mighty-armed; bhumvaahouh padam = bhum: bahs: va
karav: va pada: va jasmin tuṁ many, arms, and, thighs, and, feet,
and, in which, that; बहुर्सं = बहुरि उदराति यथितुप्तस्वं तत् many stomachs, in which, that; बहुडूर्हकार्लं = बहुडूर्हिम् इत्यादि: करार्लं (with) many, with teeth, terrible; ्विश्वविष्णु: having seen; लोकः: the worlds प्रयथितिः: (are) distressed; तथा also; ब्रह्म I.

नमः स्वरूपं दीतमनेककवर्णे

व्यात्तानं दीतविशालवेन्द्रम् ।

द्वाहा हि त्वा प्रवृत्तिव्यतात्तरात्मा

भूति न विद्वामि श्रामं च विश्वो ॥ २४ ॥

Radiant Thou touchepest heaven; rainbow-hued, With opened mouths and shining vast-orbed eyes. My inmost self is quaking, having seen, My strength is withered, Viṣṇu, and my peace.

(24)

नमः स्वरूपं = नमः: स्वरूपि इति ते heaven, touchest, thus; श्रीं shining; अनेककवर्णं = अनेके चरणं: वस्त् तं various, colours, whose, him; व्यात्तानं = व्यात्तानि अननावि वस्त् तं अनि opened, mouths, whose, him; दीलविशालवेन्द्रमं = दीलवि विशालानि नेत्राणि वस्त् तं दी विशिष्टो श्रामं च विश्वो: having seen; हि indeed; त्रेता Thee; प्रवृत्तिव्यतात्तरात्मा = प्रवृत्ति: त्रेतारात्मा वस्त् तं: trembling, mind, whose, he; भूति strength; न not; विद्वामि (I) find; श्रामं control; च and; विश्वो O Viṣṇu.

द्वाहा काणालसंतापिमाणि ।
Like Time's destroying flames I see Thy teeth,
Upstanding, spread within expanded jaws;
Nought know I anywhere, no shelter find,
Mercy, O God! refuge of all the worlds! (25)

अमी च ल्याँ धृतराष्ट्रस्य पुत्राः:
सतेन सहविद्विनिपत्तसंधीः।
भीष्मो द्रौणः मूतपुत्रस्तथासौ
सहासस्मद्येऽर्पि योधमुख्यः॥ २६॥

The sons of Dhṛtarāṣṭra, and with them
The multitude of all these kings of earth,
Bhīṣma, and Droṇa, Sūta's royal son,
And all the noblest warriors of our hosts, (26)
the earth; (who) protect, thus, of them, with
the hosts; Bhīṣma: Droṇa; सुतवङ्गः = सुतवङ्गः of
Sūta, the son; तथा also; खसो this; सह with; प्रस्वदेव: with
(those) of ours; गंधुर्बङ्गः = गंधुर्बङ्गः of warriors, with the
chiefs.

वक्राणि ते त्वरमाणा विषांति
दंष्ट्रकरालानि भयानकानि ।
केचिदिल्लग्ना दशानांतरेषु
संहृतंते चूर्णितेहस्तमांगैः ॥ २७ ॥

Into Thy gaping mouths they hurrying rush,
Tremendous-toothed and terrible to see;
Some caught within the gaps between Thy teeth
Are seen, their heads to powder crushed and
ground.

वक्राणि months; ते they; त्वरमाणा: hurrying; विषांति enter;
दंष्ट्रकरालानि terrible-toothed; भयानकानि fear-bringing;
केचिदिल्लग्ना some; विल्लग्ना: sticking; दशानांतरेषु = दशानांतरेषु of teeth, in
the gaps; संहृतंते are seen; चूर्णिति: (with) pulverised; उस्माणः with highest limbs (heads).

यथा नदीना बहवोढ्युवेगा:
समुद्रमेवाभिमुखा द्रव्ति ।
तथा त्वामि नरलोकवीरा
As river-floods impetuously rush,
Hurling their waters into ocean's lap,
So fling themselves into Thy flaming mouths,
In haste, these mighty men, these lords of earth.

(28)

As moths with quickened speed will headlong fly
Into a flaming light, to fall destroyed,
So also these, in haste precipitate,
Enter within Thy mouths destroyed to fall.

(29)
to destruction; विषाणि enter; लोका: the people; तब of Thee
चय also; विषाणि mouths; सरस्वतग्गा: (with) increased velocity.

लेलिहथसे प्रसामानः समंता-
हृोकान्समग्रान्वदनेवेदुङ्गिः ।
तेजोभिरापूर्यं जगात्समग्रं
भास्तवोग्राम: प्रत्यपाति विष्णो ॥ ३० ॥

On every side, all-swallowing, fiery-tongued,
Thou likest up mankind, devouring all;
Thy glory filleth space: the universe
Is burning, Viṣṇu, with Thy blazing rays. (30)

श्रेष्ठयासे (thou) likest; प्रसामान grasping; समघात from
every side; लोकान: the worlds; समघात the whole; वदने: with
faces; उत्तलेश: (with) fiery; तेजोभिः with splendours; भास्तवहि hav-
ing filled; जगात the world; समघात whole; भास: glory; तथा thy;
उषया: fierce; प्रत्यपाति burning; विष्णो O Viṣṇu.

आख्याहि मे को मभासुग्रहयो
नमोस्तु ते देवचर प्रसीद ।
बिज्ञातुमिच्छामि भवंतमादं
न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

Reveal Thy SELF; What awful Form art Thou?
I worship Thee! Have mercy, God supreme!
Thine inner being I am fain to know;  
This Thy forthstreaming Life bewilders me.  

The Blessed Lord said:

Time am I, laying desolate the world, 
Made manifest on earth to slay mankind! 
Not one of all these warriors ranged for strife 
Escapeth death; thou shalt alone survive.  

kaal: time; अस्मि (I) am; लोकाचयः लोकानाम् शर्म क्रोधि इवि of the worlds, destruction, makes, thus; प्रवृत्त: vast; लोकान् the worlds; समाहते to annihilate; इह here; प्रवृत्त: come forth; क्ते without; आपि also; स्वाते thee; न not; अविश्यंति shall be; सर्वेऽल; ये these; अवस्थिति: arranged; प्रत्यनीतेऽऽऽु in the rival-armies; योधा: warriors.
Therefore stand up! win for thyself renown,
Conquer thy foes, enjoy the spacious realm.
By Me they are already overcome,
Be thou the outward cause, left-handed one. (33)

Droṇa and Bhīṣma and Jayadratha,
Karna, and all the other warriors here
Are slain by me. Destroy then fearlessly
Fight! thou shalt crush thy rivals in the field. (34) Drona; ch and; Bhishma; ch and; Jayadratha; ch and; Karna; tathā also; others; also; vishvamitra=byōdāna vīraṇā of warriors, heroes; me by me; slain; thou; slay; not; distressed; fight; shalt conquer; in the battle; rivals.

संजय उबाच ||

एतत्चक्रुत्वा वचनं केशावस्य
क्रतांजलिबेपमान: किरिठि ।

नमस्कृत्वा भृगु एवास्त्र क्रष्णं
सगद्रं मीतभीत: प्रणमय्य || ३५ ||

Sañjaya said:

Having heard these words of Keshava, he who weareth a diadem, with joined palms, quaking, and prostrating himself, spake again to Kṛishṇa, stammering with fear, casting down his face. (35)
Arjuna said:

Hṛṣīkeshā! in Thy magnificence
Rightly the world rejoiceth, hymning Thee;
The Rākṣasas to every quarter fly
In fear; the hosts of Siddhas prostrate fall. (36)

स्थाने in (the right) place (rightly); हṛषिकेशो O Hṛṣīkeshā; तव Thy; प्रकृत्याः by (singing) thy fame; जगत् the world; प्रहृत्याः rejoices; चन्द्ररूपसे is pleased; च and; रक्षासि the Rākṣasas; भीतानि terrified; दिशि: to the quarters; द्रव्यति fly;
सर्वें all; नमस्यानि prostrate; च and; सिद्धसंघः = सिद्धानाम सत्त्वा:
of Siddhas, the hosts.

कर्माच्छ तेन नमोऽन्महात्मनः
गरीयसे ब्रह्मणोप्यादिकत्रेः)
अनंतं देवेश्च जगान्तिवासः
तवमश्रां सदसच्चत्तपर्यं यत् II ३७ II
How should they otherwise, O loftiest Self!
First Cause! Brahma Himself less great than Thou.

Infinite, God of Gods, home of all worlds,
Unperishing, Sat Asat, THAT supreme!  (37)

First of the Gods, most ancient Man Thou art,
Supreme receptacle of all that lives;
Knower and known, the dwelling-place on high;
In Thy vast Form the universe is spread.  (38)
Thou art Vāyu and Yama, Agni, moon, Varuṇa, Father, Grandsire of all:
Hail, hail to Thee! a thousand times all hail!
Hail unto Thee! again, again, all hail! (39)

नमः पुरस्ताद्ध प्रशुतस्ते
नमोऽस्तु ते सर्वेऽव सर्वे, ।
अनंतवीर्यामिताविकस्त्वं
सर्वे सामार्शोषि ततोर्वसि सर्वे: ॥ ४० ॥

Prostrate in front of Thee, prostrate behind,
Prostrate on every side to Thee, O All.
In power boundless, measureless in strength,
Thou holdest all: then Thou Thyself art All.

(40)
नमः hail; पुरस्तात् from before; भय also; पृष्ठत्: from behind; ते to Thee; नमः hail; प्रस्तु be; ते to Thee; सत्रत्: on every side; तव even: सत्र all; भवतवधिः=भवत् शीर्यं भवत् S: endless, strength, whose, he; अभिमतिविक्रमः=भ्रमित: विक्रम: वस्त्र स: boundless, strength, whose, he; तं thou; सत्र all; समामा०ि concludest; तत्र: thence; असि (thou) art; सत्र: all.

सबेति मत्रा प्रसमं यदुक्तं हे कृष्ण हे यादव हे सबेति।
अजानता महिमानं तवेदं
भया प्रमादात्प्रणयेन वापि || ४९ ||

If, thinking Thee but friend, importunate,
O Kṛṣṇa! or O Yādava! O friend!
I cried, unknowing of Thy majesty,
And careless in the fondness of my love; (41)

कस्म friend; इति thus; मत्रा having thought; प्रसमं import-
tunately; यथौ which; उँचे said; हे रूणम् O Kṛṣṇa; हे यादवः O Yādava; हे सबेहे O friend; इति thus; अजानता (by) unknowing;
महिमानं greatness; तव thy; हे this; नव by me; प्रमादात् from
carelessness; प्रणयेन with affection; वा or; इति thus.

यथास्वस्तेःमसत्कृतोऽसि
विहारस्यायासनभोजनेषु।
एकोऽथवाप्यच्युत तत्समक्षः
If jesting, I irreverence showed to Thee,
At play, reposing, sitting or at meals,
Alone, O sinless One, or with my friends,
Forgive my error, O Thou boundless One.

Father of worlds, of all that moves and stands,
Worthier of reverence than the Guru's self,
There is none like to Thee. Who passeth Thee?
Pre-eminent Thy power in all the worlds.
Therefore I fall before Thee; with my body
I worship as is fitting; bless Thou me.
As father with the son, as friend with friend,
With the beloved as lover, bear with me. (44)

Therefore; having prostrated; having been beat; body; propitiate; Thee; like
the Lord; praiseworthy; father; like; of the son; friend; like; of the friend;
beloved; to the loved; shouldst; O God; to bear.

Therefore having prostrated, having been beat, body, propitiate, Thee, like
the Lord, praiseworthy, father, like, of the son, friend, like, of the friend;
beloved, to the loved, shouldst, O God; to bear.
I have seen That which none hath seen before,
My heart is glad, yet faileth me for fear;
Show me, O God, Thine other Form again,
Mercy, O God of Gods, home of all worlds. (45)

किरीटिनं गदिनं चक्रहस्तं-
मिच्चामि त्वं द्रष्टूमहन् तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विभूमुर्तेः ॥ ४६ ॥

Diademed, mace and discus in Thy hand,
Again I fain would see Thee as before:
Put on again Thy four-armed shape, O Lord,
O thousand-armed, of forms innumerate. (46)
The Blessed Lord said:
Arjuna, by My favour thou hast seen.
This loftiest form by Yoga's self revealed!
Radiant, all-penetrating, endless, first,
That none except thyself hath ever seen.  

The thing I appeared to thee was the highest.
O Arjuna, this form, I have revealed; I am the Self, from the yoga; I am the universe, endless; I am the first; I am not; I am not seen before.

Nor sacrifice nor Vedas, alms nor works,
Nor sharp austerity, nor study deep,  
Can win the vision of this Form for man.  
Foremost of Kurus, thou alone hast seen.  

Be not bewildered, be thou not afraid,  
Because thou hast beheld this awful Form;  
Cast fear away, and let thy heart rejoice;  
Behold again Mine own familiar shape.
Sanjaya said:

Vâsudeva, having thus spoken to Arjuna, again manifested His own Form, and consoled the terrified one, the Mahâtmâ again assuming a gentle form. (50)

Arjuna said:

Beholding again Thy gentle human Form, O Janâr-dana, I am now collected, and am restored to my own
nature. (51)

हृद्य having seen; हं this; मातृक स human; शर्म form; तव thy; साहिब gentle; जनार्दन O Janardana; इशानी now; शर्म (I) am; संबुन्ध: become; सङ्खेता: with mind; ग्रन्थि to nature; गत: gone.

श्रीमद्भगवानुवाच

सुदुर्देशरसिदं रूपं दश्यवानसि यन्मम |
देवा अव्ययस्य रूपस्य नित्यं दर्शनकाक्षिणः ॥ ५ २ ॥

The Blessed Lord said:

This Form of Mine beholden by thee is very hard to see. Verily the Gods ever long to behold this Form.

(52)

सुदुर्देशरसिद्ध very hard to see; हं this; शर्म form; दश्यवान one who has seen; अशि (thou) art; अत्य which; मम my;
देवा: Gods; अधि also; शर्म (of) this; रूपस्य of form; नित्य always; दर्शनकाक्षिण: = दर्शाने कांचि देवि, vision, (they) desire, thus.

नाहं वेदेन्द्रे तपसा न दानेन न भेजयया |
शक्य एवभ्रिधो द्रष्टुं दश्यवानसि मां यथा ॥ ५ ३ ॥

Nor can I be seen as thou hast seen Me by the Vedas, nor by austerities, nor by alms, nor by offerings:

(53)

न not; महः I; वेदे: by the Vedas; न not, तपसा: by ascension.
But by devotion to Me alone I may thus be perceived, Arjuna, and known and seen in essence, and entered, O Parantapa.

He who doeth actions for Me, whose supreme good I am, My devotee, freed from attachment, without hatred of any being, he cometh unto Me, O Pāṇḍava.

But by devotion to Me alone I may thus be perceived, Arjuna, and known and seen in essence, and entered, O Parantapa.

He who doeth actions for Me, whose supreme good I am, My devotee, freed from attachment, without hatred of any being, he cometh unto Me, O Pāṇḍava.
Thus in the glorious Bhagavad-Gītā....the eleventh discourse, entitled,

THE YOGA OF THE VISION OF THE UNIVERSAL FORM.
[ 225 ]

Twelfth Discourse.

अर्जुनं उवाच ।

एवं सततयुक्तः ये भक्तान्त्वां पर्युपासते ।
ये चाप्याध्यक्षसमर्गयते तेषां केवलविचारः ॥ १ ॥

Arjuna said:

Those devotees who ever harmonised worship Thee, and those also who worship the Indestructible, the Unmanifested, whether of these is the more learned in yoga? (1)

एवं thus; सततयुक्तः ever-balanced; व who; मन्त्रा: devotees; ले Thee; पर्युपासते worship; व who; च and; च च also; धर्म the undecaying; अवक्ष्य the unmanifested; वेशार of these; व who; योगविनिमय: yoga-learned-most.

श्रीभगवानुवाच ।

भयावेश्य मनो ये मान नित्ययुक्तः उपासते ।
श्रद्धया परयोपेताते मे युक्ततमा मतः ॥ २ ॥

The Blessed Lord said:

They who with mind fixed on Me, ever harmonised worship Me, with faith supreme endowed, these in My opinion, are best in yoga. (2)

मन्त्र in me; अपविष्य having fixed; मन: the mind; व who; मां me; नित्ययुक्तः ever-balanced; उपासते worship; श्रद्धया with
They who worship the Indestructible, the Ineffable, the Unmanifested, Omnipresent and Unthinkable, the Unchanging, Immutable, Eternal, (3)

who; तु indeed; अभिरं the undecaying; अनिं विवं the undefinable; अभूतं the unmanifested; पर्षुपासं worship; र्षेन every-where-going; अविचरं unthinkable; च and; कृष्टं rock-seated; अचलं immovable; धर्म firm.

Sānāyamāṃbhūyaṃ sarvāt samābhudayā.

Tē pṛṣṭhūjita māmēva sarvāsūtārāta. (4)

Restraining and subduing the senses, regarding everything equally, in the welfare of all rejoicing, these also come unto Me.

Sānāyamāḥ having restrained; इत्त्रिब्रह्मां इत्त्रिविवायाम् प्राम of the senses, the aggregate; सर्वत्र everywhere; समानुबद्धत् = समा इत्त्रे वेषां तिः equal, understanding, whose, they; तें they; प्राप्तवत् obtain; मां me; च evr even; सर्वभूताः = सर्वेषाम् भूतानां हिते (o) all of beings, in welfare; रता= rejoicers.

क्रेषोधिकतरस्तेषामन्यकासङ्कचितसाम।

अन्यक्ता हि गतिदुःखे देववाणीवाप्पते. (5)
The difficulty of those whose minds are set on the Unmanifested is greater; for the path of the Unmanifested is hard for the embodied to reach.

The trouble; greater; of those; the Unmanifested, attached, mind, whose, they; the Unmanifested; indeed; path; (with) pain; by the embodied; is reached.

Those verily who, renouncing all actions in Me and intent on Me, worship meditating on Me, with whole-hearted yoga,

Who; indeed; all; actions; in me; having renounced; intent on me; (by) without another (object); even; by yoga; me; meditating; worship.

These I speedily lift up from the ocean of death and existence, O Pārtha, their minds being fixed on Me.

Of those; I; lifter up; of death, and, of procession, and,
from the ocean; नवंि become; न not; स्थित्व from long; जय ओऽ पर्था; मावि in me; स्थित्विषेधेश्वराह् — स्थित्विषेधि चेत: वेषाम् से पावः fixed, mind, whose, of them.

मम्येव मन आधतस्व मायि बुद्धि निवेदय।
निवातिष्याति मम्येव अत ऊर्ध्रे न संशयय:।॥ ४ ॥

Place thy mind in Me, into Me let thy Reason enter; then without doubt thou shalt abide in Me hereafter.

अथ चिन्तं समाधातुं न शक्तोषि मायि स्थिरम्।
अम्यासयोगेन ततो मामिच्छाप्तु धनंजय।॥ ७ ॥

But if thou art not able firmly to fix thy mind on Me, then by the yoga of practice seek to reach Me, O Dhananājaya.

अथ चिन्तं समाधातुं न शक्तोषि मायि स्थिरम्।
अम्यासयोगेन ततो मामिच्छाप्तु धनंजय।॥ ७ ॥

But if thou art not able firmly to fix thy mind on Me, then by the yoga of practice seek to reach Me, O Dhananājaya.
If also thou art not equal to constant practice, be intent on My service; performing actions for My sake, thou shalt attain perfection.

अन्य-अन्य अन्तिम on practice; अभि also; अत्याधिक: not-capable; अधि (thou) art; मद्य-मद्यम: -- मम कर्म परमेश्वर स: my, work, supreme, whose, he; मव be; मवम for my sake; अभि also; कर्मः actions; कर्मः doing; लिंग perfection; ध्यानयन्ति (thou) shalt obtain.

अथैतदद्वमयश्चत्कोषिसि कर्तु मद्योगमानित: ।
सर्वकर्मःसत्त्वमत्यांन तत: कुरु यतात्मवान् ॥ ६ ॥

If even to do this thou hast not strength, then taking refuge in union with Me, renounce all fruit of action, with the self controlled.

अथ now; पति this; अभि also; अभि: not able; अधि (thou) art; कर्तु to do; मद्योगः -- मम योगः my yoga; अन्तिम: refuged (in); सर्वकर्मःसत्त्वमत्यांन = सर्वेचार कर्माणि फलस्य यांग (of) all, of actions, of fruit, renunciation; तत: then; कुरु act; यतात्मवान = वत: भास्या वस्तु स: controlled, self, whose, he.

श्रेयो हि ज्ञानम्यासानाज्ञानावध्यायं विशिष्यते ।
ध्यानात्कर्मःसत्त्वमत्यांन यागाः चांतिरान्तरम् ॥ १ ॥

Better indeed is wisdom than constant practice; than wisdom meditation is better: than meditation renunciation of the fruit of action; on renunciation follows peace.

(12)
Of better, indeed; wisdom excels practice; wisdom excels meditation; meditation excels action, fruit, renunciation; from renunciation; peace; immediately.

अदेहः सर्वभिषतानं मेघः करण्ण एव च
निर्ममो निरहंकारः समुदःखसुखः कश्मी ॥ १३ ॥

He who beareth no ill-will to any being, friendly and compassionate, without attachment and egoism, balanced in pleasure and pain, and forgiving,

श्रद्धा not hating; सर्वभिषतान of all creatures; मेघः friendly; करण्ण: merciful; एव even; च and; निर्मम: without-mine (ness); निरहंकार: without egoism; समुदःखसुखः: समे दुःखं च खुशं च तत् equal, sorrow, and, joy, and, whose, he; कश्मी for

संतुष्टः सततं योगी यतास्मा द्रविनिधयः ॥
मय्यपितमनोबुद्धियों मे भक्तः स मे प्रियः ॥१४॥

Ever content, harmonious, with the self controlled, resolute, with mind and Reason dedicated to Me, he, My devotee, is dear to Me.

संतुष्टः contented; सततं always; योगी yogi; यतास्मा self-controlled; द्रविनिधयः = दृढः firm, resolve, whose, he; मय्यपितमनोबुद्धियों मे भक्तः स in me, offered up, mind, and, reason, and, whose, he; च who; वे my; भक्तः devotee; स he; मे of (to) me; प्रियः dear,
He from whom the world doth not shrink away, who doth not shrink away from the world, freed from the anxieties of joy, anger and fear, he is dear to Me.

(15)

अनेकश्च शुचिर्देश्य उदासीनो गतव्यथः ।
सचिरंभंपरिव्यागी यो महकः स मे प्रियः ॥ १ ६ ॥

He who wants nothing, is pure, expert, passionless, untroubled, renouncing every undertaking, he, My devotee, is dear to Me.

(16)
He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me.

\[17\]

अः who; न not; हुष्टिः rejoiceth; न not; हेदः hates; न not; शोषनं grieves; न not; कांसिः desires; श्रुताः अभिपत्त्यागी = श्रुत्व च अभिपत्त्य च परित्यागी of good, and, of evil, and, the: renouncer; अन्तिनाः devout; अः who; अः he; मे to me; मिय dear.

\[18\]

समः शत्रुः च मित्रः च तथा मानापमानयोः।
शीतोष्णसुखुः खेषु समः संगविवर्जितः।

Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment,

समः equal; शत्रुः (to) in the enemy; च and; मित्रः (to) in the friend; च and; तथा also; मानापमानयोः = माने च अपमाने च in fame, and, in ignominy, and; शीतोष्णसुखुः खेषु = शीतः च रथ्ये च खुसः च दुःखे च in cold, and, in heat, and, in pleasure, and, in pain, and; समः equal; संगविवर्जितः = संगात् विवर्जितः from attachment, freed.

तुल्यांन्द्रस्तुतिमौनी संतुष्टे येनकेनाचित।
अनिकेतः स्थिरमतिभक्तिमान्मेषियो नरः।

Taking equally praise and reproach, silent, wholly
content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me.

They verily who partake of this life-giving wisdom as taught herein, endued with faith, I their Supreme Object, devotees, they are surpassingly dear to Me.

Thus in the glorious Bhagavad-Gītā...the twelfth discourse entitled: THE YOGA OF DEVOTION.
Thirteenth Discourse.

अर्जुन उवाच ।

प्रकृति पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतदेद्रितमिच्छामि ज्ञाने ज्ञयं च केशव ||

Arjuna said:

Matter and Spirit, also the Field and the Knower of the Field, Wisdom and that which ought to be known, these I fain would learn, O Keshava.

प्रकृति matter; पुरुषं spirit; च and; एव even; चैव the field; क्षेत्रं the knower of the field; एव even; च and; एतह्य this; चेदित्रस to know; हि wish; ज्ञानं knowledge; हि what should be known; च and; केशव O Keshava.

श्रीभगवानुशाच ।

इदं शरीरं कौतेय क्षेत्रभिमित्यभिधीयते ।

एतदो वेचि तं प्राहुः क्षेत्रज्ञं इति तविद्: ||

The Blessed Lord said:

This body, son of Kunti, is called the Field; that which knoweth it is called the Knower of the Field by the Sages.

इदं this; शरीरं body; कौतेय O Kaunteya; क्षेत्रं the field; हि thus; अभिमित्येते is called; एतह्य this; व: who; वेचि knows; तव that; प्राहु: (they) call; क्षेत्रज्ञ: the knower of the field; इति thus; तविद्व: the knowers of that.

1 This verse is omitted in many editions.
Understand Me as the Knower of the Field in all Fields, O Bhārata. Wisdom as to the Field and the Knower of the Field, that in My opinion is the Wisdom.

What that Field is and of what nature, how modified, and whence it is, and what He is and what His powers, hear that now briefly from Me.

Let Me introduce the knower of the field; and know also; the know; the know in all, in fields; O Bhārata; the knower of the field, and, of the knower of the field, and; knowledge; which; that; knowledge; (thought); My.
Rishis have sung in manifold ways, in many various chants, and in decisive Brahma-sūtra words, full of reasonings.

The great Elements, Individuality, Reason and also the Unmanifested, the ten senses, and the one, and the five pastures of the senses;

Desire, aversion, pleasure, pain, combination, intelligence, firmness, these, briefly described, constitute the Field and its modifications.

1 The body.
Humility, unpretentiousness, harmlessness, rectitude, service of the teacher, purity, steadfastness, self-control,

Indifference to the objects of the senses, and also absence of egoism, insight into the pain and evil of birth, death, old age and sickness,
असाक्तिरनिमित्तं: पुत्रदार्गृहादिषु।
नित्यं च समाचिन्त्वमिद्यानिधानियोपकर्तिषु॥९॥

Unattachment, absence of self-identification with son, wife or home, and constant balance of mind in wished-for and unwished-for events, (9)

असाक्ति: unattachment; अनन्तिरनिमित्तं: non-self-identification; पुत्रदार्गृहादिषु = पुत्रे च देवीषु च गृहादिषु च among sons, and among wives, and, among houses, and; नित्यं constant; च and; समाचिन्त्वम् equal-mindedness; इद्यानियोपकर्तिषु = इद्यानं च अनियोंचिन्त्वम् of desired, and, of undesired, in the befallings.

मयि चानन्ययोगेन मक्तिरनिमित्तार्तिर्॥१०॥

विविक्तदेशसेवितवमरतिर्जनसंसदि॥१०॥

Unflinching devotion to Me by yoga, without other object, resort to sequestered places, absence of enjoyment in the company of men. (10)

मयि in Me; च and; अनन्य योगेन = by yoga, without another (object); भक्ति: devotion; अनन्तिरनिमित्तार्तिर् = unstraying; विविक्तेदेशसेवितवमरतिर्जनसंसदि = विविक्तेदेश सेवितव मरतिर्जन संसदि (if) resort of places, resort; अभरति: absence of pleasure; अनरति: non-pleasure; अजनससंसदि = जनानां संसदि of men, in the crowd,

अभ्यासाप्रयज्ञानात्यतलं सत्यज्ञानाध्यक्षसंपन्नम् ॥

एतद्ज्ञानमिति प्रोक्तमञ्जानं यद्तोवन्यथा॥११॥
Constancy in the Wisdom of the Self, understanding of the object of essential wisdom; that is declared to be the Wisdom; all against it is ignorance. (11)

अभ्यासानन्दन्यायं = भव्यामन: ज्ञाने नियति of the concerning the Self (see vii. 29), in the knowledge, constancy; सत्यज्ञानार्यं वैशालम् = तत्वस्य त्वानस्वय अर्थ्यो इच्छन्यम् of the essence, of the knowledge, of the object, the realisation; एतत् this; ज्ञानं knowledge; इति thus; पोर्कल्क said; अत्यन्त ignorance; यद्य which; चत: then; अन्यथा otherwise.

ज्ञेयं वच्चत्ववक्ष्यामि यज्ञाल्वाअमृतमहनुते ।

अनादिमत्परं ब्रह्म न सत्यासादुच्यते॥ १२ ॥

I will declare that which ought to be known, that which being known immortality is enjoyed—the beginningless supreme ETERNAL, called neither being nor non-being.

(12)

तत्त्रस्य to be known; यत् which; सत् that; प्रव्यञामि (I) will declare; यत् which; ज्ञानं being known; अभ्यासानन्दन्यायं nectar; immortality) ब्रह्मसु (the Jiva) enjoyed; अनादिमहनुत न ब्रह्म; highest; ब्रह्म Brahman; न not; सत् being; न not; सत् that; अभ्यासानन्दन्यायं non-being; इच्छन्यम् is called.

सर्वं: पाणिपां तत्सर्वं तोस्पिखिरिशिरोमुखम् ।

सर्वं: श्रुतिमहंसे सर्वमावृत्य तिष्ठति ॥ १३ ॥

Everywhere THAT hath hands and feet, everywhere eyes, heads, and mouths; all-hearing, He dwelleth in the world, enveloping all;
Shining with all sense-faculties without any senses; unattached supporting everything; and free from qualities enjoying qualities.

Without and within all beings, immovable and also movable; by reason of His subtlety imperceptible; at hand and far away is THAT.

outside; inside; and; of beings is immovable; movable; even; and; from subtlety; that; unknowable; = two"
(all) distance, stands, this; च and; सति near; च and; तत्त्व that.

अविभक्तं च मूलेषु विभक्तामिति च स्थितम्।
भूतभर्तौ च तञ्जेयं प्रसिद्धु प्रभविष्णु च ॥ १६ ॥

Not divided amid beings, and yet seated distributively; THAT is to be known as the supporter of beings; He devours and He generates. (16)

श्रविजं उदित; च औद; मूलेषु in beings; विभक्तf divided; हृत like; च औद; स्थितान सीत; भूतभर्तौ = मूलानां मद्धी of beings, the supporter; च औद; तत्त्व that; तृतेय to be known; बालिहयu absorbing; प्रभविष्णु prevailing; च औद.

ज्योतिषामपि तद्योतिषितस्तमसः परमुच्यते।
ज्ञानं जेयं ज्ञानगम्यं हुदि सर्वस्य धिशिलिम् ॥ १७ ॥

That, the Light of all lights, is said to be beyond darkness; Wisdom, the object of Wisdom, by Wisdom to be reached, seated in the hearts of all. (17)

ज्योतिषामपि of lights; भाव also; तत्त्व That; ज्योति light; समस: from darkness; परं beyond; रुपमति is called; ज्ञान knowledge; तृतेय that which is to be known; ज्ञानगम्यं = ज्ञानं गम्यं by knowledge, to be reached; हृदि in the heart; सर्वस्य of all; धिशिलिम seated.

इति क्षेत्रं तथा ज्ञानं जेयं चोकं समासतः।
महत्त्व एतद्विजाय महावायोपध्याय ॥ १८ ॥
Thus the Field, Wisdom and the Object of Wisdom, have been briefly told. My devotee, thus knowing, enters into My Being.

Thus; the Field; also; wisdom; that which is to be known; and; also; briefly; my devotee; this; having known; (to) my, to being, approaches.

प्रकृति पुरुष चैव विचारादिव उभावपि

विकारायु गुणाशैव विद्य प्रकृतिसंबन्धावर || १९ ||

Know thou that Matter and Spirit are both without beginning; and know thou also that modifications and qualities are all Matter-born.

प्रकृति matter; पुरुषspirit; च and; एव even; विद्य know; बनदी beginningless; तथै both; च and; विकारā modifications; च and; गुणाव qualities; च and; एव even; विद्य know; प्रकृतिसंबन्धावर = प्रकृति matter; बनदी beginningless; तथै both; च and; विकारā modifications; च and; गुणाव qualities; च and; एव even; विद्य know;

कार्यकारणकरतः हेतु: प्रकृतिरूच्यते

पुरुषः सुखदुःखानं भोकतः हेतुरूच्यते || २० ||

Matter is called the cause of the generation of causes and effects; Spirit is called the cause of the enjoyment of pleasure and pain.

कार्यकारणकरतः हेतुः कार्यवाक्यः कारणावर च कार्यसंयम of acts, and, of causes, and, in the creativeness; हेतु: the cause; प्रकृति:
matter; उच्चते is called; पुरुषः spirit; सुखदृःखानां = सुखानां च हुःखानां च of pleasures, and, of pains, and; भोज्यते in the enjoyingness; हेतुः the cause; उच्छते is called.

पुरुषः प्रकृतिस्थो हि भूतं प्रकृतिजान्गृहानं ।
कारणं गुणसंगोद्भस्य सदसंधोनिजन्मसु ॥ २१ ॥

Spirit seated in Matter useth the qualities born of Matter; attachment to the qualities is the cause of his births in good and evil wombs.

(21)

पुरुषः spirit; प्रकृतिस्थः = प्रकृती त्विभिः तस्, in matter, sits, thus; हि indeed; त्रूक्ते enjoys; प्रकृतिजातः = प्रकृते: जाताः from matter, born; गुणाः qualities; कारणं the cause; गुणसंगः = सुके-धु संगः in the qualities, attachment; सदसंधोनि जन्मस्त = सतीशु च असतीशु च चोतिशु जन्मानि तेषु (in) good, and, (in) evil, and, in wombs, births, in them.

उपद्रष्टानुमेतां च भर्ती भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽसिन्यपुरुषः पर ॥ २२ ॥

Supervisor and permitter, supporter, enjoyer, great Lord and also the supreme SELF: thus is styled in this body the supreme Spirit.

(22)

उपद्रष्टा supervisor; अनुमेतां permitter; च and; भर्ती supporter; भोक्ता enjoyer; महेश्वर: the great Lord; परमात्मा the Supreme Self; इति thus; च and; वपि also; देह: called; देहे in the body; असिन (in) this; पुरुषः the spirit; पर: highest.

य एवं वेद्यः पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानाद्यपि न स्‌भूयोधमिज्जायते ॥ २३ ॥

He who thus knoweth Spirit and Matter with its qualities, in whatsoever condition he may be, he shall not be born again.

अन्ये साध्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥

Some by meditation behold the SELF in the self by the SELF; others by the Sāńkhya Yoga, and others by the Yoga of Action;

अन्ये त्वेत्रमज्ञानं श्रुतावन्यथ्य उपासते ।

Others also, ignorant of this, having heard of it from others, worship; and these also cross beyond death, adhering to what they had heard.

अन्ये देवतार्त्तेष्व मूल्यं श्रुतियमाणाः ॥ २५ ॥
Whatsoever creature is born, immobile or mobile, know thou, O best of the Bharataas, that it is from the union between the Field and the Knower of the Field.

Seated equally in all beings, the supreme Lord, unperishing within the perishing—he who thus seeth, he seeth.
Seeing indeed everywhere the same Lord equally dwelling, he doth not destroy the SELF by the self, and thus treadeth the highest Path. (28)

समं सम्बन्धः सर्वेऽः समत्रेखितमीत्रेऽः ।
न हिन्नस्त्यात्ममात्मानं ततो याति प्रा गतिम् ॥ २८ ॥

He who seeth that Prakriti verily performeth all actions, and that the SELF is actionless, he seeth. (29)

प्रकृत्यां च कर्माणि क्रियमाणानि सर्वेऽः ।
यः प्रस्यति तथात्मानमकर्तारं स प्रस्यति ॥ २९ ॥

When he perceiveth the diversified existence of beings as rooted in One, and spreading forth from it, then he reacheth the ETERNAL. (30)
When; when several, existence; when seated; discerns; thence; even; and; the spreading; Brahma; becomes; then.

Anādītvaśca Upanitvāt pratimātmanam idam labham:

Sharirasthāpyā kāntay n karo'ti n labhaye II 31 II

Being beginningless and without qualities, the imperishable supreme SELF, though seated in the body, O Kaunteya, worketh not nor is affected.

(31)

Bhāvairiṣṭaḥ from beginninglessness; nirbhirifat from attributelessness; paramātman the supreme Self; param this; abhāvābimperishable; bāhirābhāvā body-seated; bāvā also; kāntay O Kaunteya; n not, karo'ti acts; n not; labhaye is affected.

Yathā sarvagatā saṃskṛtyādākāraṃ nāparalabhaye

Sarvatāvasthitāṃ dēhaṃ tathātmanā nāparalabhaye II 32 II

As the omnipresent ether is not affected, by reason of its subtlety, so seated everywhere in the body the SELF is not affected.

(32)

Yathā as; sarvagatā the omnipresent; saṃskṛtyā from subtlety; ākāraṃ ether; n not; upalabhaye is affected; sarvād everywhere; āvatāt: seated; dēhā in the body; tathā so; ātman the Self; n not; upalabhaye is affected.

Yathā prakāśyatekac ca tēkā lokāminīm ratsī: 1
As the one sun illumineth the whole earth, so the Lord of the Field illumineth the whole Field, O Bhārata.

Vasā as; prakāshaḥ prakāshyaṁ illuminates; eva: one; kṛṣṇa the whole; lokaṁ world; prāṇa this; gvi: sun; lokaṁ the field; lokaṁ the field-owner; tatha śo; kṛṣṇa the whole; prakāshaḥ prakāśyaṁ illuminates: bhāraṁ O Bhārata.

Kṣetrasaṁkhyāyaṁ evaṁtaram jñānabodhīṇaḥ.

Mūrti-prakṛti-mokṣaṁ ch āṁ vijñaptiṁ tete parāṁ ॥ ३४ ॥

They who by the eye of Wisdom perceive this difference between the Field and the Knower of the Field, and the liberation of beings from Matter, they go to the Supreme.

Kṣetraṁ kṣetraḥ: = kṣetraṁ kṣetraṁ kṣetraṁ of the field, and, of the field-knower, and; evaṁ thus; evaṁ distinction; jñānam abhyasāḥ = jñānam jñānam of knowledge, by the eye; mūrti-prakṛtiṁ evaṁ = mūrti-prakṛtiṁ prakāśo: māṁ of beings, from matter, the liberation; ch and; bh who; vijnāṇa: know; yanti go; tē they; par āṁ to the highest.

Ihī tīrthān gacchāti o kṣetraṁ kṣetraṁ prabhavayeō gaminiyo nāma trayaṁdhanōdghayaṁ! ॥

Thus in the glorious Bhagavad-Gītā...the thirteenth discourse,

entitled:

Fourteenth Discourse.

परं भूय: प्रवक्ष्यामि ज्ञानानं ज्ञानमुत्तमम्।
युज्ज्ञात्वा मुनयः सर्वं परं सिद्धिमितो गतः॥ ९ ॥

The Blessed Lord said:

I will again proclaim that supreme Wisdom, of all wisdom the best, which all the Sages having known have gone hence to the supreme Perfection.

इदं ज्ञानमुपश्रील्यम मम साधव्येनागता:।
समेतपि नौपजायते प्रलये न व्यथंति च॥ २ ॥

Having taken refuge in this Wisdom and being assimilated to My own nature, they are not re-born even in the emanation of a universe, nor are disquieted in the dissolution.

मम योनिमहातास तस्मिन्द गभं द्याम्यहम्।
My womb is the great ETERNAL; in that I place the germ; thence cometh the birth of all beings, O Bharata.

In whatsoever wombs mortals are produced, O Kaunteya, the ETERNAL is their mighty womb, I their generating father.

Harmony. Mobility, Inertia, such are the qualities, Matter-born; they bind fast in the body, O great-armed one, the indestructible dweller in the body.
Of these Harmony, from its stainlessness, luminous and healthy, bindeth by the attachment to bliss and the attachment to wisdom, O sinless one. (6)

Mobility, the passion-nature, know thou, is the source of attachment and thirst for life, O Kaunteya, that bindeth the dweller in the body by the attachment to action. (7)
कौनेक्ष O Kannéya; कर्मसंगेन = कर्मण: संगेन of action, by the
attachment; वेदिन्ते the embodied.

तमस्त्वाज्ञानं विद्वि माहेन सत्वंदेहिनाम्।
प्रमादालस्यनिन्द्राभिभिस्तन्निवभाति भारत्॥ ८ ॥

But Inertia, know thou, born of unwisdom, is the
deluder of all dwellers in the body; that bindeth by
heedlessness, indolence and sloth, O Bhārata. (8)

तम: inertia; तु indeed; अज्ञानं प्रज्ञानाः आनं from
ignorance, born; विद्वि know; मेहिन्ते the causer, of delusion;
सत्वंदेहिनाम् = सत्वं वेदिन्ते (of) all, of embodied; प्रमादालस्य
निन्द्राभिम = प्रमादं व स्नास्य च निद्रा च by heedless-ness and, by
indolence, and, by sloth, and; तत् that; नित्रिब्धाति binds; भारत
O Bhārata.

सततं मुखे संजयति रजः कर्मणि भारत।
झानमाब्रुत्य तु तम: प्रमधे संजञयत्युत ॥ ९ ॥

Harmony attacheth to bliss, Mobility to action, O
Bhārata. Inertia, verily having shrouded wisdom, at-
attacheth on the contrary to heedlessness. (9)

सततं harmony; मुखे in pleasure; संजञयोति attacheth; रजः
mobility; कर्मणि in action; भारत O Bhārata; नानं wisdom; आद्वव
having enveloped; तु indeed; तम: inertia; प्रमधे in heedless-
ness; संजञयति attaches; उत but.

रजस्तमाब्रुविभूत्य सततं भवति भारत।
Now Harmony prevaleth, having overpowered Mobility and Inertia, O Bhārata. Now Mobility, having overpowered Harmony and Inertia; and now Inertia, having overpowered Harmony and Mobility.

When the wisdom-light streameth forth from all the gates of the body, then it may be known that Harmony is increasing.

Greed, outgoing energy, undertaking of actions, restlessness, desire—these are born of the increase of Mobility, O best of the Bharatas.
 Darkness, stagnation and heedlessness and also delusion—these are born of the increase of Inertia, O joy of the Kurus.

If Harmony verily prevaleth when the embodied goeth to dissolution, then he goeth forth to the spotless worlds of the great Sages.
H Having gone to dissolution in Mobility, he is born among those attached to action; if dissolved in Inertia, he is born in the wombs of the senseless.

रजस्ति in mobility; प्रचुं in dissolution; गत्वा having gone; कर्मसंगितु = कर्मणि संग: चेष्टां तेषु in action, attachment, whose, amongst them; जायने is born; तथा so; प्रविष्ट: dissolved; बमसि in inertia; मुद्योनिष्टु = मुद्यानाम: बोनिष्टु of the senseless, in the wombs; जायने is born.

कर्मण: सुकृतस्याहुः सातिविकं निर्मलं फलम्।
रजसस्तु फलं दुःखम्बज्ञानं तमसः फलम्॥ १६॥

It is said the fruit of a good action is harmonious and spotless; verily the fruit of Mobility is pain, and the fruit of Inertia unwisdom.

कर्मण: of action; सुकृतस्य (of) well-done; भाष्ट्र: (they) say; सातिविकं harmonious; निर्मलं spotless; फलं the fruit; रजसः of mobility; दुः इदम् indeed; फलं the fruit; दु:खं pain; भ्रमणं ignorance; तमसः of inertia; फलं the fruit.

सत्वाःसंस्जायते ज्ञाने रजसो लोभ एव च।
प्रकाशद्भोहै तमसो भवतो ज्ञानमेव च॥ १७॥

From Harmony wisdom is born, and also greed from Mobility; heedlessness and delusion are of Inertia, and also unwisdom.
They rise upwards who are settled in Harmony; the Active dwell in the midst of the most place; the Inert go downwards, enveloped in the vilest qualities. (18)

When the Seer perceiveth no agent other than the qualities, and knoweth THAT which is higher than the qualities, he entereth into My nature. (19)

The not; the other; the than the qualities; the doer; when; the Seer; the Seer sees; the than the qualities; and; the highest; knows; of the that; the goes.
When the dweller in the body hath crossed over these three qualities, whence all bodies have been produced, liberated from birth, death, old age and sorrow, he drinketh the nectar of immortality. (20)

अर्जुन उवाच

कैलियंग्रीकृतान्तानातीतो भवति प्रभो
किमाचारः कथं चैतान्यग्रीकृतानिवर्ततेः ॥ २१ ॥

Arjuna said:

What are the marks of him who hath crossed over the three qualities, O Lord? How acteth he, and how doth he go beyond these three qualities? (21)
The Blessed Lord said:

He, O Pāṇḍava, who hateth not radiance, nor outgoing energy, nor even delusion, when present, nor longeth after them, absent;

prasādāṁ light; ca and; pravṛtti forthgoing; ca and; moihē delusion; eva even; ca and; pāṇḍava O Pāṇḍava; na not;‑rēṣṭī hates; sanvṛttāni (when) gone forth; na not; niḥvṛttāni (when) returned; kāṇḍātī desires.

udāsīnadvadāsīno gūṇaiḥ na vichāryante.
gūna varṇāt ilēva yodhavatīṣāta nēṅgate.

He who, seated as a neutral, is unshaken by the qualities; who saying: “The qualities revolve,” standeth apart, immovable,

udāsīnaṁ like the neutral; āśāśī: seated; eva: by the qualities; ca: who; na not; vichāryante is shaken; gūna: the qualities; varṣate move; īhī thus; eva even; ca: who; ca: the qualities stands away; na not; ēṅgate moves.

sāmakūṣvaiḥ: svastha: sambhūtādakamkāchaṁ.
tulāpiṣṭāpiṣṭaiḥ dhīrastulūpyānādātmānātmaṁstūtāt.
Balanced in pleasure and pain, self-reliant, to whom a lump of earth, a rock and gold are alike; the same to loved and unloved, firm, the same in censure and in praise,

The same in honour and ignominy, the same to friend and foe, abandoning all undertakings—he is said to have crossed over the qualities.
And he who serveth Me exclusively by the yoga of devotion, he, crossing beyond the qualities, he is fit to become the ETERNAL.  

 mantra; च and; श: who; चावयास्मार्य without-straying; अतियोगेन = अत्या: योगेन of devotion, by the yoga; लेवले serves; स: he; युजन the qualities; समतीत having crossed over; एतान these; ब्रह्म यथाय = ब्रह्म: सुखाय of Brahman, for the becoming; कल्पत is fit.

व्रह्मणो हि प्रातिशाक्षमृतस्याय्यस्य च।
शावकतस्य च धर्मस्य सुखस्य कृतिकस्य च।॥ २७ ॥

For I am the abode of the ETERNAL, and of the indestructible nectar of immortality, of immemorial righteousness, and of unending bliss.  

 ब्रह्मण: of Brahman; हि indeed; प्रातिशा abode; शाहि I अभूतस्य of nectar; चावस्य (of) inexhaustible; च and; शारवतस्य (of) everlasting; च and; धर्मस्य of duty; दुखस्य of pleasure; ऐकांतिकस्य of the uttermost; च and.

इति श्रीमद्भगवद्गीताः गुणाध्यायायोगो नाम चतुर्दशोऽध्यायः।

Thus in the glorious Bhagavad-Gītā...the fourteenth discourse, entitled:

THE YOGA OF SEPARATION FROM THE THREE QUALITIES.
Fifteenth Discourse.

The Blessed Lord said:

With roots above, branches below, the Ashvattha is said to be indestructible; the leaves of it are hymns; he who knoweth it is a Veda-knowers.

Downwards and upwards spread the branches of it, nourished by the qualities; the objects of the senses its buds; and its roots grow downwards, the bonds of action in the world of men.
Nor here may be acquired knowledge of its form, nor its end, nor its origin, nor its rooting-place; this strongly-rooted Ashvattha having been cut down by the unswerving weapon of non-attachment,

न not; रूप form; भस्य of this; इह here; तथा so; उपज्ञाते is obtained; न not; अंत: end; न not; च and; भार्ति: beginning; न not; च and; संप्रतिष्ठा foundation; अश्वत्थम ashvattha; पुन this; सुविभूष्मूलां = सुविभूष्ठानि मूलानि भस्य तथ a well-grown, roots whose, this; कार्यांगशाक्रेण = कार्यांगशाक्रण of non-attachment, by the weapon: द्वन (by) strong; जीत्या having cut;

तत: पदं तत्परिमार्गितव्यं

यस्मिन्नगता न निर्वति भूयः
तमेन्त्र चाहं पुरुषं प्रपचे
यत: प्रवृत्ति: प्रस्तुता पुराणी ॥ ४ ॥

That path beyond may be sought, treading which there is no return. I go indeed to that Primal Man whence the ancient energy forthstreamed. (4)

तत: then; पदं foot (stepping-place); तत् that; परिनामगितथम should be sought; यथः in which; गता: gone; न not; निविद्वैतिनिति return; धृत: again; तत् to that; एव even; च and; चाहं original; पुरुषं Man; प्रपचे (I) go; तत् whence; प्रवृत्ति: forth-going; प्रस्तुता issued; पुराणी ancient.

निर्माणमोहा जितसंगदेषा
अध्यात्मनित्या विनिवृत्तकामाः ॥
हंस्तैर्मितुक्ता: सुखदुःखसंजीवः
गैर्चछत्यमूढः: पदमव्यं तत ॥ ५ ॥

Without pride and delusion, victorious over the vice of attachment, dwelling constantly in the SELF, desire pacified, liberated from the pairs of opposites known as pleasure and pain, they tread, undeluded, that indestructible path. (5)

निर्माणमोहा:—मान: च मोह: च निर्गती वेष्ठ: ते pride, and, delusion, and, gone, from whom, they; जितसंगदेषा:—जिता: हंसस्तैर्मितुक्ता: वे: ते conquered, of attachment, the faults, by whom, they; अध्यात्मनित्या:—अध्यात्म: नित्या: in the inner self, perma-
nently established; विनिवृत्त: कार्यां देबयै देख: देख; विनिवृत्त: 
freed; सुख: खासमें = सुखं तु हस्तं तथा संज्ञा श्रवण: 
pleasure, and, 
pain, and, name, whose, by (from) them; गच्छांति go; अयु: 
un-deluded; पदं to the goal, अवृष्टचं indestructible; तत्त सतत.

न तद्हासयते सूर्यः न शाशांको न पावकः ।

यद्वत्वा न निर्वस्ते तद्हाम परमं मम ॥ ६ ॥

Nor doth the sun lighten there, nor moon, nor 
fire; having gone thither they return not; that is My 
supreme abode. (6)

न not; तत्त that; भास्यते illuminates; सुखं: the sun; न 
not; पावक: the moon; न not; पावक: fire; भात to which;
शास्त्रा having gone; न not; निवसते return; तत्त that; धाम 
abode; परमं highest; मम my.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनंष्टानीन्द्रियाणि प्रकृतिस्थानि कर्षिति ॥ ७ ॥

A portion of Mine own Self, transformed in the 
world of life into an immortal Spirit, draweth round 
itself the senses of which the mind is the sixth, veiled 
in Matter. (7)

मम my; एऽ even; एऽा: portion; जीवलोके=जीवानाय लोके 
of living things, in the world; जीवानाय jiva-become; सनातनः 
ancient; वष:पदाभि=मनं: पदं वषां तानि mind, sixth, of whom, 
them; इंद्रियाणि senses; प्रकृतिस्थानि=प्रकृतो स्थिराणि in nature, 
placed; कर्षिति draws.
When the Lord acquireth a body and when He abandoneth it, He seizeth these and goeth with them, as the wind takes fragrances from their retreats. (8)

The Lord acquires a body; which, the Lord obtains; which, also; it passes beyond; the Lord; having seized; these; it goes; wind; fragrances; like: from retreat.

Enshrined in the ear, the eye, the touch, the taste and the smell, and in the mind also, He enjoyeth the objects of the senses. (9)

The ear; the eye; the organ of touch; the organ of taste; the organ of smell; even; and; presiding over; the mind; and; this; objects of the senses; enjoy.

The deluded do not perceive Him when He
departeth or stayeth, or enjoyeth, swayed by the qualities; the wisdom-eyed perceive. (10)

उत्कामतं departing; श्यामः staying; वा or; वापि also खुशान enjoying; वा or; युङालितमृयुः=युः अन्वितं by the qualities, accompanied; विकृता: the deluded; न not; सदपश्वंति perceive; पद्धति see; त्वानचक्षुः =त्वान चक्षु: वेषां ते wisdom, eyes, whose, they.

यततो योगिनश्रैणं पर्यंत्यात्मन्यवस्थितम् ।
यत्ततोपयक्ततात्मानो नैनं पर्यंत्यचेताति: ॥ २ ॥

Yogis also, struggling, perceive Him, established in the SELF; but, though struggling, the unintelligent perceive Him not, their selves untrained. (11)

यतत: striving; योगिः yogis : च and; एवं thus; पद्धति see; व्यास्मानि in the Self; धवलितम् established; यतत: striving; वापि also; यक्ततात्मान: =न कुतः बाल्मा चेते not, made (purified), the Self, by whom, they; न not; एवं this; पद्धति see; प्रचेतस: mindless.

यदादित्यगतं तेजो जगज्ञासययेभिकृतम् ।
यच्चद्रमसि येच्यामै तत्रेत्यो विद्ध सामभक्तम् ॥ २ ॥

That splendour issuing from the sun that enlighteneth the whole world, that which is in the moon and in fire, that splendour know as from Me. (12)

यत् which; धवलितम् =धवलित् गतं from the sun, gone (forth); तेजः the splendour; जगत् the world; भास्यते
lightens; अभिलम् whole; बद्र which; चन्द्रमाति in the moon; बद्र which; च and; प्रात्र in fire; तत that; तेजः splendour; विश्व know; नामकरण mine.

गामविरेत्य च भूतानि धार्याम्यहेमोजसा ।
पुष्णामिचौषधि: सर्वा: सोमोऽभूताः रसात्मकः || १ ३ ||

Permeating the soil, I support beings by My vital energy, and having become the delicious Soma I nourish all plants.

गाम the earth; भाविरय having entered; च and; पुष्णामि beings; प्राचामिर support; वर्ष I; चाजसा by vitality; पुष्णामि (I) nourish; च and; चौषधी: plants; सर्वा all; सोम: Soma; भूता having become; रसात्मकः = रस: भाव्या वज्ता ध: sap, nature, whose, it.

अहं वैश्वानरो भूत्वा प्राणिनां देहामाधिरत: ।
प्राणापानसमायुक्तः पचाम्याचं चतुर्विधम् || १ ४ ||

I, having become the Fire of Life, take possession of the bodies of breathing things, and united with the life-breaths I digest the four kinds of food. (14)

अहं I; वैश्वानरः Vaishvānara; भूत्वा having become; प्राणिनां of living beings; देहम the body; भ्रात्रित sheltered in; प्राणापानसमायुक्तः = प्राणेन च अध्यात्म य समायुक्त: with the in-breath, and, with the out-breath, and, united; पचाम्यि (I) cook; प्रा रं food; चतुर्विधम् fourfold.

1 "Having become the watery moon" is the accepted translation.
And I am seated in the hearts of all, and from Me memory and wisdom and their absence. And that which is to be known in all the Vedas am I; and I indeed the Veda-knower and the author of the Vedānta.

हाविमाय पुरुषोऽलोके क्षराश्चाक्षर एव च ।
क्षर: सर्वाणि भूतानि कृदस्योःक्षरै उच्यते ॥ १६ ॥

There are two energies in this world, the destructible and the indestructible; the destructible is all beings, the unchanging is called the indestructible.
The highest energy is verily Another, declared as the supreme SELF. He, who pervading all, sustaineth the three worlds, the indestructible Lord.

Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda I am proclaimed the supreme Spirit.
He who undeluded knoweth Me thus as the Supreme spirit he, all-knowing, worshippeth Me with his whole being, O Bhārata.

(19)

who; मान me; एवं thus; असंस्पृश द undeluded; आनाति knows; गुरुपांचमस the highest spirit; त: he; सर्वोविद all-knowing; भगवति worships; मान me; सर्वभावेन = सर्वेन भावेन (with) all, with being; भारत O Bhārata.

इति गुह्यतं पंचममुक्तं मयानां

एतद्वुप्रच्छ बुधिमान स्यात्कृतकृत्यमश्ब भारत ॥२०॥

Thus by Me this most secret teaching hath been told, O sinless one. This known, he hath become illuminated, and hath finished his work, O Bhārata. (20)

इति thus; गुह्यतम most secret; शास्त्र teaching; इति this; उक्तं spoken; मना by me; अनन्त O sinless one; एवं this; बुध्व having known; बुधिमान wise; स्यात may become; कृतकृत्य: = कृतं कृतं बन स: work, done, by whom, he; भारत O Bhārata.

इति श्रीमद्भगवद्गीताः पुरुषोत्तमयोगो नाम पंचदशोऽयाम: ॥

Thus in the glorious Bhagavad Gītā—the fifteenth discourse, entitled:

THE YOGA OF ATTAINING PURUSHOTTAMA.
Sixteenth Discourse.

श्रमगचानुवाच

अभारं सत्तवंशीन्योगवस्थिति: ।
धानं दमः यज्ञः स्वाध्यायस्तप आज्ञेवम् \(\text{I I I}\)

Fearlessness, cleanness of life, steadfastness in the Yoga of wisdom, almsgiving, self-restraint and sacrifice and study of the Scripture, austerity and straightforwardness,

प्रभारं fearlessness; सत्तवंशीन्योगवस्थिति: = सत्तवं संशङ्क्षित: of being (living), purity; धानयोगवस्थिति: = धाने च योगंे च व्यवस्थित: in wisdom, and, in yoga, and, fixity; दम: self-restraint; यज्ञ: sacrifice; स्वाध्याय: study (of Shāstras); तप: austerity; आज्ञेव: rectitude.

अहिंसा सत्यमकोधस्त्यागः शांतिरपैशुनम् \(\text{I I I}\)

dhya bhūteṣvālooluṣṭवं मार्दवं हीरचापलम् \(\text{I I I}\)

Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness,

अहिंसा harmlessness; सत्य: truth; अक्रोध: absence of anger; श्वास: renunciation; शांति: peace; भ्रेष्टवं absence of guile; भ्या compassion; मृदिशु among beings; भलोलुष्ठवं uncovetous-ness; मार्दवं mildness; श्री: modesty; अचापलं absence of fickleness.
Vigour, forgiveness, fortitude, purity, absence of envy and pride—these are his who is born with the divine properties, O Bhārata.

Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom, are his who is born, O Pārtha, with demoniacal properties.

The divine properties are deemed to be for liberation, the demoniacal for bondage. Grieve not, thou art
born with divine properties, O Pāṇḍava.

5

धैवि divine; कृत्य endowment; विवोधय for liberation; निष्काम for bondage; ब्राह्मण demoniacal; मता is thought; मा do not; गुच्छ: grieve; संपद to endowment; रूपम (to) divine; भानुजय born; चाति (thou) art; पाण्डव O Pāṇḍava.

है भूतसगृहो लोकसमिन्दैव आसुर एव च ।

dेवो विस्तरश: श्रोक्त आसुरं पार्थे मे श्रुणु ॥ ६ ॥

Twofold is the animal creation in this world, the divine and the demoniacal; the divine hath been described at length; hear from Me, O Pārtha, the demoniacal.

6

है two; भूतसगृहो=भूतानं सगृहं of beings, emanations; लोके in world; भार्तर (in) this; देव: divine; ब्राह्मण demoniacal; एव even; च and; देव: the divine; विस्तरश: in detail; प्राच: said; ब्राह्मण demoniacal; पार्थे O Pārtha; मे of me; मृग hear.

प्रवृत्ति च निग्रिति च जना न बिदुरासुराः:

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

Demoniacal men know neither right energy nor right abstinence; nor purity, nor even propriety, nor truth is in them.

7

प्रवृत्ति forthgoing; च and; निग्रिति return; च and; जना: men; न not; बिदु: know; ब्राह्मण demoniacal; न not; सोच purity; न not; प्राचि also; च and; भाषार: right conduct; न not; सत्य truth; तेषु in them; विद्यते is.
The universe is without truth, without (moral) basis,” they say; “without a God, brought about by mutual union, and caused by lust and nothing else.” (8)

Holding this view, these ruined selves of small understanding, of fierce deeds, come forth as enemies for the destruction of the world. (9)
Surrendering themselves to insatiable desires, possessed with vanity, conceit and arrogance, holding evil ideas through delusion, they engage in action with impure resolves.

Giving themselves over to unmeasured thought whose end is death, regarding the gratification of desires as the highest, feeling sure that this is all,

Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by
unlawful means hoards of wealth for sensual enjoyments.

(12)

एससाध्यासाहितः = प्राणायामः पाणानां शतं: of hope, of cords, (by)
hundreds; चत्वारि: bound; कामाकृपासंग्राहः = काम: च क्रोध: च परमा
व्यवनं वेषाम् ते desire, and, wrath, and, highest, refuge, whose,
they; हृद्ये (they) strive (to secure); कामेशागार्ये = कामत्व मोग-
व्यवस्था यथि of desire, of enjoyment, for the sake of; अन्यावेऽ = by
injustice; प्रध्वस्तंधवानं = प्रध्वस्तं संचारानं of wealth, collections.

इदम्य श्रवण ऐक्ष्यमिम प्राप्ते मनोरथम्

इदमस्तीद्धिमपि वे भविष्यति पुनर्धनम् ॥ १३ ॥

"This to-day by me hath been won, that purpose I
shall gain; this wealth is mine already, and also this
shall be mine in future.

(13)

इदं यहः अयं तोऽद्यः मया by me; तद्वचं obtained; हि द्य यहः
प्राप्ते (I) shall obtain; मनोरथम् desire; इदं यहः भवति is; इदं
यहः धनि also: me of me; भविष्यति shall be; पुन: again: धनं
wealth.

अत्यो मया हतः शताब्दीपिण्ये चापरापिः

इश्वरोहितः भोग्यी सिद्धोऽधि वल्लवानसुखी ॥१४॥

"I have slain this enemy, and others also I shall
slay. I am the Lord, I am the enjoyer, I am perfect,
powerful, happy:

(14)

इदं यहः मया by me; हत: slain; इदु: enemy; हस्तिने (I)
shall slay; च and; ध्येहर others; धनि also; इश्वर: ruler; अहै I;
I am wealthy, well-born; what other is there that is like unto me? I will sacrifice, I will give (alms), I will rejoice.” Thus deluded by unwisdom.

Bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downwards into a foul hell.

There are various thoughts, attached to the net, covered by delusion, by the desire, in the enjoyments, fall into hell, impure.
Self-sufficing, obstinate, filled with the pride and intoxication of wealth, they perform lip-sacrifices for ostentation, contrary to scriptural ordinance. (17)

अहंकारः बलः दर्पः कामः क्रोधः च संश्रितः।

Given over to egoism, power, insolence, lust and wrath, these malicious ones hate Me in the bodies of others and in their own. (18)

These haters, evil, pitiless, vilest among men in the world, I ever throw down into demoniacal wombs. (19)
Acast into a demoniacal womb, deluded birth after birth, attaining not to Me, 0 Kaunteya, they sink into the lowest depths.

Tribe is the gate of this hell, destructive of the self—lust, wrath and greed; therefore let man renounce these three.
A man liberated from these three gates of darkness, O son of Kunti, accomplisheth his own welfare and thus reacheth the highest goal.

य: शास्त्रविधिमुत्सृज्य वर्तेते कामकारतः
न स सिद्धिमबाप्नोति न सुखं न परां गतिम्

He who having cast aside the ordinances of the Scriptures, followeth the promptings of desire, attaineth not to perfection, nor happiness, nor the highest goal.
done. Knowing what hath been declared by the ordinances of the Scriptures, thou oughtest to work in this world.

(24)

स्यात्तूऽ याबं शास्त्रā; प्रमादं अध्यत्याः; यों of thee; कार्यां कार्याथ्वलस्तीत्वा-कार्याथः च कार्याथ्वलस्तीत्वाँ of duty, and, of non-duty, and, in the determination; शास्त्रा having known; शास्त्राविधायानान्तः शास्त्राय विधानेन उच्छ of Shāstra, by the rule, spoken; कर्म action; कर्तव्य to do; यह here; अर्थसि oughtest.

इति श्रामद्रववद्वैताः दैवासुरसंपदिक्षांग्योगो नाम

षोडशोश्च्याय: ।

Thus in the glorious BHAGAVAD-GĪTA... the sixteenth discourse, entitled:

THE YOGA OF DIVISION BETWEEN THE DIVINE AND THE DEMONIAICAL.
Seventeenth Discourse.

अर्जुन उवाच ।
वे शास्त्रविधिसुत्सूज्य यज्ञं श्रद्ध्याभिन्नितः ।
तेषा निष्ठा तु का कृष्ण सत्वमाहो रजस्तमः ॥ १ ॥

Arjuna said:

Those that sacrifice full of faith, but casting aside the ordinances of the Scriptures, what is verily their condition, O Kṛṣṇa? Is it one of Purity, Passion or Darkness? (1)

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिना सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

The Blessed Lord said:

Threfold is by nature the inborn faith of the embodied—pure, passionate and dark. Hear thou of these. (2)

त्रिविधा त्रिवै; भवति इस; प्रत्सत्त्व भाव; देहिनां of the embodied; सा this; स्वभावजा—स्वभावादु जाता from own nature,
born; सात्विक सात्विक; राजस्व राजस्व; \( \text{क्ष} \) and; \( \text{ए} \) even; तामसिक तामसिक; \( \text{क्ष} \) and; \( \text{ए} \) thus; \( \text{क्ष} \) it; \( \text{ए} \) hear.

सत्वानुरूपा सर्वस्व श्रद्धा भवति भारातः ।
श्रद्धामयोऽयं पुरुषो यो वच्छुँधः स एव सः: || ३ ||

The faith of each is shaped to his own nature, O Bhārata. The man consists of his faith; \(^1\) that which his faith is, he is even that. (3)

सत्वानुरूपा — सर्वस्वात्मानुरूपा of the being, following the form; (according to) सर्वस्व of all; पुरुष faith; भवति is; भारात O Bhārata; श्रद्धामय: faith-formed; अर्थ this; पुरुष: man; \( \text{क्ष} \): who; वच्छुँधः वा पुरुष बत्त्व स: whatever, faith, whose, he; \( \text{क्ष} \): that; \( \text{ए} \) even, \( \text{स} \): he.

यज्ञे सत्विका देवान्यक्षरक्रान्सि राजसाः: ।
प्रेताभ्यूतगणांश्रास्ये यज्ञे तामसाः: जना: || ४ ||

Pure men worship the Gods; the passionate the gnomes and giants; the others, the dark folk, worship ghosts and troops of nature-spirits. (4)

यज्ञे worship; सत्विका: the sātvic; हेवान् the Gods; बचरः-क्रान्सि — बत्त्विं स राजांसि च Yakṣhas, and, Rākṣhasas, and; राजसाः: the rājasic; प्रेतान् ghosts; \( \text{ए} \) भान्ताः भूतानां भूतानां गच्छाः of elementals, the hosts; \( \text{क्ष} \) and; \( \text{क्ष} \) others; यज्ञे worship;
तामसाः: tāmasic; जना: people.

\(^1\) That is, the man's faith shows what is the man's character.
अशास्त्रविविहितं घोरं तप्यिते ये तपो जना: ।

षभाकारसंयुक्तः कामरागबलानुजितः: ॥ ५ ॥

The men who perform severe austerities, unenjoined by the Scripture, wedded to vanity and egoism, impelled by the force of their desires and passions, ।

अशास्त्रविहितं = न शास्त्रेय विविहितं not, by the Shāstras, ordained ;
घोरं terrible ; तप्यिते endure; ये who ; तप: austerity ; जना: people ; षभाकारसंयुक्तः = तपेन च श्राहकारेण च संयुक्ता: with vanity, and, with egoism, and, joined ; कामरागबलानुजितः = कामस्य च रागस्य
च बलन मन्निता: of desire, and, of passion, and, by force, filled.

कर्षयंतः शरीरस्य भूताभामचेतास: ।

मां वै वातांतःशरीरस्य तानिन्ध्रवासुरनिष्ठयान ॥ ६ ॥

Unintelligent, tormenting the aggregated elements forming the body, and Me also, seated in the inner body, know these demoniacal in their resolves. ।

कर्षयंतः tormenting ; शरीरस्य = शरीरे स्थिताः in the body, seated ;
भूतमानम् = भूतानां। मानस: of elements, assemblage ; प्रेमचेताः unintelligent ; मां me; च and; एव even ; अन्तःशरीरस्य = अंतः शरीरे
स्थिताः within, in the body, seated; तस्य them; विद्धि know; भाषुरानिविवाहूं श्रासुरायां nishiya: वेष्य ते of asuras, resolve, whose, they.

आहारस्त्वपि सत्तस्य त्रिविधो भवति प्रियः ।

यज्ञस्पस्तथा दानं तेषां भेदमिमं शृवणु ॥ ७ ॥
The food also which is dear to each is threefold, as also sacrifice, austerity and almsgiving. Hear thou the distinction of these.

राष्ट्रीयः विधिभ: तथा तथा महत् इति; भाग: also; भाग: also; सर्वत्र: of all; शिविर: threefold; भागति: is; ग्राह: dear; दक्ष: sacrifice; तपः austerity; तथा also; दान: gift; तेषाम: of these, अर्ध: distinction; हमें this; मृणु: hear.

आयु:सत्वबच्चारोगसंहृत्वातिथिविवधेना:।
रस्या: तन्त्रं: स्थिराः हृद्या आहाराः: सात्विकप्रियाः:।

The foods that augment vitality, energy, vigour, health, joy and cheerfulness, delicious, bland, substantial and agreeable, are dear to the pure.

व्यायामसत्वबच्चारोगदंशकृतिविवधेना: = प्रायुः: च सत्वं च बलं: च प्रा-
रोगं च हृद्यं च प्रायु: च सत्वां विवधेना: vitalitv, and, purity, and, शिविर: strength, and, health, and, pleasure, and, cheerfulness, and, strength, and, health, and, pleasure, and, cheerfulness, and, these, the increasers; रस्या: delicious; तन्त्रं: bland; स्थिर: substantial; हृद्य: agreeable; आहाराः foods; सात्विकप्रियाः = सात्वि-
कांना: प्रिया: of the sattvic, dear.

कटुम्बल्लवणायुष्णतीक्षणरुक्कविदाहिनः।
आहाराः राजस्येषा दुःखशोकामयमदाः:। ९।

The passionate desire foods that are bitter, sour, saline, over-hot, pungent, dry and burning, and which produce pain, grief and sickness.
The sacrifice which is offered by men without desire for fruit as enjoined by the ordinances, under the firm belief that sacrifice is a duty, that is pure.

That which is stale and flat, putrid and corrupt, leavings also and unclean, is the food dear to the dark.

The sacrifice which is not, of fruit, by the desirous; which is in the rule (of the Shāstra), seen (prescribed); which is offered; that which
ought to be offered; चेव even; इति thus; ब्रह्म the mind; समाधाय having fixed; स: that; दातिक: सात्विक.

अभिसंधाय तु फलं देशार्थमपि चेव यत्।
इङ्गतेः भरतश्रेष्ठ तं यज्ञं विदिकं राजस्मृ॥ १२ ॥

The sacrifice offered with a view verily to fruit, and also indeed for self-glorification, O best of the Bharatas; know thou that to be of passion. (12)

अभिसंधाय having aimed at; तु indeed; फलं fruit; देशार्थमपि देशार्थमपि of hypocrisy, for the sake; भापि also; चेव even; च and; यज्ञते which; इङ्गतेः is offered; भरतश्रेष्ठ O best of the Bharatas; स: that; यज्ञ: sacrifice; विदिक: know; राजस्मृ: राजसिकः.

विधिहीनसृष्टां मंत्रहीनमदलितिष्ठम्।
श्रद्धाविरहितं यज्ञं तामसं परिच्छतेः॥ १३ ॥

The sacrifice contrary to the ordinances, without distributing food, devoid of words of power and without gifts, empty of faith, is said to be of darkness. (13)

विधिहीनं: =विधिना हीनं by rule, wanting; असृष्टां = न लुट्ट असृष्टā not, given, food, in which, that; मंत्रहीनं mantra-without; श्रद्धाविरहितं = श्रद्धा विरहितं by (of) faith, devoid; यज्ञ: sacrifice; तामसं tāmasic; परिच्छेति (they) declare.

देवद्रिज्ञगुरुभाजपुज्यां शौचमार्जयम्।
Worship given to the Gods, to the twice-born, to the teachers and to the wise, purity, straightforwardness, continence and harmlessness, are called the austerity of the body.

Speech causing no annoyance, truthful, and beneficial, the practice of the study of the Scriptures, are called the austerity of speech.

Mental happiness, equilibrium, silence, self-control,
purity of nature—this is called the austerity of the mind. (16)

This threefold austerity, performed by men with the utmost faith, without desire for fruit, harmonised, is said to be pure. (17)

The austerity which is practised with the object of gaining respect, honour and worship, and for ostentation, is said to be of passion, unstable and fleeting. (18)
That austerity done under a deluded understanding, with self-torture, or with the object of destroying another, that is declared of darkness.

(19)

That alms given to one who does nothing in return, believing that a gift ought to be made, in a fit place and time, to a worthy person, that alms is accounted pure.

(20)
That given with a view to receiving in return, or looking for fruit again, or grudgingly, that alms is accounted of passion.

That alms given at unfit place and time, and to unworthy persons, disrespectfully and contemptuously, that is declared of darkness.

"AUM TAT SAT," this has been considered to be the threefold designation of the ETERNAL. By that were ordained of old Brähmanas, Vedas and sacrifices.
Therefore with the pronunciation of “AUM” the acts of sacrifice, gift and austerity, as laid down in the ordinances, are always commenced by the knowers of the Eternal.

With the pronunciation of “TAT” and without aiming at fruit are performed the various acts of sacrifice, austerity and gift, by those desiring liberation.
सत्यावे साधुमाओऽ च सदिशेतप्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छन्दः पार्थ युज्यते ॥ २६ ॥

"SAT" is used in the sense of reality and goodness likewise, O Partha, the word "SAT" is used in the sense of a good work. (26)

सत्यावे in (reference to) reality; साधुमाओऽ in (reference to) goodness; च and, सच्छन्दः being; तथा thus; एतस्त this; प्रशस्ते is spoken; प्रशस्ति in praiseworthy; कर्मणि actions; तथा also; सत्य Being; शब्द: word; पार्थ O Partha; कुष्ठि is used.

यज्ञे तपसि दाने च स्थिति: सदिशि चोच्यते ।
कर्मे चैव तद्यथियं सदिशेतवाभिधीयते ॥ २७ ॥

Steadfastness in sacrifice, austerity and gift is also called "SAT," and an action for the sake of the supreme is also named "SAT." (27)

कर्मे in sacrifice; तपसि in austerity; शाने in gift; च and; स्थिति: firmness; तत्त true; इति thus; च and; उष्णे is called; कर्म action; च and; एव even; तद्यथियं-स: अर्थ: चत्व तत्त तत्त that, the meaning, whose, it; सत्य Being; इति thus; एव even; अभिधीयते is named.

अश्रुधया हुतं द्वचं तपस्तस्य कृतं च यतः
असदिशेतयाः पार्थे न च तात्तेत्य नो इह ॥ २८ ॥

Whatsoever is wrought without faith, oblation, gift,
austerity, or other deed, "Asat" it is called, O Pârtha; it is nought, here or hereafter.

अभास्क्या by without-faith; दृष्टं offered; दृष्टं given; तथः austerity; तस्मि suffered; दृष्टं done; च and; वत् which; असतू untrue; इति thus; उच्चते is called; पार्थे O Pârtha; नौ not; च and; तत् that; प्रेत्य having gone (hereafter); नौ not; इस here.

इति श्रीमद्भगवद्गीतां सद्याचार्यविभागयोगो नाम सतदशोष्ठ्याय: Thus in the glorious BHAGAVAD-GÎTÂ—the seventeenth discourse, entitled:

THE YOGA OF THE DIVISION OF THREEFOLD FAITH.
Eighteenth Discourse.

Arjuna said:

I desire, O mighty-armed, to know severally the essence of renunciation, O Hrişikësha, and of relinquishment, O Keshiniśhūdana. (1)

सन्यासस्य of renunciation; महाबाह्य O mighty-armed; विषयं the essence; इष्टाम् (1) wish; बेदित्वम् to know; स्यागस्य of abandonment; ए and; ह्रिषिकेश O Hrişikësha; पुष्यकृ severally; केशिनिश्चूदन् = केषिन: निष्पूदन of Keshi, O slayer.

The Blessed Lord said:

Sages have known as renunciation the renouncing of works with desire; the relinquishing of the fruit of all actions is called relinquishment by the wise. (2)

काम्यानां (of) desireful; कर्मणां of actions; न्यासं renouncing; सन्यासं renunciation; कवय: poets; बिदु: know; सर्वकर्मफलयांगः all, of works, of fruits,
renunciation; प्राहः declare; श्वान् abandonment; विश्वास्य: the wise.

ल्याज्यं द्वेषविद्वेषः कर्म प्राहुर्मेनीषिणः ।

यज्ञदानतपः कर्म न ल्याज्यमिति चापरे ॥ ३ ॥

"Action should be relinquished as an evil," declare some thoughtful men; "acts of sacrifice, gift and austerity should not be relinquished," say others. (3)

ल्याज्यं should be abandoned; शैवतच full of evil; हति thus; एके ones (some); कर्म action; प्राहः say; मनीषिः the wise;

यज्ञदानतपः कर्म acts of sacrifice, gift, and austerity; न not;

ल्याज्यमव to be abandoned; हति thus; च and; अपरे others.

निष्क्रियं श्रृणु मे तत्र ल्यागो भरतसचम ।

ल्यागो हि पुरुषव्याप्त त्रिविधः संप्रकीर्तितः ॥ ४ ॥

Hear my conclusions as to that relinquishment, O best of the Bharatas: since relinquishment, O tiger of men, has been explained as threefold. (4)

निष्क्रियं conclusion; श्रृणु hear; मे my; तत there; ल्यागो in (respect of) abandonment; भरतसचम O best of the Bharatas;

ल्याग: abandonment; हि indeed; पुरुषव्याप्त O tiger of men;

त्रिविध: threefold; संप्रकीर्तित: is declared.

यज्ञदानतपः कर्म न ल्याज्य कार्येव तत ।

यज्जो दानं तपश्रेष्ठ पावनानि मनीषिणामु ॥ ५ ॥
Acts of sacrifice, gift and austerity should not be relinquished, but should be performed; sacrifice, gift and also austerity are the purifiers of the intelligent. (5)

अततात्मपि तु कर्मणि संगं लक्ष्यत्वा फलानि च।
कर्तव्यानीति मे पार्थ निधितं मतसुचमम्।। ६।।

But even these actions should be done leaving aside attachment and fruit, O Pārtha; that is my certain and best belief. (6)

नियतस्य तु संन्यास: कर्मणो नोपष्टेत।
मोहात्स्य परिष्ठागस्तामस: परिकार्तित:।। ७।।

Verily renunciation of actions that are prescribed is not proper; the relinquishment thereof from delusion is said to be of darkness. (7)
He who relinquisheth an action from fear of physical suffering, saying, “Painful,” thus performing a passionate relinquishment, obtaineth not the fruit of relinquishment.

He who performeth a prescribed action, saying, “It ought to be done,” O Arjuna, relinquishing attachment and also fruit, that relinquishment is regarded as pure.
न देष्ट्यकुश्लसंघ गर्मण्या कुश्लसंघ नानुसज्जाते ||

त्यागी सत्वसमाविष्टो मेघावी चित्रसंशय: || १० ||

The relinquisher pervaded by purity, intelligent and with doubts cut away, hateth not unpleasurable action nor is attached to pleasurable.

(10)

न not; वेष्टि bates; भासक्ति unpleasant; गर्मण्या action; कुश्लसंघ in pleasant; न not; नानुसज्जाते is attached; स्त्यागी the abandoner; सत्वसमाविष्ट satva-pervaded; मेघावी intelligent; चित्र-संशय = चित्रित; संशय: वस्त्र s: cut, doubt, whose, he.

नहीं देहभूता शक्यं लक्तुं कर्मण्याशेषतः ||

यस्तु कर्मफलप्रागी स स्त्यागित्यभिधीयते || ११ ||

Nor indeed can embodied beings completely relinquish action; verily he who relinquisheth the fruit of action he is said to be a relinquisher.

(11)

न not; हि indeed; वेष्टि by the embodied; शक्यं possible; लक्तुं to abandon; कर्मणि actions; शेषत: without remainder; व: who; त: indeed; कर्मफलप्रागी = कर्मणि: फलस्त: स्त्यागी of action, of fruit, abandoner; श: he; स्त्यागी abandoner; हाति thus; वनिष्ठोते is called.

अनिन्यमितं मिश्रं च त्रिविधं कर्मं: फलम् ||

भवत्यागिनं प्रेयं न तु सन्यासिनं कृचित || १२ ||

Good, evil and mixed—threefold is the fruit of action hereafter for the non-relinquisher; but there is
none ever for the renouncer. (12)

unwished; wished; mixed; च and; threefold; the fruit; is; अत्राकानिष्ठ of non-abandoners; having departed (hereafter); not.

पंचेतानि महाबध्यो कारणानि निबोध मे।
सांख्ये कुतां श्रेष्ठानि सिद्धे सर्वकर्मकाणाः || 12 ||

These five causes, O mighty-armed, learn of Me as declared in the Sānkhyā system for the accomplishment of all actions:— (13)

पंच फ़ी; वर्षानि धैशे; महाबध्यो O mighty-armed; कारणानि causes; निबोध learn; मे of me; सांख्ये in the Sānkhyā; कुतां =कुलम् बंत्: यथा शस्त्राय of action, the end, where, in that; श्रेष्ठानि (are) declared; सिद्धे success; सर्वकर्मकाणाः—सर्वेषाः कर्मणां (of) all, of actions.

अधिष्ठानं तथा कर्तां करणं च प्रथविधम म।

बिविधाश्च प्रथक्षेषा दैवं चैवात्र च पंचमम् || 13 ||

The body, the actor, the various organs, the divers kinds of energies, and the presiding deities also, the fifth. (14)

अधिष्ठानं the body; तथा also; कर्तां the doer; करणं organ; च and; प्रथविधम severally; बिविधा: various; च and; प्रथक्ष several; चैव activities; दैव divinity; च and; एव even; अथ here; पंचमं fifth.

शारीरवाहः मनोभिषेत्तकम् श्रातमते नरः।
Whatever action a man performeth by his body, speech and mind, whether right or the reverse, these five are the cause thereof.

That being so, he verily who—owing to untrained Reason—looketh on his SELF, which is isolated, as the actor, he, of perverted intelligence, seeth not.

He who is free from the egoistic notion, whose Reason is not affected, though he slay these peoples, he slayeth not, nor is bound.
Knowledge, the knowable and the knower, the threelfold impulse to action; the organ, the action, the actor, the threelfold constituents of action.

Knowledge; knowledge; parijñā the knower; trividha threelfold; karmaṇīṇa - karmaṇa to action, incentive; karaṇa the organ; karmaṇa the action; kartri the actor; iti thus; trividhā threelfold; karmaśāyāṃ - karmaṇa of action, the assemblage.

Knowledge, action and actor in the category of qualities are also said to be severally threelfold, from the difference of qualities; hear thou duly these also.

Knowledge; karma action; and; kartri actor; and; trividha threelfold; eva even; guṇaṃda - guṇaṇa; of guṇas from the division; pravṛttikā it is said; guṇasamkhyanā - guṇaṇaṇa of guṇas, in the enumeration; stāvat exactly; bhūṣṇa hear; vāni these; prāti also.
That by which one indestructible Being is seen in all beings, inseparate in the separated, know thou that knowledge as pure.

But that knowledge which regardeth the several manifold existences in all beings as separate, that knowledge know thou as of passion.

While that which clingeth to each one thing as if it were the whole, without reason, without grasping the reality, narrow, that is declared to be dark.
वष  which;  ते  indeed;  क्रृतवष like the whole;  एकालिष्ट in one;  कार्य in action;  सतत attached;  बहुधुक्त without cause;  प्रतिक्षार्थवात without essential significance;  घटन small;  ए and;  तत THAT;  नामस्त तामसिक;  उदाहरण is called.

नियतं संग्रहितमरागदेशत: कृतम् ।

अफलप्रेप्तसुना कर्म यत्तसात्विकमुच्यते ॥ २३ ॥

An action which is ordained, done by one undesirous of fruit, devoid of attachment, without love or hate, that is called pure.

नियतं prescribed;  संग्रहितम= संग्रहितम रहस्यं by (of) attachment, devoid;  रागदेशस्त = न रागात् वा वेषात् वा देति not, from love, or, from hate, or, thus;  कृत done;  अफलप्रेप्तसुना = न फलस्व वेषमुमा not, of fruit, by desirer;  कर्म action;  तथा which;  तत THAT;  सात्विकम् sātvic;  सर्वत्र is called.

यदू कामप्रेप्तसुना कर्म साहीकारण ना पुनः ।

कियते बहुचायासं तद्राजसमुदाहोतम् ॥ २४ ॥

But that action that is done by one longing for desires, or again with egoism, or with much effort, that is declared to be passionate.

(२४ )

बहु which;  ते indeed;  कामप्रेप्तसुना= क्रामत्व इत्युत of desire, by desirer;  कर्म action;  साहीकारण = साहीकारण श्लोकम् तथा egoism, whose, is by him;  वा or;  पुन: again;  कियते is, done;  बहुचायासं = बहु: आयास: श्लोकम् तत् great, labor, in which, that;  तत VAZUS that;  राजसं rājasic;  उदाहरण is called.
अनुबंधं क्षणं हिंसामनपेक्ष्य च पौरुषम्।
मोहादारभ्यते कर्मं यत्तचामसमुच्यते॥ २५ ॥

The action undertaken from delusion, without regard to capacity and to consequences—loss and injury to others—that is declared to be dark.

(25)

अनुबंधं consequence; क्षणं loss; हिंसाम् injury; अनपेक्ष �without regarding; च and; पौरुषं exertion; मोहाद् from delusion; भारभ्यते is begun; कर्म action; यत् which; तत् that; तामसं tāmasic; उच्यते is called.

मुक्तसंगोऽनहवादी धृत्युत्साहसमन्वितः।
सिद्धासिद्धोनिर्विकारः कर्ता सात्विक उच्यते॥ २६ ॥

Liberated from attachment, not egoistic, endued with firmness and confidence, unchanged by success or failure, that actor is called pure.

(26)

मुक्तसंगः = मुक्त: संगः: बेन स: abandoned, attachment, by whom, he; अनहवादी = न नि वशति हृति not, I, says, thus; धृत्युत्साहसमन्वितः = दृष्ट्वा च उत्साहिनः च समन्वितः with firmness, and, with confidence, and, endowed; सिद्धासिद्धः = सिद्धौ च प्रतिच्छो च in success, and, in failure, and; निर्विकारः unchanged; कर्ता actor; सात्विकः sātvic; उच्यते is called.

रागः कर्मफलप्रेपन्युत्पवाधू हिंसात्मकोधशुचः।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः॥ २७ ॥
Impassioned, desiring to obtain the fruit of actions, greedy, harmful, impure, moved by joy and sorrow, such an actor is pronounced passionate.

रागी passionate; कर्माकलाप: कर्मा: फलस्व: प्रेषु: of action, of the fruit, desirous; लुहन्द: greedy; हिसास्क: हिसा भास्वानि बल्ल त: cruelty, in self, whose, he; माशु: impure; इर्षुकालिन्नित: = हर्षेन च शोकेन च भावित: with joy, and, with sorrow, and, followed, कर्ता actor; राजस: rājasic; परिकीर्तित: is named.

अणुत्ता: प्राकृत: स्तव्व: शाहो नैष्कृतिकोश: ||
विषादी दीर्घसुत्री च कर्ता तामस उच्च्यते || २८ ||

Discordant, vulgar, stubborn, cheating, malicious, indolent, despairful, procrastinating, that actor is called dark.

यूक्त: unbalanced; प्राकृत: vulgar; स्तव्व: stubborn; गाठ: cheating; नैष्कृतिक: malicious; अलस: lazy; विषादी despairing; दीर्घसुत्री procrastinating; च and; कर्ता actor; तामस: tāmasic.

बुजेमेंद्र गुरुस्वेव सुखकोशन्विभिचं दृष्टुः ||
प्रोच्यमानमश्रेष्ठेन पुर्वक्तवेन धनंजय || २८ ||

The division of Reason and of firmness also, threefold according to the qualities, hear thou related, unreservedly and severally, O Dhananjaya.

इत्यथेऽर्गमन् division; यथात् of reason; अथ शृः: of firmness; च and; अथ तत्त: from (according to) qualities; जिविंच्छ threefold; शुष्ण hear; प्रोच्यमानम being declared; धनंजय without
remainder; पृयक्स्यन by severalness; चन्त्रज्ञ O Dhanañjaya.

प्रवृत्ति च निवृत्ति च कार्यकार्यं सहायते।
बंधं मोक्षं च या वेदि बुद्धिः सा सार्थ सातिविकी॥ २०॥

That which knoweth energy and abstinence, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, that Reason is pure, O Părtha.

(30)

प्रवृत्ति forthgoing; च and; निवृत्ति return; च and; कार्यकार्यं=कार्यं च प्रकार्यं च right-doing, and, wrong-doing, and; मोक्षं=मोक्षं च मोक्षं च fear, and, fearlessness, and; बंधं bondage; लibreation; च and; या or; वेदिं knows; बुद्धि: reason; सा that; पार्थ O Părtha; सातिविकी sātvic.

यया धर्ममधर्मं च कार्यं चाकार्यमेवं च।
अयथावत्रप्रज्ञानाति बुद्धिः सा पार्थ सार्थसी॥ ३१॥

That by which one understandeth awry Right and Wrong, and also what ought to be done and what ought not to be done, that Reason, O Părtha, is passionate.

(31)

यथा by which; धर्मं right; अधर्मं wrong; च and; कार्यं what should be done; च and; मोक्षं what should not be done; एव even; च and; अवयाज्ञानति incorrectly; अवयाज्ञाति understands; बुद्धि: reason; सा that; पार्थ O Părtha; राजस्ति rajasic.

अधर्मं धर्ममिति यथ मन्यते तमसा वृत्ता।
That which, enwrapped in darkness, thinketh Wrong to be. Right, and seeth all things subverted, that Reason O Pārtha, is of darkness.

अभ्यमें wrong; धर्म right; इति thus; तद which; मन्येत thinks;
तमसा with darkness; भृता covered; सर्वाधिक in all things; सिवरितान perverted; बुद्धि reason; सा that; पार्थ O Pārtha; तामसी tāmasic.

धृत्या यथा धारयते मनःप्राणेण्द्रियक्रियाः ।
योगेनान्यभिचारिण्याधृति: सा पार्थ सात्त्विकी II 33 II

The unwavering firmness by which, through yoga, one restraineth the activity of the mind, of the life-breaths and of the sense-organs, that firmness, O Pārtha, is pure.

धृत्या by firmness; यथा (by) which; धारयते holds; मनः-
प्राणेण्द्रियक्रिया: = मनस: च प्राणाणां च इत्यादिचाराम् च किया: of the mind, and, of the life-breaths, and, of the sense-organs, and, actions; योगेन by yoga; अन्यभिचारिण्या (by) unwavering;
धृति: firmness; सा that; धर्म O Pārtha; सात्त्विकी satvic.

यथा तु धर्मकामार्थान् धृत्या धारयतेः ॥
प्रसंगेन फलाकाशी धृतिः सा पार्थ राजसी II 34 II

But the firmness, O Arjuna, by which, from attachment desirous of fruit, one holdeth fast duty, desire
and wealth, that firmness, O Pārtha, is passionate. (34)

That by which one from stupidity doth not abandon sleep, fear, grief, despair, and also vanity, that firmness, O Pārtha, is dark. (35)

And now the threefold kinds of pleasure hear thou from Me, O bull of the Bharatas. That in which one by practice rejoiceth, and which putteth an end to pain; (36)
Which at first is as venom but in the end is as nectar; that pleasure is said to be pure, born of the blissful knowledge of the SELF.

That which from the union of the senses with their objects at first is as nectar, but in the end is like venom, that pleasure is accounted passionate.

That pleasure which, both at first and afterwards is
delusive of the self, arising from sleep, indolence and heedlessness dark, that is declared tāmasic. (39)

Bhūtvam which; vāc in the beginning; ca and; abhavbhāg in the consequence; ca and; duṣkṛta pleasure; māraṇa delusive; kāla of the self; niṣṭhānāsya-pramāśādyāṅ—niṣṭha niṣṭha ca bālasya ca pramāṇāḥ; ca, tebhāva: udhārya sleep, and, sloth, and, heedlessness, and, from them, risen; tārth that; stānaṃ tāmasic; oṣahūṣṇaḥ is called.

न तदस्ति प्रथित्या वा दिवि देवेषु वा पुनः
सत्यं प्रकृतिजैत्युपन्तं यदेभिः स्यात्रिभिः

There is not an entity, either on the earth or again in heaven among the Shining Ones, that is liberated from these three qualities, born of matter. (40)

न not; tārth that; abhāva; duṣkṛta in the earth; vā or; diva in heaven; devesu among the Gods; vā or; puna again; satya a being; prakṛti: by (from) nature-born; eka freed; bhu which; eva: from these; sāyam may be; tathā: from three; eka: by (from) qualities.

Brāhmaṇa-kṣatriya-viśvaṁ hūndāraḥ ca parantap
Karmaṇi prabhavānāṁ śvācāprabhavāngūṇaḥ: || 49 ||

Of Brāhmaṇas, Kṣatriyas, Vaishyas and Shūdras, O Parantapa, the duties have been distributed, according to the qualities born of their own natures. (41)
Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, wisdom, knowledge, belief in God, are the Brāhmaṇa duty, born of his own nature. (42)

Prowess, splendour, firmness, dexterity, and also not flying from battle, generosity, the nature of a ruler, are the Kṣatruṭriya duty, born of his own nature. (43)
Ploughing, protection of kine, and trade are the Vai-
shya duty, born of his own nature. Action of the nature
of service is the Shûdra duty, born of his own na-
ture. (44)

क्रष्णीकोरक्षणायि:स्वायत्तः च गोरक्षयं च वाणिज्यम् च ploughing,
and, cow-protection, and, trade, and; वैश्यकर्म = वैश्ययानां कर्म of
Vaishyas, the action; स्वभावज्ञ अर्धे नातु service, nature, whose, that; कर्म action;
स्वभावज्ञ of the Shûdra; स्वायत्त also; स्वमवज्ञ अर्धे nature-born.

स्वे स्वे कर्मण्यभिरतः सांसिद्धिः लभते नरः।
स्वकर्मनिर्भरः सिद्धं यथा विन्दुति तत्क्रृष्ण। (45)

Man reacheth perfection by each being intent on his
own duty. Listen thou how perfection is won by him
who is intent on his own duty.

स्वे in own; स्वे in own; कर्मणि in action; भाविततः engaged;
सांसिद्धिः perfection; लभते obtains; नर: a man; स्वकर्मनिर्भरः = स्वस्त्य
कर्मोनि निर्मल: of own, in action, enjoyed; सिद्धिः perfection: यथा
also; विन्दुति finds; ततः that; मृणु hear.

यतः प्रवृतिभूततानां येन सर्वभूताने ततसः।
स्वकर्मणां तमस्यायं सिद्धिः बिन्दुति मानवः। (46)

He from whom is the emanation of beings, by Whom
all This is pervaded, by worshipping Him in his own
duty a man winneth perfection.  \(^{(46)}\)

\text{\text{बतः from whom; \text{प्रवृत्ति forthcoming; \text{मृत्युनाश of beings; \text{वैल by whom; \text{सर्व all; \text{पूस्त this; \text{सत्य spread; \text{स्वर्गम्पा by own-action; \text{तपस्त Him; \text{भक्तच्य य having worshipped; \text{सिद्धि perfection; \text{विरति finds; \text{मानव man.}}}}}}}}}}}

\text{श्रेयान्त्व स्वधर्मों विगुणः परधर्मोऽत्वनुष्ठितात् ।}

\text{स्वभावानियतं कर्म कुन्त्रञ्जापनोति किल्लिखिधस् ॥ ४७॥}

Better is one’s own duty, though destitute of merits, than the well-executed duty of another. He who doeth the duty laid down by his own nature incurrereth not sin.  \(^{(47)}\)

\text{\text{\text{श्रेयान्त्व better; \text{स्वधर्म: own-duty; \text{विगुण: without quality; \text{परधर्मोऽत्व: \text{रास्त धर्माध्य of another, than duty; \text{स्वभावितात् (than) well-practised; \text{स्वभावानियतं=स्वभावितन नियतं by own-nature or- dained; \text{कर्म action; \text{कुन्त्रञ्ज doing; \text{न not; \text{श्रामोति obtains; \text{किल्लिखिधस् sin.}}}}}}}}}}}

\text{सहजं कर्म कौंतेय सदोषपि न लयेत् ।}

\text{सवरांभा हि दृष्टेष धमेनार्गितिरिवावृता: ॥ ४८ ॥}

Congenital duty, O son of Kunti, though defective, ought not to be abandoned. All undertakings indeed are clouded by defects as fire by smoke.  \(^{(48)}\)

\text{\text{सहजं congenital; \text{कर्म action; \text{कौंतेय O Kaunteya; \text{सदोष with fault; \text{अति even; \text{न not; \text{लयेत let (him) abandon;}}}}}}}}
He whose Reason is everywhere unattached, the self subdued, dead to desires, he goeth by renunciation to the supreme perfection of freedom from obligation. (49)

सिद्धं यथा यथा ब्रह्म तथा प्राप्तं निबोध मे ।
समासेनेव कौंतेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

How he who hath attained perfection obtaineth the ETERNAL, that highest state of wisdom learn thou from Me only succinctly, O Kaunteya.

बुध्या बिशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
United to the Reason purified, controlling the self by firmness, having abandoned sound and the other objects of the senses, having laid aside passion and malice,

(51)

by reason; (by) purified; united; by firmness; the self; having controlled; and; objects (of the senses); having abandoned;

Dwelling in solitude, abstemious, speech, body and mind subdued, constantly fixed in meditation and yoga, taking refuge in dispassion,

(52)

solitude, serves, thus; little, eats, thus; controlled, speech, and, mind, whose, he; meditation, and, yoga, and, supreme, whose, he; always; taking refuge in.

Ahṅkaṁ bhaṅg dṛṣthi kāṁ kṛóthi paritṛṣitam.

Vimuciḥ nirmem: shánto bhāmbhūyāya kalpate.
Having cast aside egoism, violence, arrogance, desire, wrath, covetousness, selfless and peaceful—he is fit to become the ETERNAL.

Brahmabhoot: praasajyatma na shocharati na kaakshati.

Brahmabhoot: praasajyatma na shocharati na kaakshati.

Becoming Brahman, serene in the SELF, he neither grieveth nor desireth; the same to all beings, he obtaineth supreme devotion unto Me.

By devotion he knoweth Me in essence, who and what I am; having thus known Me in essence he forthwith entereth into the Supreme.
having known; विषादे (he) enters; तता that; अन्तरं afterwards.

सर्वकर्माण्यि सदा कुर्वाणो मद्यपाश्रयः ॥
मद्यपाश्रय: दाता दातो तथा पदमल्यामु ॥ ६६ ॥

Though ever performing all actions, taking refuge in Me, by My grace he obtaineth the eternal indestructible abode.

(56)

चेतसा सर्वकर्माणि मध्ये संन्यस्य मत्तरः ॥
बुद्धियोगमुपाश्रितम भक्तिः सततं भव ॥ ५७ ॥

Renouncing mentally all works in Me, intent on Me, resorting to the yoga of discrimination have thy thought ever on Me.

(57)

चेतसा with the mind; सर्वकर्माणि all actions; मध्ये in me; संन्यस्य having renounced; मत्तर: intent on me; बुद्धियोगम the yoga of reason; मनोविश्व: having taken refuge in; भक्तिः =
मध्ये में भय त: in me, mind, whose, he; सततं always; भव be.

मनोविश्व: सर्वेदुर्गाणि मद्यपसादिन्तारिष्यसि ॥
अथ चेत्तमहंकारान्त्य श्रोष्यसि विनंत्यसि ॥ ५८ ॥
Thinking on Me, thou shalt overcome all obstacles by My grace; but if from egoism thou wilt not listen, thou shalt be destroyed utterly.

Entrenched in egoism, thou thinkest, “I will not fight;” to no purpose thy determination; nature will constrain thee.

O son of Kuntī, bound by thine own duty, born of thine own nature, that which from delusion thou desirest not to do, even that helplessly thou shalt perform.
The Lord dwelleth in the hearts of all beings, O Arjuna, by His illusive power, causing all beings to revolve, as though mounted on a potter's wheel. (61)

Flee unto Him for shelter with all thy being, O Bhárata; by His grace thou shalt obtain supreme peace, the everlasting dwelling-place. (62)

The Lord; in place; Arjuna; sits; turning; all beings; in (on) machine, mounted; on illusion.

Flee unto Him; even; shelter; go; with all, with nature; O Bhárata; place; by grace; highest; peace; place; thou shalt obtain; everlasting
Thus hath wisdom, more secret than secrecy itself, been declared unto thee by Me; having reflected on it fully, then act thou as thou listest.

\[ 63 \]

\( \text{स्वति त्रस; से to thee; नाम विश्व; बायक्ष्यं declared; यूक्तां than the secret; यूक्तां more secret; मध्य by me; विद्वृत्त having considered; प्रत्ति this; अलौकिक without remainder; यथा as; हत्त्वति (thou) wishest; तथा so; कृह do.} \)

\[ \text{सर्वगुप्ततमं सूयं; श्रृणु मे परमं वचः।} \]

\[ \text{इष्टोशि मे हर्षितमि} \]

\[ \text{ततो विश्वामि ते हितम्} \]

\[ \text{||61||} \]

Listen thou again to My supreme word, most secret of all; beloved art thou of Me, and steadfast of heart, therefore will I speak for thy benefit.

\[ 64 \]

\( \text{सर्वगुप्ततमं = सर्वोपरि; यूक्तां than all, most secret; श्रृणु: again; श्रृणु listen; मे my; परमं highest; वच: word; हत्त्व: beloved; असि (thou) art; मे of me; हर्षित strongly; इति thus; तत: thence; विश्वामि (I) will speak; से thy; हितं benefit.} \)

\[ \text{मन्मना भव महक्को मध्याजी मां नमस्कृद्} \]

\[ \text{मामैवैष्णविसि सतं तेन प्रति जाने प्रियोशि मेघ} \]

\[ \text{||65||} \]

Merge thy mind in Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My troth; thou art dear to Me.

\[ 65 \]

\( \text{मन्मना with mind fixed on me; मयं be; महक्क: my devotee; मध्याजी मां विशि to me, sacrifices, thus; माय me; नमस्कु} \)
सलूट; माँ ते मे; एवं even; एवंसि (thou) shalt come; सत्य truth; से to the thee; प्रतिज्ञान (I) promise; तिथि; dear; असि (thou) art; ने of me.

सर्वधमोन्नपरिथिष्ठ्य सामेकं शरणं ब्रज।

अहं त्वा सर्वपापेऽयो मोक्षायिष्यामि मा शुचः॥ ६६॥

Abandoning all duties, come unto Me alone for shelter: sorrow not, I will liberate thee from all sins.

(66)

सर्वधमानं = सर्वो धर्मान्त all duties; परिथिष्ठ्य having abandoned; मां to me; शरणं रीfuge; ब्रज come; महं I; त्वा thee;

सर्वपापेऽयो = त्वापि सापेत्रिय (from) all, from sins; मोक्षायिष्यामि will free; ना not; शुच: grieve.

इदं ते नातपकाय नामकाक्य कहाचन।

न चाशुषःश्रृष्वे वाच्यं न च मैं योद्ध्यसूर्यति॥ ६७॥

Never is this to be spoken by thee to anyone who is without asceticism, nor without devotion nor to one who desireth not to listen, nor yet to him who speaketh evil of Me.

(67)

इदं this; ते of (by) thee; न not; प्रतापकाय to (one) without asceticism; न not; भर्मानं to (one) without devotion; कतनन at any time; न not; च and; चाशुषःश्रृष्वे to (one) not wishing to listen; वाच्यं to be spoken; न not; च and; मां me; बि who; प्रभुच्चायति cavils at.

यद्र इदं परमं गुहं सहक्रेष्ठविधास्यति।
He who shall declare this supreme secret among My devotees, having shown the highest devotion for Me, without doubt he shall come to Me. (68)

Nor is there any among men who performeth dearer service to Me than he, nor any other shall be more beloved by Me on earth than he. (69)

And he who shall study this sacred dialogue of ours, by him I shall be worshipped with the sacrifice of wisdom. Such is My mind. (70)
The man also who, full of faith, merely heareth it unreviling, even he, freed from evil, obtaineth the radiant worlds of the righteous.

Has this been heard, O son of Pṛitha, with one-pointed mind? Has thy delusion, caused by unwisdom, been destroyed, O Dhanañjaya?

kṣīṇeṇaḥ: shall study; च and; त who; हुम this; धम्म: sacred; वाण dialogue; भ्रात्य: of us (two); ज्ञानवेदन = ज्ञानस्व वेदन of wisdom, by the sacrifice; तन by him; राह I; श्रु: wor-

shipped; स्थाय may be; इति thus; मे my; मति: opinion.

श्रजावलनसूयश्य शृणुयादपि यो नरः।
सोपिमुक्तः गुरौऽकान श्राप्नुयात्पुण्यकर्मणाम॥७१॥

कषचिदेश्छुकु त पार्थ तृैैकायङ्ग्रेण चेतसा।
कषचिदेश्ज्ञानसंमोहः प्रणदर्थे धनंजय ॥ ७२ ॥

कषित त whether; एतृ this; सुन: heard; पार्थ O Pārtha;
वर्ष by thee; एकामेण (by) one-pointed; चेतसा by mind;
कषित त whether; अतानसंमोहः = अतानस्व संमोह: of ignorance, delusion; प्रणदर्थ: destroyed; त they: धनंजय C Dhanañjaya.
Arjuna said:

Destroyed is my delusion. I have gained knowledge through Thy grace, O Immutable One. I am firm, my doubts have fled away. I will do according to Thy word (73)

नष्ठ: destroyed; मोहः delusion; स्मृति: memory; अर्थवर्ग obtained; स्वयंसाधारः तव प्रसादात of thee, by grace; मया by me; अच्युत O Achyuta; स्थित: firm; अभिम्म (I) am; गतसंदेहः gone, doubt, whose, he; करिष्येम् (I) will do; वचनः word; तव Thy.

Sanjaya said:

I heard this marvellous dialogue of Vâsudeva and of the great-souled Pârtha, causing my hair to stand on end; (74)

इति thus; भाइ I; वासुदेवस्य of Vâsudeva; पार्थस्य of Pârtha; च and; महात्मन: of the great-souled; संवादं dialogue;
By the favour of Vyāsa I listened to this secret and supreme yoga from the Lord of Yoga, Kṛṣṇa Himself speaking before mine eyes. (75.)

O King, remembering, remembering this marvellous and holy dialogue between Keshava and Arjuna, I rejoice again and again. (76)

तथा संस्मृत्य संस्मृत्य शुचमात्र एवे।
Remembering, remembering, also that most marvellous form of Hari, great is my wonder, O King. I rejoice, again and again.

तत्र तद् च अर्थम् च संस्कृतं विस्मयासि च पुनः पुनः।

Wherever is Kṛṣṇa, Yoga’s Lord, wherever is Pārtha, the archer, assured are there prosperity, victory and happiness. So I think.

वच वचः पर्यायं परस्परं तत्र तत्रं स्रीस्य विजयं सुखं विचित्रं नीति विचित्रं।

Thus in the glorious Upaniṣhats of the Bhagavad-Gītā, the
science of the Eternal. the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the eighteenth discourse, entitled:

THE YOGA OF LIBERATION BY RENUNCIATION.

To the Blessed Krishna be homage. May there be happiness.

Thus the Bhagavad-Gita hath ending.

PEACE BE TO ALL WORLDS.
APPENDIX.

The following variations of the text and one or two new interpretations are printed as likely to be of use to the student. The different readings have been mostly gathered together by Bābu Govinda Dāsa of Benares from various MSS. and different commentaries. The new interpretations have been suggested by Paṇḍit Vrindāvana Sārasvata of Benares, who passed away only in this year (1905 A. D.). The interpretations are worthy of attention because of their prima facie aptness. This gentleman used to say that he had practically studied only two works in the course of a fairly long life, the Bhagavad-Gītā and the Yoga-Vasishtha; and the kind of study he gave to these may be inferred from the fact that, as he said shortly before his death, he had read the Yoga-Vasishtha through one-hundred and sixty-five times—and the work consists of sixty-four thousand lines—while the Gītā was read through too often to be counted. Under these circumstances it is easy to see that his interpretations are at least as notable as many older ones.
For

i. 8. तदेव ्थ
 ii. 10. बलं भीमानि-
       राजितं
 iii. 19. भद्र
 iv. 36. स्वाभवान्

Read

i. जवान्य
i. ध्रिष्टाद्युम्न
i. स्वभादा
i. स्वाभवान्

Remarks.

i. Adds the name of one of the principal warriors.
ii. Dhrīṣṭādṛṣṭaṁna was the Commander-in-chief of the Pāṇḍava army.
iii. The prefix वि has no special signification here, while ववि gives the sense of "on all sides."
iv. The alternative here is scarcely preferable, as it means ‘with their relations’; the text, on the other hand, ‘our own relatives’, is stronger.

ii. 26. नेनं

"Not thus" (shouldst thou grieve, even so).

ii. 53. युतिविद्यास्तापा Pt. Vṛindaṇa interprets this as meaning: युता यववेन युतो युतवर्ये विद्याय वर्याप्सा ज्ञानवती, “having, by listening (to my teaching) acquired knowledge of the true and particular significance of the Veda.”

ii. 62. कोष: लोम:
ii. 63. ज्ञेपाल लोमास्

This is an emendation suggested by Paṇḍit Vṛindaṇa, on the ground that anger does not arise from desire but from defeat.
of desire, while लोभ, blind craving, is the natural consequence of desire. The emendation has a doubtful value, however, because it is not supported by any manuscripts inspected, and the addition of "defeat of" is no very serious strain on the interpretation of the verse.

The context refers to one who is still striving after deliverance, छलकम्, and not to one who has already attained it, छलस्रवः.

In view of the following छः, छः is distinctly the better reading grammatically; चतुः confuses the prose order and the sense, and does not fit in.

The alternative is correct according to modern grammar, and the other incorrect, because संस्करः, with which the pronoun is in apposition, is masculine and not neuter,
vii. 19. सदुर्लभः: सदुर्लभः: “He is difficult to find.” instead of “very difficult to find”.

The text means “undoubtedly”; the alternative “free of doubt thyself”. The text seems to be the stronger reading.

The alternative makes no change of meaning, but is more in accordance with modern grammar.

viii. 20. व्यक्तिस्व व्यक्ताद् व्यक्ताध्यक्ताद् “(More ancient) than both the manifested and the (lower) unmanifested.” Cf. xv. 16 & 18, xi. 37.

The alternative means “abstract, without Vikalpa, without alternative, doubt, or lower attraction”. It is more in keeping with the technicality of Yoga.

xi. 28. वाभिविभलति भक्ति व्यपति “Flaming on all sides.” The alternative seems to make better sense. The text has a superfluous and weak prefix वि.

The alternative is grammatical...
tically correct, as the महिना which the pronoun qualifies is masculine, not neuter.

xiii. 5. प्रभृत्य here is interpreted by Pt. Vrindāvana as meaning the Linga Sharīra.

xiv. 1. शानानां शानिनां “(The highest knowledge) of the wise” instead of “of all knowledges”.

xiv. 3. 4. In these two shlokas, the current commentaries interpret the word नस्तु as ‘great’ and regard it as qualifying ब्रह्म, Brahman; and further they construe both the shlokas as meaning that “the great Brahman is the womb and I the depoisor of the seed”. Pt. Vrindāvana says the construction should be as follows: “mahat-tattva is the womb and I, Brahman, am the seed-giver”.

xv. 23. भवतिस्वति भवुतिष्ठति “And acts in pursuance.” This gives additional meaning; the other merely repeats the sense of नेबते.

xvii. 23. श्रवणास्ते श्रवणा ते न “By that Brahman, or by that Brahman.” Cf. iv. 32.
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