

THE BHAGAVAD GITA

TEXT IN DIVANAGARI ENGLISH TRANSLATION)

D. S. SARMA, M.A.

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WITH ENGLISH TRANSLATION

BY

D. S. SARMA, M.A.

(Principal, Arts College, Rajahmundry)

With the help of

Mahamahopadhyaya, -Vidyavachaspati

Prof. S. KUPPUSWAMI SASTRIAR, M.A , I.E.S.

AND

M. R. RAJAGOPALA AIYANGAR, M A.

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HINDUISM TODAY.

HOW IT STRIKES A HINDU.

INTRODUCTION.

The Bhagavad Gita is not merely a dialogue that took place in the remote past between two well-known epic characters in the Mahabharata. It is much more than that. It symbolizes the eternal dialogue that goes on in the recesses of every striving soul. God speaks to us as Krishna spoke to Arjuna, if only we tune our ears and try to listen to His voice. Therefore if every reader of the Gita brings to bear upon its sacred verses his own inward life of fears, doubts and hopes, he will see at once that it is a living dialogue between the human soul and the Divine Spirit. He will then learn to interpret many an apparently technical term used in the Gita in the plenary sense in which it was first employed by the great Teacher. This is especially true of the word Yoga which forms the key to this scripture.

Yoga has now technically come to mean thought-control. But the word is used in the Gita in its primary sense of union or

fellowship with God. Accordingly the scripture itself is termed Yoga-Sastra, for it reveals to us the way which leads to that union or fellowship. What is the way? What is the way that leads the restless soul which is tossed in this world of toil and suffering to rest in God? What is the way that was revealed to Arjuna in his great sorrow, and, through him, to thousands of men and women in every age in this land of ours, which has been rightly called the land of tears and sorrow? That is the question which every earnest reader of the Gita should ask himself. The answer which the scripture gives may briefly be said to lie in four words—Buddhi, Karma, Bhakti and Jnana.

Buddhi-Yoga is the preliminary step of self-control. We have first of all to control our passions, harmonise our minds and acquire a singleness of aim. When we are able to bring the instincts and appetites of the natural man in us under the control of reason and to distinguish the higher from the lower values of life, we may be said to have entered on the path of light. The society in which we live, no doubt, imposes on us certain restrictions and forces us to be moral in spite of ourselves. But true ethical life is not merely one of

external conformity, it is also one of internal purity.

Then comes the first ascent of Karma-Yoga or disinterested service. This means that we should learn to look upon our profession or station in life as the sphere in which we are called upon to do service to God. For we shall be judged ultimately not by the kind of work that we do, but by the spirit in which we do it. The Gita teaches us not to care for the material results of our actions, but for the rightness and the efficiency of the actions themselves, that is, for their invisible spiritual value. In a word, we have to work like artists, and not like artisans, on the materials given to us. Also the work that we undertake should be organically related to our natural endowments. For it is only then that it would be characterised by ease, spontaneity and beauty; it is only then that it would have that inimitable grace which all things attain in this world when they are true to the law of their own being; and it is only then that it becomes, in the language of the Gita, true Svadharma.

Then comes the second ascent of Bhakti-Yoga or self-forgetting love. The Gita

wants us to surrender unto God not only the fruits of our actions, but also the agency of action. We have to efface ourselves thoroughly and to surrender our wills in becoming the instruments of the Divine Will. Our feeble human personalities should be allowed to be seized and utilized by the superhuman Personality that pervades the universe. We have to die unto ourselves so that we may live in God.

Then comes the third and final ascent of Jnana or the mystical knowledge of the unity of all things in God. The vision of Visvarupa which came to Arjuna in the middle of this thrilling discourse is a symbol of this experience. At a certain stage in our journey there comes a moment when the veil of time and space is rent asunder and we have a profound vision of the purposes of God working themselves out in the universe through life and death and through the joys and sorrows of millions of His creatures. It is a moment when we taste of eternal life, even as we do when our hearts are aflame with love or when we muse on the catastrophe of a great tragedy either in life or literature. To have such a vision not for a rare

moment only, but steadily before one's eyes, and in the light of it to discharge efficiently and selflessly one's duties, however low and commonplace they may be, is to reach the goal of spiritual life here below according to the Bhāgavad Gita

Now, a word of caution is necessary here. For purposes of exposition we have described the way as if it were a staircase consisting of separate flights. But the way, as it is found in the Gita, is a natural slope, not an artificial staircase. The great scripture draws no hard and fast line between one ascent and another. It treats spiritual life as a living unity. It never isolates one aspect of it from the others. It never loses sight of the wood for the individual trees. The Gita is unique in this respect among our scriptures. It embraces almost all phases of spiritual life, and yet maintains a perfect balance among them. So it is not fair to describe it as a gospel of Karma-Yoga or of Bhakti-Yoga or of Jnana-Yoga. The whole is greater than the part. The Gita is a Gospel of Yoga or fellowship with God, whether that fellowship is interpreted in terms of disinterested service or self-forgetting love or mystical knowledge.

And, moreover, it is a gospel in which we find a burning plea for religion in common life. That is why, though it is addressed to a soldier in the battle-field, it comes home to all of us. It comes home to the tiller in his field, to the merchant in his shop, to the lawyer in his chambers and to the scholar in his study—teaching its simple lesson of Yoga or union with God and bidding everyone of us to look upon his duty as something sacred, something inviolable—in fact, as the only way to salvation.

THE BHAGAVAD GITA

CHAPTER I.

धृतराष्ट्र उवाच—

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १

Dhritarashtra said:

1. On Kurukshetra, the field of righteous war, when my people and the Pandavas had assembled together eager for the impending battle, what did they do, O Sanjaya?

सञ्जय उवाच—

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २

2. When King Duryodhana saw the army of the Pandavas arrayed for battle, he drew near to his teacher and said these words:—

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३

3. "Behold, O Teacher, this mighty army of the sons of Pandu, arrayed by thy skilful pupil, the son of Drupada.

अत्र शूरा महेष्वासा भीमर्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४

4. "There are here great archers equal to Bhima and Arjuna in battle—Yuyudhana, Virata and Drupada, each a mighty warrior.

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित् कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५

5. "The brave Dhrishtaketu, Chekitana, and the king of Kási; Purujit and Kuntibhoja, and Saibya, the best of men;

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६

6. "Yudhamanyu the strong and Uttamauja the brave; and also the son of Subhadra and the sons of Draupadi, all of them great warriors.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ ७

7. "Mark also, O best of Brahmins, the leaders of my army, those who are most distinguished among us. I will name them now, that thou mayst know them.

भवान् भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८

8. "Thyself and Bhishma and Karna and Kripa, ever victorious in battle; Asvathama, Vikarna, and also the son of Somadatta;

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९

9. "And many other heroes who have risked their lives for me, armed with many kinds of weapons and all well-skilled in war.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥ १०

10. "Inadequate is this army of ours which is guarded by Bhishma, while

adequate is that army of theirs which is guarded by Bhima.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११

11. "Therefore do ye all support Bhishma, standing firm in all fronts in your respective divisions."

तस्य सञ्जनयन् हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२

12. In order to cheer him up the aged Kuru, his valiant grandsire, roared like a lion and blew his conch.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३

13. Then suddenly conches and kettledrums, tabors and drums and horns blared forth; and the sound was tumultuous.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४

14. Then stationed in their great chariot, to which white horses were yoked,

Krishna and Arjuna blew their celestial conchs.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५

15. Krishna blew his Panchajanya, and Arjuna his Devadatta; and Bhima of terrible deeds blew his huge conch, Paundra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६

16. King Yudhishtira, son of Kunti, blew his Anantavijaya, and Nakula and Sahadeva blew their Sughosha and Manipushpaka.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७

17. And the king of Kasi, the chief of archers; Sikhandin, the great warrior; the invincible Satyaki; Drishtadyumna and Virata;

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥ १८

18. Drupada and the sons of Draupadi, O King, and the strong-armed

son of Subhadra—on all sides blew their conchs.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९

19. The tumultuous uproar rent the hearts of Dhritarashtra's sons, for it made the earth and the heavens resound.

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।

प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ २०

20. Then Arjuna, whose banner bore the crest of Hanuman, looked at the sons of Dhritarashtra drawn up in battle; and, as the clash of weapons began, he took up his bow.

दृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच—

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१

21. And, O King, he said these words to Krishna:

Arjuna said:

Draw up my chariot, O Krishna, between the two armies.

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२

22. And I will look on these men standing eager for battle and see with whom I must contend in this strife of war.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३

23. I wish to observe those who are assembled here ready to fight and eager to please in battle the evil-minded son of Dhritarashtra.

सञ्जय उवाच—

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४

Sanjaya said:

24. Thus addressed by Arjuna, Krishna drew up that fine chariot, O Dhritarashtra, between the two armies.

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान् समवेतान् कुरुनिति ॥ २५

25. In front of Bhishma, Drona and all the chiefs he said, "Behold, O Arjuna, these Kurus assembled here."

तत्रापश्यत् स्थितान् पार्थः पितृनथ पितामहान् ।

आचार्यन्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ २६

26. Then saw Arjuna standing there fathers and grandfathers, teachers, uncles, brothers, sons, grandsons and comrades;

श्चशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।

तान् समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान् ॥

27. And also fathers-in-law and bosom friends in both the armies. When Arjuna looked on all these kinsmen thus arrayed—

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

अर्जुन उवाच—

दृष्ट्वेवं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८

28. He was overcome with great compassion and said these words in sadness: —

Arjuna said:

When I see these, my kinsmen, drawn up and eager for fight, O Krishna,

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९

29. My limbs give way, my mouth

is parched, my body trembles, and my hair stands on end.

गाण्डीवं संसते हस्तात्त्वक् चैव परिदह्यते ।

न च शक्तोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३०

30. Gandiva slips from my hand and my skin burns all over. I am not able to stand, my mind seems to reel.

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाह्वे ॥ ३१

31. And I see adverse omens, O Krishna, nor do I expect any good in slaying my kinsmen in the fight.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२

32. I desire no victory, O Krishna, nor dominion, nor pleasures. Of what use is the kingdom to us, O Krishna, or enjoyment or even life?

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३

33. Those for whose sake we desire kingship, delights and pleasures are

arrayed here in battle, risking their lives and riches.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ ३४

34. Teachers, fathers, sons and also grandfathers; uncles and grandsons, fathers-in-law and brothers-in-law and other kinsmen.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५

35. These I would not kill, though killed myself, O Krishna, even for the sovereignty of the three worlds, much less for this earth.

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ ३६

36. What joy can be ours, O Krishna, when we have slain the sons of Dhritarashtra? Only sin will take hold of us when we kill these evil-hearted men.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७

37. Therefore we must not slay our

kinsmen, the sons of Dhritarashtra. For how can we be happy, if we kill our own kindred, O Krishna?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८

38. Even if they, whose minds are overpowered by greed, see no evil in the ruin of kinsmen, and no crime in treachery to friends,

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्विज्जनार्दन ॥ ३९

39. Why should we not learn to turn away from this crime, O Krishna—we who see the sin of ruining a clan?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४०

40. By the ruin of a clan its ancient laws perish; and when its laws perish, lawlessness prevails throughout the clan.

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥ ४१

41. And when lawlessness prevails,

O Krishna, the high-born women of the clan go astray; and when women go astray, there arises confusion of castes,

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२

42. And this confusion leads into hell the clan itself as well as those who have destroyed it. For the spirits of their ancestors fall, deprived of their offerings of water and rice.

दैवैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३

43. By the misdeeds of those who destroy a clan and create confusion of castes, the immemorial laws of the clan and the caste are rooted out.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४

44. And we hear it said, O Krishna, that the men of the clans whose laws are rooted out needs must live in hell.

अहो बत महत् पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५

45. Alas! what a great sin we have resolved to commit in striving to slay our kinsmen through our greed for the pleasures of the kingdom!

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६

46. Far better would it be for me if the sons of Dhritarashtra, weapons in hand, should slay me in the battle, while I remain unresisting and unarmed.

सञ्जय उवाच—

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७

Sanjaya said:

47. Having spoken thus on the field of battle Arjuna sank down on the seat of his chariot and cast away his bow and arrow, his heart overwhelmed by grief.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रीकृष्णार्जुनसंवादेऽर्जुनविषादयोगो नाम
 प्रथमोऽध्यायः

In the Upanishad of the Bhagavad Gita, the science of the Absolute, the scripture of Yoga, and the dialogue between Sri Krishna and Arjuna this is the first chapter entitled:

THE DERESSION OF ARJUNA

CHAPTER II

सञ्जय उवाच—

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १

Sanjaya said:

1. He was thus overcome with pity, his eyes were filled with tears and became troubled, and he was much depressed. Then Krishna said these words:

श्रीभगवानुवाच—

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २

The Bhagavan said:

2. Whence has this loathsome feeling come upon thee, O Arjuna, in this crisis? It is ignoble, it is disgraceful, it debars thee from heaven.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३

3. Do not yield to this weakness, O Arjuna, for it does not become thee.

Shake off this base faintness of heart
and arise, O dreaded hero!

अर्जुन उवाच—

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४

Arjuna said:

4. How can I attack Bhishma and Drona in battle with my arrows, O avenging Krishna? Worthy of worship are they to me.

गुरूनहत्वा हि महानुभावान्

श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वार्थकामांस्तु गुरूनिहैव

भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५

5. It is better indeed to live as a beggar in this world without slaying these venerable teachers. For, though they are mindful only of their gains, they are my teachers; and if I should slay them, all my joys even in this life would be stained with blood.

न चैतद्विद्मः कतरन्नो गरीयो

यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामः

तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६

6. We do not know which of these two is better for us, nor do we know whether we shall conquer them or they will conquer us. The very men whom if we slew, we should not care to live, even they, the sons of Dhritarashtra, are arrayed against us.

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७

7. My heart is stricken with the weakness of compassion; my mind is perplexed about my duty; and so I ask thee. Tell me for certain which is better. Teach me, for I am thy pupil and have taken refuge in thee.

न हि प्रपश्यामि ममापनुद्या-

द्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

अवाप्य भूमावसपत्नमृद्धं

राज्यं सुराणामपि चाधिपत्यम् ॥ ८

8. Even if I should obtain the rich and unrivalled sovereignty of the earth and the lordship of the gods in heaven, I do not know what would drive away this grief that dries up my senses.

सञ्जय उवाच—

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९

Sanjaya said:

9. Having thus addressed Krishna, the mighty Arjuna said he would not fight and remained silent.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १०

10. As he thus remained in grief, O Dhritarashtra, between the two armies, Krishna seemed to smile and spoke these words.

श्रीभगवानुवाच—

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११

The Bhagavan said:

11. Thou weepest for those whom

thou shouldst not weep for, and yet thou speakest words that seem to be wise. Wise men weep neither for the dead nor for the living.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२

12. Never was there a time when I did not exist, nor thou, nor these kings of men. Never will there be a time hereafter when any of us shall cease to be.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३

13. As the soul in this body passes through childhood, youth and old age, even so does it pass to another body. A wise man is not deluded by this.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४

14. The senses in contact with their objects, O Arjuna, give rise to heat and cold, and pleasure and pain. They come and go, and do not last for ever. Endure them, O Arjuna.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५

15. The man who is not affected by these, O chief of men, and who remains the same in pleasure and pain, steadfast—he is fit for immortality.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६

16. The unreal never is, the Real never is not; the conclusion about these two is well perceived by seers of Truth.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥ १७

17. Know that to be imperishable by which all this is pervaded. None can cause the destruction of this which is immutable.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८

18. Transient are said to be these bodies of the eternal soul which is imperishable and incomprehensible. Therefore, fight, O Arjuna.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९

19. He who thinks it slays, and he who thinks it is slain—neither of them knows it well. It neither slays, nor is it slain.

न जायते म्रियते वा कदाचि-

न्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ २०

20. It is never born, it never dies, nor, having once been, does it again cease to be. Unborn, eternal, permanent and primeval, it is not slain when the body is slain.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१

21. He who knows that it is imperishable and eternal, and that it has neither birth nor change—how can that man slay anyone, O Arjuna, or cause anyone to slay?

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा-

न्यन्यानि संयाति नवानि देही ॥

२२

22. As a person casts off worn-out garments and puts on others that are new, so does the incarnate soul cast off worn-out bodies and enter into others that are new.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

२३

23. Weapons do not cleave him; fire does not burn him; water does not make him wet; nor does the wind make him dry.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥

२४

24. He cannot be cloven, he cannot be burnt, he cannot be wetted, he cannot be dried. He is eternal, all-pervasive, unchanging and immovable. He is the same for ever.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५

25. He is said to be unmanifest, inconceivable and unchanging. Therefore, knowing him as such, thou shouldst not grieve for him.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६

26. Even if thou holdest that he is frequently born and that he frequently dies—even then, O mighty Arjuna, thou shouldst not grieve.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७

27. For whatever is born is sure to die, and whatever dies is sure to be born again. Therefore, for what is inevitable thou shouldst not grieve.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८

28. Mysterious is the origin of beings, manifest their intermediate stage, O Arjuna, and mysterious again is their end. What is there for grief in this?

आश्चर्यवत् पश्यति कश्चिदेन-

माश्चर्यवद्ब्रूदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९

29. One looks upon him as a marvel, another likewise speaks of him as a marvel, another hears of him as a marvel; and, even after hearing, one never knows him.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात् सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३०

30. The soul that dwells in the bodies of all, O Arjuna, can never be slain. Therefore thou shouldst not grieve for any creature.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥ ३१

31. Further, if thou shouldst regard thine own duty, thou shouldst not falter; for to a Kashatriya there is no higher good than a righteous war.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२

32. Happy are the Kshatriyas, O

Arjuna, who come by such a war that offers itself of its own accord as an open door to heaven.

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३

33. But if thou wilt not wage this righteous war, thou wilt relinquish thy duty and thy honour, and wilt incur sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४

34. The world will ever speak of thy dishonour, and to a man who has been honoured, dishonour is worse than death.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५

35. The great warriors will think thou hast fled from battle through fear, and those that held thee in high esteem will make light of thee.

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६

36. Many a vile word will thy enemies speak slandering thy strength. Could

anything be more painful than that?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्माद्बुद्धिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७

37. If thou fall, thou wilt go to heaven; if thou win, thou wilt enjoy the earth. Therefore, arise, O Arjuna, having made up thy mind to fight.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८

38. Pleasure and pain, gain and loss, victory and defeat—treat them alike and gird thyself for fight. Thus thou wilt not incur sin.

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९

39. This advice that has been given to thee is of the highest knowledge. Listen now to this of selfless conduct. If thou follow it, O Arjuna, thou wilt break through the bonds of action.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४०

40. In this no effort is ever lost, and

no harm is ever done. Even a little of this law will save a man from great fear.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१

41. In this the resolute mind has a single aim, O Arjuna; but the thoughts of the irresolute are manifold and endless.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३

42 & 43. Fools who rejoice in the letter of the Veda say, "There is nothing else but this." Their souls are ridden with desire, and they long for a Paradise; they quote florid texts that give out rebirth as the reward of rituals and lay down various rites for the acquisition of pleasure and power.

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४

44. Therefore those that are attracted to pleasure and power are carried

away by these words, and have not the resolute will of a steadfast mind.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५

45. The Vedas treat of Nature's three-fold disposition. But do thou transcend this, O Arjuna; be free from the pairs of opposites, be steadfast in purity, never care for possessions, but possess thy soul.

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६

46. As is the use of a pond in a place flooded with water everywhere, so is that of all the Vedas to a Brahman who knows.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७

47. Work alone art thou entitled to, and not to its fruit. So never work for fruit, nor yet desist from work.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८

48. Work with an even mind, O

Arjuna, having given up all attachment. Be of even mind in success and in failure. Evenness of mind is called Yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९

49. Far inferior indeed is mere action, O Arjuna, to equanimity of mind. So take refuge in equanimity. Miserable are they who work for fruit.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५०

50. A man of even mind puts away here both good and evil. Therefore strive for Yoga. Yoga is skill in action.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१

51. Sages of even mind, who give up the fruits of their actions, are freed from the bond of birth, and go to the place where no ills exist.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२

52. When thy mind has crossed the

slough of delusion, thou wilt become indifferent to what has been learnt and also to what is yet to be learnt.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३

53. When thy mind, which is distracted by the Vedic texts, rests steadfast and firm in spirit—then wilt thou gain true insight.

अर्जुन उवाच—

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४

Arjuna said:

54. What is the mark of the man of steadfast wisdom, of steadfast spirit, O Krishna? How does the man of firm understanding speak, how does he sit, and how does he walk?

श्रीभगवानुवाच—

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५

The Bhagavan said:

55. When a man puts away all the desires of his mind, O Arjuna, and when

his spirit finds comfort in itself—then is he called a man of steadfast wisdom.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६

56. He who is not perturbed in mind by adversity and who has no eagerness amidst prosperity, he from whom desire, fear and anger have fallen away—he is called a sage of firm understanding.

यः सर्वत्रानभिस्नेहस्तत्तत् प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७

57. He who has no attachments on any side, and who does not rejoice nor hate when he obtains good or evil—his wisdom is firmly set.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८

58. When a man withdraws his senses from their objects on every side, as a tortoise does its limbs, then is his wisdom firmly set.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९

59. The objects of senses fall away

from the embodied soul when it ceases to feed on them, but the taste for them is left behind. Even the taste falls away when the Supreme is seen.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६०

60. Though a man may ever strive, O Arjuna, and be ever so wise, his senses will rebel and carry off his mind by force.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१

61. So he should control them all and remain steadfast and devoted to me; for he whose senses are under control—his wisdom is firmly set.

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।

सङ्गात् सञ्जायते कामः कामात् क्रोधोऽभिजायते ॥ ६२

62. When a man dwells in his mind on the objects of sense, he feels an attachment for them. Attachment gives rise to desire, and desire breeds anger.

क्रोधाद्भवति सम्मोहः सम्मोहात् स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥ ६३

63. From anger comes delusion,

from delusion the loss of recollection, from the loss of recollection the ruin of the understanding, and from the ruin of the understanding he perishes.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्वरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४

64. But a man of disciplined mind who moves among the objects of sense with his senses fully under his control, and free from love and hate—he attains to a clear vision.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५

65. And in that clear vision there is an end of all sorrow; for the man of clear vision soon acquires a serene comprehension.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६

66. When a man has no self-control, he can have no comprehension, nor can he have the power of contemplation. And without contemplation he can have no peace; and when he has no peace, how can he be happy?

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७

67. When his mind runs after the roving senses, it carries off with it the understanding, as a gale carries away a ship upon the waters.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८

68. Therefore, O mighty Arjuna, he whose senses are all withdrawn from their objects—his wisdom is firmly set.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९

69. What is night for all beings is the time of waking for the disciplined soul; and what is the time of waking for all beings is night for the sage who sees.

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत् कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥ ७०

70. The man into whom all desires enter as the waters enter into the sea,

which, though ever filled, remains within its bounds—such a man attains to peace, and not he who hugs his desires.

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१

71. The man who gives up all desires and goes about free from any longing, and bereft of the feeling of 'I' and 'mine'—he attains to peace.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्म निर्वाणमृच्छति ॥ ७२

72. This is a divine state, O Arjuna. He who has reached it is deluded no longer, and he who is established in it even at the hour of death—he attains to the bliss of God.

इति श्रीमद्भगवद्गीतासूपनिषत्सु साङ्ख्ययोगो नाम

द्वितीयोऽध्यायः

In the Upanishad of the Bhagavad Gita.....this is the second chapter entitled:

THE YOGA OF KNOWLEDGE.

CHAPTER III

अर्जुन उवाच—

ज्यायसी चेत् कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत् किं कर्मणि घेरे मां नियोजयसि केशव ॥ १

Arjuna said:

1. If thou holdest that true insight is superior to works, why dost thou urge me to do this horrible work, O Krishna?

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २

2. With such conflicting words methinks thou dost confuse my mind. Therefore tell me for certain that alone by which I could reach the highest good.

श्रीभगवानुवाच—

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नघ ।

ज्ञानयोगेन साङ्ख्यानं कर्मयोगेन योगिनाम् ॥ ३

The Bhagavan said:

3. In this world a twofold way of life was taught of yore by me, O Arjuna,—that of knowledge for men of contemplation, and that of works for men of action.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४

4. No man can ever be free from a life of action by merely avoiding active work; and no man can ever reach perfection through mere renunciation.

न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५

5. For no man can sit still even for a moment, but does some work. Everyone is driven to act, in spite of himself, by the impulses of Nature.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥ ६

6. He who controls his organs of action, but continues to brood in his mind over the objects of sense—he deludes himself, and is termed a hypocrite.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७

7. But he who controls his senses along with the mind, O Arjuna, and directs his organs of action to work with-

out attachment—he is indeed superior.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८

8. Do thou thy allotted work; for to work is better than to desist from work. By desisting from work thou canst not even sustain thy body.

यज्ञार्थोत् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९

9. This world is fettered by work unless it is done as a sacrifice. Therefore, O Arjuna, give up thy attachments and do thy work as a sacrifice.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १०

10. In the beginning it is along with sacrifice that the Creator created men and said, “By this shall ye multiply, and this shall be the Cow which will yield unto you the milk of your desires.

देवान् भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११

11. "With this shall ye cherish the gods, and the gods shall cherish you. Thus cherishing one another ye will obtain the highest good.

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो मुङ्क्ते स्तेन एव सः ॥ १२

12. "For cherished by sacrifice the gods will bestow on you the pleasures ye desire. He is verily a thief who enjoys the things they give without giving them anything in return."

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

मुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३

13. The good men who eat what is left over after a sacrifice are freed from all sins. But the wicked who prepare food for their own sake—verily they eat sin.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४

14. From food are all creatures born; from rain is food produced; from the effects of sacrifice comes rain; and these effects spring from the acts of sacrifice.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५

15. Know that the acts of sacrifice are taught in the Veda, and that the Veda springs from God. Therefore the Veda, which comprehends all, ever centres round the sacrifice.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६

16. Thus was the wheel set in motion; and he who does not follow it, but takes delight in the senses and lives in sin—O Arjuna, he lives in vain.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ १७

17. But the man who rejoices in the Spirit, who is content and satisfied with the Spirit alone—he has nothing for which he should work.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८

18. He has nothing to gain by the things he has done or left undone in this

world; nor has he to depend on any created being for any object of his.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ १९

19. Therefore always without attachment do the work thou hast to do, for a man who does his work without attachment wins the Supreme.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसङ्ग्रहमेवापि सम्पश्यन् कर्तुमर्हसि ॥ २०

20. It is by works alone that men like Janaka became blest; and works thou shouldst do also with a view to the maintenance of the world.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१

21. Whatever a great man does, the same is done by others as well. He sets up a standard, and it is followed by the world.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२

22. There is nothing in the three worlds, O Arjuna, for me to achieve, nor

is there anything to gain which I have not gained. Yet I continue to work.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३

23. For if I did not continue to work unwearied, O Arjuna, men all around would follow my path.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४

24. If I should cease to work, these worlds would perish: and I should cause confusion and destroy these people.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ २५

25. As ignorant men act from attachment to their work, O Arjuna, so too should an enlightened man act, but without any attachment, so that he may maintain the order of the world.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ २६

26. Let no enlightened man unsettle the minds of the ignorant who are attach-

ed to their work. Himself doing all works with faith he should make others do so as well.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ २७

27. All work is really done by the dispositions of Nature. But man, deluded by the feeling of self, thinks, "I am the doer."

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८

28. But he who knows the truth of dispositions and actions and what is distinct from them, O Arjuna, holds himself aloof, thinking, "It is the organs of sense that are occupied with the objects of sense."

प्रकृतेर्गुणसम्भूदाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥ २९

29. Those who are misled by the dispositions of Nature are attached to the works which those dispositions prompt. But let no man who knows the whole unsettle the minds of the ignorant who know only a part.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३०

30. Surrender all thy works to me and fight—with thy mind in unison with the Spirit and free from every desire and trace of self, and all thy passion spent.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१

31. Those who, full of faith, ever follow this teaching of mine and do not carp at it—they too are released from their works.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढास्तान् विद्धि नष्टानचेतसः ॥ ३२

32. But those who carp at my teaching and do not act thereon—know that such senseless men, blind to all wisdom, are lost.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३

33. Even the man who knows acts in accordance with his own nature. All beings follow their nature; what can repression do?

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४

34. Love and hatred are bound to arise towards the objects of each sense. But let no man come under the sway of these, for they are his enemies.

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५

35. Better is one's own law, though imperfectly carried out, than the law of another carried out perfectly. Better is death in going by one's own law, the law of another brings fear in its train.

अर्जुन उवाच—

अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः ।

अनिच्छन्नपि वाष्ण्य बलादिव नियोजितः ॥ ३६

Arjuna said:

36. But what impels a man to commit sin, O Krishna, in spite of himself and driven, as it were, by force?

श्रीभगवानुवाच—

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७

The Bhagvan said:

37. It is desire, it is wrath, which springs from passion. Know that it is our enemy here, a monster of greed and sin.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८

38. As a flame is enveloped by smoke, as a mirror by dust, and as an unborn babe by the womb, so is this enveloped by that.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९

39. Enveloped is true knowledge, O Arjuna, by the insatiable fire of desire, which is the constant foe of the wise.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४०

40. The senses, the mind and the understanding are said to be its seat. Through them it veils the knowledge and deludes the soul.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१

41. Therefore, O Arjuna, control thy senses from the beginning and slay this foul destroyer of knowledge and experience.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२

42. The senses are great, they say, the mind is greater than the senses, and the understanding greater than the mind; but what is greater than the understanding is He.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३

43. Therefore know Him who is higher than the understanding, control the lower self by the higher Self, and kill the enemy, O Arjuna, who comes in the guise of desire, and who is hard to overcome.

इति श्रीमद्भगवद्गीतासूपनिषत्सु कर्मयोगो नाम

तृतीयोऽध्यायः

In the Upanishad of the Bhagavad Gita.....this is the third chapter entitled:

CHAPTER IV

श्रीभगवानुवाच—

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान् मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत् ॥ १

The Bhagavan said:

1. I taught this eternal Yoga to Vivasvat, Vivasvat told it to Manu, and Manu told it to Ikshvaku.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ २

2. Thus handed down from one to another the royal sages knew it. But through long lapse of time, O Arjuna, the doctrine was lost to the world.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३

3. This same ancient doctrine has to-day been taught to thee by me, for thou art my devotee and my friend. And it is a supreme secret.

अर्जुन उवाच—

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४

Arjuna said:

4. Later was thy birth, and earlier the birth of Vivasvat. How then am I to understand that thou didst teach him in the beginning?

श्रीभगवानुवाच—

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ५

The Bhagavan said:

5. Many a birth have I passed through, O Arjuna, and so hast thou. I know them all, but thou knowest not thine.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६

6. Though I am unborn and my nature is eternal, and though I am the Lord of all creatures, I employ Nature which is my own, and take birth through my divine power.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७

7. Whenever there is a decline of Law, O Arjuna and an outbreak of lawlessness I incarnate myself.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८

8. For the protection of the good, for the destruction of the wicked and for the establishment of the Law I am born from age to age.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९

9. He who knows aright my divine birth and works will never be born again when he leaves his body, but will come to me, O Arjuna.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १०

10. Freed from passion, fear and anger, absorbed in me, seeking refuge in me, and purified by the fire of knowledge many have become one with me.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पथे मया ॥

11. Howsoever men approach me, even so do I accept them; for on all sides whatever path they may choose is mine, O Arjuna.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२

12. Those who desire the fruit of their works worship the gods here; for quickly in this world of men do such works bear fruit.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्वद्यकर्तारमव्ययम् ॥ १३

13. The four castes were created by me according to the division of aptitudes and works. Though I am their creator, know thou that I neither act nor change.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४

14. Works do not defile me; nor do I long for their fruit. He who knows me thus is not bound by his works.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वेः पूर्वतरं कृतम् ॥ १५

15. Men of old who sought deliverance knew this and did their work. Therefore do thy work as the ancients did in former times.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६

16. What is work and what is no work—even the wise are perplexed here. I will tell thee what work is, so that thou mayst know and be freed from evil.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७

17. One has to understand what work really is, and likewise what is wrong work and also what is no work. Hard to understand is the way of work.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८

18. He who sees no work in work, and work in no work, he is wise among men, he is a Yogin, and he has accomplished all his work.

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९

19. He whose undertakings are all free from desire and self-will, and whose works are burnt up by the fire of knowledge—him the wise men call a sage.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥ २०

20. Giving up attachment to the fruit of works, always satisfied, and depending on none, he is ever engaged in work—and yet he does no work at all.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१

21. Having no desires, bringing his mind and self under control, and giving up all possessions he commits no sin, his work being of the body alone.

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२

22. Satisfied with whatever he gets, rising above both pleasure and pain, having no ill-will, and remaining the same

in success and failure he acts indeed, but he is not bound.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३

23. The works of a man whose attachments are gone, who is free, and whose mind is well established in knowledge, melt away entirely, being done as for a sacrifice.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४

24. To him the offering is God, the oblation is God; and it is God that offers it in the fire of God. Thus does he realise God in his works, and he reaches Him alone.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५

25. Some Yogins offer sacrifices to the gods, while others offer sacrifice in the fire of God, even in the manner of a sacrifice.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।

शब्दादीन् विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६

26. Some offer as sacrifice their hearing and other senses in the fires of restraint; while others offer sound and other objects of sense in the fires of their senses.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७

27. Some again offer the works of their senses and their life-breaths as sacrifice in the fire of self-control kindled by knowledge.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८

28. Some likewise offer as sacrifice their riches or their austerities or their practices; while others of subdued minds and severe vows offer their learning and their knowledge.

अपाने जुहति प्राणं प्राणेऽपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९

29. Some again, who are bent on regulating their breath, sacrifice the outward breath in the inward, and the inward breath in the outward, or stop the passage of both the inward and the outward.

अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३०

30. While others, restricting their food, sacrifice their life-breaths in their life-breaths. All these know what sacrifice means, and by sacrifice are their sins destroyed.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१

31. Those who eat the sacred food that remains after a sacrifice go to the eternal Absolute. This world is not for him who makes no sacrifice, O Arjuna, much less the other.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान् विद्धि तान् सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२

32. Thus many kinds of sacrifice are set forth as the means of reaching the Absolute. And they all spring from active work. Know them as such, and thou shalt be free.

श्रेयान् द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३

33. Knowledge as a sacrifice is superior to all material sacrifices, O Arjuna. For

all works with no exception culminate in knowledge.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४

34. Learn this by humble reverence, by enquiry and by service. The wise who have seen the truth will teach thee this divine knowledge.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५

35. When thou hast known it, thou wilt nor err again as now, O Arjuna; for thou wilt see all things without exception in thyself and also in me.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६

36. Even if thou art the most sinful of sinners, thou wilt cross over all transgression by the raft of divine knowledge.

यथैधांसि समिद्धोऽग्निर्भस्मसात् कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥ ३७

37. As the fire which is kindled reduces all fuel to ashes, O Arjuna, so does

the fire of knowledge reduce all works to ashes.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८

38. There is no purifier on earth equal to divine knowledge. A man who becomes perfect in Yoga finds it in himself in course of time.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९

39. He who is full of faith and zeal and who has subdued his senses obtains divine knowledge; and when he has obtained it, he soon gains supreme peace.

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४०

40. But the man who is ignorant and has no faith and who always doubts goes to ruin. There is neither this world nor the world beyond nor happiness for the man who always doubts.

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१

41. Works do not bind the man, O Arjuna, whom Yoga prompts to selfless action and whose doubts are destroyed by divine knowledge and who ever possesses his soul.

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२

42. Therefore having cut asunder with the sword of knowledge this doubt in thy heart which is born of ignorance, betake thyself to Yoga and arise, O Arjuna.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ज्ञानयोगो नाम
चतुर्थोऽध्यायः

In the Upanishad of the Bhagavad Gita.....this is the fourth chapter entitled:

THE YOGA OF DIVINE KNOWLEDGE.

CHAPTER V

अर्जुन उवाच—

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १

Arjuna said:

1. 'Thou praisest O Krishna, the renunciation of works and also their selfless performance. Tell me for certain which is the better of the two.

श्रीभगवानुवाच—

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ २

The Bhagavan said:

2. The renunciation of works and their selfless performance both lead to bliss. But of the two the performance of works is better than their renunciation.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात् प्रमुच्यते ॥ ३

3. He who neither hates nor desires should be known as one who has ever the

spirit of renunciation; for he who is above such contraries, O mighty Arjuna, is easily freed from bondage.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ४

4. It is the simple and not the wise that speak of works and their renunciation as diverse ways. He who is firmly set on one reaches the end of both.

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५

5. The place which is reached by men of renunciation is reached by men of action also. He who sees that the way of renunciation and the way of works are one—he sees indeed.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६

6. But to achieve renunciation is hard, O mighty Arjuna, for one who is not trained in selfless action; while the sage who is trained in selfless action reaches the Absolute in no long time.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्म^१ कुर्वन्नपि न लिप्यते ॥ ७

7. He who is trained in selfless action and is pure in soul, who has conquered himself and subdued his senses, his self being the Self of all creatures, he is undefiled, though he works.

नैव किञ्चित् करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन् स्पृशञ्जिघ्रन्श्नन् गच्छन् श्वसन् स्वपन् ॥

8. "I do nothing at all," thinks the man of selfless action knowing the truth; for in seeing, hearing, touching, smelling, tasting, walking, breathing and sleeping;

प्रलपन् विसृजन् गृह्णन्नुन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९

9. In speaking, in emitting and grasping, in opening and closing his eyes, he is convinced that it is the senses that are occupied with the objects of sense.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १०

10. He who works without attachments, resigning his actions to God, is

untouched by sin, as a lotus leaf by water.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११

11. With the body, with the mind, with the understanding and with the senses alone, men of selfless actions do their work without attachment for the purification of their souls.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२

12. A selfless man who has renounced the fruit of his actions attains to a disciplined peace of mind. But the man who is not selfless is impelled by desire and is attached to the fruit, and is therefore bound.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३

13. The soul which has renounced all works with a discerning mind dwells at ease, self-subdued in the city of nine gates, neither working nor causing work to be done.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४

14. The sovereign soul neither works in the world nor causes anyone to work. Nor does it connect works with their fruits. It is Nature that works.

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५

15. Nor does the all-pervading Spirit take on the sin or the merit of any. Knowledge is veiled by ignorance, and mortals are thereby deluded.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६

16. But for those in whom this ignorance is dispelled by knowledge, the knowledge illumines the Supreme like the sun.

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७

17. Thinking of Him, at one with Him, abiding in Him, and delighting solely in Him, they reach a state from which there is no return, their sins being dispelled by their knowledge.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८

18. Sages look upon all alike—whether it be a learned and lowly Brahman or a cow or an elephant or even a dog or an outcaste.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९

19. Those whose minds are thus set on equality have even here overcome their being. God is pure, and is the same in all, therefore are they established in God.

न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसंमूढो ब्रह्मविद्वह्मणि स्थितः ॥ २०

20. He who knows God and is established in Him, he who is undeluded and is firm of mind—he neither joys at what is pleasant, nor is vexed at what is unpleasant.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१

21. His soul being unattached to external objects, he finds the happiness

that is in himself; he is in union with God, and he enjoys undying bliss.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुध ॥ २२

22. For the pleasures that arise from attachments are only sources of pain. They have a beginning and an end, O Arjuna, and no wise man delights in them.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्वेगं वेगं स युक्तः स सुखी नरः ॥ २३

23. He who is able to resist the force of desire and anger even here before he quits his body—he is a Yogin, he is a blessed man.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४

24. The Yogin who is happy within, who rejoices within, and who is illumined within becomes divine, and attains to the beatitude of God.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५

25. Those whose sins are destroyed and whose doubts are removed, whose minds are disciplined and who rejoice in the good of all beings—such holy men attain to the beatitude of God.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६

26. Those who are free from desire and anger, and who have subdued their minds and realised themselves—around such austere men lies the beatitude of God.

स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयकोधो यः सदा मुक्त एव सः ॥ २८

27 & 28. Shutting out all external objects, fixing the gaze of his eyes between his brows, and equalising the inward and the outward breath moving in his nostrils, the sage who has controlled his senses, mind, understanding, and who has put away desire, fear and anger, and who is ever bent on liberation—he is indeed ever liberated.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९

29. And having known me who am the Recipient of all sacrifices and austerities, the Lord of all the worlds and the Friend of all creatures, he attains peace.

इति श्रीमद्भगवद्गीतासूपनिषत्सु संन्यासयोगो नाम

पञ्चमोऽध्यायः

In the Upanishad of the Bhagavad Gita.....this is the fifth chapter entitled:

THE YOGA OF RENUNCIATION.



CHAPTER VI

श्रीभगवानुवाच—

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्रिर्न चाक्रियः ॥ १

The Bhagavan said:

1. He who does the work he ought to do, and does not seek its fruit—he is a Sannyasin, and he is a Yogin, not he who does no work and maintains no sacred fires.

यं संन्यासमिति प्रादुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ २

2. Know that what they call renunciation is the same as Yoga, O Arjuna, for no one who has not renounced his desire can ever become a Yogin.

‘आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३

3. Work is said to be the means of a sage who wants to attain to Yoga; but when he has attained to Yoga, serenity is said to be his means.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४

4. When a man has no attachment to the objects of sense nor to works, and when he has wholly renounced his will, he is said to have attained to Yoga.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५

5. Let a man raise himself by his own self, let him not debase himself. For he himself is his friend, and he himself is his foe.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६

6. He who has conquered himself is the friend of himself; but he who has not conquered himself is hostile to himself as a foe.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७

7. The spirit of a man who has conquered himself and attained to serenity is steadfast in cold and heat, in pleasure and pain, and in honour and dishonour.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८

8. He is said to be a steadfast Yogin whose mind derives satisfaction from knowledge and experience and who, having conquered his senses, never vacillates, and to whom a clod, a stone and a piece of gold are the same.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९

9. He who has equal regard for friends, companions and foes, for those that are indifferent, for those that are impartial, for those that are hateful, for those that are related, and even for those that are righteous and those that are sinful—he stands supreme.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकार्का यतचित्तात्मा निराशीरपरिग्रहः ॥ १०

10. A Yogin should always try to concentrate his mind in solitude, having retired to a secret place and subdued his mind and body and got rid of his desires and possessions.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युज्याद्योगमात्माविशुद्धये ॥ १२

11 & 12. Having in a clean place firmly fixed his seat, neither too high nor too low, and having spread over it the sacred grass, and then a deerskin, and then a cloth, he should practise Yoga for his own purification, restraining his thoughts and senses, and bringing his mind to a point.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३

13. Sitting firm he should hold his body, head and neck erect and still, and gaze steadily on the point of his nose, without looking around.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४

14. Serene and fearless, steadfast in the vow of celibacy, and subdued in mind, he should sit in Yoga, thinking on me and intent on me alone.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५

15. Keeping himself ever steadfast in this manner, the Yogin of subdued mind attains to the peace which abides in me, and which leads on to bliss.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६

16. Yoga is not for him who eats too much, nor for him who eats too little. It is not for him, O Arjuna, who sleeps too much, nor for him who keeps vigil too long.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७

17. But for the man who is temperate in his food and recreation, who is restrained in all his actions, and who has regulated his sleep and vigils, Yoga puts an end to all sorrows.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८

18. When the disciplined mind of a man is established in the Spirit alone, free

from the desire of any object—then is he said to possess concentration.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९

19. 'As a lamp in a place sheltered from the wind does not flicker'—that is the figure employed of a Yogin who, with a subdued mind, practises concentration of the Spirit.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २०

20. That in which the mind is at rest controlled by the practice of concentration, that in which he beholds the Spirit through the mind and rejoices in the Spirit;

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१

21. That in which he knows the boundless joy beyond the reach of the senses and grasped only by the understanding, and that in which, when he is established, he never departs from truth;

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२

22. That on gaining which he feels there is no greater gain, and that in which he abides and is not moved even by the heaviest of afflictions—

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३

23. Let that be known as Yoga. It is severance indeed of contact with pain, and it is to be practised with determination and an untiring mind.

सङ्कल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४

शनै शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्ममंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५

24 & 25. Renouncing entirely all the desires born of the imagination, and restraining with his mind all his senses on every side, a man should gain tranquility little by little, and with a steadfast purpose concentrate his mind on the Spirit, and think of nothing else.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६

26. Whatsoever makes the wavering and fickle mind wander away—it should be withdrawn from that and brought back to the control of the Spirit.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७

27. For supreme happiness comes to the Yogin whose mind is at rest, whose passions are composed, and who is pure and has become one with God.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८

28. Thus making the soul ever steadfast, the Yogin whose sins have disappeared easily experiences the infinite joy of union with God.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९

29. Steadfast in Yoga he sees himself in all beings, and all beings in himself—he sees the same in all.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३०

30. He who sees me everywhere and sees everything in me—I am never lost to him, and he is never lost to me.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१

31. The Yogin who, having attained to oneness, worships me abiding in all beings—he lives in me, howsoever he leads his life.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२

32. He who looks upon all as himself, in pleasure or in pain—he is considered, O Arjuna, a perfect Yogin.

अर्जुन उवाच—

योऽयं यागस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥ ३३

Arjuna said:

33. This Yoga which thou hast declared to be evenness of mind, O

Krishna,—I do not see any steadiness for it because of fickleness.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४

34. For the mind is fickle, O Krishna, it is violent, powerful and obstinate. To control it is as difficult, it seems to me, as to control the wind.

श्रीभगवानुवाच—

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५

The Bhagavan said:

35. Doubtless the mind is fickle and hard to curb, O mighty Arjuna, but by constant practice and by detachment it can be controlled.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६

36. Yoga is hard to achieve, I agree, by a man who cannot control himself. But it can be achieved by a man who has controlled himself and who strives through proper means.

अर्जुन उवाच—

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७

Arjuna said:

37. A man who has faith, but who is not steadfast, and whose mind has fallen away from Yoga, having failed to accomplish it—what way does he go, O Krishna?

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८

38. Does he not perish like a riven cloud, O Krishna, fallen from both, and without any hold, and bewildered in the way that leads to God?

एतं मे संशयं कृष्ण च्छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य च्छेत्ता न ह्युपपद्यते ॥ ३९

39. Thou shouldst dispel this doubt of mine completely, O Krishna, for no one is better fitted than thyself to dispel such a doubt.

श्रीभगवानुवाच—

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत् कश्चिद्दुर्गतिं तात गच्छति ॥ ४०

The Bhagavan said:

40. Neither in this world nor in the next will he perish, O Arjuna. For a man who does good, my son, will never come to grief.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१

41. The man who has fallen away from Yoga goes to the regions of the righteous. Having lived there for unnumbered years, he is reborn in the house of the pure and prosperous.

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२

42. Or he is born in a family of Yogins' rich in wisdom. But a birth like this is hard to gain in this world.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३

43. There he regains the understanding acquired in his former body, O Arjuna, and strives still further for perfection.

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४

44. By his former habit he is led on in spite of himself. Even a man who merely desires to know of Yoga transcends the Vedic rule of works.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५

45. But, if a Yogin strives with diligence, he is cleansed of all his sins; and becoming perfect through many births he reaches the supreme state.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६

46. A Yogin is greater than a man of austerities, he is considered greater than even a man of knowledge, and greater also than a man devoted to works. Therefore do thou become a Yogin, O Arjuna.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ ४७

47. And of all Yogins he who worships me with faith, his inmost self dwell-

ing in me—he is considered by me to be the most attuned.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ध्यानयोगो नाम
षष्ठोऽध्यायः

In the Upanishad of the Bhagavad Gita.....this is the sixth chapter entitled:

THE YOGA OF MEDITATION

CHAPTER VII

श्रीभगवानुवाच—

मय्यासक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १

The Bhagavan said:

1. Hear thou, O Arjuna, how by fixing thy mind on me and taking refuge in me and practising Yoga, thou mayst without any doubt know me in full.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २

2. I will set forth to thee in full both knowledge and experience, which when thou hast learnt, nothing more remains for thee to know.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३

3. Among thousands of men scarcely one strives for perfection; and of those who strive and succeed scarcely one knows me in truth.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४

4. Earth, water, fire, air, ether, mind, understanding and self-consciousness—such is the eight-fold division of my nature.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५

5. This is my lower nature. My other and higher nature—know that to be the immanent spirit, O Arjuna, by which the universe is sustained.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६

6. And know that all beings have their birth in these. I am the origin of all this world and its dissolution as well.

मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७

7. There is nothing whatever that is higher than I am, O Arjuna; all this is strung on me as rows of gems on a string.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८

8. I am the taste in the waters, O Arjuna; I am the light in the sun and the moon. I am the syllable OM in all the Vedas; I am the sound in ether, and manliness in men.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९

9. I am the pure fragrance in the earth, and brightness in the fire. I am the life in all creatures, and the austerity in ascetics.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १०

10. Know me to be the primeval seed, O Arjuna, of all things that are. I am the wisdom of the wise, and I am the glory of the glorious.

बलं बलवतामस्मि कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११

11. I am the strength of the strong, free from desire and passion. And I am

the desire in all creatures, O Arjuna, which is not in conflict with the law.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥ १२

12. And whatever things there may be—good, passionate or dull of nature—know thou they are all from me. I am not, however, in them; they are in me.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३

13. Deluded by these three-fold dispositions of Nature this world does not know me, who am above them and eternal.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४

14. This divine spell of mine consisting in the dispositions of Nature is hard to overcome. But those who take refuge in me shall overcome the spell.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ १५

15. The wicked and the foolish do not worship me, nor those that are vile

whose minds are carried away by illusion and who partake of the nature of demons.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६

16. Four types of righteous men worship me, O Arjuna—the man in distress, the man who wishes to learn, the man who has an object to gain and the man who knows.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७

17. Of these the man who knows, who has his devotion centred in One and who is ever attuned is the best. For supremely dear am I to the man who knows, and he is dear to me.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८

18. Great indeed are all of them. But the man who knows—I deem him to be myself. For being perfectly poised in mind, he resorts to me alone as the highest way.

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९

19. At the end of many births the man who knows seeks refuge in me realising that Vasudeva is all. It is hard indeed to meet with such a high-souled person.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २०

20. But those whose judgments are swayed by various desires resort to other gods, being overpowered by their own natures and observing diverse rituals.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१

21. Whatever may be the form which each devotee seeks to worship with faith—in that form alone do I make his faith steadfast.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान् मयैव विहितान् हि तान् ॥

22. Possessed of the faith he worships that form, and his desires are fulfilled, granted in fact by me alone.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३

23. But finite is the result gained by these men of small minds. Those who sacrifice to the gods go to the gods, those who worship me come to me.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४

24. Not knowing my supreme nature immutable and transcendental, foolish men think that I, the unmanifest, am endowed with a manifest form.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५

25. Veiled by my divine power I am not revealed to all. This deluded world knows me not as the unborn and eternal.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६

26. I know the beings that are past, that are present and that are to come, O Arjuna. But not one of them knows me.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ २७

27. Deluded are all beings born, O Arjuna, bewitched by the pairs that spring from love and hate.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८

28. But righteous men in whom sin has come to an end—they are free from the delusion of the pairs and worship me, steadfast in their vows.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ते ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९

29. Those who take refuge in me and strive for deliverance from old age and death—they shall know the Absolute, they shall know all about the soul, and all about works as well.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३०

30. Those who know me as the One that underlies all elements, that underlies

all gods and that underlies all sacrifices—steadfast in mind they will know me even at the hour of death.

इति श्रीमद्भगवद्गीतासूपनिषत्सु विज्ञानयोगो नाम
सप्तमोऽध्यायः

In the Upanishad of the Bhagavad Gita.....this is the seventh chapter entitled: ..

THE YOGA OF EXPERIENCE.

CHAPTER VIII

अर्जुन उवाच—

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १

Arjuna said:

1. What is the Absolute? What is the Soul? And what is 'Work', O Krishna? What is it that is said to underlie all created things? And what is it that is said to underlie all the gods?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २

2. And who underlies all sacrifices here in the body, O Krishna, and how? And how, again, art Thou to be known at the time of death by those who have disciplined themselves?

श्रीभगवानुवाच—

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥

The Bhagavan said:

3. The Absolute is the Imperishable the Supreme. His indwelling phase is the Soul, and the creative force that brings beings into existence is called 'Work.'

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४

4. That which underlies all created things is the perishable Nature. And that which underlies all the gods is the Cosmic Soul and He who underlies all sacrifices is myself, here in the body, O best of men.

अन्तकाले च मामेव स्मरन् मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५

5. And whoso, at the time of death, leaves his body thinking on me alone and passes away—he becomes one with me. Of this there is no doubt.

यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६

6. For whatever object a man thinks of at the last moment when he leaves his body—the same does he reach, O Arjuna,

being ever absorbed in the thought thereof.

तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।

अय्यर्पितमनोबुद्धिर्मा मेवैष्यस्य संशयम् ॥ ७

7. Therefore at all times think on me and fight. When thy mind and understanding are fixed on me, thou shalt doubtless come to me.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८

8. He who thinks on God the Supreme with a mind that is engaged in constant meditation and that never strays towards anything else—he reaches Him, O Arjuna.

कविं पुराणमनुशासितार-

मणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूप-

मादित्यवर्णं तमसः परस्तात् ९

9. He who meditates on the omniscient and primal Being, the Ruler, the Dispenser of all, who is subtler than the subtle, whose form is beyond comprehen-

sion, and who, glorious as the sun, is beyond all darkness—

प्रयाणकाले मनसाचलेन

भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्

स तं परं पुरुषमुपैति दिव्यम् ॥ १०

10. He who does so at the time of his passing away, with a steady mind and devotion and strength of Yoga, and with his vital breath fixed between his brows—he reaches God the Supreme.

यदक्षरं वेदविदो वदन्ति

विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति

तत्ते पदं सङ्गहेन प्रवक्ष्ये ॥ ११

11. I will now briefly describe to thee that state which those who know the Veda call the Imperishable, and upon which ascetics enter when they are free from attachments, and desiring which they lead a life of abstinence.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२

ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।

यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥ १३

12 & 13. Closing all the gateways of the body and confining the mind within the heart, and drawing up the life-breath into the head, whoso, thus engaged in constant concentration, utters OM, the single syllable denoting Brahman, and meditates on me as he departs—he goes to the highest state when he quits his body.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४

14. He who constantly meditates on me, and gives no thought to anything else—to him, who is a Yogin ever attuned, I am easy of access, O Arjuna.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५

15. Having come to me, these high-souled men are never again subject to rebirth, which is sorrowful and impermanent, for they have reached the highest perfection.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६

16. From the realm of Brahma downwards all worlds are subject to re-birth, O Arjuna, but on reaching me there is no return to birth again.

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७

17. Those who know that the day of Brahma lasts a thousand ages, and that the night of Brahma lasts a thousand ages again—they are indeed the men who know day and night.

अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८

18. At the approach of day all manifest things come forth from the unmanifested, and at the approach of night they merge again in the same which is called the unmanifested.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९

19. All this multitude of beings coming forth again and again needs must

merge at the approach of night, O Arjuna, and come forth again at the approach of day.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात् सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २०

20. But beyond this unmanifested there is yet another unmanifested, eternal Being, who does not perish when all beings perish.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१

21. This unmanifested is called the Imperishable. It is said to be the ultimate goal. Those who reach it never come back. That is my supreme abode.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२

22. That Supreme Being in whom all things abide, and by whom all this is pervaded can be reached, O Arjuna, by exclusive devotion.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३

23. Now I will tell thee, O Arjuna, the time in which Yogins depart never to return, and also the time in which they depart only to return.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४

24. Fire, light, day-time, the bright half of the month, the six months of the northward course of the sun—taking this path, those who know the Absolute go to the Absolute.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५

25. Smoke, night, the dark half of the month, and the six months of the southward course of the sun—taking this path, the Yogin reaches the lunar light and thence returns.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६

26. These two ways—the bright and the dark—are deemed the world's eternal ways. By the former one goes never to return, by the latter one returns again.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७

27. No Yogin who understands these two paths is ever deluded. Therefore at all times, O Arjuna, be thou steadfast in Yoga.

वेदेषु यज्ञेषु तपःसु चैव

दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा

योगी परं स्थानमुपैति चाद्यम् ॥ २८

28. The Yogin who knows this transcends the rewards prescribed for the study of the Vedas, for sacrifices, for penances, and for almsgiving, and reaches the supreme and primal state.

इति श्रीमद्भगवद्गीतासूपनिषत्सु अक्षरब्रह्मयोगो

नामाष्टमोऽध्यायः

In the Upanishad of the Bhagavad Gita.....this is the eighth chapter entitled:

THE YOGA OF THE IMPERISHABLE ABSOLUTE

CHAPTER IX



श्रीभगवानुवाच—

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १

The Bhagavan said:

1. As thou dost not cavil, I will expound to thee this profound secret of knowledge and experience, by understanding which thou wilt be released from evil.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २

2. It is a sovereign science, a sovereign secret, a supreme sanctity. It is perceived by direct experience; it accords with the law; it is easy to practise; and it is eternal.

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३

3. Men who have no faith in this doctrine do not come to me, O Arjuna, but return to the path of death and birth.

मया ततमिदं सर्वं जगद्व्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४

4. This universe is everywhere pervaded by me, in an unmanifested form. All beings abide in me, but I do not abide in them.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५

5. And yet the beings do not abide in me, behold, that is my divine mystery. My spirit, which is the source of all beings, sustains all things, but it does not abide in them.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६

6. As the mighty wind blowing everywhere ever abides in ethereal space, know thou that in the same manner all beings abide in me.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७

7. At the end of a cycle all beings pass into Nature which is my own, O

Arjuna, and at the beginning of a cycle I generate them again.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८

8. Controlling Nature which is my own, I send forth again and again all this multitude of beings, which are helpless under the sway of Nature.

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९

9. And these works do not bind me, O Arjuna, for I remain unattached in the midst of my works like one unconcerned.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १०

10. Under my guidance Nature gives birth to all things—those that move and those that do not move; and by this means, O Arjuna, the world revolves.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११

11. Fools disregard me when I assume a human form, not knowing my higher

nature as the supreme Lord of all beings.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२

12. Being of the deceptive nature of fiends and demons, they are full of vain hopes, vain works and vain knowledge, and are devoid of judgment.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३

13. But high-souled men, O Arjuna, who partake of the divine nature, worship me with a mind undistracted, knowing that I am the Imperishable and that I am the source of all beings.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४

14. Ever glorifying me, and strenuous and steadfast in their vows, they bow before me and worship me with a constant love and devotion.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५

15. Others again make an offering of their knowledge, and worship me as the One, as the Distinct, and as the Manifold in various forms.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६

16. I am the sacrifice, I am the worship, I am the ancestral oblation, and I am the herb. I am the hymn, I am also the melted butter; I am the fire, and I am the offering.

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ १७

17. I am the father of this universe, the mother, the supporter and the grand-sire. I am the Holy One to be known. I am the syllable 'OM'; and I am the Rik, the Saman and the Yajus as well.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८

18. I am the goal and the support; the lord and the witness; the abode, the refuge and the friend. I am the origin and the dissolution; the ground, the treasure-house and the imperishable seed.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९

19. I give heat, I hold back and send forth the rain. I am the life everlasting, O Arjuna, as well as death. I am the being as well as the non-being.

त्रैविद्या मां सोमपाः पूतपापा

यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोक-

मश्नन्ति दिव्यान् दिवि देवभोगान् ॥ २०

20. Those who know the Vedas and drink the soma juice and are purified from sin, worship me with sacrifices and pray for the way to heaven. They reach the holy world of Indra and enjoy in heaven the celestial pleasures of the gods.

ते तं भुक्त्वा स्वर्गलोकं विशालं

क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्नाः

गतागतं कामकामा लभन्ते ॥ २१

21. Having enjoyed the spacious world of heaven, they return to the world of mortals when their merit is exhausted. Thus following the ritual enjoined in the

three Vedas and desirous of pleasures, they are subject to death and rebirth.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२

22. But those who meditate on me and worship me and no other, and who are ever devoted to me—to them I ensure the power to gain the new and preserve the old.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३

23. Even those who worship the other gods and are endowed with faith, worship me alone, O Arjuna, though in a wrong way.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४

24. For I am the enjoyer and the lord of all sacrifices. But these men do not know my real nature, and hence they fall.

यान्ति देवव्रता देवान् पितॄन् यान्ति पितॄव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

25. Those who worship the gods go to the gods, those who worship the manes

go to the manes, those who worship the spirits go to the spirits, and those who worship me come to me.

पत्र पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६

26. Whosoever devoutly offers to me a leaf, a flower, a fruit or water—of that man who is pure of heart I accept the pious offering.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७

27. Whatsoever thou doest, whatsoever thou eatest; whatsoever thou offerest, whatsoever thou givest away and whatsoever of austerities thou dost practise—do that as an offering to me.

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८

28. Thus shalt thou be free from the bonds of works which bear good or evil fruits. With thy mind firmly set on the way of renunciation thou shalt become free and come to me.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९

29. I am the same in all beings, there is none hateful to me nor dear. But those who worship me with devotion they are in me, and I too am in them.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३०

30. Even if the most sinful man worships me, and worships no other, he must be regarded as righteous for he has decided aright.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१

31. He soon becomes righteous and obtains lasting peace. Proclaim it boldly, O Arjuna, that my devotee never perishes.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२

32. For those who take refuge in me, O Arjuna, though they are of the womb of sin—women, Vaisyas and Sudras—even they attain to the highest state.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३

33. How much more then if they are holy Brahmanas and pious royal saints? Having come into this fleeting and unhappy world do thou worship me.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ३४

34. Fix thy mind on me, be devoted to me, worship me and bow down before me. Having thus disciplined thyself and regarding me as thy supreme object, thou shalt come to me.

इति श्रीद्भगवद्गीतासूपनिषत्सु राजविद्याराजगुह्ययोगो

नाम नवमोऽध्यायः

In the Upanishad of the Bhagavad Gitathis is the ninth chapter entitled:

THE YOGA OF SOVEREIGN SCIENCE AND
SOVEREIGN MYSTERY

CHAPTER X

श्रीभगवानुवाच—

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १

The Bhagavan said:

1. Once again, O mighty Arjuna, listen to my supreme word. From a desire to do thee good I will speak it to thy increasing delight.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २

2. Neither the hosts of gods nor the great sages know my origin, for I am the source of all the gods and all the sages.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३

3. He who knows that I am unborn and without a beginning and also that I am the mighty Lord of the world—he among mortals is undeluded, and is freed from all sins.

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५

4 & 5. Intelligence, knowledge, sanity, patience, truth, self-control, and calmness; pleasure and pain, being and non-being, fear and fearlessness; non-violence, equanimity, contentment, austerity, alms-giving, fame and obloquy—these different attributes of beings arise but from me.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६

6. The seven great sages of old and the four Manus partook of my nature, and were born of my mind, and from them have sprung all these creatures in the world.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७

7. He who knows in truth this grandeur and power of mine shall come to possess unfailing devotion. Of this there is no doubt.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८

8. I am the origin of all; from me proceed all things. The wise know this and worship me with all their heart.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९

9. Their minds are fixed on me, their lives rest in me, and of me they ever converse enlightening one another. Thus are they delighted and satisfied.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०

10. On those that are ever devoted to me and worship me in love I bestow the understanding by which they come to me.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११

11. Out of compassion for them do I dwell in their hearts and dispel the darkness born of ignorance by the shining lamp of wisdom.

अर्जुन उवाच—

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३

Arjuna said:

12 & 13. Thou art the supreme God, the supreme abode and the supreme holiness. All the sages proclaim Thee as the eternal and divine Person, as the first of the gods, as the unborn and omnipresent. So said the divine sage Narada, and also Asita, Devala and Vyasa, and Thou Thyself sayest this to me.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन् व्यक्ति विदुर्देवा न दानवाः ॥ १४

14. I believe as true all this which Thou sayest to me, O Krishna, for neither the gods nor the demons, O Lord, know Thy manifestation.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ १५

15. Thou alone knowest Thyself through Thyself, O Supreme Person,

Creator of all things, Lord of creatures,
God of gods, Ruler of the world.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६

16. Thou shouldst tell me of all Thy divine forms—whereby permeating these worlds, Thou dost abide in them.

कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन् मया ॥ १७

17. How may I know Thee, O Yogin, by constant meditation? In what various aspects, O Lord, art Thou to be contemplated by me?

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८

-18. Speak to me again in full, O Lord, of Thy power and Thy grandeur; for I am not satiated with hearing Thy delicious speech.

श्रीभगवानुवाच—

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९

The Bhagavan said:

19. Behold, I will tell thee of my divine forms—of only those that are prominent, O Arjuna; for there is no limit to my extent.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २०

20. I am the soul, O Arjuna, seated in the hearts of all creatures. I am the beginning, the middle and the end of all beings.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१

21. Of the Adityas I am Vishnu, of lights I am the radiant sun. I am Marichi of the Martus, and among the stars I am the moon.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२

22. Of the Vedas I am the Saman, and of the gods I am Indra. Of the senses I am the mind, and in living beings I am the intellect.

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३

23. Of the Rudras I am Sankara, of the Yakshas and Rakshasas I am Kubera. Of the Vasus I am Agni, and of mountains I am Meru.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४

24. Of the household priests, O Arjuna, know me to be the chief—Brihaspati. Of generals I am Skanda, and of lakes I am the ocean.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५

25. Of the great Rishis I am Bhrigu, and of words I am the monosyllable 'OM'. Of offerings I am the offering of silent prayer, and of immovable things I am the Himalaya.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६

26. Of all trees I am Asvattha, and of divine seers I am Narada. Of the

Gandharvas I am Chitraratha, of the perfected ones I am Kapila the sage.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७

27. Of horses know me to be Uchchaisravas born of ambrosia; of lordly elephants I am Airavata, and of men I am the monarch.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८

28. Of weapons I am the thunderbolt, of cows I am Kamadhuk. Of progenitors I am Kandarpa, and of serpents I am Vasuki.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ २९

29. Of the Nagas I am Ananta, of the dwellers in water I am Varuna. Of the Pitris I am Aryaman, and of controllers I am Yama.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३०

30. Of the Daityas I am Prahlada, and of those that measure I am Time. Of beasts I am the lion, and of birds I am Garuda.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१

31. Of purifiers I am the wind, and of warriors I am Rama. Of fishes I am the shark, and of rivers I am the Ganges.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२

32. Of created things I am the beginning and the end, and also the middle, O Arjuna. Of sciences I am the science of the Soul; and of reasoners I am the reasoning.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ ३३

33. Of letters I am the letter A, and of compound words I am the Dvandva. I am myself the never-ending Time, and I am the Dispenser facing all sides.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४

34. I am Death that destroys all, and I am the origin of things that are yet to be. And of female powers I am fame, fortune, speech, memory, intelligence, constancy and patience.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५

35. Of the Saman hymns I am the Brihatsaman, and of metres I am the Gayatri. Of months I am Margasirsha, and of seasons I am the flowery spring.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६

36. I am the gambling of the fraudulent, and I am the glory of the glorious. I am victory; I am effort; I am the goodness of the good.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७

37. Of the Yadavas I am Vasudeva, and of the Pandavas I am Arjuna. Of sages I am Vyasa, and of seers I am Usanas the seer.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८

38. Of those that chastise I am the rod of chastisement, and of those that would conquer I am the policy. Of secret things I am also the silence, and of the wise I am the wisdom.

यच्चापि सवभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९

39. And that which is the germ of all living beings—that am I, O Arjuna. Nor is there anything, whether moving or unmoving, that can exist without me.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४०

40. There is no end to my divine manifestations, O Arjuna. This is only a brief exposition by me of the extent of my grandeur.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१

41. Whatever being there is, endowed with grandeur, beauty or strength, know that it has sprung only from a spark of my splendour.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२

42. But what avails thee this detailed knowledge, O Arjuna? I stand pervading the whole universe with a single fragment of myself.

इति श्रीमद्भगवद्गीतासूपनिषत्सु विभूतियोगो नाम
दशमोऽध्यायः

In the Upanishad of the Bhagavad Gita.....this is the tenth chapter entitled:

THE YOGA OF MANIFESTATION

CHAPTER XI

अर्जुन उवाच—

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १

Arjuna said:

1. The supremely profound discourse concerning the soul which Thou hast delivered of Thy grace to me—by this has my delusion been dispelled.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २

2. For I have learnt from Thee at length, O Thou of lotus eyes, the origin and the dissolution of beings, and also Thy imperishable greatness.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३

3. What Thou hast declared Thyself to be, O supreme Lord—it is even so. But I desire to see Thy divine form, O Supreme Person.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४

4. If, Lord, Thou thinkest that I am able to behold it, then do Thou, O Lord of Yogins, reveal to me Thy immutable form.

श्रीभगवानुवाच—

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५

The Bhagavan said:

5. Behold my forms, O Arjuna, by hundreds and thousands—manifold and divine and of varied hues and shapes.

पश्यादित्यान् वसून् रुद्रानश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६

6. Behold the Adityas, the Vasus, the Rudras, the two Asvins and also the Maruts. Behold, O Arjuna, many marvels never seen before.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७

7. Behold here today, O Arjuna, the whole universe with the moving and the

unmoving, and whatever else thou desirest to see, all concentrated in my person.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८

8. But thou canst not behold me with this, thine own eye. I will give thee a divine eye, behold now my sovereign power.

सञ्जय उवाच—

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९

Sanjaya said:

9. Having spoken thus, O king, Krishna, the great Lord of Yoga, revealed to Arjuna His supreme and divine form:

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १०

10. Having many faces and eyes, presenting many a wondrous spectacle, decked with many divine ornaments and bearing many a heavenly weapon;

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११

11. Wearing celestial garlands and vestments, anointed with divine perfumes, full of many a marvel, resplendent, boundless, universal.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२

12. If the light of a thousand suns were to burst forth all at once in the sky, it would be like the splendour of that mighty One.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३

13. There, in the person of the God of gods, Arjuna beheld the whole universe with its manifold divisions, all gathered together in one.

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४

14. Then struck with amazement, his hair standing on end, Arjuna bowed his head to the Lord, joined his hands in salutation and addressed Him thus:

अर्जुन उवाच—

पश्यामि देवांस्तव देव देहे

सर्वास्तथा भूतविशेषसङ्घान्

ब्रह्माणमीशं कमलासनस्थ-

मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५

Arjuna said:

15. In Thy body, O God, I see all the gods and all the varied hosts of beings as well—Brahma the Lord on his lotus throne, and all the Rishis and the heavenly Nagas.

अनेकबाहूदरवक्त्रनेत्रं

पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं

पश्यामि विश्वेश्वर विश्वरूप ॥ १६

16. I behold Thee infinite in form on all sides, with myriad arms and trunks, with myriad faces and eyes. I see no end, nor middle, nor source to Thee, O Lord of the universe, O Universal Form.

किरीटिनं गदिनं चक्रिणं च

तेजोराशिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-

दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७

17. I behold Thee glowing as a mass of light everywhere with Thy diadem, mace and disc, dazzling the sight on every

side, blazing like the burning fire or the sun, and passing all bounds.

त्वमक्षरं परमं वेदितव्यं

त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता

सनातनस्त्वं पुरुषो मतो मे ॥ १८

18. Thou art the Imperishable, the Supreme to be realised; thou art the Abode of the universe; Thou art the undying Guardian of the eternal law; I believe that Thou art the Primal Being.

अनादिमध्यान्तमनन्तवीर्य-

मनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तद्रुताशक्त्रं

स्वतेजसा विश्वमिदं तपन्तम् ॥ १९

19. I behold Thee as one with no beginning, middle nor end; with infinite arms, and infinite strength; with the sun and the moon as Thine eyes; with Thy face shining as a flaming fire, and with Thy radiance consuming all this universe.

द्यावापृथिव्योरिदमन्तरं हि

व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं

लोकत्रयं प्रव्यथितं महात्मन् ॥ २०

20. For by Thee alone are filled these interspaces of heaven and earth, and all the quarters of the sky. O mighty One, looking at this marvellous and terrible form of Thine, the three worlds are trembling.

अमी हि त्वां सुरसङ्घा विशन्ति

केचिद्धीताः प्राञ्जलयो गृणन्ति ।

स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः

स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१

21. These hosts of gods enter into Thee, and some in fear extol Thee with folded hands. And bands of great Rishis and Siddhas cry "Hail" and chant Thy praises in hymns of abounding praise.

रुद्रादित्या वसवो ये च साध्याः

विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्षासुरसिद्धसङ्घाः

वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२

22. And the Rudras, Adityas, Vasus and Sadhyas; the Visvas, Asvins, Maruts

and the Manes; and the hosts of Gandharvas, Yakshas, Asuras and Siddhas—all behold Thee and are amazed.

रूपं महत्ते बहुवक्त्रनेत्रं

महाबाहो बहुबाहूरुपादम् ।

बहूदरं बहुदंष्ट्राकरालं

दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३

23. Looking at Thy great form, O mighty Lord, with myriad mouths and eyes, with myriad arms, thighs and feet, with myriad trunks, and terrible with myriad fangs—the worlds tremble, and so do I.

नमःस्पृशं दीप्तमनेकवर्णं

व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा

धृतिं न विन्दामि शमं च विष्णो ॥ २४

24. When I see Thee reaching to the skies and brilliant with varied hues, when I see Thee with Thy mouth opened wide and with Thy large eyes glowing bright, my inmost soul trembles in fear, and I find no courage nor peace, O Vishnu.

दंष्ट्राकरालानि च ते मुखानि

दृष्ट्वैव कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म

प्रसीद देवेश जगन्निवास ॥

२५

25. When I behold Thy mouths striking terror by their fangs, like Time's consuming fires, I am all in a whirl and find no peace. Be gracious, O Lord of the gods, Abode of the universe.

अमी च त्वां धृतराष्ट्रस्य पुत्राः

सर्वे सहैवावनिपालसङ्घैः ।

भीष्मो द्रोणः सूतपुत्रस्तथासौ

सहास्मदीयैरपि योधमुख्यैः ॥

२६

वक्त्राणि ते त्वरमाणा विशन्ति

दंष्ट्राकरालानि भयानकानि ।

केचिद्विलग्ना दशनान्तरेषु

संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥

२७

26 & 27. All these sons of Dhritarashtra together with the hosts of kings, and also Bhishma, Drona and Karna here, and the leading warriors on our side as well are rushing into Thy fearful mouths set with terrible fangs. Some

are caught between the teeth and their heads are seen crushed to powder.

यथा नदीनां बहवोऽम्बुवेगाः

समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीराः

विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८

28. As many torrents of rivers rush towards the sea, so do these heroes of the mortal world rush into Thy flaming mouths.

यथा प्रदीपं ज्वलनं पतङ्गा

विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति लोका-

स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९

29. As moths rush swiftly into a blazing fire to perish there, so do these men rush into Thy mouths with tremendous speed to their own destruction.

लेलिह्यसे ग्रसमानः समन्ता-

लोका समग्रान् वदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रं

भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३०

30. Devouring all the worlds on every side Thou lappest them up with Thy flaming mouths. Thy fiery rays fill the whole universe with their radiance and scorch it, O Vishnu.

आख्याहि मे को भवानुग्रूपो

नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यं

न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१

31. Tell me who Thou art with form so terrible. I bow to thee, have mercy, O God supreme. I long to know Thee well who art the Primal One, for I do not understand Thy purpose.

श्रीभगवानुवाच—

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो

लोकान् समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे

येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२

The Bhagavan said:

32. I am the mighty world-destroying Time, which has begun to slay these men here. Even without thee all the warriors

standing arrayed in hostile ranks shall die.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व

जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव

निमित्तमात्रं भव सव्यसाचिन् ॥ ३३

33. Therefore arise and win renown; subdue thy foes and enjoy a prosperous kingdom. By me they have been slain already. Be thou merely an instrument, O Arjuna.

द्रोणं च भीष्मं च जयद्रथं च

कर्णं तथान्यानपि योधवीरान् ।

मया हतांस्त्वं जहि मा व्यथिष्ठा

युध्यस्व जेतासि रणे सपत्नान् ॥ ३४

34. Do thou fearlessly kill Drona and Bhishma, Jayadratha and Karna, and other great warriors as well who have been doomed by me. Fight, and thou shalt conquer thy foes in the battle.

सञ्जय उवाच—

एतच्छ्रुत्वा वचनं केशवस्य

कृताञ्जलिर्वेपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णं

सगद्गदं भीतभीतः प्रणम्य ॥

३५

Sanjaya said:

35. Having heard these words of Krishna, Arjuna trembled, folded his hands and prostrated himself. Overwhelmed with fear, he then addressed Krishna again with a faltering voice.

अर्जुन उवाच—

स्थाने हृषीकेश तव प्रकीर्त्या

जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशो द्रवन्ति

सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥

३६

Arjuna said:

36. Rightly, O Krishna, is the world moved to joy and love by glorifying Thee. The Rakshasas flee on all sides through fear, and hosts of Siddhas all bow down to Thee.

कस्माच्च ते न नमेरन् महात्मन्

गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवास

त्वमक्षरं सदसत्तत्परं यत् ॥

३७

37. And why should they not bow down to Thee, O mighty One, who art greater than all, being the Primal Cause, even of Brahma? O infinite Being, Lord of gods, Abode of the world, Thou art the Imperishable, the Being and the Non-being, and what lies beyond.

त्वमादिदेवः पुरुषः पुराण-

स्त्वमस्य विश्वस्य परं निधानम् ।

वेत्तासि वेद्यं च परं च धाम

त्वया ततं विश्वमनन्तरूप ॥

३८

38. Thou art the first of gods, the Primal Person; Thou art the supreme Treasure of this world; Thou art the Knower and That which is to be known, and the supreme Abode. And by Thee is this universe pervaded, O Thou of infinite form.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः

प्रजापतिस्त्वं प्रपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रकृत्वः

पुनश्च भूयोऽपि नमो नमस्ते ॥

३९

39. Thou are Vayu, Yama, Agni, Varuna and Sasanka. Thou art Prajapati,

and also the progenitor of Brahma. Hail, hail to Thee a thousand times! Hail, hail to Thee again, and yet again!

नमः पुरस्तादथ पृष्ठतस्ते

नमोऽस्तु ते सर्वत एव सर्व ।

अनन्तवीर्यामितविक्रमस्त्वं

सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४०

40. Hail to Thee before, and hail to Thee behind, and hail to Thee on every side, O All. Infinite in power and immeasurable in might Thou dost pervade all, and therefore Thou art All.

सखेति मत्वा प्रसभं यदुक्तं

हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं

मया प्रमादात्प्रणयेन वापि ॥ ४१

41. If, thinking that Thou art my friend and unaware of this Thy greatness, I addressed Thee in ignorance or love as "O Krishna," "O Yadava" or "O Friend"—

यच्चावहोसार्थमसत्कृतोऽसि

विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं

तत्क्षामये त्वामहमप्रमेयम् ॥

४२

42. If in my mirth I showed no reverence to Thee while playing or resting, while sitting or eating, while alone, O eternal Lord, or in the presence of others, I implore Thee, who art infinite, to pardon me.

पितासि लोकस्य चराचरस्य

त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो

लोकत्रयेऽप्यप्रतिमप्रभाव ॥

४३

43. Thou art the Father of the world—of all that move and all that do not move. Thou art the object of its worship and its greatest Teacher. There is no one equal to Thee. How then could there be in the three worlds one greater than Thee, O Thou of incomparable power?

तस्मात्प्रणम्य प्रणिधाय कायं

प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः

प्रियः प्रियायार्हसि देव सोढुम् ॥

४४

44. Therefore I bow down and prostrate myself before Thee, adorable Lord, and seek Thy grace. Bear with me as a father with a son, as a friend with a friend, and as a lover with his beloved.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा

भयेन च प्रव्यथितं मनो मे ।

तदेव मे दर्शय देव रूपं

प्रसाद देवेश जगन्निवास ॥

४५

45. I rejoice that I have seen what was never seen before, but my mind is also distracted with fear. Show me that other form of Thine, and be gracious, O Lord of gods, Abode of the world.

किरीटिनं गदिनं चक्रहस्त-

मिच्छामि त्वां द्रष्टुमहं तथैव ।

तेनैव रूपेण चतुर्भुजेन

सहस्रबाहो भव विश्वमूर्ते ॥

४६

46. I wish to see Thee as before with Thy crown and Thy mace, and with Thy disc in hand. Assume again Thy four-armed shape, O Thou of a thousand arms and of endless shapes.

श्रीभगवानुवाच—

मया प्रसन्नेन तवार्जुनेदं
 रूपं परं दर्शितमात्मयोगात् ।
 तेजोमयं विश्वमनन्तमाद्यं
 यन्मे त्वदन्येन न दृष्टपूर्वम् ॥

४७

The Bhagavan said :

47. By my grace, through my divine power, O Arjuna, thou hast been shown this supreme form, resplendent, universal, infinite and primal, which none but thee has seen before.

न वेदयज्ञाध्ययनैर्न दानै-
 र्न च क्रियाभिर्न तपोभिरुग्रैः ।
 एवंरूपः शक्य अहं नृलोके
 द्रष्टुं त्वदन्येन कुरुप्रवीर ॥

४८

48. Neither by the study of the Vedas and sacrifices, nor by gifts, nor by rituals, nor by severe penances can this form of mine be seen in the world of men by any one else but thee, O Arjuna.

मा ते व्यथा मा च विमूढभावो
 दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।

व्यपेतभीः प्रीतमनाः पुनस्त्वं

तदेव मे रूपमिदं प्रपश्य ॥ ४९

49. Be not afraid, be not bewildered because thou hast beheld this awful form of mine. Free from fear and glad at heart behold again that other form of mine.

सञ्जय उवाच—

इत्यर्जुनं वासुदेवस्तथोक्त्वा

स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं

भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५०

Sanjaya said:

50. Having thus addressed Arjuna, Krishna showed him again His own form. The mighty One assumed a graceful shape again, and soothed the affrighted Arjuna.

अर्जुन उवाच—

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१

Arjuna said:

51. Having seen this Thy graceful human form, O Krishna, I have now become composed in mind, I am restored to my own nature.

श्रीभगवानुवाच—

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२

The Bhagavan said:

52. It is very hard indeed to see this form of mine which thou hast seen. Even the gods are ever eager to see this form.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवेविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३

53. Neither by the Vedas, nor by austerity, nor by alms-giving, nor yet by sacrifice can I be seen in the form in which thou hast seen me now.

भक्त्या त्वनन्यया शक्य अहमेवेविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४

54. But by devotion to me alone may I thus be known, truly seen, and entered into, O Arjuna.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५

55. He who does my work and looks upon me as his goal, he who worships me without attachment, and who is without

hatred towards any creature—he comes to me, O Arjuna.

इति श्रीमद्भगवद्गीतासूपनिषत्सु विश्वरूपदर्शनं
नामैकादशोऽध्यायः

In the Upanishad of the Bhagavad Gita.....this is the eleventh chapter entitled:

THE VISION OF THE COSMIC FORM.

CHAPTER XII

अर्जुन उवाच—

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १

Arjuna said:

1. Those devotees who, ever steadfast, thus worship Thee and those again who worship the Imperishable and the Unmanifested—which of these are better versed in Yoga?

श्रीभगवानुवाच—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २

The Bhagavan said:

2. Those who have fixed their minds on me, and who, ever steadfast and possessed of supreme faith, worship me—they do I consider perfect in Yoga.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३

3. But those who worship the Imperishable, the Ineffable, the Unmani-

ifested, the Omnipresent, the Incomprehensible, the Immutable, the Unchanging and the Eternal—

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४

4. Having subdued all their senses, and being of even mind under all conditions and engaged in the good of all beings—they come to me indeed.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ ५

5. The difficulty of those whose minds are set on the Unmanifested is greater, for the goal of the Unmanifested is hard for the embodied to reach.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६

6. But those who consecrate all their actions to me and regard me as their dearest one, who meditate on me and worship me with single-hearted devotion—

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७

7. I save them full soon, O Arjuna, from death and the ocean of mortal life, their minds being ever set on me.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८

8. Fix thy mind on me alone, let thy thoughts rest in me. And in me alone wilt thou live hereafter. Of this there is no doubt.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९

9. If thou art not able to fix thy mind on me, O Arjuna, then seek to reach me by the practice of concentration.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥ १०

10. If thou art not able even to practise concentration of mind, then devote thyself to my service. For even by doing service to me thou canst reach perfection.

अथैतदप्यशक्नोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११

11. If thou art not able to do even this, then give up the fruit of all action, seeking refuge in devotion to me with thy mind subdued.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२

12. For knowledge is better than the practice of concentration, and meditation is better than knowledge, and renunciation of the fruit of action is even better than meditation, for close on renunciation follows peace.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३

13. He who never hates any being and is kindly and compassionate, who is free from the feeling of 'I' and 'Mine', and who looks upon pleasure and pain alike, and has forbearance;

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥ १४

14. He who is ever content and is steady in contemplation, who is self-restrained and is of firm conviction, and

who has consecrated his mind and understanding to me—dear to me is the man who is thus devoted.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५

15. He by whom the world is not harassed and who is not harassed by the world, he who is free from joy and anger, fear and anxiety—he is dear to me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६

16. He who has no wants, who is pure and prompt, unconcerned and untroubled, and who is selfless in all his enterprises—dear to me is the man who is thus devoted to me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७

17. He who neither joys nor hates, neither grieves nor wants, and who has renounced both good and evil—dear to me is the man who is thus devoted.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८

18. He who is alike to foe and friend and through good and ill repute, who is alike in cold and heat, and in pleasure and pain, and who is free from attachments—

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येनकेनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९

19. He who is alike in praise and dispraise, who is silent and satisfied with whatever he has, who has no home and is firm of mind—dear to me is the man thus devoted.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २०

20. And they who have faith and follow this righteous way of everlasting life thus set forth, and regard me as supreme—exceedingly dear to me are they who are thus devoted.

इति श्रीमद्भगवद्गीतासूपनिषत्सु भक्तियोगो नाम

द्वादशोऽध्यायः

In the Upanishad of the Bhagavad Gita.....this is the twelfth chapter entitled:

THE YOGA OF DEVOTION.

CHAPTER XIII

श्रीभगवानुवाच—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १

The Bhagavan said:

1. This body, O Arjuna, is called the Kshetra (lit. field), and the soul that is cognizant of it is called the Kshetra-jna (lit. knower of the field) by those who have knowledge thereof.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २

2. And know that I am the Kshetra-jna in all the Kshetras, O Arjuna; and only the knowledge of Kshetra and Kshetra-jna do I regard as true knowledge.

यत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३

3. Hear briefly from me what the Kshetra is, and of what nature; what its modifications are, and whence it is, and

how it is, and also who the Kshetrajna is and what his powers are.

ऋषिभिर्वहुधा गीतं छन्दोभिर्विभिन्नैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४

4. This has been sung by sages in many and different ways, in various hymns, and also in well-reasoned and conclusive aphorisms about the Absolute.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६

5. & 6. The main elements, self-consciousness, understanding and the unmanifested; the ten senses, the mind and the five objects of sense; desire, hatred, pleasure and pain; organism, intelligence and the will to hold together—briefly described, this is the Kshetra along with its modifications.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७

7. Modesty, sincerity, non-violence, forbearance and uprightness; service of

the teacher, purity, steadfastness and self-control;

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८

8. Indifference towards the objects of sense; self-effacement, and the perception of the evil of birth, death, old age, sickness and pain;

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९

9. Detachment and freedom from identification with children, wife and home; and constant evenness of mind in the midst of agreeable and disagreeable events;

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १०

10. Unswerving devotion to me through constant meditation, resort to solitude, and aversion to society;

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११

11. Steadfastness in the knowledge of the Spirit, and an insight into the object of the knowledge of Truth—this is declared to be true knowledge, and all that is contrary to it is no knowledge.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२

12. I will now describe that which ought to be known, and by knowing which immortality is gained. It is GOD the Supreme who is without beginning, and who is said to be neither being nor non-being.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३

13. His hands and feet are everywhere; His eyes, heads and mouths are facing in all directions. His ears are turned to all sides; and He exists enveloping all.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४

14. He seems to possess the faculties of all the senses, and yet He is devoid of

the senses. He is unattached, and yet He sustains all things. He is free from the dispositions of Nature, and yet He enjoys them.

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५

15. He is without and within all beings. He has no movement, and yet He moves. He is too subtle to be known. He is far away, and yet He is near.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६

16. He is undivided and yet He is, as it were, divided among beings. He is to be known as the Sustainer of all creation. He devours, and He generates.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥ १७

17. The Light of all lights, He is said to be above darkness. As knowledge, the object of knowledge and the aim of knowledge, He is set firm in the hearts of all.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८

18. Thus have been briefly set forth knowledge and the object of knowledge as well as the Kshetra. My devotee who understands this becomes worthy of my state.

प्रकृतिं पुरुषं चैव विद्वयनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १९

19. Know that Nature and Spirit are both without beginning; and know also that all forms and dispositions spring from Nature.

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २०

20. Nature is said to be the cause of the formation of the body and its organs; and Spirit is said to be the cause of the experience of pleasure and pain.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २१

21. For Spirit seated in Nature experiences the dispositions of Nature, and it is the attachment to these dispositions

that is the cause of its birth in good and evil wombs.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥ २२

22. The supreme Spirit in the body is said to be the one who witnesses and approves, who supports and enjoys, and who is the sovereign Lord and the highest Self.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३

23. Whoever knows the Spirit thus, as also Nature along with its dispositions, is never born again, in whatever way he may live.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ २४

24. By meditation some perceive the Spirit in themselves through the mind, others by devotion to knowledge, and others by devotion to works.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५

25. But some who do not know it in this way hear of it from others and worship; and they too pass beyond death by their devotion to what they have heard.

यावत्सञ्जायते किञ्चित् सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६

26. Whatever is born—that which moves as well as that which does not move—know, O Arjuna, that it is through the union of the body and the soul.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७

27. He who sees the Supreme Lord abiding alike in all beings, and never perishing when they perish—verily, he alone sees.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २८

28. For, as he sees the Lord present alike everywhere, he does not injure his true Self by the self, and thus he reaches the supreme state.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९

29. He who sees that all actions are done only by Nature and that the Self is not the doer—verily he alone sees.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३०

30. When he sees that the manifold nature of beings is centred in the One, and that all evolution is only from there—he becomes one with the Absolute.

अनादित्वान्निर्गुणत्वात् परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१

31. Having no beginning and possessing no qualities, the supreme and imperishable Spirit, O Arjuna, neither does any work, nor does it receive any stain, even while it remains in the body.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३२

32. Just as ether that pervades all things is too subtle to be stained, even so the soul that is present everywhere suffers no stain in the body.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३

33. As the one sun illumines the whole world, so does the soul, O Arjuna, illumine all the bodies.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४

34. Those who perceive by their spiritual insight this distinction between the body and the soul, and the deliverance from Nature, the cause of all beings—they reach the Supreme.

इति श्रीमद्भगवद्गीतासूपनिषत्सु क्षेत्रक्षेत्रज्ञविभागयोगो नाम
त्रयोदशोऽध्यायः

In the Upanishad of the Bhagavad Gita.....this is the thirteenth chapter entitled:

THE DISTINCTION BETWEEN THE BODY
AND THE SOUL.

CHAPTER XIV

श्रीभगवानुवाच—

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १

The Bhagavan said:

1. Once again I will expound that knowledge, the most exalted of all kinds of knowledge, by gaining which all sages have passed from this world to the highest perfection.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २

2. Having devoted themselves to this knowledge and having partaken of my nature, they are not born again at the time of creation, nor are they disturbed at the time of dissolution.

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ ३

3. Great Nature is my womb; in that I place the germ; and from there is the birth of all beings, O Arjuna.

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४

4. From whatever wombs living forms may arise, O Arjuna, great Nature is their womb, and I am the generating Father.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५

5 “Goodness” “passion” and “dullness”—these dispositions which arise from Nature bind down the immortal soul in the body, O Arjuna.

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६

6. Of these goodness being unsullied is luminous and healthful. It binds, O faultless Arjuna, with the bond of happiness and the bond of knowledge.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७

7. Know thou that desire is the soul of passion which is the source of thirst and attachment. This binds the soul, O Arjuna, with the bonds of action.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८

8. Know further that dullness is born of ignorance and that it deludes all creatures. It binds, O Arjuna, with negligence, indolence and sleep.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९

9. Goodness binds one to happiness; passion binds one to action, O Arjuna; and dullness veiling knowledge binds one to negligence.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १०

10. Goodness prevails when it has overpowered passion and dullness, O Arjuna. Passion prevails when it has overpowered dullness and goodness; and dullness prevails when it has overpowered goodness and passion.

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११

11. When the light of knowledge streams forth from all the gateways of the

body, then may it be known that goodness has prevailed.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२

12. Avarice, activity, enterprise, unrest and desire—these arise, O Arjuna, when passion prevails.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३

13. Obscurity, stagnation, negligence and delusion—these arise, O Arjuna, when dullness prevails.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥ १४

14. If the embodied soul meets with death when goodness prevails, it goes to the pure worlds of those who know the Highest.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५

15. If it meets with death when passion prevails, it is born among those who are attached to works; and if it dies

when dullness prevails, it is born in the womb of creatures devoid of reason.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फले दुःखमज्ञानं तमसः फलम् ॥ १६

16. The fruit of a good action is said to be good and clean; while the fruit of passion is pain; and the fruit of dullness is ignorance.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७

17. From goodness springs knowledge, and from passion greed. From dullness spring negligence, delusion and ignorance.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८

18. Those who are established in goodness rise upwards, those who are moved by passion remain in the middle, and those who are steeped in dullness, being swayed by the tendencies of the lower disposition, go downwards.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति यद्भावं सोऽधिगच्छति ॥ १९

19. When a man of insight sees no agent other than these dispositions of Nature, and knows also Him who is beyond these dispositions, he attains to my being.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २०

20. When the embodied soul has risen above these three dispositions of which its body is made up, it gains deliverance from birth, death, old age and pain, and becomes immortal.

अर्जुन उवाच—

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ २१

Arjuna said:

21. What are the marks of the man, O Lord, who has risen above the three dispositions? What is his manner of life? And how does he rise above the dispositions?

श्रीभगवानुवाच—

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२

The Bhagavan said:

22. He who has no aversion to light or activity or even delusion, O Arjuna, when they are present, nor longs for them when they are absent—

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३

23. He who sits like one unconcerned, unmoved by the dispositions, who remains firm and never wavers, knowing it is the dispositions that act—

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४

24. He who dwells in the spirit and is the same in pleasure and pain, who looks upon a clod, a stone and a piece of gold as of equal worth, who remains the same amidst pleasant and unpleasant things, and who, being firm, regards alike both praise and blame—

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५

25. He who is the same in honour and dishonour, and the same to friend and

foe, and who has renounced all enterprise—such a man is said to have risen above the dispositions of Nature.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६

26. And also he who worships me with the Yoga of exclusive devotion—he rises above the dispositions of Nature, and is fit for becoming one with the Absolute.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७

27. For I am the abode of the Absolute, the Immortal and the Immutable, of Eternal Law and of absolute bliss.

इति श्रीमद्भगवद्गीतासूपनिषत्सु गुणत्रयविभागयोगो नाम
चतुर्दशोऽध्यायः

In the Upanishad of the Bhagavad Gita.....this is the fourteenth chapter entitled:

THE DIFFERENTIATION OF THE THREE
DISPOSITIONS

CHAPTER XV

श्रीभगवानुवाच—

ऊर्ध्वमूलमधःशाखमश्वत्थं प्रादुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १

The Bhagavan said:

1. The world-tree with its roots above and its branches below is said to be imperishable. Its leaves are the Vedas, and he who knows it knows the Vedas.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः

गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि

कर्मानुबन्धीनि मनुष्यलोके ॥

२

2. Its branches extend above and below, and are nourished by the dispositions of Nature. Its twigs are the objects of sense; and its clustering roots spread downwards giving rise to actions in the world of men.

न रूपमस्येह तथोपलभ्यते

नान्तो न चादिर्न च संप्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूल-

मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३

ततः पदं तत्परिमार्गितव्यं

यस्मिन् गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये

यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४

3 & 4. Its form as such is not comprehended here, nor its end, nor its origin, nor its existence. Having cut down this firm-rooted tree with the strong sword of detachment, and saying, "I seek refuge in that Primal Person from whom has come forth this eternal process" one should seek that place from which they who have reached it never return.

निर्मानमोहा जितसङ्गदोषाः

अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-

र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५

5. Those who are free from pride and delusion, and who have conquered the evil of attachment, and who, having abandoned desire, are devoted to the Supreme Spirit and are freed from the

pairs of opposites known as pleasure and pain go undeluded to that immutable place.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६

6. The sun does not illumine it, nor the moon, nor fire. It is my supreme abode, and they who reach it never return.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७

7. An eternal portion of myself, having become a living soul in the world of life, draws to itself the mind and the five senses that rest in Nature.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८

8. When the Lord acquires a body, and when He leaves it, He takes these with Him and goes on His way, as the wind carries away odours from their place.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९

9. He enjoys the objects of the senses directing the ear, the eye, the touch, the taste and the smell and also the mind.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १०

10. When He departs or stays, when He enjoys or is in contact with the dispositions of Nature, the deluded do not perceive Him, but they who have the eye of wisdom perceive Him.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११

11. Devout sages ever striving find Him within themselves; but thoughtless men whose souls are undisciplined do not find Him, though they strive.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२

12. The splendour which is in the sun and which illumines the whole universe, that which is in the moon and which is likewise in the fire—know that it is mine.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३

13. And entering the earth I sustain all things by my vital force, and becoming the sapful moon I nourish all herbs.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४

14. Becoming the fire of life I enter into the bodies of all creatures, and mingling with the upward and downward breath, I digest the four kinds of food.

सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृद्वेदविदेव चाहम् ॥ १५

15. And I am seated in the hearts of all; from me are memory and knowledge, and their loss as well. I am indeed He who is to be known by all the Vedas, I am He who made the Vedanta, and I am He who knows the Vedas.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६

16. There are two beings in this world—the Perishable and the Imperishable. The Perishable is all creatures, and the Imperishable is said to be the unchanging.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७

17. But there is another Being, the highest, called the Supreme Spirit, who as the eternal Lord pervades and sustains the three worlds.

यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८

18. As I surpass the Perishable and as I am higher than even the Imperishable, I am celebrated in the world and in the Veda as the Supreme Being.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९

19. He who undeluded knows me thus as the Supreme Being—he knows all, O Arjuna, and he worships me with all his heart.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्ब्रुवा बुद्धिमान्स्यात् कृतकृत्यश्च भारत ॥ २०

20. Thus has this most secret doctrine been taught by me, O faultless Arjuna. By knowing this a man will become wise and will have fulfilled his duty.

इति श्रीमद्भगवद्गीतासूपनिषत्सु पुरुषोत्तमयोगो नाम
पञ्चदशोऽध्यायः

In the Upanishad of the Bhagavad Gita.....this is the fifteenth chapter entitled:

THE SUPREME SPIRIT

CHAPTER XVI

श्रीभगवानुवाच—

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १

The Bhagavan said:

1. Fearlessness, purity of heart, steadfastness in knowledge and devotion; almsgiving, self-control and sacrifice, study of the scriptures, austerity and uprightness;

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २

2. Non-violence, truth, freedom from anger; renunciation, tranquillity, aversion to slander; compassion to living beings, freedom from covetousness; gentleness, modesty and steadiness;

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३

3. Courage, patience, fortitude, purity and freedom from malice and over-weening conceit—these belong to him

who is born to the heritage of the gods,
O Arjuna.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४

4. Hypocrisy, arrogance, and self-conceit; wrath, rudeness and ignorance—these belong, O Arjuna, to him who is born to the heritage of the demons.

दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५

5. The heritage of the gods is said to make for deliverance, and that of the demons for bondage. Grieve not, O Arjuna, thou art born to the heritage of the gods.

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६

6. There are two types of beings created in this world—the divine and the diabolic. The divine have been described at length. Hear now from me, O Arjuna, of the diabolic.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७

7. Men of diabolical nature know neither right action nor right abstention. Nor is purity found in them, nor good conduct, nor truth.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसंभूतं किमन्यत् कामहैतुकम् ॥

८

8. They say, "The world is false, without a moral basis, and without a God. What is there that does not spring from mutual union? Lust is the cause of all."

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥

९

9. Holding this view, these lost souls of small understanding who commit cruel deeds come forth as enemies for the destruction of the world.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वासद्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥

१०

10. Giving themselves up to insatiable desires, full of hypocrisy, pride and arrogance, they hold false views through delusion and act with impure resolves.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११

11. Obsessed by innumerable cares which would end only with their death, and looking upon the gratification of desires as their highest aim, and convinced that this is all;

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १२

12. Bound by a hundred ties of desire, given up wholly to lust and anger, they strive to gain heaps of wealth by unjust means for the gratification of their passions.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३

13. "This I have gained today: and that longing will I fulfil. This wealth is mine, and that also shall be mine hereafter.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥ १४

14. "This foe I have slain, and others too I will slay. I am the lord of all, and

I enjoy myself. I am prosperous, mighty and happy.

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५

15. "I am rich and of high birth. Who is there like unto me? I will perform sacrifices, I will give alms, I will rejoice." Thus are they deluded by ignorance.

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६

16. Bewildered by numerous thoughts, enveloped in the meshes of delusion and addicted to the gratification of their desires, they fall into loathsome hell.

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७

17. Self-conceited, stubborn, filled with the haughtiness and intoxication of wealth, they ostentatiously perform sacrifices which are so only in name with utter disregard of rules.

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८

18. Possessed of self-conceit, power and pride, and also of lust and wrath, these traducers hate me in the bodies of others and in their own.

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९

19. These cruel haters, the vilest of men, these sinners I always hurl down into the wombs of the demons in the cycle of births and deaths.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २०

20. Having fallen into the wombs of the demons and being deluded from birth to birth, they never attain to me, O Arjuna, but go further down to the lowest state.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१

21. Three are the gateways of this hell leading to the ruin of the soul—lust, wrath and greed. Therefore let man renounce these three.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२

22. The man who has escaped these three gates of darkness, O Arjuna, works out his own good and reaches the highest state.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३

23. But he who discards the scriptural law and acts as his desires prompt him—he attains neither perfection, nor happiness, nor the highest state.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४

24. Therefore let the scripture be thy authority in determining what ought to be done and what ought not to be done. Knowing the scriptural law thou shouldst do thy work in this world.

इति श्रीमद्भगवद्गीतासूपनिषत्सु दैवासुरसम्पद्विभागयोगो
नाम षोडशोऽध्यायः

In the Upanishad of the Bhagavad Gita.....this is the sixteenth chapter entitled:

THE DISTINCTION BETWEEN THE HERITAGE
OF THE GODS AND OF THE DEMONS.

CHAPTER XVII

अर्जुन उवाच—

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १

Arjuna said:

1. Those who leave aside the ordinances of scriptures, but offer sacrifice with faith—what is their state, O Krishna? Is it one of ‘goodness’ or of ‘passion’ or ‘dullness’?

श्रीभगवानुवाच—

त्रिविधा भवति श्रद्धा देहिनां सा खभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २

The Bhagavan said:

2. The faith of men is of three kinds. It is in accordance with their disposition—‘good’ or ‘passionate’ or ‘dull’. Hear now about it.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३

3. The faith of every man, O Arjuna, is in accordance with his natural disposi-

tion. Man is of the nature of his faith; what his faith is, that verily he is.

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।

प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४

4. Men in whom 'goodness' prevails worship the gods; men in whom 'passion' prevails worship the demigods and demons; and the others in whom 'dullness' prevails worship the spirits and ghosts.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागब्रह्मन्विताः ॥ ५

5. Vain and conceited men, impelled by the force of their desires and passions, subject themselves to terrible mortifications not ordained by scriptures.

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तःशरीरस्थं तान्विद्वयासुरनिश्चयान् ॥ ६

6. And, being foolish, they torture their bodily organs and me also who dwell within the body. Know that such men are fiendish in their resolves.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७

7. Even the food which is dear to each of them is of three kinds. So are the sacrifices, austerities and gifts. Hear now of their distinction.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥

8. Foods that promote length of life, vitality, strength, health, happiness and cheerfulness, and those that are sweet, soft, nourishing and agreeable are the favourites of the 'good.'

कटुम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९

9. Foods that are bitter, sour, salted, over-hot, pungent, dry and burning, and those that produce pain, grief and disease are liked by the 'passionate.'

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १०

10. And that which is not freshly cooked, which is tasteless, putrid and stale, which is of the leavings and is unclean, is the food dear to the 'dull.'

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११

11. That sacrifice which is offered according to the scriptural law by those who expect no reward and who firmly believe it is their duty to sacrifice—that is of a ‘good’ disposition.

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२

12. But that sacrifice which is offered in expectation of reward and for the sake of ostentation—know, O Arjuna, that it is of a ‘passionate’ disposition.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३

13. And the sacrifice which is contrary to the law and in which no food is distributed, no hymns are chanted and no fees are paid and which is devoid of faith is said to be of a ‘dull’ disposition.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४

14. The worship of the gods, of the twice-born, of teachers and of the wise;

purity, uprightness, abstinence and non-violence—these are said to be the penance of the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५

15. The utterance of words which do not give offence and which are truthful, pleasant and beneficial, and the regular recitation of the Veda—these are said to be the penance of speech.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६

16. Serenity of mind, beneficence, silence, self-control and purity of heart—these are said to be the penance of the mind.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७

17. This three-fold penance practised with perfect faith by men of balanced minds without desire for gain is said to be of a 'good' disposition.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८

18. The penance which is done in order to gain respect, honour and reverence and for ostentation is said to be of a 'passionate' disposition. It is unsteady and uncertain.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९

19. The penance which is done with a foolish obstinacy by means of self-torture or for causing injury to others is declared to be of a 'dull' disposition.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०

20. That gift which is made to one that can make no return, and with the feeling that it is one's duty to give, and which is given in proper place and time and to a worthy person—it is accounted 'good.'

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्रिष्टं तद्दानं राजसं स्मृतम् ॥ २१

21. But that which is given for the sake of recompense or with the expectation of future gain or in a grudging mood is accounted 'passionate'.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२

22. And the gift which is made unceremoniously and contemptuously, at an improper place and time, and to unworthy persons is declared to be 'dull.'

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३

23. "Om Tat Sat"—this is the three-fold symbol of the Absolute. By means of this were ordained of old the Brahmanas, the Vedas and the Sacrifices.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४

24. Therefore with the utterance of the word "Om" are the acts of sacrifice, gifts and penance, enjoined by the scriptural rule, always begun by the expounders of the Veda.

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५

25. And with the utterance of the word "Tat" various acts of sacrifice, penance and gifts are performed regardless

of recompense by those who seek salvation.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६

26. The word “Sat” is used in the sense of reality and of goodness; and likewise, O Arjuna, the term “Sat” is used for any action worthy of praise.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७

27. Steadfastness in sacrifice, penance and gifts is also called “Sat”; and so also any action connected with them is termed “Sat”.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८

28. Whatever offering or gift is made, whatever austerity is practised, whatever rite is performed—if it is done without faith, it is called “Asat”, O Arjuna. It is of no account here or hereafter.

इति श्रीमद्भगवद्गीतासूपनिषत्सु श्रद्धात्रयविभागयोगो
नाम सप्तदशोऽध्यायः

In the Upanishad of the Bhagavad
Gita.....this is the seventeenth
chapter entitled:

THE THREE-FOLD DIVISION OF FAITH

CHAPTER XVIII

अर्जुन उवाच—

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १

Arjuna said:

1. I desire to know the true nature of renunciation, and again of resignation, O mighty-armed Krishna, slayer of Kesin.

श्रीभगवानुवाच —

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २

The Bhagavan said:

2 The relinquishing of all works that are prompted by desire is understood by the sages to be renunciation; while the surrendering of the fruits of all works is called resignation by the wise.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३

3. Some sages declare that all works should be abandoned as evil. Others say

that works of sacrifice, gifts and penance should not be given up.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ ४

4. Hear now from me, O Arjuna, the truth about resignation, for resignation is declared to be of three kinds, O best of men.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५

5. Works of sacrifice, gifts and penance should not be given up, but should be performed. For sacrifice, gifts and penance purify the wise.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६

6. Even these works should, however, be done with surrender of attachment and of fruits. This, O Arjuna, is my decided and final view.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७

7. But -renunciation of any duty that ought to be done is not right.- The aban-

donment of it through ignorance is declared to be of the nature of 'dullness'.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८

8. He who renounces a duty from fear of physical suffering, because it is painful, does so only through his 'passionate' disposition, and can never gain the object of renunciation.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९

9. But he who performs a prescribed duty as something that ought to be done, but renounces all attachment and also the fruit—his renunciation, O Arjuna, is regarded as one of 'goodness'.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १०

10. The wise man of renunciation, who is imbued with goodness and whose doubts are dispelled, never hates a duty that is unpleasant, nor feels any attachment to a duty that is pleasant.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११

11. It is indeed impossible for any embodied being to abstain from work absolutely. But he who gives up the fruit of work is regarded as one who has renounced.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२

12. Pleasant, unpleasant and mixed—three-fold is the fruit of work, after their passing away, to those who have not renounced. But none whatever to those who have renounced.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३

13. Learn from me, O mighty Arjuna, these five causes of the performance of every act, as mentioned in the philosophy of knowledge.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४

14. The seat of action, and likewise the agent; the various instruments and

the diverse kinds of functions—the presiding deity being the fifth.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५

15. Whatever action a man performs by his body, speech or mind, whether it is right or wrong—these five are its causes.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६

16. That being so, the man of perverse mind who on account of his imperfect understanding looks upon the self as the sole agent—he does not see at all.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमांल्लोकान्न हन्ति न निबध्यते ॥ १७

17. He who is free from the notion of 'I', and whose understanding is unsullied—though he slays these men, he slays not, nor is he bound.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८

18. Knowledge, the object of knowledge and the knowing subject—these

three form the three-fold incitement to action; and the instrument, the purpose and the agent—these form the three constituents of action.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यन्ते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ १९

19. Knowledge, action and agent—in the Science of Dispositions each of these is said to be of three different kinds according to the different dispositions. Hear of them also as they are.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २०

20. The knowledge by which one imperishable essence is seen in all beings, undivided in the divided—know that that knowledge is of 'goodness'.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१

21. The knowledge which, by reason of their separateness, sees in all beings different entities of various kinds—know that that knowledge is of the nature of 'passion'.

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२

22. While that which clings to each single object, as if it were the whole, and which is irrational, untrue and narrow—that is declared to be of the nature of ‘dullness.’

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३

23. An action which is obligatory and which is done without love or hate and without attachment by one who desires no fruit—it is said to be of ‘goodness’.

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४

24. But that action which is done with a great strain by one who seeks to gratify his desires or by one who is prompted by a feeling of “I”—it is pronounced to be one of ‘passion.’

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५

25. While the action which is undertaken through ignorance, without regard

to consequences, or to loss and injury, and without regard to one's capacity—it is said to be one of 'dullness'.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६

26. The doer who is free from attachment, and who has no feeling of "I", who is endowed with steadiness and zeal, and who is unmoved by success or failure—he is said to be of a 'good' disposition.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७

27. The doer who is swayed by passion, and who seeks the fruit of his works, who is greedy, harmful and impure, and who is moved by joy and sorrow—he is declared to be of a 'passionate' disposition.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८

28. While the doer who is unsteady, vulgar, obstinate, deceitful, malicious, indolent, despondent and procrastinating—he is said to be of a 'dull' disposition.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥

२९

29. Of understanding and steadiness hear now the threefold distinction, O Arjuna, according to the dispositions of Nature. It will be explained in full, and each of them separately.

प्रवृत्तिं च निवृत्तिं कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥

30. The understanding which distinguishes between right action and right abstention, between what ought to be done and what ought not to be done, between what should cause fear and what should not cause fear, and between bondage and liberation—that, O Arjuna, is of the nature of 'goodness'.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१

31. The understanding which fails to distinguish correctly between right and wrong, between what ought to be done and what ought not to be done—that, O Arjuna, is of the nature of 'passion.'

अधर्मं धर्ममिति या मन्यते तमसा वृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२

32. While that understanding which, being enveloped in darkness, regards wrong as right, and which reverses all values—that, O Arjuna, is of the nature of 'dullness'.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३

33. The steadiness which never fails in concentration, and by which one controls the activities of the mind, the life-breaths, and the senses—that, O Arjuna, is of the nature of 'goodness.'

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४

34. The steadiness by which one holds fast to duty, pleasure and wealth, desiring the fruit of each through intense attachment—that, O Arjuna, is of the nature of 'passion.'

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५

35. While the steadiness by which a fool does not leave his torpor, fear, grief, despondency and sensuality—that, O Arjuna, is of the nature of ‘dullness.’

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७

36 & 37. And now hear from me, O Arjuna, the three kinds of pleasure. That in which a man comes to rejoice by long practice and in which he reaches the end of his pain, and that which is like poison at first but like nectar at the end—such pleasure is said to be ‘good.’ It springs from a clear knowledge of the soul.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८

38. That which springs from the contact of the senses and their objects, and which is like nectar at first but like poison at the end—such pleasure is said to be ‘passionate.’

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९

39. But that which deludes the soul both in the beginning and even after the end, and which springs from sleep, sloth and error—that pleasure is said to be ‘dull.’

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४०

40. There is no creature here on earth, nor again among the gods in heaven, which is free from these three dispositions of Nature.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१

41. The duties of Brahmans, Kshatriyas and Vaisyas, and also of Sudras have been divided, O Arjuna, in accordance with their natural dispositions.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२

42. Serenity, self-control, austerity, purity, forbearance and uprightness, as also knowledge, insight and faith—these are the duties of a Brahman springing from his own nature.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३

43. Heroism, vigour, firmness, resourcefulness, dauntlessness in battle, generosity and majesty—these are the duties of a Kshatriya springing from his own nature.

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४

44. Ploughing, tending cattle, and trade are the duties of a Vaisya springing from his nature. And the duty of a Sudra springing from his nature is essentially one of service.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५

45. Man reaches perfection by devotion to his own duty. Hear now how perfection is attained by him who is devoted to his own duty.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६

46. He from whom all beings proceed and by whom all this is pervaded—

by worshipping Him through the performance of his own duty does man attain perfection.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७

47. Better is one's own duty, though imperfectly done, than the duty of another well done. He who does the duty imposed on him by his own nature incurs no sin.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८

48. One ought not to give up the work which is suited to one's own nature, O Arjuna, though it has its imperfections; for every enterprise is beset with imperfections, as fire with smoke.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९

49. He whose mind is unattached everywhere, who is self-subdued, and from whom desire has fled—he attains by renunciation to the supreme state transcending all work.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५०

50. Learn from me in brief, O Arjuna, how one who has attained to perfection reaches God—which is the supreme consummation of knowledge.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१

51. Endowed with a clear vision, firmly restraining himself, turning away from sound and other objects of sense, and casting aside likes and dislikes;

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२

52. Dwelling in solitude, eating but little, restraining his speech, body and mind, and ever engaged in meditation and concentration; and cultivating freedom from passion;

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३

53. And casting aside conceit, violence, pride, desire, wrath and possession; selfless and tranquil in mind—he becomes worthy of becoming one with God.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४

54. Having become one with God, and being tranquil in spirit he neither grieves nor desires. He regards all beings as alike and will have supreme devotion to me

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५

55. By that devotion he knows me, knows what in truth I am and who I am. Then, having known me in truth, he forthwith enters into me.

सर्वकर्माण्यपि सदा कुर्वाणो मद्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६

56. Though he may be constantly engaged in all kinds of work, yet, having found refuge in me, he reaches by my grace the eternal and indestructible abode.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७

57. Surrendering in mind all actions to me, regarding me as the Supreme and

taking refuge in steadfastness of mind, do thou fix thy thought constantly on me.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८

58. Fixing thy thought on me, thou shalt surmount every difficulty by my grace; but if from self-conceit thou wilt not listen to me, thou shalt utterly perish.

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९

59. If indulging in self-conceit thou thinkest, "I will not fight," vain is thy resolution. Nature will compel thee.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६०

60. Fettered by thine own tendencies, O Arjuna, which are born of thy nature, that which through delusion thou seekest not to do thou shalt do even against thy will.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्राखटानि मायया ॥ ६१

61. The Lord dwells in the hearts of all beings, O Arjuna, causing them to

revolve by his mysterious power, as if they were mounted on a machine.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२

62. Fly to Him alone for shelter with all thy soul, O Arjuna. By His grace shalt thou gain supreme peace and the everlasting abode.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३

63. Thus has wisdom, more secret than all secrets, been declared to thee by me. Consider it fully and act as thou wilt.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४

64. Listen again to my supreme word, the most secret of all. Thou art well beloved of me, therefore will I tell thee what is good for thee.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५

65. Fix the mind on me, be devoted to me, sacrifice to me, prostrate thy-

self before me, so shalt thou come to me. I promise thee truly, for thou art dear to me.

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६

66. Surrendering all duties come to me alone for shelter. Do not grieve, for I will release thee from all sins.

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७

67. Never should this be told by thee to one who is not austere in life or who has no devotion in him, nor to one who does not wish to hear, nor to one who traduces me.

य इमं परमं गुह्यं मद्भक्तैष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८

68. He who teaches this supreme secret to those who worship me shall doubtless come to me, for he has shown the highest devotion to me.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९

69. Nor is there anyone among men who can do anything more pleasing to me than he; nor shall anyone on earth be dearer to me than he.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७०

70. And he who will study this sacred dialogue of ours—by him shall I regard myself as having been worshipped through knowledge as a sacrifice.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभाल्लोकान् प्राप्नुयात्पुण्यकर्मणाम् ॥

71. And even the man who listens to it with faith and without scoffing shall obtain liberation, and he shall gain the happy regions of the righteous.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ ७२

72. Has this been heard by thee, O Arjuna, with undivided attention? Has thy delusion, born of ignorance, been dispelled?

अर्जुन उवाच—

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३

Arjuna said:

73. My delusion is gone. I have come to myself by Thy grace, O Krishna. I stand free from doubt. I will act according to Thy word.

सञ्जय उवाच—

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥

७४

Sanjaya said:

74. Thus have I heard this wonderful dialogue between Krishna and the high-souled Arjuna which made my hair stand on end.

व्यासप्रसादाच्छ्रुतवानिमं गुह्यमहं परम् ।

योगं योगेश्वरात्कृष्णात् साक्षात्कथयतः स्वयम् ॥ ७५

75. By the favour of Vyasa I heard this supreme secret, this Yoga taught by Krishna himself, the Lord of Yoga, in person.

राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६

76. As often as I remember, O King, this wonderful and sacred dialogue between Krishna and Arjuna, I rejoice again and again.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ ७७

77. And as often as I remember that most marvellous form of Krishna, great is my astonishment, O King, and I rejoice again and again.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८

78. Wherever there is Krishna the Lord of Yoga, and Arjuna the archer, there will surely be fortune, victory, prosperity and righteousness. Such is my belief.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे मोक्षसंन्यासयोगो नाम

अष्टादशोऽध्यायः

In the Upanishad of the Bhagavad Gita, the Science of the Absolute, the scripture of Yoga, and the dialogue between Sri Krishna and Arjuna this is the eighteenth chapter entitled:

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