श्रीमद्वदुगवद्विता
Suddha Dharma Tract No. 4.

SRIMAD BHAGAVAD GĪTĀ
OF BHAGAVAN SRI KRISHNA

(26 Chapters & 745 Slokas)

Translated into English by
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For Suddha Dharma Mandalam Association.

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1939
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DEDICATION.

DEDICATED IN ALL HUMILITY AND REVERENCE
TO
BHAGAVAN SRI NARAYANA AND SRI YOGA DEVI
AND TO
THE ELDERS OF SUDDHA DHARMA MANDALAM

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 Buddha 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 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. Sreenivasesacharya; 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 Rahaaya, 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 in
tensive 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 fanciful out-
look, 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 in-
fluence 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
(Vyasti—व्यास्ति) and the synthetic (Samashti—समस्ति)
aspects of the Pranava (प्राणव) 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 asterisk 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 (समीकरणस्लोक) in the com-
mentaries.

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 Mandalam, 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 con-
siderable momentum. It is said that, in the anticipa-
tion 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 cal-
culated to vouchsafe for us abiding weal and blessedness,
here and hereafter.

R. Vasudeva Row.
President, S. D. M. Association.
## NAMES OF CHAPTERS IN THE GITA.

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पारायणक्रम:

सूक्ष्मांश: धैर्यसहिष्णु धार्मिकः
भृगुवधानवर्णम्

धैर्यसहिष्णु धार्मिकः
भृगुवधानवर्णम्

सूक्ष्मांश: धैर्यसहिष्णु धार्मिकः
भृगुवधानवर्णम्
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).

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;
CHAPTER: THE FIRST

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.”

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

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

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

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

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

18. O Thou, Reveller ever in the death of self-centred passioning; Thou manifesting in the heart's ether, dost, with thy flame, burn to ashes the impediments of separativeness; Thou Giver...
of holy discrimination; O Thou conferring jubilation in the minds of devotees; I bow to Thee, O Thou enabling all aspirants to harmonised action; Thou lover of holy battle.

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

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

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 Conferer of boons, vanished immediately.

30. Thy sons of wicked intent, 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, Gnan-Shakti and its science; whence Dharma is thence is Krishna; whence Krishna is, there be victory.

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, Pundra;

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, Dhritishtadyumna 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).
CHAPTER THE FIRST

[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,

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

Arjuna said—

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

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

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

Sanjaya said—

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

43. In the immediate presence of Bhishma, Drona, and all the royalty, thus bade (him)
“O Partha, behold these Kauravas assembled for battle.”

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

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

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

Arjuna said—

46. O Krishna, seeing these my kinsmen assembled, desirous to give battle,
47. My limbs suffer impairment, and my face doth droop lifeless; and there comes a tremour on my body; as also a sense of thrill.
48. The (great bow) Gandiva slackens from (mine) grip; and this (my) skin doth scald; and I fare unable to stand firm by, and my mind doth reel, as it were.
49. O Kesava (Lord), I ween that what seemed to be potent reasons for my battling now appear to me their very reverse; nor, yet, methinks, prosperity will accrue through the slaying of my kinsmen in battle.
50. What, alas, an abiding iniquity are we engaged in perpetrating—this endeavour for

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

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

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

* * *

[53. सदिच्छप्रौढसमाश्रयः—गुरुस्माधिष्ठयम्—सत्यसंस्कृति।
कार्यान्त्योपयोगहतस्माभाय: पुच्छामि त्वम् धर्मसेवाधीतेऽति।
यद्ध्ये: स्वसिद्धिं वृद्धि तन्मेव शिष्यस्तेऽहि शाश्वत मा त्वं प्रयुक्तम्।।

53. The hallmark 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) supplicant unto Thee.

* * *

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.

CHAPTER II NARA-NARAYANA DHARMA GITA.

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.

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 unspiritual, frustrating high attainment and tending to obstruct beatitude.

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

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

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.

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.)

8. As the Bestower of prosperity and spiritual grace.

9. One Aspect (phase) by itself is pervasive, being establiised 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).

\[ 13 \text{ ततः सर्वभिषिक्तार्थ व्याकरणम्।]

13. His complete Overlordship through Omnipresence.

14.17. His intimate relationship between the worshipper and the Worshipped.

14. All those, who of spiritual discernment and are devoted to the triple Fire (A相识ra), 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 fullness of passion.

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

\[ 18-23 \text{ तथा आवशीयं भागिलं इति चतुर्विधविषयवसयम्।]

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 Aryakta (yogic plane); as Aniruddha in the Mahat (buddhi-intellect);

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

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

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

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

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 Sudhhas.
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 consummately Bliss (Ananda).

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 (functions 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).

9. Neither the Assemblage of the Devas, nor the Hierarchy of the great Rishis, nor the Hierarchy of the past, present, and of the future; but none of those who come to know My transcendence in all manifestations know Me as such.
[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 atomic knowledge, does not recognise Me as Transcendent and Eternal.

[11-12. Avatara as the Giver of grace even to seekers of personal ends (Rakshasas and Asuras).]

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

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

12. Avatara, as a Siddha, in the role of Mahacharya, for propagating Dharma.

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

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

15. 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.
15. O Partha, in the three worlds (samsaric i.e. the planes of Gnaana or knowledge, of Ichha 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 samaara or the world-process (of jivas).

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

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.

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 atomic insight.

24. Of those aspirants, who wholeheartedly worship
Me thus and ever accord to Me, I fulfill their spiritual and temporal weal.

[25. अवतारारूपायः फलं—जन्मं करणं च | तत्त्वं वेदं वेदार्थं वेदार्थविदं श्रीभगवद्गीतः ॥ २५॥

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

CHAPTER IV ADHIKARA DHARMA GITA

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.

[२५-५ युधिष्ठिराशक्षण-स्वरेलासिंहत्व-भगवतं अनन्तायस्य स्वरूपः । तत्त्वं परिश्रीतानां च वृद्धिं करम् च ।]

व्रजस्तरात्राशक्षणं तत्त्वमेव परिश्रीतां च वृद्धिं करमस्य च ।

The Blessed Lord said—

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

4. (The Sciences or Shastra 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;

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

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 Annuller (Synthesiser).

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 atomic 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).
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 intelect (guana).
(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.

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.

25. Who knoweth Me as transcending birth, without beginning, and as the Overlord of the cosmos, he, being firm in atomic 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 Brahma-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.

CHAPTER V. SIKSHA DHARMA GITA.

25. Who knoweth Me as transcending birth, without beginning, and as the Overlord of the cosmos, he, being firm in atomic 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 Brahma-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.

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

* [3-8 साम्यम् योगस्वतरूपम् ]

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).

9-13 The ways and means leading to Samya-Yoga by constancy of mental poise, through Buddhi associated with Suddha-Manas.

The Blessed Lord said—

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.

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.
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 inauspicious
happenings.

21. His pragna is stabilised when he withdraws the
senses (gnanendriyas or cognitive senses) from sense-obje­
ccts, 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 vehi­
cular alignment i.e.—the process of raising the conscious­
ness 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.

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.

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 Sik8ha Gita, in Gna­
Shatka, of Sankhya Kanda, of Sri Bhagavad Gita,
the Synthetic Science of the Absolute.

CHAPTER VI. KARANA DHARMA GITA.

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.

The Blessed Lord said—

2. Listen unto Me, ° 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 Gnan), the various means or instrument (as per directions of the Shastra), distinct and varied acting (Pravritti, Nivritti, and Yoga vyavasaya)—herein, the Life-Principle (Atma) being the Fifth;

4. Whosoever action—physical or mental or intellectual (vrik) a person performs—whether with atomic insight or not—of it, these five are the causes.
CHAPTER THE SIXTH

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

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 Gana-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), Grand sire (Purusha), even the Transcendent Absolute (Suddha Brahman), and the All-cause (Pranava-
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).

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, overpowerd 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 Sanyasis, being undisciplined in Yoga, and unreleased from trigunic influence, so know It not.

20. By My Shakti (ojas) pervading the earth (body also), I uphold them (and their functioning); as the essential 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 Aavyakta tatwas), being transcendent.

22. Prakriti (Gunas of Matter) is the 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 Gnan Shatka, of Sankhya Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

CHAPTER VII. KAIVALYA DHARMA GITA

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

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 Dharms, 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 atomic insight) and proximate (to those that know It);

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

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

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 Brahman.

9. The aspirant, ever conscious of Me (Atman), and doing (knowing) all acts (Dharma) as directed by Me,—attains to the eternal immutable status (Kaisalyam) through My (atomic) grace.
from Matter, who have overcome egoistic outlook, versed in the Science of the Life-Principle, doing actions unattached, released from the dualities generating pleasure and pain, and, therefore, being knowers of Atma as the All-Cause, attain (know) unto that immutable Abode.

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

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

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

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

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

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

21. This (fragment), through the medium of the ear, eye, touch, tongue, and the nose, as also the Mind, gains-experiences in the (sense) objectives.
22. Of those (aspirants), who function (through Gnana, Bhakti, and Karma), dedicating to Me (as the Representative of Brahm) all their fruition and adore Me through Yoga as the One Supreme, ever meditating (On Me),

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

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.

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.
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.

5. Daiva-Bhava or higher nature makes for liberation, while Asura-Bhava or lower nature makes for bondage. 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).

6. 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).
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 atomic 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,
20. The divine reactions to Asura-Bhava.

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.

21. The lack of blessed achievement by the Asuras.

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.)

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

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

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

24. The necessity of following Shastra-Bhagavad-Shastra.

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.

25. Bhagavad-Shastra as the ultimate authority.

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.
CHAPTER IX. SADHANATRAYA DHARMA GITA.

1. Sādhana-vyabhichāria vā dharmaḥ, yad gajyāt.||

Arjuna said—

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

The Blessed Lord said—

2. Arjuna, what is the nature generally of human action—Yagna, Dana, and Tapas in terms of trigunams, and the characteristic zeal (Śraddha) which impels such action.

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

Arjuna said—

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

1. Arjuna's enquiry into the nature generally of human action—Yagna, Dana, and Tapas in terms of trigunams, and the characteristic zeal (Śraddha) which impels such action.

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 tattvic 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.

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.

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 Śastra;

3. O Bharata, the zeal or ardour of all (persons) is in accordance with its tattvic 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.

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 Śastra;

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.
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. 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. 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 adhyatmio 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.

[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.

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

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.

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.

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.

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.
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7. The culmination of trigidnas 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.

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.

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.

10. That knowledge (or understanding), know, thou, as Satwic, which recognises the constant Omness 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.

19. That these trigunas pervade and bind everyone, whether human or angelic, ever as such, during such evolution.

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

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

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

*
CHAPTER THE TENTH

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.

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 (*Dharma, 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.
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 atomic insight, inertness, heedlessness, and perversion are brought forth.

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

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

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

19. Smoke, night-time, the dark fortnight, even the six months of the Sun’s southern path (Pravritti)—faring (traveling) thereon, the aspirant for Brahma-Prapti, progresses toward it.

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

[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.

[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-full.

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

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CHAPTER THE TWELFTH

[1-2 ऐसवर्तमानस्वरूपः-विज्ञातः]

अर्जुन उच्छः

प्रमेत्ययोजस्वत्व व्यासमानं परस्याधरम्

dृष्टिसिद्ध्वस्ती संस्कृतैः पुरुषोत्तमम्|| 1.2 ||

मन्यते यदि तव कथा श्रवयम् दृश्यमिति प्रभोः

योगेन ततो मेव दृश्यात्मासमवयम् || 2.2 ||

[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.

[3-4 नीषप्राच्य-तद्रहस्थरूपः]

श्रीमहमान्य उच्छः

यथात् तस्य विविषानिः शक्यायमोऽयः

यज्ञात्त्वा नेह भूयो-ज्ञेप्यद्वित्यविशिष्यते || 3.4.3 ||

भृस्मिरायोऽजले वायुः सं मनो बुद्धिरीच च ||

अहंकार इति श्रेयं स्मिः महत्त्रेश्वरः || 3.4.4 ||

अपेक्षामितस्यम् प्रभुंति विरचिते मेव परमाः

जीववृत्ताः महाब्रह्माः यथेष्ठ च धारणेत् ज्ञातः || 3.4.5 ||

[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, Gnaana, (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.

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.
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.


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;

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.


Sanjaya said—

17. Having thus said, O King (Dhritarashtra), Hri, 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 adornments, 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 cen-
trally, 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):

[ २२-२४ पार्थि विविधं साक्षात् भगवानुपय: सत्तिकी- 
ष्ठैनं च ]

अर्जुन उपाच—
पद्यामि देवास्तव देव देवं स्वानस्तथा भूतिविहारस्तः।
ब्रह्मणीर्दैं कमालस्तन्यपरिमीपं सर्वावरागं सिद्धान्तं।
॥ २३ ॥
अनेकवाहुत्रक्षणेनेत्रम् पद्यामि त्यां सवेतोऽणलङ्कर।
तानं न मर्यादा पुनस्तवादि पद्यामि विशेषं विश्वस्वरूपः।
॥ २४ ॥
किरिदित्त्रेण मदिद्रम चक्रित्र च तेजोराशि सर्वादो शीतिमतम्।
पद्यामि त्या बुनिराशिया समन्ताद दीसानजाकुंशिमतमस्य।
॥ २५ ॥
अद्वृढ़ुः विस्तिरोऽसिः द्रुप्य भवेन च प्रविष्ट्यते मयं।
ततेव भ दर्शीय देव रूपम् प्रसीत्वेदेवं जत्वियास।
॥ २६ ॥
यथा त्वरिता वह्योमुद्गेः समुद्रोवस्मिस्मुखः द्रवित्तिः।
तथा तबनी नरलोकान्त: विविषाति ब्रह्माण्यास्तिज्ञातिः।
॥ २७ ॥
किरिदित्त्रेण मदिद्रम चक्रसमिश्राणि त्यां हुः तद्भवेऽपि।
ततेव रूपमेण वृहौऽजित्तेन संडर्भाहो वय विश्वमुः।
॥ २८ ॥

[ २३-२८. 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, Ėesa (Siva),
the Sages, and all the divine manifest types of the Seven Rays
(Uragas) &c.
24. I behold Thee of infinite manifestation, every-
where, 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 अभवतः स्वस्वरूपः नास्ति-काध्यः, अतृप्त स्मित्व- 
मात्रस्वाभावः।

Arjuna’s upāchāra—
मया प्रस्त्रित्वं तवाजुरुण्डस्य रूपं परं वर्ततमात्मयोगात्।
तेजोमयं इविष्टन्त्वात्मायं यथे त्वस्मानन्त्वमेव दुष्पृक्षम्।
॥ ३९ ॥
प्रोणेन च भीरमं च जयदुर्धः च कर्णं तथाद्याभासित ।
मया हतान्तरं जाहि मा व्यथिष्ठा: गुरुय्यव जीतास्य रजः सप्ताम्।
॥ ३० ॥

CHAPTER THE TWELFTH
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, Jyotisthana 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 Savyasachi (one who uses both the hands in archery), be merely the external agency (therefore);
32. Beholding this My sublime unfoldment, let no apprehension befall thee, nor bewilderment of thought—bear thou, again, this same form of Mine, released from fear and with gladsome mind.

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.

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

The Blessed Lord said—
35. This (cosmic) form of Mine, too rare to be visioned, which thou hast seen, even the Devas yearn to behold.
36. O Kurupravira (Arjuna, the spiritual hero), this, 
Mine cosmic form can be visioned by none other save thou
in this world of dualities—neither through the intense study
of the Vedas, nor through acts (sadhana) of Yagna, Dana,
and Tapas.

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

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).

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 Brahmavibhoopta Gita, in
Bhakti Shatka, of Sankhya Kanda, of Sri Bhagavad
Gita, the Synthetic Science of the Absolute.
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 (questas); 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 created 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-rekh); 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 Aryams 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 7
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.

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

19. Whatever 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.

[10-19. भुजन्दरशीशा-भेमणीत्व-ज्ञानांगतमभवःसःभुतम्] यज्ञस्वयमतास्ते मुक्तिनिर्भयं त्वाम॥

यज्ञाभिमन्ति यज्ञानु तस्मात चिंत्र मामकः॥

न तदः तिना यस्यायम् युते चाराचरम्॥

[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. Whatever radiance (Light of Initiations) in the Sun reveals all the worlds, whatever in the Moon, and whatever in the Fire—that Light deem, thou, as Mine.

19. Whatever 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.
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.

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;

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.
1. The Lord's enunciation of the remedy against mental distraction through Sanyasa—(Abhyasa 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.
12. The four-fold nature of Poorakam viz., Vaseekaranam or controlling, Yojanam or sweekara (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.

13. The nature of Knmbhaka, which is the second component of Pranayama—Achanchala-Manaskatwam or unperturbed Mind, EkaWlam or oneness (concentration), Achyutatwam or non-sliding, and Samatwam, or equipoise; these generate Sandharana or the state of holding together.

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

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

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

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

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

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

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

20. 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.

20-21. Yогаврдхась Йогатратйа-макара-сварога ।

овьёй, намо биви ласвась вичьётс ।

н дьй кутяанатядхийатудуригттат Ганхьаттттт । 20 ॥

прай аджу йогататовайва Гаитаби: саъа ।

дьйвьёй атимато щети йогадьйо джьйаитати ॥ 21 ॥

араба йогинамоч куле атамт атиматам ।

атати дурхьатиха лакьж йат наастрам ॥ 22 ॥

ятъ та йугататовайва гамате пайахдхйатткм ।

ятатъ ч татъ бху: ёнмьёй кулимагам ॥ 23 ॥

дьйвьёй джъатначивай ваихдхйпъ съ: ।

праанакаптт йогатат йатвадааптариявтт ॥ 24 ॥

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 unwelcome 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

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

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

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

25. 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.