CHAPTER XV. PARAMATMA DHARMA GITA.

1-2. The value of Paramatmic knowledge and its fruition to those who have it.

The Blessed Lord said—

1. I shall, again, declare (unto thee) that supreme wisdom, the crown of all knowledge; knowing which, all Seers have attained to the highest Goal, transcending the triple or manifold samsara.

2. Achieving such (supreme) wisdom, they approximate to My Dharma (Bhagavad-Dharma)—they are not impeded by bondage, nor do they travail—whether functioning objectively or subjectively (in the world-process).

3. Paramatma as the Cause of cosmic manifestations (through Daivi-Prakriti).

3. O Bharata, My seed-plot is Mahat-Prakriti (Matter known as Adi); therein, I deposit the germ (of creation); thereafter, is the birth or manifestation of beings.

5-7. The higher and lower aspects of Paramatmic state—

5. In the world-process, there function two prime factors (Prushas)—all manifestations constituting the perishable factor (Kshara), as also the One Imperishable factor (Akshara) abiding in the three Tatwakootas (Kutastra).

6. Distinct (from these two) is the third factor, most-exalted, and declared to be the Paramatma; who, pervading the triple samsara (Gnana, Iccha, and Kriya), sustains it—Himself being the supreme Overlord indestructible.

7. Since I surpass the Kshara-Purusha, as also transcend the Akshara-Purusha (involved in the world-
process), I am glorified, therefore, as Purushottama (Supreme-Purusha or Paramatma) in the worlds and in the Sacred Revelations.

8. The Swaroopas and Nishtas of those devoted to Paramatma.

9-11. The immanent aspect of Paramatma (Antaryami in the cosmos and Soostatma in the body) is mentioned.

9. The Supreme Purusha, abiding in this body, is declared to be the Witness, Inspirer, Sustainer, Refuge, Supreme Lord, even as Paramatma (the great Life-Principle).

10. This Paramatma, the Indestructible, being beyond Adi (the plane of Mahat-Prakriti), and (therefore) beyond trigunas (i.e. Nirguna), although abiding in the body (loka), O Kaunteya, acts not, nor is attached.

11. Prakriti or Matter, being presided over by Me, brings forth the mobile and immobile creation, O Kaunteya; as a result thereof, the world-process goes on.

12. Persons, devoid of atmic knowledge, deem Me as manifest only, though I am unmanifest also—not recognising My transcendent estate, eternal and unsurpassed.

13. Aspirants devoted to the Devas (My aspects) reach unto them; those devoted to the Manes (attain) thereunto; materialists partake of material achievements; while those who worship Me (as Paramatma) even attain unto Me (as such).

14. O Kaunteya, all beings lapse into My Prakriti (Aryakta) during the Nivritti period (Kalpakshaya); during Pravritti (Kalpadaw) of the world-process I manifest them again.
18. Who recognises It (the indwelling Life-Principle) as Indestructible, Eternal, Unmanifest, Immutable—how may any such knower slay It or cause It to be slain.

19. It is Unburnable, Unwettable and even Un-dryable; the Timeless, the All-Pervasive (knowing), the Firm, the Inviolate and the Eternal.

20. It is declared as the Unmanifest, beyond thought, (and) changeless; hence, so recognising It, thou art not justified in sorrowing about It.

21-23. Karma-Nishta of those devoted to Paramatma and their dedication to Him.

21. Dedicating with fervour all acts unto Me, devoted to Me, with discriminative intelligence, be thou ever intent on Me.

22. (So) being intent on Me, thou shalt transcend all obstacles (to Yoga), through (My) grace; but, if thou dost not accord to this, through personal motives (egotism), thou wilt fail in Yoga.

23. Consecrating (the fruit) of all action unto Me, and with atomic insight, becoming passionless and impersonal, fight (perform all action), thou, devoid of all confusion.
CHAPTER THE SIXTEENTH

Arjuna said—
1. O Thou Supreme Purusha, what is Tat-Brahm, what is Adhyatma, and what is Karma; which is deemed as Adhi-Bhuta, and which is said to be Adhi-Deiva?
2. What is Adhi-Yagna as in this body (also loka), O Madhusudhana, and how art Thou to be recognised by the disciplined aspirants during the time of their journey (ie, in the world-process and during meditation)?

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

Arjuna said—
1. What is Adhibhoota as in this body (also loka), O thou best of men, I Paramatma as the Indweller) am the Adhiyagna.

The Blessed Lord said—
3. The Supreme Tat-Brahm is Akshara, the Imperishable; Its own nature is said to be Adhyatma; the manifestation constituting the world-process of all beings is deemed Karma or work.
4. Adhibhoota is the nature of Prakriti (Kshara); Adhidiva is the Supreme Purusha (with Brahma-Shakti), and, in this body (also cosmos), O thou best of men, I (Paramatma as the Indweller) am the Adhiyagna.

Arjuna said—
1. O Thou Supreme Purusha, what is Tat-Brahm, what is Adhyatma, and what is Karma; which is deemed as Adhi-Bhuta, and which is said to be Adhi-Deiva?
2. What is Adhi-Yagna as in this body (also loka), O Madhusudhana, and how art Thou to be recognised by the disciplined aspirants during the time of their journey (ie, in the world-process and during meditation)?
9. Attains unto the Divine Purusha (Brahma-Prapti), through well-establishing the Prana (intelligence) as between the eye-brows, during vehicular alignment (Kosha-Sankramanam or meditative practice), being with undissipated Mind, devoted, and with yogic power.

[10. The nature of the Goal as a result of such Upasana.]

10. What the knowers of the Atman declare It to be Inviolable, which, the unpassioning Yati (an advancing aspirant) seeks to draw nigh unto, in quest of which (they) live in continence—ever that state I will briefly declare unto thee.


11. They know the day (the cosmic-Pravritti) and the night (cosmic-Nivritti) of Tat-Brahm, who recognise that Its day constitutes the conjunction of the four vyavasayas or functionings (Sahasra-Yuga) and that Its night is the cessation thereof;

12. All manifest being, at the coming of Its day (Pravritti), emanate from the Unmanifest; and, at the
approach of Its night (Nivritti), lapse again even unto that Unmanifest; 

13. O Partha, this assemblage of creatures, thus after repeated manifestations, lapse by night and emanate day, urged by It. 

14. Distinct therefrom (such assemblage of creatures) is yet the supreme nature of the Unmanifest; being eternal; Which, with the lapsing of all manifest beings, lapse not; 

15. The Unmanifest is the Akshara (the Life-Principle); they (Seers) declare It to be the Supreme Goal-reaching which, (aspirants) lapse not; that is My exalted estate. 

16. O Partha, It is even the Supreme Purusha attainable through (utter) yogic devotion—in whom all creatures abide, and by whom all this is pervaded. 

17. The Devas (aspects of Purusha), to whom fruits of actions (Yagna) are dedicated, bestow on you (aspirants) wholesome prosperity; he, who enjoys the fruits of actions himself, without dedicating (the same), is even verily one of limited understanding. 

18. Saints, who perform action so dedicating, are released from all frailties; but those of limited understanding, who strive for their own sake (without such dedication), verily, are bound thereby. (Papa and Punya). 

19. All beings are the expressions of Anna (Akshara; the Imperishable); Anna is that of Parjanya (Jiva); Par. janya is that of Yagna (Atma); Yagna is that of Karma (Paramatma); 

20. Know, thou, that Karma (Paramatma) is the expression of Brahm (Purusha), and Brahm (Purusha) is that of Akashara (Suddha-Brahm); hence, the Omniscient Suddha-Brahm is represented by Yagna (Atma).
21. He, who follows not this cycle of the world-process, so manifested, leads a life of limited understanding, being (merely) attached to Sense-objects—he, O Partha, but lives in vain.

22. To the aspirant, who performs action without dedicating (to the Supreme), the Brahmic manifestations bestow not atmic ecstasy; unto him this ecstasy accrues, who recognises the Atman, (and, he, therefore, dedicates all fruits of his acts to It).

23. The Pravritti and Nivritti of this world-process are even overcome by them, whose Mind is centred in transcendent Yoga—the transcendent Brahm is Itself beyond Pravritti and Nivritti; necessarily, they partake of Its Transcendence.

24. The experiences, which result from the contacting of Sense-objects, are (even) generators of pain, since these are limited by a beginning and an end; O Kaunteya, the Seer never therein delights.

25. Those, who recognise Me as the Akashara in relation to Adhibhuta (evolving Prakriti); as Adhidivā (Purusha) and as Adhiyagna (Indweller)—being disciplined in Yoga, know Me even during their functioning in the world-process itself.

26. The aspirants, who, devoted to Me, strive through Yoga, yearning for liberation from birth and death (Jarā) and from ignorance (Marana), know the Tat-Brahm, Its entire nature, and Its cosmic work (functioning).

Thus the Sixteenth Chapter, entitled Akshara Gita, in Karma Shatka, of Sankhya Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.
6. As the vast wind blows extensive, being externally contained by the firmament, so also, know, thou, that all manifest beings abide (and move) in Me.

7. The四种 grades of Raja-Vidya Adhikaris or aspirants: undergoing this discipline.

7. The Yukta-aspirant, knowing the tatwas, is convinced that the Atma never performs any (action) such as seeing, hearing, touching, smelling, consuming, moving, speaking, releasing, grasping, working, and reposing—realising that the Senses and Sense-objects mutually interact.

8. The aspirant, who functions in the world-process, devoid of attachment, dedicating (all fruits) of necessary action to Brahman, is not bound by the effects of it (action)—whether sinful (or meritorious)—even as the lotus leaf is not wetted by the water-drop (on it).
10. Yogis (or aspirants on the path of Yoga and called Yogis by courtesy;) perform action, physically, mentally, through discrimination, and even by Senses, for purifying their nature (Manas—Mind-Emotion) through (virtue of) renouncing attachment (to fruit of action).

11. The Yukta, renouncing the fruit of action, attains to peace through synthetic (yogic) endeavour; one, who is not a Yukta, being attached to fruit of action through desire, is bound by it.

12. The aspirant, being thus accomplished victor over the Senses (vāsi), renouncing fruit of all action, abides happily even in the body of the nine gates—not performing any action, as it were, nor causing any to be performed (with personal motive).

13. The Sovereign (Life-Principle) does not constitute the proximate cause of the actioning of the beings in the world, nor is it conjoined or affected with the fruit (result) thereof; it is the Prakriti (Matter) that constitutes the immediate or proximate cause of all action in the world-process.

14. The Over-Lord does not claim the fruit of action, good or bad, being dedicated to Him by the aspirants—such recognition is (often) obscured through ignorance of the Life-Principle, whereby, beings err (in the world-process).

15-24. The resulting achievement of such aspirants.

15. Repose thy Mind solely in Me, establish thy Intelligence in Me, (then) thou shalt abide solely in Me—whereafter there shall be no doubt (in thee).

16. But, if thou art unable to repose thy chitta (Mind and Intelligence) firmly in Me, then, O Dhananjaya
(Arjuna), seek to attain unto Me through Abhyasa-Yoga (described in chapters 14 to 19 of Karma-Shatka.)

17. Yet, if thou art not able even to perform that practice, then, dedicate all acts unto Me; so dedicating all acts to Me, thou shalt attain to Siddhi.

18. Still, should thou be not strong to do this, being devoted unto Me, then, with dispassionate Mind, renounce all fruit of action.

19. Through mere practice (abhyasa) knowledge is enriched, through (enriched) knowledge meditation is illuminated, from such meditation due dedication of the fruits of action is facilitated, and from such dedication, thereafter (accrues) peace.

20. The Sages (Artha), overcoming dualities, with controlled Mind, intent on the weal of the worlds, (and, as such), chastened of all frailties, attain to Brahmic ecstasy.

21. Unto the Yatis (Artharthi), who are freed from anger and passioning, with well directed Mind, and recognising the Life-Principle, the achievement of Brahmic ecstasy is well nigh easy.

22. Oblivious to all external contacts, with the visual faculty focussed between the eye-brows (eyes closed), and regulating the inhalation and exhalation of the breath through the nose (Pravritti and Nivritti, being equated into Brahm);

23. The Sage (Jignasu), seeking deliverance, with Senses, Mind, and Intelligence disciplined—always devoid of desire, fear and, anger—he is even liberated.

24. The aspirant (Gnani), recognising that all Cognitive, Emotional and (Sense) actions are directed towards Me, knowing Me as the Overlord of the whole cosmos and as Beloved of all beings, attains to peace.

Thus the Seventeenth Chapter, entitled Raja-Vidya Gita, in Karma Shatka, of Sankhya Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

The Blessed Lord said—

1. Bhava (proper or Suddha-Pravritti) or necessary actioning is not constituted by the doing of asat (prohibited)
1. Action, abhava (proper or Suddha-Nivritti) or cessation from prohibited actioning is not constituted by the not doing of sat (legitimate) action; of these twain, the philosophic bearing has been declared (duly) by the Seers of tatwas.

2. Transcending joy and misery, gain and loss, victory and vanquishment, thereafter, equip thyself for battle (for functioning in the world-process); thus, thou shalt not be bound by evil (or good).

3. The Seers declare that the result of impersonal action is Satwic (blissful), being illuminative; of Rajasic action, the result is pain (through dualities); and of Tamasic action, the result is ignorance (of atmic knowledge).

4. O foremost of Bharatas, listen now from Me of the triple nature of happiness—happiness proper, being that, whereby, the aspirant is elated in the practice, and thereby accomplishes the end of all pain.

5. That, which, at the commencement, of the practice, is bitter as poison, but, at the end, is (sweet) as ambrosia—such happiness is deemed as Satwic, engendered by the spiritual harmonising of the Mind and the Intellect.

6. That happiness, which, at the commencement is sweet as nectar as a result of Sense-contacts, but, which is, at the end, bitter as poison, is deemed Rajasic in nature;

7. What is lulling both at the commencement and at end, as the result of excessive sleep, idleness and heedlessness, is deemed Tamasic, obscuring atmic knowledge.

8. Thus, thou hast been told of the operation of Buddhi or understanding in the triple world-process (Sankhya); now, listen to that of it to achieve transcendence (Yoga)—by the association of such understanding, O Partha, thou shalt sever the bondage of action.

9. O Dhananjaya, renouncing attachment, do thou all (necessary or legitimate) acts with the synthetic understanding—unaffected by the success or failure thereof; such transcendence over the result of action is deemed to constitute (Karma-Yoga).

10. O Dhananjaya, (all) action, which is not associated with (synthetic) Buddhi (understanding), is very inefficient (binding); seek thou, the guidance by (such) Buddhi; (those), who seek the fruit of actions for themselves, are selfish folk (Kripanaha).

[11-12 परमहंसायां अद्वैतमयः-प्रकरणम्. ]

[11-12 The nature of the goal attainable by Paramahamsas.]

11. Aspirants of controlled Mind, associated with Buddhi, and renouncing fruit of action, are released from the bondage of birth (and death)—(Pravritti and Nivritti); (thus), they reach unto the blessed condition.

12. Herein, there is not waste of endeavours, nor is there any transgression of law; even a slight endeavours to accord to this law (the transcendence of the result of action) gives security from the perils native to the world-process.

[13-16 परमहंसानां अद्वैतमयः-प्रकरणम्. ]

[13-16] यद्य ते मोहक्षितः बुद्धियतिनिरिष्का त्वा विज्ञानिनवं श्रवणवर्गम् ॥ १३ ॥

[13-16] यद्य ते स्मरितं तद्भवम् आत्मायं संविधितम् ॥ १५ ॥

[13-16] नासन्त विदितं ज्ञातं विदितं योगमयस्यस्यं ॥ १६ ॥

[13-16] तद्भवम् आत्मायं संविधितं उद्विद्यतास्य संवैर्यास्य ॥ १६ ॥

[13-16] तदां तद्भवम् आत्मायं संविधितं ॥ १६ ॥
13. When thy understanding overcomes the ignorance of separativeness, then shalt thou gain revelation of all teaching, whether known or to be known.

14. When thy understanding, illuminated by revelation, attains firm conviction (free from doubt), then it becomes serene during meditation; then shalt thou achieve fulfilment in Yoga.

15. In him, who is not a Yukta, there is not understanding, nor in him is there the Sense of unity; to him there is not peace who lacks therein (Sense of synthesis); whither, then, is happiness unto him who is unpeaceful.

16. The Mind-Emotion, which accords to the wandering Senses (gnanendriyas), decoys forcibly the understanding: of the aspirant, like the (high) wind whirls away the ship on the waters.

17. Therefore, O thou of great prowess, the understanding of him, whose Senses function in the Sense-objects (entirely) without attachment, is serene.

18. The well-disciplined aspirant is awake (functions) normally on the plane (of atmic consciousness), which is night (absence of functioning) to all other beings (functioning in the triple world-process); to the visioning Sage, that (triple-samsara) is night, wherein the other beings are awake (normally function).

19. The aspirant attains not transcendence of action (Naishkarmya-Siddhi or Karma-Yoga) merely by abstraction from the performance of action; nor even does he attain to it (Naishkarmya-Siddhi) by merely abstaining from the fruit of action, (without atmic insight).

20. No person, howsoever, can remain, even for a moment, without performing some action; all action is being effected, perforce, by the trignas born of Prakriti.

21. He, who, without exercising the activating organs (without actively engaging in the performance of action), but, with his Mind musing on the Sense-objects, being oblivious of atmic insight, is deemed (but to indulge in) vain endeavour.

22. But he, O Arjuna, who with his Senses (gnanendriyas) under the Mind’s control, being unattached (to the fruit of action), engages the activating Senses (karmendriyas) in Karma-Yoga (performs action with synthetic understanding, i.e. atmic insight) is said to excel (in the performance of action).
Arjuna said—

1. O Krishna, Thou dost extol the renunciation of the fruit of action (Karma-Sanyasa), as also the transcendence thereof (Karma-Yoga); of these two, tell me, for certain, which is the more blessed.

[ 23-24. *Dhyana as the exclusive means to Brahmic realisation.*]  

23. The person, who, free from all passioning, functions unattachedly, being unowning and impersonal, attains unto the peace.  

24. This, O Partha, is the Brahmic or transcendent condition, reaching unto which, (the aspirant) is not obscured in his atomic insight; abiding thus, at the culmination of every vyavasaya (as also at the end of a birth), he attains unto the Brahmic ecstasy.

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

1. Arjuna's question relates to the relative merits of Karma-Sanyasa and Karma-Yoga.
Karma-Yoga) acquires excellence through renunciation of the fruit of action (Karma-Sanyasa).

3. He is known as a Sanyasi (with atmic insight), who neither hates nor desires; transcending the dualities, O thou of great prowess, he is even happily released from the bondage (of action leading to births).

4. However, O thou of great prowess, for him, who is without synthetic insight, renunciation of the fruit of action is hard to attain; the Sage, with such insight (Yoga-Yukta), ere long, achieves Brahmic blessedness (transcendence).

5. The aspirant, with transcendent insight, of chastened Understanding,—having conquered the Mind and the Senses, realising that all is of the nature of Brah, though engaged in action—is not subject to its bondage.

6. The aspirant, who performs necessary action (based on Bhagavad-Shastra) not being attached to the fruit thereof, is even the (Karma) Sanyasi and the (Karma) Yogi—not he who has merely overcome the triple Fire (the chastening of Intellect, Mind-Emotion and Sense-activity), nor he who desists from physical action.

7. What the Seers declare to be Sanyasa (Karma-Sanyasa) know, thou, O Pandava, even that is Yoga (Karma-Yoga); no aspirant who has not forsaken personal ideation and I-ness can ever become a Yogi (Karma-Yogi).

8. He is, then, known as one accomplished in Karma-Yoga (Yogaroodha), when he does not attach himself to action that engenders Sense-pleasures, having renounced all (such) passioning ideations.

9-13. The necessity of doing all necessary action (Yagna, Dana and Tapas) without attachment to its fruit.

9. (Some) Sages declare renunciation of action to mean renunciation of action engendering personal fruits; other Seers hold Tyaga to signify the renunciation of fruit of all actions (good, bad, indifferent etc);

10. Some learned persons maintain it (renunciation) to imply the not performing of harmful action; yet others still insist that the acts of Yagna, Dana and Tapa should not be relinquished.

11. Thou, foremost of Bharatas, know from Me the true significance of Tyaga; O thou best of men, Tyaga however, is recognised three-fold.

12. Yagna, Dana, and Tapa must not be relinquished but they should be performed (duly); for Yagna, Dana and Tapa, chasen the (vehicles of the aspirant);

13. Even these acts require to be performed, (according to Bhagavad-Shastra), dispassionately and without desire for the fruit thereof—O Partha (Arjuna), that is My supreme and absolute Law.
13-16. The nature of true (Suddha) Tyaga or Sanyasa.

14. Verily, the non-performance of necessary action is never legitimate; the not doing of it, due to the lack of atmic insight, is deemed as Tamasic.

15. The Tyaga or the non-performance of him, who does not perform action because of its difficulty, and out of sheer fear of bodily exertion, is deemed Rajasic, and he does not attain to the excellence of Tyaga.

16. O Arjuna, that renunciation is deemed Satwic, which is the renunciation of the fruit of action, performed, because it ought to be performed and done without personal predilections.

[17-19. The marks of a true Tyagi and Non-Tyagi.]

17. The true renouncer or Tyagi, inspired with Satwic nature, of enlightened Understanding, past all doubting, dislikes not the performance of action, merely because it is disagreeable, nor likes its performance only because it is agreeable.

18. The performance of actions can never be entirely relinquished by persons—he, who relinquishes the fruit of all necessary action, is declared to be a true relinquisher (Tyagi or Sanyasi).

19. By those who are not true Tyagis, the fruit of action is deemed triple—as distasteful, as tasteful, and as of mixed quality; never so (it be) unto the true Sanyasi or Tyagi.

[20-24. The nature of opposites, which, if not resisted, overcome the Indriyas, Manas, and Buddhi.]

20. (The dualities of) likes and dislikes abide in the Senses (gananendriyas) contacting Sense-objects; the aspirant must not yield to their influence; these two confuse (his vision of) the path (performance of action).

21. As the flame is surrounded by smoke, like the mirror is dimmed with dust, or like the embryo is encompassed by the placenta, so this (knowledge pertaining to true action) is obscured by it (the Sense-influence).
22. By this enemy, O Kaunteya, in the guise of ceaseless personal passioning, is consumed, the Understanding of (even) the intelligent aspirant, as though by an insatiable fire.

23. Such passioning and (such resulting) wrath emanate from the quality of Rajas—which, know, thou, here, as the foe most wasteful, and most unwholesome.

24. Of this enemy, the field of operation and influence is (constituted) by the Senses (gnanendriyas), the Mind (Manas) and the Understanding (Buddhi); this (enemy), through these, (Senses, Mind, and Understanding), obscuring atomic knowledge, confounds the aspirant.

25. Hence the need to overcome all personal karmas that prevent realisation of Vignana and Gnana (which make for Sanyasa).

25. 0 best of Bharatas, as a very first step, directing (spiritually) the Senses (gnanendriyas), overcome (slay), thou, this passioning that obstructs (all) Understanding and knowledge.

Thus the Nineteenth Chapter, entitled Sanyasa Gita in Karma Shatka, of Sankhya, Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.
8. Like the expansive sky (ether), not limited by virtue of its subtility, so the Life-Principle, though functioning in the body (world-process) in all conditions, is not tainted (bound thereby).

9. He, who thus recognises the Life-Principle (Atma) and Prakriti along with its qualities, though functioning variously, is not, thereafter, subjected to the bondage imposed by Prakriti.
11. From the Sukra originates the manifest cosmos, and the manifest cosmos waxes by Its energy—That the Yogins behold (vision) as the Eternal Divinity.

12. That Sukra is not illuminated by other lights, being Itself the illuminator in the aspirant; That the Yogins behold (vision) as the Eternal Divinity.

13. The Sovereign Divinity amidst all beings and the pure Sustainer thereof—That the Yogins behold (vision) as the Eternal Divinity.

14. The infinite cosmos emanates from the Fullness (Suddha Brahm); by that Fullness, the infinite cosmos evolves; into that Fullness, the infinite cosmos sublimates—That Fullness alone abides.

15. Thence, even is the Wind born, and therein is well established always; from It the Fire, the Moon, and Prana do proceed.

16. Everything emanates even from It; speech cannot compass Its Infinity; That the Yogins behold (vision) as the Eternal Divinity.

17. What aspirant of Brahmic beatitude may seek to know in full this indwelling Life-Principle, which hath no limits, is Immutable, Transcendent, and which is beyond all dualities.

18. Whoso worships the Life-Principle in any other manner than knowing what It is, to him, devoid of atmic insight, what limitations accrue not?

19. The aspirant, who follows the dictates of passion, by so following its dictates loses atomic insight; (but) he, overcoming all passions, gets rid of whatever little taint of Rajas (personal motivation that may persist).

20. The excellence of the worship of Atma with Yoga (Yoga).
the Mind is one's own friend, and the Mind may be even his enemy.

22. Unto him the Mind is befriended whose passioning is overcome by atomic insight; if the Anatma (Prakriti constituting Intellect, Mind-Emotion and the Senses) is inimical to spiritual progress, the aspirant must deal with it (Anatma) as with the foe (strive cautiously with a view to overcome it as such).

23. Many aspirants sublimate the functions of the Senses and those of the Mind into that of Atma-Yoga, being chastened by the Fire of Knowledge.

24. Recognising the Divinity as the Omnipresent (and) Transcendent, the aspirant doth not lack in his Understanding of It—thereafter he attains to the exalted Goal.

25. Aspiring to know the Atman, intent thereon, disciplining therefor, on the high path thereto, they (the aspirants), with all their faintness cleansed by spiritual wisdom, attain to It—whence there be not (any) returning.

Thus the Twentieth Chapter, entitled Atma Gita, in Yoga Shatka, of Yoga Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.
Kshetra (Prakriti or Matter), and Kshetragna (Atma or Life-Principle) and (their mutual interplay.)

4. Now, listen to Me, all about the Kshetra, as to what it is, how it be, the nature of its variations, and its source, as also learn, thou, of Him, as to who He be, and of His glory.

5. (This theme) has been sung, at length, by the Seers (Rishis), in detail, in varied chants, and is also expounded in words of certain significance, and conclusive about the immanent (Sootratmic) nature of the Divinity (Brahm).

6. The (five) Prime Elements, the Principle of I-ness, Buddhi (Intelect), and Avyakta (the unmanifest Moola-Prakriti or Basic Matter), also the ten Senses and the one Manas or the Mind-Emotion, and (therewith) the five Sense-Objectives;

7. Desire and aversion, pleasure and pain (Manas group), Sense-contacting (Sense-group), Intelligence or awareness (Mahat group), and Synthesising faculty (Yogic)—these, collectively and severally, are said to be constituted in the Kshetra or body-unit (or the cosmos).

8. These bodies of the embodying Life-Principle are declared to have an ending, the Life-Principle being Imperishable and Infinite; therefore, fight (function impersonally in the world-process), O Bharata.

9. These beings emanate from the Unmanifest (Prakriti), are manifest during the world-process, and culminate even in the Unmanifest—herein, O Bharata, what cause (be there) for despondency ?
of all actions, but, which are, (in fact), caused by the triple qualities of Matter variously;

11. Even the aspirant, with atomic insight, performs (all legitimate and necessary action), in accordance with the qualities of his body (Matter); all beings function (respectively) in accordance with the qualities of their body (Matter); what can cessation from functioning at all avail?

12. By virtue of meditation, some Seers vision in themselves the Life-Principle through the synthetic Mind-Emotion (Bhakti-Yoga); others through synthetic knowledge (Sankhya or Gnaana-Yoga) and, others through Yoga (Atma-Yoga), and others still through Karma-Yoga (Sanyasa and Tyaga).

13. Others still, not able to so recognise (through meditation), worship (the Life-Principle), learning from them (Seers); even those, being well-versed in sacred lore,
20. One doth regard this (Life-Principle) with wonder; thus another describes This as a marvel; another still listens to This in wonderment—(seeing and discoursing), and so hearing, none of them doth know This.

21. 0 Kaunteya, let there be no cessation from performance of necessary action, though it be tainted (with desire for fruit) — for all enterprises are so tainted, as the flame is by the smoke. (To do so is better than not doing).

22. If obsessed with egotism, thou dost resolve “I will not fight”, the trigunas born of Prakriti shall impel thee to fight (to function), and thus thy resolution shall not avail.

23. O Kaunteya, if impelled to action, necessitated by the dictates of the Life-Principle, thou art not willing to perform it, through the ignorance of It, thou shalt still perform it (action) so controlled (by Prakriti).

24. Those, who with the eye of knowledge, thus discover the mutuality as between, Kshetra and Kshetragna, as also (the mode of) deliverance from material bondage, attain unto the Supreme Goal.

25. Thus, has been, in completeness, revealed (the truth) about the body (Kshetra or Prakriti), the Goal to be known (Purusha or Kshetragna), and also the knowledge (therefore); My devotee, knowing this, is enabled to achieve atomic insight.
1. Arjuna's question is with reference to the knowledge of Karma-Yoga.

O Janardana, if knowledge or action is deemed by Thee as excelling Karma or actioning, why then, O Keshava, dost Thou enjoin me to work which is perilous.

The true nature of Karma as the direct result, due to the proximate agency of Prakriti.

The Blessed Lord said—

2. The aspirant, who recognises that all actions are performed through the (proximate) agency of Prakriti, understands, accordingly, that the Life-Principle is non-performer (being only the remote cause of action).

3. O Partha, persons delighting in those Vedas, which deal merely with objective functioning and their fruit, and who declare with jocund hilarity that nothing else (than such objective functioning) matters, speak so, being of limited understanding.

4. These, ever desirous of the fruit of action for themselves, yearn to tread the path of pleasure leading to Swarga (Mental Heaven), through manifold sacraments and particular rites; and thus they are most passion-ridden.

5. Of them, who are thus (furiously) attached to mere-material enjoyments, and therefore bereft of atomic insight, the understanding to synthesise all endeavour falls short of the austere tranquility necessary for yogic practice.

6. To them, longing for the fruit of action here, in this life (as such), and who worship the Devas (aspects of Divinity), such fruit of action accrues forthwith, hither, in the world of men.
the Mind-Emotion in the Life-Principle, let him not muse on anything else (than the Life-Principle).

9. To a person of Brahmic insight, the (trigunie) Vedas are of as slight help, as a small pond is to him who hath access to the vast waters.

10-15. The importance of resolving the Prakritic multiplicities into unity, as governed by the Atma, through dedicatory Yagna.

10. Some Yogins invoke and meditate on the Atma, others invoke the light of and offer the worship to the Supreme Brahm.

11. Others sublimate the Sense of hearing and the rest into the fire of abstinence; while others resolve sound and other Sense-objectives into the fire of the Senses.

12. Others—adepts in pranayama, disciplining the course of prana and apana, resolve prana (unity of being) into apana (multiplicity of being), as also multiplicity into unity.

13. And others still, with disciplined vehicles, harmonise the multiple consciousness into the unitary; even all these (aspirants) are knowers of Yagna, and their frailties are consumed by it.

14. By virtue (Amrtam) of the fruit, accrued in consequence of such Yagna (spiritual dedication), they (the aspirants) attain to Brahma-Prapti; existence herein (on this earth or body) is not (wealful) to one, undisciplined and personal—where then in the other, O Kurusattama (Arjuna)?

15. Thus many and varied Yagnas ultimately lead to Brahma-Prapti; regard them, thou, all as generated through endeavour; so knowing, thou shalt be delivered.

16-19. The nature of Karma pertaining to Varnashrama or the four-fold caste-category.

16. O Parantapa, the actions of the Brahmana, the Kshatriya, the Vyshya, and the Sudra are varied and several in accordance with the triple Gunas of Prakriti (Satwa, Rajas, and Tamas) tinging the Intellectual, Emotional, and Sense activations respectively.
17. Serenity, Sense-restraint, austerity, purity, forgiveness, rectitude, as also knowledge, and discrimination, and faith in Brahman—these constitute Brahma-Karma—generated in the prakritistic vehicle by Atma.

18. Prowess, material lustre, organising capacity, skill, non-retreat in battle, gift, kingship—these constitute Kahatra-Karma—generated in the prakritistic vehicle by Atma.

19. Agriculture, protection of the kine, commerce—these constitute Vyshya-Karma—generated in the prakritistic vehicle by Atma; the tendering of service (physical) constitutes Sudra-Karma—generated in the prakritistic vehicle by Atma.

20. Thy duty is in respect of performance only of (legitimate) actions—never in respect of the fruit thereof—be not thou attached (even) to the fruit of rightful action, nor be thou governed by inclination to omit or desist from rightful action.

21. Janaka and others attained to adeptship of Naishkarmya, only by performance (disinterestedly) of necessary action; so recognising, thou art to work for the weal of the world, (and, thus, for thy own successful evolution also).

22. By seekers of liberation, the manifold acts of Yagna, Dana, and Tapa, are performed variously through their dedicating the fruit thereof to Brahman (Tat);

23. Constant faith in the virtue of Yagna, Dana, and Tapa (objective actions of Satwic nature) is declared to be “Sat” in itself; so also the performance of (subjective) act (Abhyasa-Karma) dedicated to the Life Principle (Tat) is declared to be (also) “Sat”.

[20-23. The duty of man to do Karma; the nature of right and wrong action.]
CHAPTER XXIII. BHAKTI DHARMA GITA.

The Blessed Lord said—

1. The aspirant, who, with Mind-Emotion is intent on Me, with atomic insight, and being inspired with supreme zeal, is deemed by Me as the foremost of Yuktas.

2. The bestowal of weal as a result of pure devotion—though to particular aspects of the Lord.

3. He, who seeks thus to worship Me with such zeal attains his yearnings—these being bestowed verily by Me.

4. Being obscured in their atomic insight by personal desires, they worship otherwise, the many Devas (aspects of Me), following particular disciplines, and, as such, subject to their own trigunic influence.

5. The worship of Gods, in pursuance of their respective ordinances, consists of reverential invocation, sacrificial offering, study, and observance of vows.

6. Unto those of atomic insight, and unto those that are otherwise (devoted to aspecral worship), fruits according to their yearning accrue respectively; but limited fruition results from aspecral worship; (while) from transcendental or atomic or synthetic worship, Brahmic realisation accrues.

7. O Kaunteya, those, who, endowed with (pure) zeal, worship even the other Gods (My aspects), they verily worship Me (alone), though not according to the Bhagavad-Shastra.

8-10. The characteristics of an accomplished Bhakta.

[8.9-10 साहुरक्षणौः ||
पंि पुर्वां फैले, तोय यो ने मे पायस्वा प्रज्ञानि ||
तदं शरणुपयात्मकाः प्रवत्तिः || 10 ||
यत्तरोपि यद्विषां यत्तेष्वी द्विः सिः यत् ||
यत्तपि सौधन्तै तदुपूर्व मद्रगुणम् || 9 ||
अपि चेतानुदराचारिः अजैं मामाचिन्नाः ||
साहुरेष स मन्तवः स्यामग्रवसितो हि सः || 10 ||.
] [ 8-10. The characteristics of an accomplished Bhakta.]
8. Whosoever dedicates unto Me with devotion, whether leaf, flower, fruit, or water—that, so consecrated, I receive from him, pure of heart. (Here leaf denotes Karma, flower Bhakti, fruit Gnana, and water-Yoga).

9. O Kaunteya, whatsoever act thou dost perform or dost attain by way of sacrifice, of offering or tendering, or engagement in any austerity, do thou dedicate that all as unto Me.

10. If one, (though formerly under the sway) of asuric conduct, were to be entirely devoted to Me, he should be considered as a Sadhu (one having achieved through treading the path of Yoga).

11. Soon, he comes to know Dharma (Bhagavad-Dharm), and forthwith attains to Shanti (Prapti); O Kaunteya (Arjuna), be thou convinced that never My devotee fails to achieve (it).

12. Unhating, friendly to all beings, compassionate, unswerving, non-egoistic, transcending pleasure and pain (and such dualities), being of forgiving nature;

13. That devotee is dear to Me, who joys ever in the Atman, the Yogi, with disciplined Mind, and steadfast of conviction, having dedicated unto Me his Manas and Buddhi.

14. He from whom the world suffers no pain, as also he who is not subject to the world's pain, free from the sway of joy, anger, and fear, such a one is dear unto Me.

15. Who joys not, nor hates, nor is despondent, nor desires—dedicating the fruit of (all) action affable or abhorrent—such a devotee is dear unto Me.

16. Transcending enmity and friendship, honour and dishonour (equable Cognitive-perception), heat and cold (equable Sense-perception), pleasure and pain (equable Mind-Emotional-perception), and exempt from attachment thereto;

17. Past the reach of insult and flattery, of few words, serene at whatsoever befalls, unpossessed and with enlightened understanding—such a devotee is dear unto Me.

18. The aspirants, who accord to this counsel (Bhagavad-Dharma), righteous and wholesome, endowed with zeal, regarding Me as the Final Goal—these devotees are ever most beloved of Me.
22. The Lord of creation (Brahma), creating of old, all beings, and endowing them with dedicating instinct, has declared “Enhance your weal hereby—let this be even the bestower of your welfare.

23. “Invoke the high Powers hereby; may the Devas, thus invoked, bestow blessings on ye—thus reciprocating, grow ye unto the supreme discipline of synthetic worship” (as distinct from the aspetaul worship of the Gods).

[22-23. Bhakti-Yoga (as different from mere Bhakti) leading to Parama-Purusha-Bhavana].

19. Therefore, do thou engage thyself unattached in all necessary acts; the person, so engaged in action dispassionately, attains unto the Supreme Goal.

20. Unto him there be nothing like personal interest in his engagement in rightful acts, nor in the non-performance of wrongful acts, here; neither, verily, unto him (there is) any personal expectation whatsoever in his functioning in the world-process.

21. O Kaunteya, the performance of acts, otherwise than for dedicatory purpose, engenders bondage unto him engaged in the world-process; hence for its (Yagna) sake, do thou perform all action disinterestedly (for being, liberated).

24. With Mind intent on Me, be thou My devotee, dedicate all acts unto Me, and surrender thyself unto Me—thou shalt of a certainty reach unto Me—I assure thee, thou who art beloved of Me.

Thus the Twenty-third Chapter, entitled Bhakti Dharma Gita, in Yoga Shatka, of Yoga Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.
1. The occult nature of Gnaṇa-Yoga in that it conduces to the upliftment of all.

The Blessed Lord said—

1. Listen (know) yet unto My supreme counsel, revealing the profound Brahmic Mystery; thou art eternally beloved of Me; as such, I bespeak thy (spiritual) weal.

2. What is action (Karma) (and) what is non-action (Akarma)—herein even the learned are perplexed; therefore, I shall reveal unto thee (the significance of) Karma, knowing which, thou shalt be delivered from its bondage.

3. (The implications of) necessary action (Karma or Pravṛtti-karma) need to be discriminated well; likewise of abstracting from wrongful action (Viśkrāma or Nivṛtti-karma); as also of non-action (Akarma or Yoga-karma or Naishkarmya)—the path of proper action is hard to tread.

4. Detaching from the fruit of action, delighting in the Life-Principle, not subject to trigunic Prakṛti, the aspirant, even if engaged in work, does not indeed perform it (so as to be bound by it; this is Naishkarmya-Siddhi).

5. The ultimate culmination of Suddha-Sāṅkhya into Gnana-Yoga.

6. O Parantapa, worship by action done with synthetic insight excels that which is done through acts dedicated merely to the many manifest aspects; O Partha, all synthetic functioning culminates in (leads to) Atma-Gnana or spiritual understanding.

6. Of the cognitive-process (Gnana-vyāvasaya) the triple constituents (are) Knowledge, its Quest, and the Knower; (so also) of the activating-process (Karma-vyāvasaya), the triple elements (are constituted by) the Means, Actioning, and the Actor. (Similarly, Devotion or Mānas-vyāvasaya being the sambhanda or link between Gnana-vyāvasaya and Karma-vyāvasaya comprises the triple elements—Devotee, Devotion and the Object of devotion).
7. The utter necessity of a Gnana-Yogi to do actions for Lokasangraha or universal weal.

8. Howsoever, the Gnana-Yogi (one of enlightened understanding) performs action, the others, likewise, perform it; the world adopts the criterion (of action) which he sets forth and follows.

9. O Bharata, the Gnana-Yogi (one of enlightened understanding) should, with a view to the world's weal, perform action as intensely dispassionate as those who, without spiritual insight, perform acts intensely attached to their fruits.

10. Let not the person with synthetic insight distract, perforce, the understanding of them, that have it not, and so are attached to the fruit of action; but let him, as a Yukta, transcending the fruit action, regulate all his actions accordingly, with a view to their uplift.

11. They, (without the synthetic insight), enjoying the vast Swarga (tasting all fruits of action), descend, thereafter, into the mortal (ignorant) world again, after the exhaustion thereof; thus, following the trigunie Vedas, longing after pleasures, experience birth and death (being constantly engaged in personal Pravritti and Nivritti).


12. Unto him whose Mind is well-disciplined, who is serene amidst the dualities of heat and cold (Sense-contacts), of pain and pleasure (Mind-contacts), as also in censure and praise (Cognitive-contacts), the grace of the great Life-Principle is near of attainment.

13. O Dhananjaya, action does not bind him, whose performance thereof is dedicatory (through Yoga), whose (atmic) understanding has dispelled all doubts, and who is the master of his Mind.
16. Learn that recognition of Paramatmic Immanence (Samabuddhi) by dedication, surrender and wholesome service; whereby, the wise Seers of tatwas will reveal unto thee (such) knowledge or wisdom.

17. O Pandava, knowing which, thou shalt not lapse again into such obscurity of understanding; whereby, also thou shalt recognise all beings (world-process) even as in Me, who is the Life-Principle.

18. Even if thou art the most sinful among all sinners, yet thou wilt ferry over all sin (cycle of birth and death) by the barge of knowledge (Brahma-Gnana).

19. As the sacrificial fire burns forth to ashes all the (offered) twigs, so the fire of atomic knowledge consumes the dross (of bondage) in all action.

20. Herein (in the world-process), verily, there is nothing so cleansing as spiritual understanding; that (atomic realisation), the aspirant skilled in Yoga, realises through synchronisation in himself.

21. The aspirant, with disciplined Senses, being devoted to the Life-Principle, and inspired with zeal, achieves the synthetic understanding; so achieving it, he attains, ere long, to the supreme peace.

22. He, without such understanding and zeal, being travailed by doubts, succeeds not (lags behind) in the world-process; unto him of doubting Mind there is no success either here or hereafter nor happiness even.

14. The aspirant associated, with atomic insight, transcends action, both of pleasant and unpleasant fruits; therefore, discipline thyself for Yoga—Karma-Yoga imparts excellence unto all acts.

15. The aspirant, who perceives the Life-Principle as abiding in the friend, in the lover, in the Sages, in the indifferent strangers, in the neutral, in the foe, and in the kinsmen, as also in those that have and have not atomic insight, achieves excellence in his functioning in the world-process.
23. (Being devoted to the Life-Principle), through dedication of fruits of all action, whose fruit be whether auspicious or not, thou shalt thus be delivered from its bondage; being so liberated, thou shalt attain unto Me.

24. O Pandava, he, whose acts are dedicatory unto Me, who knows Me supreme, being My devotee, dispassionate and unhatting all beings (in whom I abide), cometh unto Me (Atma).

Thus the Twenty-fourth Chapter, entitled Gnana Dharma Gita, in Yoga Shakta, of Yoga Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

CHAPTER XXV. YOGA DHARMA GITA.

Arjuna's question is in reference to the characteristics and relation as between Sanyasa (Sankhya) and Tyaga (Yoga) in brief.

Arjuna said—

1. O Almighty, I desire to know the significance or essence of Sanyasa (functioning in the triple samsara, renouncing the fruit of action—Sankhya), as also of Tyaga (transcendent functioning which is "Ekatwa"—Yoga or Synthesis), O Hrishikesa, severally, O Thou Queller of Keshi. (Sanyasa includes the eighteen Dharmas from Nara-Narayana-Dharma to Sanyasa-Dharma, constituting Suddha-Sankhya; and Tyaga includes the six Dharmas from Atma-Dharma to Yoga-Dharma, constituting Suddha-Yoga).

2. Summary of the teaching of Nara-Narayana Dharma Gita (Second Chapter).

The Blessed Lord said—

2. I am the Synthesiser (Kala) of all Dharmas; I come for destroying the separative ideations of beings; I manifest here to consummate the world-process (to enable it achieve blessedness). Of these warriors amidst the hostile hosts (representing the Deva and Asura bhavas in the triple samsara), none else, save thou (and those that have the supreme illumination through functioning in Ekatwa), shall attain to the transcendent Goal.


3. O foremost of men, that person of spiritual (yogic) illumination is worthy of blessed achievement, whom pleasure and pain (such dualities) of the triple samsara travail not, he having transcended them.
CHAPTER THE TWENTY-FIFTH

173

7. Summary of Kaivalya Dharma Gita (Seventh Chapter).
8. Therefore, felling asunder the inward obscurring doubts, bred from ignorance, by the sword-edge of Atma-Gnana, betake thou to the discipline of transcendent Yoga; arise, O Bharata, (for the performance of transcendent action).

THUS THE SUMMARY OF SIX CHAPTERS OF GNANA-SHATKA.

8. Summary of Swaroopa Dharma Gita (Eighth Chapter).
9. 1. The aspirant, who rejoices in the Atman, who reposes in the Atman, who is with the inner light of Atman, is a Yogi: being of transcendent nature, he attains unto the Brahmic ecstasy.

9. The Yogi, thus, ever intent on Atman, with disciplined Mind, attains unto the Brahmic Peace in Me.

10. Summary of Maya Dharma Gita (Tenth Chapter).
10. The supreme ecstasy comes unto the Yogi, whose Mind is peaceful, whose passions are stilled, and who is free from frailty, and, thus, is akin to Brahmic nature.
[11. Summary of Brahmaswaroopa Dharma Gita (Twelfth Chapter).]

The Yogi (Atma-Yogi or Suddha-Yogi) excels the Tapasvins (Bhakti-Yogi); he is deemed superior even to Gnana-Yogi; this Atma-Yogi surpasses Karma-Yogi too; therefore, O Arjuna, do thou become a Yogi (Atma-Yogi).

[12. Summary of Brahmavibhooti Dharma Gita (Thirteenth Chapter).]

All these (aspirants) be even gifted knowers; yet, I consider him, who is with atomic insight (Gnani or Mahatma) as verily Myself; since, ever being a Yukta, he accords to My state of Supreme Transcendence.


thus the summary of six chapters of bhakti-shatka.

[13-14. Summary of Pranayama Dharma Gita (Fourteenth Chapter).]

Securing all the Sense-Gates, staying the Mind (emotion) in the heart, exalting the Consciousness (Buddhi) unto the head (between the eye brows), engaged in the yogic process;

14. He, who, intoning the mystic syllable "AUM", the transcendent Pranava of Brahm, meditates on Brahma-Shakti (Ma), dedicating himself and the fruit of all action unto Me (Atma) even attains unto the Supreme Transcendence.

[15. Summary of Paramatma Dharma Gita (Fifteenth Chapter).]

O Gudakesa (conqueror of sleep), I am the Life-Principle in the heart of all beings; I am their beginning (source), the middle (the Fulfiller in the manifest world), and their culmination (the transcendent Goal—Brahma-Prapti).

[16. Summary of Akashara Dharma Gita (Sixteenth Chapter).]

I am Bhrigu (Suddha-Yogi) among the Maharshis; the Ekakshara, (Prime-sound) in all speech; I am the intoning Japa in all worship; and the Himalaya among the fixed things.

[17. Summary of Raja-Vidya Dharma Gita (Seventeenth Chapter).]
17. Among the Imperishables (Akhāra), I am the Life-Principle (Atma); and the dual Constituent (Purusha and Prakriti) in terms of Kṣetra and Kṣetramagna of all-compounding; I am even the Everlasting, and the Sustainer of all Dharmas (functioning); I am the Omniscient.

18. Whatever be sublime in the manifest creation, excellent or exalted, regard that, thou, as even projected (manifested) out of a fragment of My glory.

19. I am the Austerity in the discipline of all aspirants, and the Guidance of those that are on the path of adeptship; I am the Silence in all yogic mysteries, and the transcendent Knowledge of all that know.

**THUS THE SUMMARY OF SIX CHAPTERS OF KARMA-SHATKA.**

20. With Mind intent on Me, be, thou, my devotee; dedicate all acts unto Me, and surrender thyself unto Me; seeking refuge in Me (Atma) thus disciplining thyself, thou shalt reach even unto Me.

21. AUM (Transcendent—Suddham), TAT (Manifestation—Sagunam), SAT (Immanence—Nirgunam)—thus the nature of Brahm is declared to be three-fold; therewith, of old, the Brahmanas (Brahmic aspirants), Vedas (Brahmic-Knowledge), and Sacrifices (Acts dedicated to Brahm) are ordained.

22. Being of Brahmic (transcendent) nature, graced with atomic insight, the aspirant grieves not, and is unpassioning; realising the Brahmic immanence in all manifest creation, he attains unto My supreme devotedness.

**THUS THE SUMMARY OF SIX CHAPTERS OF KARMA-SHATKA.**
23. The (Supreme) Lord abideth centrally in all being, O Arjuna, urging (the consummation) by His Shakti (Maya) all those beings upon the evolutionary wheel.

24. Seek even Him, O Bharata (Arjuna), as the Universal Immanence; through His grace, thou shalt attain unto the Supreme Peace and Fulfilment Eternal.

25. Synthesising all the evolutionary Dharmas (in Him), seek even the One Brahm (Ekam) and its Supreme Shakti (Ma); I, (as the Eshvara or Atma residing in the heart), will release thee from all sins—papa (and temporal merits—Punya); yield not unto sorrow.

Thus the Twenty-fifth Chapter, entitled Yoga Dharma Gita, in Yoga Shatka, of Yoga Kanda, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.
3. He, who hath no want, who is impersonal, adept, unaffected, has transcended pain (and pleasure), whose actions are dedicatory to the Life-Principle, being My devotee, is beloved of Me.

4. The aspirant who seeks joy in Brahma-Sameepya (Yadruccha), transcending the pairs of opposites, non-jealous, who is unaffected by success or failure in the performance of action, is not bound even while engaged in it (action).

5. Verily, the fruit of action achieved by those of limited understanding is not lasting—the worshippers of the Devas (aspects) go unto them, even but My worshippers come unto Me (Atman).

6. Thus, knowing the nature of worship (between the aspectal and whole worship), acts were performed by ancient seekers of liberation; do, thou, also engage thyself in action, therefore, as by them performed of old.

7. Performance of action with atomic insight, (Swadharma), transcending the trigunic influence, far excels action, though well-achieved, under the influence of trigunas (Paradharma) born of Prakriti; dedicatory actions culminate in the release from bondage, leading to blessedness; while, the other is fraught with the perils of birth and death (and the consequent limitations and ills of ignorance).

8. Those aspirants, who constantly accord to this law of Mine, being inspired with atomic zeal, and unassailed by jealousy, are even released from the bondage of action.

[3.18. The necessity of everyone to do Swadharma and the incidents of victory and vanquishment in such doing.]
9. Them, however, who, through jealousy, accord not to this law of Mine, deem, thou, as ignorant of all atomic knowledge, and bereft of auspicious yearning.

10. O, Bharata, this Life-Principle embodied in all beings is Eternal and Imperishable; hence thou are not justified in grieving (thus) for all these beings.

11. O Kaunteya, the material (Prakritic) contacts generate the dualities in the Senses and in the Mind, such as heat and cold, pleasure and pain (and the like); these recur alternate, and, as such, are transcient; which endure (transcend) thou, O Bharata.

12. As unto the embodying Life-Principle, there be the states of adolescence, youth, and old age in this body, so also unto It is the taking up of another body—the aspirant of atomic understanding grieves not therein.

13. Thus understanding the Atma-Dharma (Swadharma), thou art not justified in vacillating (mourning) therefor; unto a Kshatriya (Paramahansa or Rajarshi) there is no opportunity better than engaging (himself) in righteous battle (action) with atomic insight.

14. Blessed are those Kshatriyas, O Partha, who are engaged in such battle (work), being an opportunity divinely designed to lead directly to the blissful Goal.

15. If, still, thou wilt not engage thyself in such righteous battle (action), then, thou wilt, swerving from atomic insight and glory, lapse into ignorance (and pain).

16. All persons will recount, (through ages,) thy lapsing (fall) from glory; to one of eminence, ill fame is even more poignant than death.

17. The great warriors (also Sages and Yogins) will deem thee as forsaking battle (action) through fear; and thou shalt fall in the estimation of them, who deemed thee valiant and high.

18. Those, inimical to your weal, will proclaim thy fall in words of disdain, censuring thy warring prowess—what can be more poignant (than this)?


If fighting (doing actions with atomic insight), thou art slain in battle (performance of actions), thou shalt attain unto blessedness; or if thou dost live conquering, thou shalt be equally blessed in this world; hence arise, O Kaunteya, deciding to fight (to perform impersonally legitimate and necessary work).
20. Thus, by Me, has been revealed unto thee the great Understanding which is the secret of secrets; considering this profoundly in all its aspects, do, thou, act as thou wilt.

21. This occult teaching of Yoga I have taught to Vivaswan; Vivaswan spake it unto Manu; and Manu to Ikshvaku bespake it.

22. The Rajarshis (a special body of Hierarchs who teach Atma-Yoga) know of this teaching, which is handed down from generation to generation; this teaching of Yoga, O Parantapa, has declined here through the lapse of time.

23. That very teaching of Yoga, most ancient and the Supreme Mystery, has been now declared unto thee by Me, (since) thou art My devotee and beloved of Me.

24. Performance of action, with atmic insight (Swadharma), transcending the trigunic influence, far exceeds action, though well achieved under the influence of trigunas (Paradharma); the aspirant performing action with atmic insight, suited to his prakritic nature, is not subject to bondage of action (tangle of limitations).

25. O thou sinless one, this most occult teaching has been revealed by Me; knowing this, the aspirant acquires illumination in understanding, and he, O Bharata, is thus one who has achieved.

26. This teaching is not to be revealed by thee unto him, who is undisciplined, never devoted, who is unlearned, and who does not recognise Me (Atman).

27. He, who hands over this supreme secret unto My devotees, so being most devoted to Me, reaches unto Me without doubt.

28. None is so most beloved of Me as he among men, nor is any here more beloved of Me than he.

29. Him, who studies (the implications of) this—Our discourse, replete with spiritual lore,
I consider as worshipping Me through dedicatory understanding (atmic insight).

30. Even he who listens unto this teaching, being earnest and without envy, shall be liberated, and reach unto the auspicious realms of the Virtuous.

31. The Lord's question to Arjuna regarding the effect of His teaching on him.

31. O Partha, has all this been, with attentive Mind, listened to by thee; O Dhananjaya, hast the obscurity of thy Understanding (through ignorance of atmic insight) been dispelled?

32. Thou art the Transcendent Absolute—Brahm, The Ultimate Refuge, Supreme Holiness.

33. Thus all the Sages, the celestial Narada, Asita, Devala, Vyasa, bespeak of Thee; and Thou dost so reveal Thyself unto me.

34. O Keshava, all this, that Thou hast said to me, I accept as truth, O Bhagavan (the Lord of Pravritti, Nivritti, and Yoga); even the Gods know not all Thy manifestations, nor they of asuric outlook—the Danavas.

35. By the supreme occult teaching revealing the Life-Principle (Atman) which, Thou hast bespoken to me, regardful of my spiritual weal, this my ignorance has been dispelled.

36. The Science of Pravritti and Nivritti (Bhava and Apyaya) of all beings in the world-process has been listened to by me in all its bearings; and, from Thee, O Thou of lotus eyes, even the inviolate culmination (Yoga) of them both (I have learnt).

Arjuna said—

32. Thou art the TranscendentAbsolute—Brahm, The Ultimate Refuge, Supreme Holiness,
37. Thou art the Imperishable, the great Quest of all knowledge, the Supreme Abode of this cosmos; Thou art the Infallible, the Guardian of the Eternal Dharma; I worship Thee as the Ancient Purusha, the Immanent.

38. These Assemblage of Devas enter into Thee, some overcome by Thy glory adore Thee with folded hands; and the Hosts of Hierarchs, Maharshis, and Siddhas, hailing Thee, invoke Thee with innumerable chants.

39. Victory to Thee, O Hrishikesa; by Thy magnificence the cosmos rejoices, and is enraptured; the asuric powers, smitten with awe, disperse in all directions; and all the bands of Siddhas bow in reverence unto Thee.

40. O Thou, Lord of the cosmos, how can they desist from worshipping Thee, O Thou Almighty, Thou—even the Primal Sire of the Creator Brahma (one of the Trinity), Thou the Endless, Lord of Gods, Thou, the Immanance of the Worlds, The Everlasting, The Unmanifest, The Manifest, and Thou that art the Transcendent beyond?

41. The First among the Devas art Thou, and the Ancient Purusha, the Grand Seat of the manifest universe; Thou art the Knower, Thou the Theme of all knowledge, and the sublime Resort; by Thee, O Thou of infinite manifestations, all this cosmos is even pervaded.

42. Thou art Vayu, Yama, Agni, Varuna, Chandra; Thou art the Father (Paramatma) of all beings, as also their Grandsire (Purusha); I adore Thee, and let my adoration of Thee be a thousand-fold; again, and ever more still my adoration unto Thee.

43. Let me adore Thee in Thy manifest Form; unto Thy unmanifest nature my adoration still, and again to Thee, all Transcendent; Thou art of infinite prowess and immeasurable energy; all dost Thou encompass, and Thou dost pervade all too;

44. Not knowing of this Thy divine nature, and deeming Thee just a comrade, if I should have addressed Thee as Krishna, as Yadava, and even as friend—whether through inadvertance, or even through fondness;
45. If in jest, I had showed Thee irreverence, whether in Thy seat or at Thy meal, either alone or in company—O Thou, Inviolate, I beseech Thy forgiveness, Thou who art even the Infinite.

46. Thou art the Progenitor of all the mobile and immobile cosmos, Thou worthy of cosmic adoration, the great Teacher; there is none equal unto Thee; who, then, may surpass Thee, in the three worlds (Gnana, Icha, and Kriya), Thou of unequalled might?

47. Hence, bowing unto Thee, and prostrating myself unto Thee, I seek Thy grace; Thou art the Lord and worthy of all adoration; O Thou divine, mayst Thou bear with me, as the sire with the son, friend with the friend, or the lover with the beloved.

48. My ignorance has been dispelled, and my memory (as Nara, the Representative of Humanity) has been recovered by me through Thy grace, O Thou the Inviolate; I stay (before Thee) bereft of all doubting—I shall perform all Thy bidding.

49. Thus did I listen to this profound and marvellous Discourse between Partha and the great Lord Vasudeva.

50. Kaunteya (Arjuna), having received the benediction (from Sri Durga), regarded victory as certain unto himself; and after (the discourse), Partha ascended (to his seat in) the charriot, famed invulnerable.

Sanjaya said—

[ 49-50. Sanjaya’s hearing of the discourse. ]

51. O King (Dhritarashtra), listen attentively, and, listening, know for certain that with nothing in the nature of wily incantation, nor with that of (asuric) energy,

52. Nor, with anything in the nature of deceitful strategy, will the Pandavas enact, O King; they, endowed with righteous (Daivi) Shakti, will wage the battle according to the due rules of war.
53. O Bharata (King Dhritarashtra), the sons of Pritha (mother of Pandavas), yearning unto righteous glory, always take unto every endeavour throughout their lifes in the light of Dharma (exalting conduct).

54. They will not desist from fighting the battle, being righteous-minded, endowed with great strength, and supreme blessedness; where there is righteousness, there victory be.

55. Him, the Dharma Incarnate, the Divine, the Transcendent, Lordly Narayana—Krishna thus eulogised Brahma, the Creator, endowed with high intelligence.

SRI BHAGAVAD GITA

CHAPTER THE TWENTY-SIXTH

55. Sanjaya's prelude to Brahma-Stuti.

56-63. भवास्वाभाय घुरा-सुङ्गति।

जय विभव महादेव जय श्रीकृष्ण धर्म रत।
जय योगायण निमो जय योगराधिकर।
पवार्म विशाराध यज्ञ भोकायेव।
भूतमयवधाय जय साम् गुणमयाजातज।
असहुन्त्रायण गादार जय सर्वप्रवर।
नारायण सुखं ता जय शांखुनृधर।
जय सर्वप्राप्त प्रित्स्यं कहर्म्य।
विशेषार महायुधो जय लोकार्थवर।
महोराघवायुध हरिकेश दिमो जय।
हरियासुराश्रीव विश्वासाभिमान्य।
56. Victory unto Thee, Thou all, the great Divinity. Victory to Thee devoted to the worlds' weal; victory to Thee, Master of Yoga, O Lord, victory to Thee who dost transcend the manifest and the unmanifest through Yoga.

57. Thou, the Source of the cosmic Lotus (manifestation), All-Seeing, victory unto Thee, that art the Lord of the Rulers of the worlds, O Thou beyond the past, the present, and future, victory unto Thee who art full of divine beauty and abiding immanent.

58. Thou art the resort of infinite excellences; victory unto Thee, who art the Refuge of all; O Thou Narayana, the great Mystery; victory be unto Thee, who dost wield, the divine bow "Sharanga".

59. Victory unto Thee, who art of transcendent nature, of cosmic embodiment, infallible, Lord of the universe, Almighty; victory unto Thee who art engaged, urging the worlds' consummation.

60. O Thou, the great Snake (Time) and the Mighty Boar (Uplifter and Incarnate otherwise), Thou Ancient, the radiant Siva (consummator), victory unto Thee, that art the Sovereign; Thou whose vestment is splendour, Lord of all space: Indwelling in the whole universe, and Inviolate.

61. Thou of infinite existence, manifest and unmanifest, Thou, that dost urge all cosmic faculties, and Thou Performer of all auspicious action, Thou, the sole Knower of Thine own nature; victory unto Thee, who art the Sublime, and the Dispenser of all love.

62. Thou, the Ominiscient Brahm, the Ever Present in all beings Thou, the Adept in all knowledge, of all Dharma ever followed by victory.

63. O Thou, the mysterious Life-Principle, the Soul of all Yoga, the Source of manifest creation; O Thou, Foremost of all beings, Thou, the Director of the world-process, victory unto Thee, the Progenitor of all.

64. O Thou self-existent, of infinite manifestation, Thou the Consummator of all cosmos; the Impeller of all aspirations; victory unto Thee, who art the Supreme Brahm, Thou, lover of victory.

65. O Thou, who art, wrapt in creation and consummation, Lord of love, the Supreme Divinity, the Source of all immortality, Lord of deliverance, and Giver of victory.

66. Lord of all worlds, Regent, exalted Divinity, Source of the cosmic lotus, Almighty,
Self-create, Supreme Being, Lord of all essences, victory even unto Thee for ever and for ever.

67. The Earth-Goddess signifies Thy feet, the Spaces Thy twin arms, the Heaven Thy crown, even the Atman Thy manifestation; the World-Regents are thy limbs, and the Sun and the Moon are even Thine two eyes.

68. All the energy, austerity, truth, and functioning in the cosmos are infused by Thy law (Dharma); Fire is Thy radiance, Thy breath is even the wind, and all waters are even Thy sweat.

69. Thine ears are the Aswin-Twins, the Goddess of eternal wisdom (Saraswati) is ever Thy speech, the Vedas are replete with the ordinances of Thine bidding, and all these worlds are even reposed in Thee.

70. O Lord of all Yogins, and Eternal Victor, we know not why reckoning or measure, nor Thy glory, nor even Thy energy, nor might.

71. O Lord, ever joyous in intense devotion to Thee, we even seek Thee with all discipline, and even worship Thee, O Vishnu, who art the great Lord and Maheswara.

72. Thou art the ultimate Refuge of all beings, and Thou the Director and Teacher of all the worlds; Supreme Lord, by Thy grace even the Immortals are blissful.

73. Fulfil Thou, O Lord, my yearning in establishing the Dharma and in transforming Adharma, for the upholding of the world-process.

74. O Vasudeva, Thou the Lord, even through Thy grace, I am enabled to sing of Thy very supreme mystery thus as it be.
78. The beatitude which is attained by the Seers—
Sri, Vijaya, Bhooti, and Neeti, through such Atma-Unana.
Here, Sri (Yoga), Vijaya (Sanyasa), Bhooti (Brahmic-Beatitude), and Neeli (Gnana), connote respectively Yoga, Sanyasa, Brahmic-beatitude, and Knowledge.

78. Where be Sri Krishna the Lord of Yoga, and Partha the mighty Bowman, it is my firm faith that there even abide spiritual bliss, victory, beatitude, and wisdom.

Thus the Twenty-sixth Chapter, entitled Brahma Stuti, signifying the Synthetic Pranava, of Sri Bhagavad Gita, the Synthetic Science of the Absolute.

Thus Ends SRI BHAGAVAD GITA

AUM

PEACE! PEACE! PEACE!
The Great discourse was made on the seventh day of the bright fortnight of Kartika month, the day being Sunday with the asterism Sravana, and the time, before 10 A.M.

Gita—The Suddha Shastra.

1. 

That Science of Religion which ought to be imparted to all persons from birth onward to the end, suitable to vicissitudes of place, time and circumstance;

2. 

Of which the Dharma is Eternal, Transcendent, Realisable, Universal, fruitful of auspiciousness here and hereafter, bestowing the supreme peace of brotherhood;

3. 

Is acclaimed by the Great Mahatmas as the Science dealt with in the Gita. This Supreme Science is not exclusively Vish-

4. 

Not Boudhha, nor Kanada, nor Sankhya, nor Yougika, nor Tantra, nor Vedanta, nor even any particular creed.

5. 

The ancient Seers extole this Science as All-embracing and Transcendent; as such this Science ought to be followed by every aspirant in this world.

Study of Gita:—Necessary Qualification.

1. 

2. 

3. 

4. 

5. 

6. 

7. 

8. 

9. 

10. 

11. 

12. 

13. 

...
Herein, the above nineteen verses, being the quotation from Sanatana Dharma Deepika, make mention of those class of aspirants who are qualified to study the Science of Yoga Brahman Vidya and those who are not so. The distinction rises in virtue of the nature of study followed by each; they are called Adhikaris and Anadhikaris respectively.

The Anadhikaris are said to be:

1. Those whose study does not include both the aspects of Brahman viz., Para and Apara—the study being incomplete consequently.
2. Those whose devotion is directed exclusively to the aspect of Brahman with the view to achieve Siddhis or powers etc.
3. Those whose actions are exclusively governed by a passion for merely material advancement.
4. Those who practise Ashtanga-Yoga (the eight-limbed yoga), Chitta-Vritti-Niroda (the suppression of mental modifications), and are mere Sankhyas (of the Nireeshwara type), Natural philosophers, and Agnostics (Karanavadis).
5. As also Vedantins, who declare that Prakriti (Jagat-Samadhi or world process) is "Mithya" (false, illusion, unreal, non-being.)

The Adhikaris are:

1. Those whose study, faith and action conform to the Swaroopa (formful) and Swabhava (abstractive) aspects of Brahman in terms of the Great Buddha Mahavakyas viz.
   (1) Sarvam Tat Khalvidam Brahm—All this is verily Brahman.
   (2) Sarvam Brahman Bhavam—All be of the nature of Brahman.
   (3) Sarvam Avayakam—All is necessity.
<table>
<thead>
<tr>
<th>अंकराविवरण</th>
<th>202</th>
<th>203</th>
</tr>
</thead>
<tbody>
<tr>
<td>आपूर्ति मामलामात्रिति</td>
<td>25</td>
<td>5</td>
</tr>
<tr>
<td>आर्थिकपुनाररोधक</td>
<td>11</td>
<td>23</td>
</tr>
<tr>
<td>आपूर्तिमामलाय</td>
<td>13</td>
<td>21</td>
</tr>
<tr>
<td>आपूर्तिमाय</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>14</td>
<td>4</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>19</td>
<td>22</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>26</td>
<td>23</td>
</tr>
<tr>
<td>आपूर्ति मामलामात्रिति</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>आपूर्तिमामलामात्रिति</td>
<td>20</td>
<td>33</td>
</tr>
<tr>
<td>आपूर्तिमामलामात्रिति</td>
<td>13</td>
<td>9</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>26</td>
<td>23</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>15</td>
<td>6</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>21</td>
<td>7</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>21</td>
<td>12</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>13</td>
<td>22</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>20</td>
<td>21</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>15</td>
<td>9</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>15</td>
<td>2</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>17</td>
<td>1</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>26</td>
<td>21</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>21</td>
<td>2</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>8</td>
<td>14</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>19</td>
<td>20</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>18</td>
<td>16</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>5</td>
<td>25</td>
</tr>
<tr>
<td>आपूर्तिमायमहत्त्वरूप</td>
<td>19</td>
<td>24</td>
</tr>
</tbody>
</table>

13 व
वद्विधि प्रसिद्धित: 24, 16
टपस्विकोषिको गोमि 25, 11
लामसमाधि पर्य 6, 16
तसाक्षयमानं बिर्द्ध ि 10, 6
तिहार एवं हुपकेर: 2, 1
तमी शरीर गाँव 25, 24
तसाक्षयमानं प्रभान्त: 8, 25
तसाक्षयमानं प्रभान्त: 2, 25
तसाक्षयमानं प्रभान्त: 26, 47
तसाक्षयमानं प्रभान्त: 12, 40
तसाक्षयमानं प्रभान्त: 25, 7
तसाक्षयमानं प्रभान्त: 23, 19
तसाक्षयमानं प्रभान्त: 9, 23
तसाक्षयमानं प्रभान्त: 1, 7
तसाक्षयमानं प्रभान्त: 18, 17
तसाक्षयमानं प्रभान्त: 20, 15
तसाक्षयमानं प्रभान्त: 1, 9
तसाक्षयमानं प्रभान्त: 8, 20
तसाक्षयमानं प्रभान्त: 23, 17
तसाक्षयमानं प्रभान्त: 1, 25
तसाक्षयमानं प्रभान्त: 8, 4
तसाक्षयमानं प्रभान्त: 24, 10
तसाक्षयमानं प्रभान्त: 4, 9
तसाक्षयमानं प्रभान्त: 3, 21
तसाक्षयमानं प्रभान्त: 2, 16
तसाक्षयमानं प्रभान्त: 26, 12
तसाक्षयमानं प्रभान्त: 26, 10
तसाक्षयमानं प्रभान्त: 22, 10
तसाक्षयमानं प्रभान्त: 8, 6
तसाक्षयमानं प्रभान्त: 10, 2
तसाक्षयमानं प्रभान्त: 13, 12
तसाक्षयमानं प्रभान्त: 4, 18
तसाक्षयमानं प्रभान्त: 1, 36
तसाक्षयमानं प्रभान्त: 12, 30
तसाक्षयमानं प्रभान्त: 15, 5
तसाक्षयमानं प्रभान्त: 8, 7
तसाक्षयमानं प्रभान्त: 1, 14
तसाक्षयमानं प्रभान्त: 7, 24
तसाक्षयमानं प्रभान्त: 6, 18
तसाक्षयमानं प्रभान्त: 3, 15
तसाक्षयमानं प्रभान्त: 3, 9
तसाक्षयमानं प्रभान्त: 8
तसाक्षयमानं प्रभान्त: 7, 12
तसाक्षयमानं प्रभान्त: 12, 36
तसाक्षयमानं प्रभान्त: 26, 52
तसाक्षयमानं प्रभान्त: 26, 48
तसाक्षयमानं प्रभान्त: 26, 70
तसाक्षयमानं प्रभान्त: 17, 13
तसाक्षयमानं प्रभान्त: 18, 19
तसाक्षयमानं प्रभान्त: 26, 28
तसाक्षयमानं प्रभान्त: 17, 5
तसाक्षयमानं प्रभान्त: 16, 13
तसाक्षयमानं प्रभान्त: 1, 52
तसाक्षयमानं प्रभान्त: 24, 20
तसाक्षयमानं प्रभान्त: 19, 18
तसाक्षयमानं प्रभान्त: 11, 10
तसाक्षयमानं प्रभान्त: 14, 10
तसाक्षयमानं प्रभान्त: 17, 14
तसाक्षयमानं प्रभान्त: 13, 20
<table>
<thead>
<tr>
<th>अंकारासिक:</th>
<th>211</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्रहृति + निरृति</td>
<td>8</td>
</tr>
<tr>
<td>प्रहृति + निरृति</td>
<td>7</td>
</tr>
<tr>
<td>प्रश्नानन्दन</td>
<td>12</td>
</tr>
<tr>
<td>प्रश्नानन্দन</td>
<td>14</td>
</tr>
<tr>
<td>प्रश्नानन्दन</td>
<td>26</td>
</tr>
<tr>
<td>प्रश्नानन्दन</td>
<td>10</td>
</tr>
<tr>
<td>प्रश्नानन्दन</td>
<td>14</td>
</tr>
<tr>
<td>प्रश्नानन्दन</td>
<td>5</td>
</tr>
<tr>
<td>प्रश्नानन्दन</td>
<td>13</td>
</tr>
<tr>
<td>प्रश्नानन्दन</td>
<td>14</td>
</tr>
</tbody>
</table>

| प्रहृति + निरृति   | 8   |
| प्रहृति + निरृति   | 11  |
| प्रश्नानन्दन        | 25  |
| प्रश्नानन्दन        | 10  |
| प्रश्नानन्दन        | 14  |
| प्रश्नानन्दन        | 5   |
| प्रश्नानन्दन        | 13  |
| प्रश्नानन्दन        | 14  |
| प्रश्नानन्दन        | 20  |
| प्रश्नानन्दन        | 26  |
| प्रश्नानन्दन        | 12  |
| प्रश्नानन्दन        | 22  |
| प्रश्नानन्दन        | 19  |
| प्रश्नानन्दन        | 17  |
| प्रश्नानन्दन        | 15  |
| प्रश्नानन्दन        | 12  |
| प्रश्नानन्दन        | 13  |
| प्रश्नानन्दन        | 14  |

| प्रहृति + निरृति   | 8   |
| प्रहृति + निरृति   | 11  |
| प्रश्नानन्दन        | 25  |
| प्रश्नानन्दन        | 10  |
| प्रश्नानन्दन        | 14  |
| प्रश्नानन्दन        | 5   |
| प्रश्नानन्दन        | 13  |
| प्रश्नानन्दन        | 14  |
| प्रश्नानन्दन        | 20  |
| प्रश्नानन्दन        | 26  |
| प्रश्नानन्दन        | 12  |
| प्रश्नानन्दन        | 22  |
| प्रश्नानन्दन        | 19  |
| प्रश्नानन्दन        | 17  |
| प्रश्नानन्दन        | 15  |
| प्रश्नानन्दन        | 12  |
| प्रश्नानन्दन        | 13  |
| प्रश्नानन्दन        | 14  |

| प्रहृति + निरृति   | 8   |
| प्रहृति + निरृति   | 11  |
| प्रश्नानन्दन        | 25  |
| प्रश्नानन्दन        | 10  |
| प्रश्नानन्दन        | 14  |
| प्रश्नानन्दन        | 5   |
| प्रश्नानन्दन        | 13  |
| प्रश्नानन्दन        | 14  |
| प्रश्नानन्दन        | 20  |
| प्रश्नानन्दन        | 26  |
| प्रश्नानन्दन        | 12  |
| प्रश्नानन्दन        | 22  |
| प्रश्नानन्दन        | 19  |
| प्रश्नानन्दन        | 17  |
| प्रश्नानन्दन        | 15  |
| प्रश्नानन्दन        | 12  |
| प्रश्नानन्दन        | 13  |
| प्रश्नानन्दन        | 14  |
बुध से परम ् गुंदा 2 7 यह दिशा जमि मुत्ता 25 18
यह काले त्वागुप्त 11 18 यह था पुर्णमाहापो 11 11
यह प्राच्य मुदित: कालिन 1 31 यह मेघमारम श 11 8
यह प्रियादनासुरा: 26 78 यह घोष यह भयो चोक 11 12
यहोपरि: कछेरिया 14 14 यह स्वरुपलालित स्वाद 20 20
यहमान ् इत: 6 10 यहिविस्निविविषण मनसा 18 22
यहज्ञातासवलयासव: 2 6 यहस्तसतस्ततिंतो 15 7
यहाँ चालाविशेष निभ: 17 6 यहस्तसाहि चोक: 23 14
यह दीपो सिवालय: 14 13 यह गाईऽो भावः 6 7
यहोहो यहब: 12 27 यहर सर्द सतार्या: 4 13
यह द्राक्षार्शेक: 20 7 यहातामें गतरसे 9 10
यह सबी तिंत दस्मानु: 20 8 यह विश्व सर्वशुद्धाः 18 18
यहैविस्नि समिदित: 24 19 यह देवभति देवपि 15 13
यहुसरे चेतिन: 16 10 यहिसमां उपिनीता यार्थ 22 3
यहहरे जालाबनो च 18 7 यहासाजसतंवित: 6 15
यहदाराराविविव: 21 22 यहाडेशतारोरेऽं 1 40
यहर ते भारीविव: 18 13 यहाकाः यहव: 22 9
यहाहितवस्त: 18 18 यहुल्लेल साहामाः 14 18
यहर खुला प्रवाढां 7 8 यहुल्लेल साहामाः 25 9
यहर यह शि परम्य 3 13 यहकमकार यथा 17 11
यहर विशिष्टसिद्ध: 14 12 यहाकाराराहास: 14 11
यहर संहरः चाय: 5 21 यह के भिक्षियति मान: 2 14
यहर सराय भहरे तु 11 16 यह देव साथिका भव: 12 9
यहर शि नेनिपासंद 19 8 यह यु कल्पसुवशिंदे 23 18
यहि झाले न लाय: 8 16 यह यह समिदि कालिन 7 22
यहरजालाराविश: 26 14 यह यहारनिविव: 4 15
यहरमासारासस: 26 4 यह लेखनद्वुस्माः 26 9
यहायराचरिति रूप: 24 7 यहप्यस्नेवता सक्त: 23 7
GLOSSARY

1. अमृत, अमृतम्: Atomic knowledge; Ignorance of it; Eternity and the World Process respectively.

2. अर्जुन: Prakriti in its four-fold modification. It is also used in reference to Akshara, the Imperishable.

3. अहंकार: Moolaparakriti; Atma; respectively.

4. आत्मा: This word has varied meanings—Life-Principle, or any of the four grades of Prakriti viz. Avyaktam, Buddhi (Mahat), Manas, and Indriya. The significance varies with the context.

5. आत्मिक: The plane of Matter next to Avyaktam; also known as Mahat or Mahat-Brahm from which creation is started.

6. अशोक, सान्, यजुस्: These imply the Sciences of four-fold functioning viz. Cognitive (Gnana), Mind-Emotional (Iccha), Indriya (Kriya), and Synthetic (Yoga).

7. अपरम्: This signifies objective actioning, as also subjective actioning in general; in the latter sense it is synonymous with (Vikarma) विक्रम. अकर्म (Akarma) means transcendent actioning or Yoga. Karma-Yoga as distinct from Karma involves the realisation, by the aspirant, of Paramatmic consciousness as manifesting on the Sense-level or Indriyatatevakoota; it is also known, as Abhyasa-Yoga, and Sanyasa-Yoga.
Glossary

8. कालः: Consummator of all Dharma or Vyavasayas. कल्याणेश्वरणि कालश्रीमाणि—Makabhurata, Shanti Parva.

9. कार्यविवेचः: Self-centredness, Personal motivation. कार्यविवेचः: Refer also to Brahadoranya Upanishad. III-2.10.

10. तहस्त्रेश्वरः Atma or the Life-Principle. तहस्त्रेश्वरः: तहस्त्रेश्वरः.

11. कुष्ण: Vyavasayanayaka (i.e.) Director of the World-Process. कुष्ण: व्याप्तक्षेत्र: शास्त्रो व्याप्तस्त्रिविषयः.

12. गतात्स अगतात्स } Mean respectively one void of atmic knowledge and one endowed with atmic knowledge. Vide meaning of असु in Aitreya Upanishad, Sixth adhyaya, (i.e) knowledge.

13. गुरुं It means Yoga.

14. स्थ्रित्वा } Both these words mean "to know critically".

15. भान Generally means atmic knowledge—Mahat-Vyavasaya. In particular application Guna, Pragnana, Vignana, and Samgnana connote the operation of knowledge on Sense-level, Manas-level, Buddhi-level, and Aryaktam-level respectively. Guna-Yoga, as distinct from Guna, involves the realisation, by the aspirant, of Paramatmic consciousness, as manifesting on the Buddhilevel or Mahat-tatwakotra; it is also known as Mahat-Yoga, Buddhi-Yoga, and Samsya-Yoga.

16. धर्मे Its common meaning is the individual's moral duty to himself and to others about him, with due reference to the circumstances of time, place, and personality; in its extended sense, it means the laws of cosmic evolution, including Praaritithi and Nirritithi generally, and comprises rite, ritual, worship, austerity or tapas, and the like; in its highest sense it stands for Sanatana or Suddha Dharma, the Eternal Law of Synthetic Transcendence, and, as such, it is indicative of the Immanent Lord incarnate for the promulgation thereof from time to time.

17. व्यास

18. नर्श्रक Ignorance.

19. निःत्य Atma or Life-Principle.

20. व्यास्य } The former means 'in accordance with "Bhagavat Shastra", and the latter signifies its opposite.
21. परायण In means *Suddha Gati* (as distinct from *Shukla Gati* and *Krishna Gati*) transcending *Uttarayana* and *Dakshinayana*.

22. प्रत्यक्ष निवृत्ति These words respectively signify objective functioning, and subjective functioning, or cessation from objective functioning. Synonymous with these two words are भव, अभव; भव, अभव; भव, अभव; प्रण, अप्रण; अस्ति, अस्ति; अस्ति, अस्ति; अस्ति, अस्ति; प्रभव, प्रभव; प्रभव; respectively; इत्यादि, उत्सर्जन्य in the Gita signify Pravritti and Nivritti in different stages.

23. प्रायाणकाल शारीरिक- यथा लोकस्थान All these mean *Jagat-Vyavasaya* or *Samsara* or World-Process.

24. पापदत्त, भास्माचार्य The former means those with impersonal motivation and of *Daiva-bhava*—पापधत्त, भास्माचार्य: (vide M.B. Salya Parva, 6-1); and the latter means its opposite (i.e.) those with personal motivation, egoistic tendencies, leading to खुल or ignorance—सम इसे मामकार: vide M. B. Aswamedhika Parva—समेति च मजम्मण्डलु: etc.

25. मायá This word is used variously to signify, *Buddhi* or *Manas* or *Indriya* according to the context.

26. प्रत्यक्ष देशदूरः The former has the occult significance in relation to the prime five-fold manifestation of Brahm; herein, *Parusha* aspect is *Suddha*, *Paramatma* and *Atma* relate to *atmeeya*, *Jiva* and *Akshara* to *Prakrita*. These three conjointly constitute *Bhagavad-Shastra*, or *Bhagavad-Dharma* or *Panchajanya*; the other word signifies *Gnana-Vyavasaya*.

27. भक्ति Signifies incarnations and manifestations of the Divinity. (Vide M. B. Shanti-Parva).

28. मनस: Devotion, *Manas-Vyavasaya*; distinct from this is *Bhakti-Yoga*; other names of which are *Sthirya-Yoga*, *Vibhooti-Yoga*, *Dhyana-Yoga*, which means the realisation of Paramatmic consciousness on Manas-level or *Manas-tatwakoota*.

29. मनस: भद्रत्वादि मायास: आत्माः Sets of Hierarchs under the direction of Bhagavan Narayana.

30. मायá Primarily signifies Brahma-Shakti. This is also used in relation to its various aspects such as *दूरोपाय:*, *प्रायोपाय:*, *गुणस्वरूपाय:*. In the Gita, it never means illusion, *Mithya* and the like.

31. मृदा Persons devoid of atomic knowledge; ignorant aspirants.

32. मोहिनी The term is used in relation to the allurement inherent in material functioning.

*In his commentary Sri Hamsa Yogi makes mention of a Chakra known as *Gita-Chakra* or *Gayatri Yantra*, which gives the clue to the arrangement of Chapters and Verses in the Gita.*
33. यतो यदुःश्च | These words signify Brahmic State. 
   Vide यतो बाह्य नियत्त्वे इत्यादि.

34. युज्यः | Battle, and generally action.

35. योगः | Generally it has reference to synthetic functioning on the Avyakta-level—अत्यंतयोगः, राजयोगः, ज्ञानयोगः, ज्ञात्योगः. This constitutes the contacting also of Paramatmic consciousness on the three lower levels of Mahat, Manas and Indriya, when, it is known as ज्ञानयोगः, अत्यंतयोगः, and ज्ञात्योगः respectively.

36. लोकसंग्रहः | Consummation of the World Process, individual and collective.

37. लोकत्यागः | Planes of evolution viz. Mahat, Manas, and Indriya-tatwakootas.

38. बादः | Signifies adhyatmic discourse or study.

39. व्यवसायः | Means functioning generally in Samsara. This is four-fold. The expressions शीत-वर्म, शुचुं-दुष्टः, हुज्ज-विश्रेप to Indriya-Vyavasaya, खुजु-दुभुते, खुजु-विश्रेप to Manas-Vyavasaya, मान-अवसान to the Mahat, and सम to the Yogic.

40. शास्त्रः | In the Gita, this has reference to Bhagavad-Shastra as expounded in Chapters II, III, & IV.

41. शुक्रः | The Atmic-Principle or the Light of Initiation which reveals the Atmic-Principle.

42. सम, सम | Such words have reference to Yogic functioning in relation to Brahm.

43. ख्रिस्मितः | These words have reference to the nature of functioning by the aspirant. And also to the Nirguna and Saguna aspects, respectively, where 'asat' means Tat-Brahm (Saguna), and Sat-Brahm is Nirguna.

44. ख्रिस्मेवं अवधेऽः | The former means Atmic-Vyavasaya and the latter Prakriti-Vyavasaya.

45. ख्रिस्माव | The former generally means atmic or spiritual urge, while the latter prakriti or material urge. In the Gita Swadhistha is also used in reference to Prakritic urge.
### ERRATA

<table>
<thead>
<tr>
<th>PAGE</th>
<th>LINE</th>
<th>FOR</th>
<th>READ</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>19</td>
<td>व्यवसाय</td>
<td>व्यसाय</td>
</tr>
<tr>
<td>16</td>
<td>20</td>
<td>firm by</td>
<td>firmly</td>
</tr>
<tr>
<td>19</td>
<td>3</td>
<td>गीता</td>
<td>गीता</td>
</tr>
<tr>
<td>20</td>
<td>23</td>
<td>those</td>
<td>the Seers</td>
</tr>
<tr>
<td>21</td>
<td>19</td>
<td>My</td>
<td>my</td>
</tr>
<tr>
<td>24</td>
<td>16</td>
<td>add “Danavas”</td>
<td>after “Rakshasas”</td>
</tr>
<tr>
<td>40</td>
<td>12</td>
<td>बुधि</td>
<td>बुधि</td>
</tr>
<tr>
<td>41</td>
<td>15</td>
<td>आचार्यों</td>
<td>आचार्यों</td>
</tr>
<tr>
<td>44</td>
<td>27</td>
<td>बुधियों</td>
<td>बुधियों</td>
</tr>
<tr>
<td>46</td>
<td>17</td>
<td>add “is” after “pratyagatma”</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>17</td>
<td>add “and Atma Yoga” after “Gnana Yoga”</td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>16</td>
<td>पप</td>
<td>पपा</td>
</tr>
<tr>
<td>59</td>
<td>20</td>
<td>बुधि</td>
<td>देव</td>
</tr>
<tr>
<td>69</td>
<td>17</td>
<td>प्रवचन</td>
<td>प्रवचन</td>
</tr>
<tr>
<td>81</td>
<td>30</td>
<td>तिरुणानं</td>
<td>तिरुणानं</td>
</tr>
<tr>
<td>94</td>
<td>12</td>
<td>My</td>
<td>my</td>
</tr>
<tr>
<td>94</td>
<td>17</td>
<td>वैष्णव</td>
<td>वैष्णव</td>
</tr>
<tr>
<td>96</td>
<td>8</td>
<td>पशुपति</td>
<td>पशुपति</td>
</tr>
<tr>
<td>96</td>
<td>9</td>
<td>वस्त्रो</td>
<td>वस्त्रो</td>
</tr>
<tr>
<td>110</td>
<td>17</td>
<td>सचराचरं</td>
<td>व सचराचरं</td>
</tr>
<tr>
<td>112</td>
<td>4</td>
<td>सचे</td>
<td>सचे</td>
</tr>
<tr>
<td>113</td>
<td>4</td>
<td>add “Uncleavable” after “is”</td>
<td></td>
</tr>
<tr>
<td>116</td>
<td>25</td>
<td>add “Sustainer of the cosmos” after “subtlest”</td>
<td></td>
</tr>
<tr>
<td>117</td>
<td>8</td>
<td>संत्रम</td>
<td>संत्रम</td>
</tr>
<tr>
<td>123</td>
<td>12</td>
<td>रक्षक</td>
<td>रक्षक</td>
</tr>
<tr>
<td>129</td>
<td>28</td>
<td>बुधिस्तवार</td>
<td>बुधिस्तवार</td>
</tr>
<tr>
<td>131</td>
<td>22</td>
<td>musing</td>
<td>muses</td>
</tr>
<tr>
<td>136</td>
<td>1</td>
<td>last</td>
<td>add (as also its fruit) after “it”</td>
</tr>
<tr>
<td>137</td>
<td></td>
<td>first</td>
<td>do</td>
</tr>
<tr>
<td>PAGE</td>
<td>LINE</td>
<td>FOR READ</td>
<td>READ</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>----------</td>
<td>------</td>
</tr>
<tr>
<td>142</td>
<td>4</td>
<td>Its</td>
<td>its</td>
</tr>
<tr>
<td>143</td>
<td>26</td>
<td>সর্বজ্ঞ</td>
<td>সর্বজ্ঞ</td>
</tr>
<tr>
<td>145</td>
<td>19</td>
<td>কাম্বল</td>
<td>কাম্বল</td>
</tr>
<tr>
<td>149</td>
<td>15</td>
<td>embodying Life-Principle</td>
<td>Life-Principle</td>
</tr>
<tr>
<td>152</td>
<td>15</td>
<td>cause</td>
<td>Cause</td>
</tr>
<tr>
<td>155</td>
<td>last</td>
<td>respectively</td>
<td>severally</td>
</tr>
<tr>
<td>157</td>
<td>13</td>
<td>শরীরযাত্রা</td>
<td>শরীরযাত্রা</td>
</tr>
<tr>
<td>158</td>
<td>18</td>
<td>কাম্বলে</td>
<td>কাম্বলে</td>
</tr>
<tr>
<td>169</td>
<td>last</td>
<td>লঞ্জ্যাস</td>
<td>লঞ্জ্যাস</td>
</tr>
<tr>
<td>177</td>
<td>7</td>
<td>মিলিনাহ;</td>
<td>মিলিনাহ;</td>
</tr>
<tr>
<td>180</td>
<td>first</td>
<td>পুং</td>
<td>পুং</td>
</tr>
<tr>
<td>184</td>
<td>26</td>
<td>মৃত্যুমান</td>
<td>মৃত্যুমান</td>
</tr>
<tr>
<td>186</td>
<td>24</td>
<td>যাব</td>
<td>যাব</td>
</tr>
<tr>
<td>191</td>
<td>13</td>
<td>বিভীষণক</td>
<td>বিভীষনক</td>
</tr>
<tr>
<td>192</td>
<td>18</td>
<td>৩৩</td>
<td>৩৪</td>
</tr>
</tbody>
</table>

Bharati Vijayam Press, S-c, Pycroft's Road, Triplicane,