

श्रीमद्भगवद्गीता

Suddha Dharma Tract No. 4.

SRIMAD BHAGAVAD GĪTĀ

OF BHAGAVAN SRI KRISHNA

(26 Chapters & 745 Slokas)

Translated into English by

R. VASUDEVA ROW

Assisted and published by

T. M. JANARDANAM

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DEDICATION.

DEDICATED IN ALL HUMILITY AND REVERENCE

TO

BHAGAVAN SRI NARAYANA AND SRI YOGA DEVI

AND TO

THE ELDERS OF SUDDHA DHARMA MANDALAM

ॐ ह्रीं सौः देवयोगिदासः

PUBLICATION NOTE

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

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

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

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

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

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

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

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

FOREWORD

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

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

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

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

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

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

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

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

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

श्रीभगवद्गीताध्याय-अनुक्रमणिका

अध्यायः १ गीतावतारनिरूपणं

। सांख्यकाण्डं ।

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। योगकाण्डं ।

योगषट्कं

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अथ शुद्धयोगब्रह्मविद्यायाः

श्रीमद्भगवद्गीतायाः

पारायणक्रमः

भरद्वाज उवाच

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

सुब्रह्मण्य उवाच

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

सङ्कल्पनायकस्तवः

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

पारायणक्रमः

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श्रीकृष्णार्जुनध्यानस्तवः

नरनारायणाज्जातौ जगतस्थितये स्थितौ ।
शुद्धसङ्कल्पनाथौ च वन्दे कृष्णार्जुनौ सदा ॥ ९ ॥
एवमुक्त्वा प्रणम्याथ गायत्रीन्यासमाचरेत् ।

न्यासः

अस्याः श्रीयोगब्रह्मविद्यायाः भगवद्गीतायाः नरनारायणकृषिः, गायत्री
छन्दः, श्रीयोगब्रह्मविद्या देवता, योगब्रह्मविद्याप्रसादसिद्ध्यर्थे गीतापारायण-
क्रियाजपे विनियोगः ।

ध्यानम्

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

इति स्तुत्वा पुनर्बद्धाञ्जलिपुटः

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

इति ध्यात्वा गीताकोशञ्च यथाशक्ति समभ्यर्च्य

नारायणं नमस्कृत्य नरञ्चैव नरोत्तमम् ।

देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ १३ ॥

इति श्लोकपठनपूर्वकं श्रीभगवद्गीतां पठेत् ।

श्रीभगवद्गीतापारायणसमाप्तौ कर्तव्यविधिः । श्रीभगवद्गीताञ्च
भक्त्या यथोचितं पठित्वा ततश्चोत्थाय पुनरपि

“ नारायणं नमस्कृत्य०

“ चतुष्पदीं धर्मविद्यां०

“ षड्दर्शनपदां दिव्यां०

इति स्तुत्वा तत्फलं भगवते तस्मै समर्पयेत् ।

इति गीतापारायणक्रमः समाप्तः

*THE SEVEN-VERSED GITA

सप्तश्लोकी—गीता

1. अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ 2-2
2. कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ 2-3
3. क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
शुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ 2-4
4. सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इशोसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ 24-1
5. ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ 25-23
6. तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ 25-24
7. सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 25-25

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



। शुभमस्तु सर्वजगताम् ।
। ॐ नमः श्रीपरमर्षिभ्यो योगिभ्यः ।

। श्रीमद्भगवद्गीता ।

SRIMAD BHAGAVAD GITA

तत्र

गीतावतारनिरूपणं नाम व्यष्टिप्रणवार्थपरः प्रथमोऽध्यायः

CHAPTER I—THE GENESIS OF THE GITA

धृतराष्ट्र उवाच —

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

[१. श्रीभगवद्गीतासमग्रार्थसंग्रहः ।
शुद्धधर्मस्य प्राकृतात्मीयधर्मेभ्यः अतीतत्वम् ।]

Dhritarashtra said—

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

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

*

[२-५ दुष्ट-शिष्य-लक्षणम् ।]

संजय उवाच —

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

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

Sanjaya said—

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

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

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

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

*

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

अथोच्चैः संप्रहृष्टात्मा युक्तः शान्तनवोऽब्रवीत् ।
प्रीतिमान् हि दृढं कृष्णः पाण्डवेषु यशस्विषु ॥ ६ ॥
तस्माद्विभेमि राजेन्द्र शमो भवतु पाण्डवैः ।
पृथिवीं भुङ्क्त्व सहितो भ्रातृभिर्बलिभिर्वेशी ॥ ७ ॥
नरनारायणौ देवाववज्ञाय नशिष्यसि ।
इत्येवं कथयन् राजन् भीष्मः शान्तनवो महान् ॥ ८ ॥
तस्य सञ्जन्यन्दर्धं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं धूमौ प्रतापवान् ॥ ९ ॥

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

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

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

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

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

*

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

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १० ॥

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

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

*

[११-१२ महाचार्यलक्षणम्-शिष्यम् आहूय तस्मै दीक्षाप्रदानम्]

धार्तराष्ट्रबलं दृष्ट्वा युद्धाय समुपस्थितम् ।

अर्जुनस्य हितार्थाय कृष्णो वचनमब्रवीत् ॥ ११ ॥

श्रीभगवान् उवाच—

शुचिर्भूत्वा महाबाहो संग्रामाभिमुखे स्थितः ।

पराजयाय शत्रूणां दुर्गास्तोत्रमुदीरय ॥ १२ ॥

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

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

The Blessed Lord said—

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

*

[१३-२६ व्यवसायानुरूप-शक्ति-स्वीकारः ।]

संजय उवाच—

एवमुक्तोऽर्जुनः संख्ये वासुदेवेन धीमता ।

अवतीर्य रथात्पार्थः स्तोत्रमाह कृताञ्जलिः ॥ १३ ॥

अर्जुन उवाच—

नमस्ते सिद्धसेनानि आर्ये मन्दरवासिनि ।

कुमारि कालि कापालि कपिले कृष्णपिङ्गले ॥ १४ ॥

भद्रकालि नमस्तुभ्यं महाकालि नमोऽस्तु ते ।

चण्डि चण्डे नमस्तुभ्यं तारिणि वरवर्णिनि ॥ १५ ॥

कात्यायनि महाभागे करालि विजये जये ।

शिखिपिङ्गुध्वजधरे नानाभरणभूषिते ॥ १६ ॥

अट्टशूलप्रहरणे खड्गखेटकधारिणि ।

गोपेन्द्रस्यानुजे ज्येष्ठे नन्दगोपकुलोद्भवे ॥ १७ ॥

महिषासृक्प्रिये नित्यं कौशिकि पीतवासिनि ।

अट्टहासे कोकमुखे नमस्तेऽस्तु रणप्रिये ॥ १८ ॥

उमे शाकंबरि श्वेते कृष्णे कैटभनाशिनि ।

हिरण्याक्षि विरूपाक्षि सुधूम्राक्षि नमोऽस्तु ते ॥ १९ ॥

वेदश्रुतिमहापुण्ये ब्रह्मण्ये जातवेदसि ।

जम्बूकटकचैत्येषु नित्यं सन्निहितालये ॥ २० ॥

त्वं ब्रह्मविद्या विद्यानां महानिद्रा च देहिनाम् ।

स्कन्दमातर्भगवति दुर्गे कान्तारवासिनि ॥ २१ ॥

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

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

Sanjaya said—

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

Arjuna said—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*

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

संजय उवाच—

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

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

Sanjaya said—

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

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

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

*

[३०-३१ महात्मनां लक्षणम्—यथा संजयः ।]

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

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

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

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

*

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

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

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

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

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

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

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

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

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

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

*

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

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

अर्जुन उवाच—

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

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ ४१ ॥

संजय उवाच—

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

अर्जुन उवाच—

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ ४६ ॥
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ ४७ ॥
गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ४८ ॥
निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ४९ ॥
अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ५० ॥

गुरूनहत्वा हि महानुभावान् श्रोयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वाऽर्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५१ ॥
न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामः तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ५२ ॥

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

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

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

Arjuna said—

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

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

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

Sanjaya said—

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

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

“O Partha, behold these Kauravas assembled for battle.”

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

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

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

Arjuna said—

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

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

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

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

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

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

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

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

*

[५३ सच्छिष्यलक्षणम्—गुरुसमाश्रयणम्—अथवा प्राप्तिः]

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

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

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

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

*

[५४ शरणागतिलक्षण-कर्मानुष्ठान-प्रकारः ।]

संजय उवाच—

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थमुपाविशत् ।
विस्मृत्य सशरं चापं शोकसंविग्नमानसः ॥ ५४ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां गीतावतारनिरूपणं
नाम व्यष्टिप्रणवार्थपरः प्रथमोऽध्यायः ॥

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

Sanjaya Said—

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

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

सांख्यकाण्डम् SANKHYA KANDAM.

ज्ञानषट्कम् GNANA-SHATKAM.

अथ नरनारायणधर्मगीत नाम द्वितीयोऽध्यायः ।

CHAPTER. II NARA-NARAYANA DHARMA GITA.

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

संजय उवाच—

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विप्रीदन्तमिदं वचः ॥ १ ॥

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

Sanjaya Said—

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

*

[२-४ भगवता अर्जुनस्य अशुद्धसङ्कल्पज-नैकर्म्य-निन्दित्वम् । योग-ब्रह्मविद्यार्थसंग्रहः ।]

श्रीभगवान् उवाच—

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २ ॥

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ ३ ॥

क्लैव्यं मास्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ४ ॥

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

The Lord Said—

2. Thou dost grieve for those who are not worthy

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

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

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

*

[५ चतुर्विधस्वभावेन ब्रह्मांशत्वेन संस्थितत्वं । सत्शास्त्रप्रवर्तकत्वं च ।]

चतुर्धाऽहं विभक्तात्मा चरामि जगतो हितः ।

लोकानां धारणार्थाय विधानं विदधामि च ॥ ५ ॥

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

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

*

[६ तस्य अन्तरात्मस्वरूपत्वम् ।]

यत्स्वभावात्मतत्त्वज्ञैः कारणैरुपलक्ष्यते ।

अनादिमध्यनिधनः सोऽन्तरात्माऽस्मि शाश्वतः ॥ ६ ॥

[6. The Immanence of the Lord.]

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

*

[७ तस्य गुह्यस्वरूपत्वम् ।]

यत्तु मे परमं गुह्यं रूपं सूक्ष्मार्थदर्शिभिः ।

गृह्यते सूक्ष्मभावज्ञैः सोऽविभाव्योऽस्मि शाश्वतः ॥ ७ ॥

[7. His occult nature.]

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

*

[८ तस्य सर्वैश्वर्यप्रदत्वम् ।]

तत्तु मे परमं गुह्यं येन व्याप्तमिदं जगत् ।

मनोबुद्धिगतः श्रेयो विदधामि नरर्षभ ॥ ८ ॥

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

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

*

[९-१२ तस्य लोकेश्वरत्वेन जगज्जन्मादिहेतुत्वम् ।]

मातुं ब्रूतुं कृता बुद्धिर्भवता मानवोत्तम ।

शृणु योऽहं यतश्चाहं यदर्थश्चाहमुद्यतः ॥ ९ ॥

एका मूर्तिर्निर्गुणाख्या योगं परममास्थिता ।

द्वितीया सृजते तात भूतग्रामं चराचरम् ॥ १० ॥

सृष्टं संहरतेऽन्या हि जगत्स्थावरजङ्गमम् ।

क्षपयन्ती मोहयति आत्मनिष्ठा स्वमायया ॥ ११ ॥

चतुर्थी मे महामूर्तिर्जगद्बुद्धिं ददाति सा ।

रक्षते चापि नियता सोऽहमस्मि नभश्चरः ॥ १२ ॥

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

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

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

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

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

*

[१३ तस्य सर्वाधिकारित्वेन व्यापकत्वम् ।]

*मया सर्वमिदं व्याप्तं मयि सर्वं प्रतिष्ठितम् ।

अहं सर्वजगद्बीजं सर्वत्र गतिरव्ययः ॥ १३ ॥

[13. His complete Overlordship through Omnipresence.]

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

*

[१४-१७ उपास्योपासकयोश्च संबन्धः ।]

ये केचिन्नियतात्मानस्त्रेताग्निपरमार्चिताः ।

अग्निकार्यपरा नित्यं जपहोमपरायणाः ॥ १४ ॥

आत्मन्यग्नीन्समाधाय नियता नियतेन्द्रियाः ।

अनन्यमनसस्ते मां सर्वे वै समुपासते ॥ १५ ॥

तेषामहं तपो दीप्तं तेजः सम्यक्समाहितम् ।

नित्यं ते मयि वर्तन्ते तेषु चाहमतन्द्रितः ॥ १६ ॥

सर्वतो मुक्तसङ्गेन मय्यनन्यसमाधिना ।

शक्यः समासादयितुमहं वै ज्ञानचक्षुषा ॥ १७ ॥

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

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

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

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

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

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

*

[१८-२३ तस्य आत्मीयं प्राकृतं इति चतुर्विधव्यवसायम् ।]

मां स्थूलदर्शनं विद्धि जगतः कार्यकारणम् ।

मत्तश्च संप्रसूतान्वै विद्धि लोकान्सदैवतान् ॥ १८ ॥

मया चापि चतुर्धाऽऽत्मा विभक्तः प्राणिषु स्थितः ।

आत्मभूतो वासुदेवो ह्यनिरुद्धो मतौ स्थितः ॥ १९ ॥

संकर्षणोऽहंकारे च प्रद्युम्नो मनसि स्थितः ।

अन्यथा च चतुर्धा यत्सम्यक्त्वं श्रोतुमर्हसि ॥ २० ॥

यत्तत्पद्ममभूत्पूर्वं तत्र ब्रह्मा व्यजायत ।

ब्रह्मणश्चापि संभूतः शिव इत्यवधार्यताम् ॥ २१ ॥

शिवात्स्कन्दः संबभूव एतत्सृष्टिचतुष्टयम् ।

दैत्यदानवरश्चोभिर्यदा धर्मः प्रपीड्यते ॥ २२ ॥

तदाऽहं धर्मवृद्धयर्थं मूर्तिमान्भविताऽनघ ।

योगिनो योगयुक्ताश्च ते मां पश्यन्ति नान्यथा ॥ २३ ॥

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

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

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

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

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

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

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

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

*

[२४ शुद्धधर्मस्य शुद्धानां च महात्म्यम् ।]

शुद्धाभिजनसंपन्नाः श्रद्धायुक्तेन चेतसा ।

मद्भक्त्या च द्विजश्रेष्ठा गच्छन्ति परमां गतिम् ॥ २४ ॥

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

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

*

[२५ शुद्धज्ञानेन वीतशोकत्वम् ।]

तस्माज्ज्ञानेन शुद्धेन प्रसन्नात्माऽऽत्मविच्छुचिः ।

आसादयति तद्ब्रह्म यत्र गत्वा न शोचति ॥ २५ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे ज्ञानषट्के

नरनारायणधर्मगीता नाम द्वितीयोऽध्यायः ॥

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

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

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

अथ अवतारगीता नाम तृतीयोऽध्यायः ।

CHAPTER III. AVATARA DHARMA GITA

[१ अर्जुनस्य अवताररहस्य-जिज्ञासा ।]

अर्जुन उवाच—

कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १ ॥

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

Arjuna said—

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

*

[२-६ सर्वावतारकारण-परवासुदेवावतारम् ।]

श्रीभगवान् उवाच—

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

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

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

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

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

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

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

[७-८ ब्रह्मदीक्षाचार्यसेन्यावतारस्वरूपम् ।]

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

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

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

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

[९ तस्य दैवार्षलक्षण-अवतारस्वरूपम् ।]

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

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

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

[१० तस्य योगशक्त्योज्ज्वलं गुहाशयं अवतारस्वरूपम् ।]

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ १० ॥

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

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

*

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

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ११ ॥

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

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

*

[१२ सामान्यमानुषैः संसेव्यं अवतारस्वरूपम् ।]

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ १२ ॥

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

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

*

[१३ सिद्धावतारस्वरूपम् ।]

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ १३ ॥

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

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

*

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

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ १४ ॥

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

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

*

[१५-१७ अवतारपुरुषाणां धर्माभ्युदयव्यवसायस्वरूपम् ।]

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ १५ ॥

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ १६ ॥

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ १७ ॥

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

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

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

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

[१८ नरनारायणावतारस्वरूपम् ।]

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ १८ ॥

[18. His incarnation as Nara-Narayana.]

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

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

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १९ ॥

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ २० ॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ २१ ॥

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

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

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

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

*

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

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमन्ययम् ॥ २२ ॥

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ २३ ॥

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २४ ॥

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

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

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

24. Of those aspirants, who whole-heartedly worship

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

*

[२५ अवताररहस्यज्ञप्राप्यं फलं—पुनर्जन्मराहित्यम् ।]

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ २५ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे ज्ञानषट्के

अवतारगीता नाम तृतीयोऽध्यायः ॥

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

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

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

अथ अधिकारगीता नाम चतुर्थोऽध्यायः ।

CHAPTER IV ADHIKARA DHARMA GITA

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

अर्जुन उवाच—

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

एतं मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ २ ॥

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

Arjuna said—

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

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

*

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

श्रीभगवान् उवाच—

*अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ३ ॥

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

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

The Blessed Lord said—

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

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

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

*

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

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ ७ ॥

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

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

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

*

[८-१० वासुदेवरेखोपासकानां महात्मनां सर्वेभ्यश्च श्रेष्ठ्यम् ।]

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ८ ॥

तेषां ज्ञानी नित्ययुक्तः एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ९ ॥

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १० ॥

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

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

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

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

*

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

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ११ ॥

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां सन्यासेनाधिगच्छति ॥ १२ ॥

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १३ ॥

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ १४ ॥

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्थुपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ १५ ॥

सनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १६ ॥

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

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

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

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

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

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

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

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

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

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

*

[१-२० खण्डावतारतत्त्वज्ञाः ।]

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १९ ॥

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ २० ॥

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

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

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

*

[२१-२२ समात्माधिकारिणां स्वरूपम् ।]

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ २१ ॥

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २२ ॥

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

21. O Arjuna, he who recognises pleasure and pain

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

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

*

[२३-२४ ब्रह्मात्माधिकारिणां स्वरूपम् ।]

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ २३ ॥

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २४ ॥

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

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

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

*

[२५-२६ युक्तात्माधिकारिणां स्वरूपम् ।]

यो मामजमनादि च वेत्ति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ २५ ॥

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यस्तुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २६ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे ज्ञानषट्के

अधिकारगीता नाम चतुर्थोऽध्यायः ॥

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

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

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

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

—

अथ शिक्षागीता नाप पञ्चमोऽध्यायः ।

CHAPTER. V. SIKSHA DHARMA GITA.

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

अर्जुन उवाच—

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ १ ॥

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ २ ॥

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

Arjuna said—

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

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

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

*

[३-८ साम्ययोगोपायस्वरूपम् ।]

श्रीभगवान् उवाच—

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

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

The Blessed Lord said—

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

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

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

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

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

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

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

*

[९-१३ दीक्षितानां गुणदृष्टिलक्षणा शिक्षा ।]

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

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

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

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

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

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

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

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

*

[१४-१७ दीक्षितानां कर्मलक्षणा शिक्षा ।]

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ १४ ॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ १५ ॥

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ १६ ॥

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ १७ ॥

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

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

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

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

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

*

[१८-२४ चतुर्विधानां योगाधिकारिणां शिक्षास्वरूपम् ।]

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवाऽऽत्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ १८ ॥

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ १९ ॥

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २० ॥

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २१ ॥

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २२ ॥

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २३ ॥

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।

कामक्रोधोद्वेगं वेगं स युक्तः स सुखी नरः ॥ २४ ॥

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

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

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

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

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

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

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

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

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

[२५ व्यवसायाधिकरणप्रकृतेः चतुर्विधतत्त्वकूटस्वरूपम् । आत्मनः प्रकृतिपरत्वं च ।]

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ २५ ॥

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

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

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

*

[२६ दुष्टकामवधसंज्ञातमनःस्थैर्यरूपा शिक्षा ।]

एवं बुद्धेः परं बुद्ध्या संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ २६ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायाम् सांख्यकाण्डे ज्ञानषट्के शिक्षागीता नाम पञ्चमोऽध्यायः ॥

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

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

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

अथ कारणगीता नाम षष्ठोऽध्यायः ।

CHAPTER. VI. KARANA DHARMA GITA.

[१ सर्वकारणवस्तुस्वरूप-जिज्ञासा ।]

अर्जुन उवाच—

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वाष्णैय बलादिव नियोजितः ॥ १ ॥

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

Arjuna said—

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

*

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

श्रीभगवान् उवाच—

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

साङ्ख्ये कृतान्ते प्रोक्तानि सिद्ध्ये सर्वकर्मणाम् ॥ २ ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ ३ ॥

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ ४ ॥

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

The Blessed Lord said—

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

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

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

*

[५-७ कर्मणि आत्मनः निर्लिप्तस्वरूपम् ।]

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ ५ ॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ ६ ॥

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमांल्लोकान्न हन्ति न निबध्यते ॥ ७ ॥

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

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

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

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

*

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

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।

ज्ञानयोगेन साङ्ख्यानं कर्मयोगेन योगिनाम् ॥ ८ ॥

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

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

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

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

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

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

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

[१२-१६ परमात्मनः सृष्टिकरणे कारणत्वात् अलिप्तत्वात् शुद्धस्वरूपम् ।]

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

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

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

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

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

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

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

*

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

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतो मुखम् ॥ १७ ॥

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः ॥ १८ ॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १९ ॥

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

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

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

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

*

[२०-२१ परमकारणपरमात्मनः प्राकृतन्यवसायः ।]

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ २० ॥

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ २१ ॥

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

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

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

*

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

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २२ ॥

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि सयमोहं सर्गे यान्ति परन्तप ॥ २३ ॥

येषां त्वन्तर्गतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २४ ॥

*नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ २५ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे ज्ञानषट्के

कारणगीता नाम षष्ठोऽध्यायः ॥

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

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

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

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

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

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

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

अथ कैवल्यगीता नाम सप्तमोऽध्यायः ।

CHAPTER VII. KAIVALYA DHARMA GITA

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

अर्जुन उवाच—

किं शीलः किं समाचारः किं विद्यः किं पराक्रमः ।

प्राप्नोति ब्रह्मणः स्थानं यत्परं प्रकृतेः परम् ॥ १ ॥

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

Arjuna said—

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

*

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

श्रीभगवान् उवाच—

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ २ ॥

सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ ३ ॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ ४ ॥

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तद्विज्ञेयं दूरस्थं चान्तिके च तत् ॥ ५ ॥

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ ६ ॥

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥ ७ ॥

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

The Blessed Lord said—

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

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

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

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

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

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

*

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

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ८ ॥

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ९ ॥

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

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

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

*

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

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १० ॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ ११ ॥

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्त्वा ॥ १२ ॥

ततः पदं तत्परिमार्गितव्यम् यस्मिन्नाता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ १३ ॥

निर्मानमोहा जितसङ्गदोषाः अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १४ ॥

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ १५ ॥

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ १६ ॥

त्रैविद्या मां सोमपाः पूतपापः यज्ञैरिष्टा स्वर्गंति प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान् ॥ १७ ॥

*समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १८ ॥

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १९ ॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ २० ॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ २१ ॥

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ २२ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ २३ ॥

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

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

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

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

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

14. Those aspirants, discriminating the Life-Principle

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

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

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

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

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

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

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

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

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

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

*

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

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ २४ ॥

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

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

*

[२५ ज्ञानविद्याफलं कैवल्यस्थानस्वरूपम् ।]

वेदेषु यज्ञेषु तपस्सु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ २५ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे ज्ञानषट्के

कैवल्यगीता नाम सप्तमोऽध्यायः ॥

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

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

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

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

भक्तिषट्कम् BHAKTI-SHATKAM.

अथ स्वरूपगीता नाम अष्टमोऽध्यायः ।

CHAPTER VIII SWAROOPA DHARMA GITA.

[१ अधिकारिविषयभावस्वरूप-कर्मलनिवर्तकोपाय-जिज्ञासा ।]

अर्जुन उवाच—

कैलिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ १ ॥

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

Arjuna said—

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

*

[२-४ अधिकारिणः दैवसंज्ञः भावः ।]

श्रीभगवान् उवाच—

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ २ ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ ३ ॥

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

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

The Blessed Lord said—

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

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

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

*

[५ अधिकारिणः आसुरसंज्ञः भावः ।]

दम्भो दपौऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ५ ॥

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

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

*

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

दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ६ ॥

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

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

*

[७ द्वौ भूतसंगौ दैव आसुर एव च ।]

द्वौ भूतसंगौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ७ ॥

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

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

*

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

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ८ ॥

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसम्भूतं किमन्यत्कामहेतुकम् ॥ ९ ॥

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ १० ॥

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्ब्रहीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचिप्रताः ॥ ११ ॥

चिन्तामपरिमेयां च प्रलयान्तमुपाश्रिताः ।

कामोपभोगयन्मा एतावदिति निश्चिताः ॥ १२ ॥

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

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

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

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

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

11. They, obsessed with insatiable evil passioning,

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

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

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

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

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

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

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

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

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

*

[२०. अज्ञानिषु आसुरेषु भगवतः कार्यम् ।]

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।

क्षिपाम्यज्जन्मशुभानासुरीष्वेव योनिषु ॥ २० ॥

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

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

*

[२१ असुराणां अधमगति-प्राप्तिः ।]

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २१ ॥

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

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

*

[२२-२३. सच्छिष्यस्य त्याज्योपादेयं अर्थम् ।]

*त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २२ ॥

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २३ ॥

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

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

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

*

[२४. शास्त्रसिद्धिविधेद्वयं सेव्यध्वम् ।]

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २४ ॥

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

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

*

[२५ भगवद्-शास्त्र-प्रामाण्यम् ।]

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २५ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे भक्तिषट्के

स्वरूपगीता नाम अष्टमोऽध्यायः

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

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

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

अथ साधनत्रयगीता नाम नवमोऽध्यायः ।

CHAPTER IX. SADHANATRAYA DHARMA GITA.

[१ साधनत्रयधर्म-स्वरूप-जिज्ञासा ।]

अर्जुन उवाच—

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

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

Arjuna said—

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

*

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

श्रीभगवान् उवाच—

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

तत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

यजन्ते सात्त्विका देवान् यश्चरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

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

The Blessed Lord said—

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

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

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

*

[५-६. आसुर-श्रद्धा ।]

अशास्त्रविहितं धोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तःशरीरस्थं तान्विद्वयासुरनिश्चयान् ॥ ६ ॥

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

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

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

*

[७-१० आहारस्य सात्त्विकादिलक्षणम् ।]

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥

कट्वाम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

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

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

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

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

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

[11-13. यज्ञस्य सात्विकादि लक्षणम् ।]

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

अमिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

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

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

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

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

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

[14-19. शारीरं, वाङ्मयं, मानसं, इति तपसः त्रैविध्यम् ।]

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्वम् ॥ १८ ॥

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

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

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

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

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

austerity of Mind.

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

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

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

[२०-२२ दानस्य सात्त्विकादि लक्षणम् ।]

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्रिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

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

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

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

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

*

[२३ शुद्धानां साधन-निष्ठा ।]

*तस्मादोमित्युदाहृत्य यज्ञदानतपक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २३ ॥

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

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

*

[२४-२५ सदसद्-श्रद्धा-स्वरूपम् ।]

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २४ ॥

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २५ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे भक्तिषट्के

साधनत्रयगीता नाम नवमोऽध्यायः ॥

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

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

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

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

CHAPTER X. MAYA DHARMA GITA.

अथ मायागीता नाम दशमोऽध्यायः ।

[१ ब्रह्मशक्तिपरिज्ञानमावश्यकं सर्वेषां अधिकारिणाम् ।]

श्रीभगवान् उवाच—

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १ ॥

The Blessed Lord said—

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

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

*

[२ ब्रह्मशक्तेः त्रिविधं स्वरूपम् ।]

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ २ ॥

[2. The three aspects of Brahma-Shakti—as *Daivi*, *Esha*, and *Gunamayee*, and also that the knowledge of Brahma-Shakti leads to *Paraprapiti*.]2. My Shakti (Maya, governing the world-process)—*Daivi*, *Esha*, and *Gunamayee*—is hard to overcome ; those that surrender even unto Me (*Ma*—Brahma-Shakti or Shakti of Synthesis) transcend the influence of the triple Shakti.

*

[३ त्रिगुणैः आत्मनः बन्धः ।]

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ३ ॥

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

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

*

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

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ४ ॥

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ५ ॥

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ६ ॥

[4-6. Bondage respectively through *Satwa*, *Rajas*, and *Tamas*.]4. Therein, O sinless one, the *Satwic* quality by virtue of its purity, revealing nature, and wholesomeness, fetters (the Life-Principle) with attachment to (samsaric) knowledge and (the consequent) bliss ;5. Know thou, O Bharata, that the *Rajasic* quality is inherent with desire, born from and associated with (continual) longing ; O Kaunteya, that (*Rajasic*) quality, impelling (the Life-Principle) in the performance of acts, engenders attachment to its fruit ;6. O Bharata, know thou, that the *Tamasic* quality is born from ignorance of atmic insight, and misleads all persons ; it subjects them to moods of indifference (irresponsibility), indolence (inertness) and excessive sleep.

*

[७ त्रिगुणानामुत्कर्षः ।]

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ७ ॥

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

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

*

[८ त्रिगुणानां स्वराज्यम् ।]

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ ८ ॥

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

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

*

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

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यन्ते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ ९ ॥

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

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

*

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

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ १० ॥

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ ११ ॥

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहेतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ १२ ॥

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ १३ ॥

यत्तु कामप्रेप्सुना कर्म साहङ्कारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ १४ ॥

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ १५ ॥

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ १६ ॥

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

द्वर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ १७ ॥

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ १८ ॥

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

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

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

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

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

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

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

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

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

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

[१९ सर्वेषां गौणश्च नित्यः बन्धः स्यात् ।]

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिर्जैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ १९ ॥

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

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

[२० गुण-कार्याणि ।]

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ २० ॥

[20. The operative effect of the trigunas.]

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

[२१ सात्त्विकाद्यधिकारिणां फलम् ।]

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ २१ ॥

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

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

[२२ ब्रह्मशक्ति-ज्ञानं विना गुणकर्मसु सक्तानामधिकारिणां निन्दा ।]

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविज्ञ विचालयेत् ॥ २२ ॥

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

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

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

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

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

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

[२४ आत्मशक्तिस्वरूपब्रह्मशक्तेः ध्यानस्य आवश्यकत्वं परप्राप्तये ।]

*मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २४ ॥
इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे भक्तिष्टके
मायागीता नाम दशमोऽध्यायः ॥

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

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

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

अथ मोक्षगीता नाम एकादशोऽध्यायः ।

CHAPTER XI. MOKSHA DHARMA GITA.

[१-४ मुक्तिसाधनस्वरूपम् ।]

श्रीभगवान् उवाच —

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

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

The Blessed Lord said—

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

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

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

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

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

[५ आत्मशक्तिपरिज्ञान-लक्षणम् ।]

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ ५ ॥

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

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

[६-१२ बुद्धिधृत्योः गुणतः त्रैविध्यम् ।]

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

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

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

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

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

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

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

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

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

[१३-१५ त्रिगुणान गौरवम् ।]

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

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

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

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

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

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

[१६-१७ गुणोत्कर्षे प्राणिनां प्रलयप्रकारः ।]

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

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

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

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

*

[१८-२१ मुक्तेः अयनद्वय-स्वरूपम् ।]

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

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

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

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

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

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

[२२ योगिगम्यं परायण-स्वरूपम् ।]

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

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

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

*

[२३ मुक्तैः योगिभिश्च प्राप्यं स्थानम् । त्याज्यं च ।]

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ २३ ॥

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

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

*

[२४ मुक्त्युपायः मुक्तिफलं च ।]

*मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ २४ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे भक्तिषट्के

मोक्षगीता नाम एकादशोऽध्यायः ॥

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

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

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

अथ ब्रह्मस्वरूपगीता नाम द्वादशोऽध्यायः ।

CHAP XII. BRAHMASWAROOPA DHARMA GITA.

[१-२ ऐश्वर्यधर्मस्वरूप-जिज्ञासा ।]

अर्जुन उवाच—

एवमेतद्यथाऽऽस्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ १ ॥

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ २ ॥

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

Arjuna said—

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

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

*

[३-५ जीवाजीव-तद्ब्रह्मस्वरूपम् ।]

श्रीभगवान् उवाच—

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यद्ज्ञातव्यमवशिष्यते ॥ ३ ॥

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो यथेदं धार्यते जगत् ॥ ५ ॥

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

The Blessed Lord said—

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

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

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

[६-७ सूत्रात्मलक्षण-जगत्कारणब्रह्मस्वरूपम् ।]

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोक्तं सूत्रे मणिगणा इव ॥ ७ ॥

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

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

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

[८ सनातनज्ञान-दीक्षा-तेजस्वरूपम् ।]

वीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामसि तेजस्तेजस्विनामहम् ॥ ८ ॥

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

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

[९ त्रिगुणातीत-ब्रह्मस्वरूपम् ।]

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ ९ ॥

[9. His utter supremacy over the trigunas.]

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

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

बलं बलवतामस्मि कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ १० ॥

रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ११ ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ १२ ॥

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

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

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

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

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

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतानि च ॥ १३ ॥

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ १४ ॥

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ १५ ॥

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

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

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

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

[१६ पार्थाय चान्द्रमस-दीक्षा-प्रदानम् ।]

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ १६ ॥

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

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

[१७-२२ संजयेन धृतराष्ट्राय सगुण-दिव्यमङ्गलविग्रहवर्णनम् ।]

संजय उवाच—

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ १७ ॥

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेक दिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १८ ॥

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ १९ ॥

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ २० ॥

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यदेवदेवस्य शरीरे पाण्डवस्तदा ॥ २१ ॥

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ २२ ॥

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

Sanjaya said—

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

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

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

endless and all-knowing ;

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

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

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

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

अर्जुन उवाच—

पश्यामि देवांस्तव देव देहे सर्वांस्तथा भूतविशेषसङ्गान् ।

ब्रह्माण्मीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥ २३ ॥

अनेकबाहूदरवक्त्रनेत्रम् पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवाद्वि पश्यामि विश्वेश्वर विश्वरूपम् ॥ २४ ॥

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥ २५ ॥

अदृष्टपूर्वं दृष्टितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।

तदेव मे दर्शय देव रूपम् प्रसीद देवेश जगन्निवास ॥ २६ ॥

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीराः विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २७ ॥

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।

तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ २८ ॥

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

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

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

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

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

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

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

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

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

श्रीभगवान् उवाच—

मया प्रसन्नेन तवार्जुनेदम् रूपं परं दर्शितमात्मयोगात् ।

तेजोमयं विश्वमनन्तमाद्यम् यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ २९ ॥

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यान्पि योधवीरान् ।

मया हतांस्त्वं जहि मा व्यथिष्ठाः युध्यस्व जेतासि रणे सपत्नान् ॥ ३० ॥

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

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

The Blessed Lord said—

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

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

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

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

*

[३३ भगवता दिव्यमङ्गलविग्रह-स्वीकरणम् ।]

संजय उवाच—

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनम् भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ३३ ॥

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

Sanjaya said—

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

*

[३४ तं पार्थसारथिस्वरूपं दृष्ट्वा पार्थ-वचनम् ।]

अर्जुन उवाच—

दृष्ट्वा मातुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ३४ ॥

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

Arjuna said—

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

*

[३५-३८ भगवतः स्वस्वरूपस्य शुद्धदीक्षाभिरेव दर्शनगोचरत्वं ।]

श्रीभगवान् उवाच—

सुदुर्दर्शमिदं रूपं दृष्ट्वानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकङ्क्षिणः ॥ ३५ ॥

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।

एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ३६ ॥

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ३७ ॥

*अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ३८ ॥

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

The Blessed Lord said—

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

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

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

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

[३९-४० शुद्धभक्तिसंयुतं शुद्धात्मविज्ञानस्वरूपम् । तत्कार्यं तत्फलं च ।]

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनतन्म ॥ ३९ ॥

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्मामैवैष्यसंशयः ॥ ४० ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे भक्तिषट्के

ब्रह्मस्वरूपगीता नाम द्वादशोऽध्यायः ॥

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

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

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

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

अथ ब्रह्मविभूतिगीता नाम त्रयोदशोऽध्यायः ।
CHAP XIII. BRAHMAVIBHOOTI DHARMA GITA.

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

अर्जुन उवाच—

स्वयमेवात्मनाऽऽत्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ १ ॥

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ २ ॥

Arjuna said—

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

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

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

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

श्रीभगवान् उवाच—

हन्त ते कथयिष्यमि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ ३ ॥

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ४ ॥

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ ५ ॥

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ ६ ॥

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

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

The Blessed Lord said—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*

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

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १८ ॥

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ १९ ॥

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

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

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

*

[२० परमात्मविभूत्यनन्तत्व-स्वरूपम् ।]

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ २० ॥

[20. The Infinitude of His Manifestations.]

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

*

[२१-२४ त्रिगुणातीतानां शुद्धभक्तानां स्वरूपम् ।]

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २१ ॥

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २२ ॥

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः २३ ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २४ ॥

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

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

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

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

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

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

[२५ विभूतिविज्ञान-फल-स्वरूप-(स्थैर्य) ।]

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ २५ ॥

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

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

[२६ शुद्धभक्तानां अनन्यचेतस्कत्वम् ।]

*अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ २६ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे भक्तिषट्के

ब्रह्मविभूतिगीता नाम त्रयोदशोऽध्यायः ॥

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

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

Thus the Thirteenth Chapter, entitled *Brahma Vibhooti Gita*, in *Bhakti Shatka*, of *Sankhya Kanda*, of *Sri Bhagavad*

Gita, the Synthetic Science of the Absolute.

कर्मषट्कम् । KARMA-SHATKAM.

अथ प्राणायामगीता नाम चतुर्दशोऽध्यायः ।

CHAPTER XIV. PRANAYAMA DHARMA GITA.

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

अर्जुन उवाच—

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याऽहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ १ ॥

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ २ ॥

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

Arjuna said—

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

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

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

श्रीभगवान् उवाच—

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३ ॥

आरुक्षुर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ४ ॥

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

The Blessed Lord said—

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

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

[५-९ मुक्तिप्राप्ति-साधनानुष्ठान-स्वरूपम् ।]

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

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

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

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

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

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

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

[१०-११ अधिकारिणां आहारविहारादीनां नियतस्वरूपम् ।]

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

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

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

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

[१२ प्राणायाम-प्रथमाङ्ग-पूरकस्य चातुर्विध्यम् ।]

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १२ ॥

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

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

[१३-१७ प्राणायाम-द्वितीयाङ्ग-कुम्भकस्य चातुर्विध्यम् ।]

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १३ ॥

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ १४ ॥

सुखमात्यन्तिकं यत्तद्वुद्धिप्राप्तमतीन्द्रियम् ।

वेत्ति यत्र न चैवाऽयं स्थितश्चलति तत्त्वतः ॥ १५ ॥

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यसिन्स्थितो न दुःखेन गुरुणाऽपि विचाल्यते ॥ १६ ॥

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ १७ ॥

[13. The nature of *Knmbhaka*, which is the second component of *Pranayanma*—*Achanchala-Manaskatvam* or unperturbed Mind, *Ekatvam* or oneness (concentration), *Achyutatvam* or non-sliding, and *Samatvam*, or equipoise; these generate *Samdharana* or the state of holding together.]

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

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

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

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

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

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

युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ १८ ॥

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

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

[१९ प्राणायामपर-अधिकारिस्वरूपम् ।]

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाश्चनः ॥ १९ ॥

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

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

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

[२०-२४ योगभ्रष्टस्य योगप्राप्ति-प्रकारस्वरूपम् ।]

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

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

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

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

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

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

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

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

*

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

प्रयत्नाद्यतमानस्तु योगी संशुद्धक्लिबिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ २५ ॥

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

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

*

[२६ शुद्धप्राणायामपराणां विज्ञेयवस्तुस्वरूपं संज्ञास्वरूपं च ।]

*योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ २६ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां सांख्यकाण्डे कर्मषट्के

प्राणायामगीता नाम चतुर्दशोऽध्यायः ॥

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

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

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