Śrīmad Bhagavad Gītā

Śrīdhara Swāmī Gloss

Translated by
Swāmī Vireswarānanda
Publisher’s Note to the Revised Second Edition

We are glad to place the revised edition of Swami Vireswarananda’s English translation of Srimad Bhagavad Gita with the gloss (*Tika*) of Sridhra Swami. The previous edition, with its simple and lucid language, was quite well-received by scholars as well as general readers. That edition, however, had only the translation of the gloss. The present edition contains the original Sanskrit *Tika in devanagari* script too, fulfilling a long-felt need of all serious students of the Gita.

In addition, this edition also provides the references (verse number, chapter and the name of the source book) to the quotations cited in the *Tika*, along with their translations. All references to the Gita verses appearing in the *Tika* are also suitably cited. In order to facilitate search, an index to the Gita verses and the words appear in the Gita verses in Sanskrit has been added at the end.

Bhagavad Gita, has a timeless relevance. Hope the readers will continue to drink deep at this spring of nectar presented through these pages.

Swami Ramakrishnananda Jayanthi

30.07.2008
PREFACE

The Bhagavad-Gita is a most, if not the most, popular Hindu Scripture. It is regarded as one of the three scriptures, the other two being the Upanishads and the Brahma-Sutras. All the great Āchāryas or founders of new sects among the Hindus have written commentaries on these three. Among them the Gita has the largest number of expositions, for a good many of the followers of the different sects have written glosses on the main commentarise of their great Acharyas. It can be stated without nay hesitation that there is no other Hindu Scripture which has been so frequently commented upon.

Sridhara Swami, whose commentary we are giving here in English, was born at Balodi in Gujarat, about six centuries ago, and chronologically he comes immediately after Vopadeva, the great grammarian. He was a disciple of Paramananda Puri and his chosen Deity was Nrisimha (the fourth of the ten Incarnations in Hindu mythology). Besides this scholium on the Gītā, Sridhara has written commentaries on the Bhāgavata and the Vishnupurāṇa, known as, Bhāvārthadipikā and Atmaprakasa respectively. Sridhara’s present commentary on the Gītā is called Subodhini. It is, as the name implies, very lucid, and at the same time brief. Though Sridhara belongs to the Advaita School of Sankara, and at the beginning of the commentary says, “After scrutinising according to my light the views of the Commentator (Sankara) and likewise the words of his expounders, yet his leaning towards devotion as opposed to knowledge is so very
marked that the orthodox section at first refused to accept his commentary as authoritative. For a decision, the commentary was placed before the Lord Visweswara (according to some, before the Lord Bindumādhava) in Banaras, and tradition says that the Lord appeared in a dream and gave the verdict thus;

अहं केत्रिश्चु केत्रियं तथा यो ज्ञाति तत्र वायसो वेदं न वेदं वा।
श्रीधरः सकलं वेदं ससूरोस्त्त्रवत्तदात्।

—"I know the true teaching of the Scriptures, and so does Suka. Vyāsa may or may not know. But Sridhara knows everything through the grace of the Lord Nrisimha." After that the orthodox section withdrew their objections.

Sridhara’s commentary on the Gitā though well known in Sanskrit, is not available in English. We have therefore translated it to make it accessible to the English-knowing public. We have followed the text of the Ānanda Āshrama edition, except in a few places, where the text of other
Key to Transliteration and Pronunciation

Sounds like

अ a-o in son
आ आ a-a in master
इ i-i in if
ई ई i-ee in feel
उ u-u in full
ऋ ऋ u-oo in boot
ॠ ऋ r-somewhat between r and ri
ए e-ay in May
ऐ ऐ ai-y in my
ओ o-o in oh
औ औ au-ow in now
क k-k in keen
ख kh-ckh in blockhead
ग g-g (hard) in go
घ gh-gh in log-hut
क्ष क्ष n-ng in singer
छ ch-chh in chain
ज j-j in judge
झ झ jh-dgeh in hedgehog
ञ ञ n-n (somewhat) as in French
ट ठ t-t in ten
ठ th-th in ant-hill
ड d-d in den
ढ dh-dh in godhood
ण n-n in under
t t-French t
ठ th-th in thumb
d d-th in then
ध dh-theh in breathe here
न n-n in not
प p-p in pen
फ ph-ph in loop-hole
ब b-b in bag
भ bh-bh in abhor
म m-m in mother
य y-y in yard
र r-r in run
ल l-l in luck
व v-v in avert
श ś-sh in reich (German)
ष ş-sh in show
स s-in sun
ह h-in hot
़ m-m in sum
़ h-h in half
## List of Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>अ. प.</td>
<td>Ag. Pu.</td>
</tr>
<tr>
<td>क्र. यजु. तैत्ति. आ.</td>
<td>Kr. Yaj. Tai. Ār.</td>
</tr>
<tr>
<td>चा. उ.</td>
<td>Ch. Up.</td>
</tr>
<tr>
<td>अग्निपुराणम्</td>
<td>Agni Purāṇa</td>
</tr>
<tr>
<td>आपस्तम्बसूत्रम्</td>
<td>Āpastamba Sūtras</td>
</tr>
<tr>
<td>ईशावास्योपनिषत्</td>
<td>Īśāvāsyā Upaniṣad</td>
</tr>
<tr>
<td>कठोपनिषत्</td>
<td>Katha Upaniṣad</td>
</tr>
<tr>
<td>कृष्णयजुर्वेदीय तैत्तिरियारण्यकम्</td>
<td>Kṛṣṇa Yajurvediya Taittirīya Āranyaka</td>
</tr>
<tr>
<td>कृष्णयजुर्वेदीय तैत्तिरिय ब्राह्मणम्</td>
<td>Kṛṣṇa Yajurvediya Taittirīya Brāhmaṇa</td>
</tr>
<tr>
<td>कौषीतक्युपनिषत्</td>
<td>Kauśītakī Upaniṣad</td>
</tr>
<tr>
<td>गौतमधर्मसूत्रम्</td>
<td>Gautama Dharma Sūtras</td>
</tr>
<tr>
<td>चान्दोग्योपनिषत्</td>
<td>Chāndogya Upaniṣad</td>
</tr>
<tr>
<td>जाबालोपनिषत्</td>
<td>Jābāla Upaniṣad</td>
</tr>
</tbody>
</table>
viii

Taittiriya Upanisad
Nårada Parivṛṣṭaj Upaniṣad
Nṛṣimha Uṭṭaraṭāpanīya Upaniṣad
Nṛṣimha Purāṇa
Naiśkarmya Siddhi
Patañjali Yoga Sūtras
Bṛhadāraṇyaka Upaniṣad
Bṛhadāraṇyaka Vārtika Sāra
Brahma Sūtras
Śrīmad Bhāgavatam
Patanjali Yoga Sūtras
Mahā. U.: Mahānārāyaṇopaniṣad
Mahā. Up.: Mahānārāyaṇa Upaniṣad
Mahā. Bhīṣma.: Mahābhārata, Bhīṣmaparva
Mahā. Śaṅti.: Mahābhārata, Śaṅtiparva
Mu. U.: Muṇḍaka Upaniṣad
Yājñ.: Yājñavalkya Smṛti
Yajña.: Vasiṣṭha Smṛti
Vis. Pu.: Śrī Viṣṇu Purāṇa
Vasi.: Shatapatha Brāhmaṇa
Śat. Br.: Śvetāsvatara Upaniṣad
Śve. U.: Śvetāsvatara Upaniṣad
Sar. Dar. Sang.: Sarva Darśana Sangraha, Čārvaka Darśana
# Contents

Publisher's Note to the Revised Second Edition iii  
Prelude iv  
Key to Transliteration and Pronunciation vi  
List of Abbreviations vii  
The Bhagavad Gītā: Its Synthetic Character xiii  

## CHAPTER

1. THE DESPONDENCY OF ARJUNA 1  
2. THE WAY OF DISCRIMINATION 26  
3. THE WAY OF ACTION 81  
4. THE WAY OF KNOWLEDGE 118  
5. RENUNCIATION OF ACTION 155  
6. THE WAY OF CONTEMPLATION 180  
7. THE WAY OF KNOWLEDGE AND REALIZATION 214  
8. THE WAY TO THE SUPREME SPIRIT 237  
9. THE WAY OF ROYAL KNOWLEDGE AND ROYAL SECRET 262  
10. MEDITATION ON THE DIVINE GLORIES 289  
11. THE VISION OF THE UNIVERSAL FORM 316  
12. THE WAY OF DEVOTION 354  
13. DISCRIMINATION BETWEEN NATURE AND SOUL 367
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>14.</td>
<td>THE SEPARATION OF THE THREE GUNAS</td>
<td>397</td>
</tr>
<tr>
<td>15.</td>
<td>THE WAY TO THE SUPREME PERSON</td>
<td>418</td>
</tr>
<tr>
<td>16.</td>
<td>THE DISTINCTION BETWEEN DIVINE AND DEMONIACT ATTRIBUTES</td>
<td>436</td>
</tr>
<tr>
<td>17.</td>
<td>THE SEPARATION OF THE THREE KINDS OF FAITH</td>
<td>453</td>
</tr>
<tr>
<td>18.</td>
<td>THE WAY OF RENUNCIATION</td>
<td>475</td>
</tr>
</tbody>
</table>

**Index—Ślokas** 537

**Index—Selected Words of the Ślokas** 548

**Index—General** 584
THE BHAGAVAD GĪTĀ
ITS SYNTHETIC CHARACTER

The Bhagavad Gītā is now a most, if not the most, popular Hindu scripture. It is regarded as one of the three main scriptures—the prasthāna-trayas, as they are called, the other two being the Upanisads and the Brahma Sūtras. There is no other scripture which has been so frequently commented upon, for it has been a perennial source of spiritual inspiration, and rightly so, for in it we find different systems of philosophy, ethics and religion suited for different temperaments. This universality of the Gītā has, however, puzzled some scholars. In this variety of ideals they find contradictions; for instance, between monism and dualism, knowledge, action and devotion, Sāmkhya and Vedānta, and even between Personal God and Impersonal God. These themes, they think, are pieced together without much attempt at reconciliation. To explain these contradictions, they assume that there have been interpolations in the Gītā, which must have undergone revision like other parts of the Mahābhārata, of which it forms a part.¹ However plausible these theories may look, we think these critics have missed the master-key which alone would have helped them to open this ‘jewel-casket’ of Indian culture, viz., the spirit of synthesis.

The Indo-Aryans were never dominated by rigidity of thought at any time in any sphere of their national life. This freedom of thought helped them to evolve a synthetic

¹. Winternitz, HIL, I. p. 435.
outlook, a spirit of seeing unity behind variety. This synthetic outlook is predominantly noticeable in the field of religion. One of the Vedic seers taught their followers, ‘That which exists is One, sages call it by various names.’ (Rg Ve. 1.164.46; 10.115.5.) The discovery of this great truth has shaped the history of civilization in this country, and sages have reiterated it at different periods in our history, with the result that it has gone deep into the subconscious mind of the nation. The Hindus have therefore accepted different religions, systems of philosophy and spiritual cultures as being suited to different temperaments, and as supplementing one another. In keeping with this spirit is the message of Śrī Kṛṣṇa in the Bhagavad Gītā. He was a great harmonizer of ideals and institutions, and hence he did not reject any of the ideals extant at the time, but gave a proper place to each one of them, inasmuch as they were suited to the spiritual progress of particular people. If man is to progress spiritually, he must have religious ideals suited to him. Forcing him to follow ideals for which he is not fit will only result in harm and spiritual death. Therefore ‘the wise man should not unsettle the faith of the ignorant’ (3.26,29). ‘By whatsoever way men worship Me, even so do I accept them; (for) in all ways, O Pārtha, men walk in My path.’ (4.11) Guided by this spirit, the Gītā has beautifully harmonized the various ideals prevalent at the time.

SYNTHESIS OF ACTION AND KNOWLEDGE

The Bhagavad Gītā has not much esteem for the reward-seeking religion of Vedic sacrifices. It criticizes (2.42-46) the views of the Mimamsakas, who think that ritualism is the whole of religion and is capable of leading man to mukti (liberation). According to the Gītā, sacrifices
are merely a means to power and enjoyment and they cause rebirth; by means of them people no doubt get the result coveted, viz. heaven, where they enjoy the pleasures of the gods; but when their merit is exhausted they have to return to this mundane world. Thus, following the injunctions of the Vedas, seeking pleasure and enjoyment, they come and go. The votaries of the various gods go to the gods. It is only the devotees of the supreme Lord that go to Him and attain liberation. Even those who worship the gods as such, in reality worship the one supreme God; yet, as they are not conscious of the fact that these gods are but forms of the one God, who is the enjoyer and Lord of all sacrifices, they return to the mortal world (9.20-25). But if they are conscious of the fact that they are worshipping the one God through the different deities, then these very sacrifices will lead them to liberation. Thus, in keeping with the Upaniṣadic teachings, the Gītā declares that it is knowledge alone that leads to liberation, and not mere ritualistic observance. Hence the exhortation to Arjuna to go beyond the gunas, i.e., the world which is the sphere of rituals (2.45).

The Gītā, however, realizes that for those who are full of desires and want enjoyment, these sacrifices are useful; for such people must have some enjoyment, and have their desires fulfilled to a certain extent, before they can tread the path of desirelessness, which is the goal of spiritual life. It is desire that covers knowledge and it has therefore to be destroyed by controlling its seats—the senses, the mind and the intellect (3.30-41). But this highest ideal cannot be followed by all. Ideals have to vary according to the capacity of the aspirants, so that they may be followed with faith; for that is a surer way to progress than aspiring after a higher ideal prematurely. Confusion of
ideals is detrimental to individual and social welfare. By performing works prescribed by scriptures, though with desire at first, one gradually progresses and finally attains the state of desirelessness. But works prohibited by the scriptures are never helpful and so one should abide by the scriptural ordinances and not be prompted by inordinate desires prohibited by them (16.23-24). Even in enjoyment there should be some discrimination. Otherwise it would bring us down to the level of the brute.

It looks like a paradox to say that sacrifices performed with desire will lead to desirelessness or absolute unselfishness. But then, in all sacrifices, though performed with desire, the performer offers something which he possesses to his chosen deity, who, thus propitiated, bestows on his devotee the desired fruit. Thus man learns to renounce and to be unselfish even through these selfish sacrifices, and gradually, as he progresses, he finds that he is in duty bound to offer to the gods the gifts that are bestowed on him by them, and not do so is sinful. Selfishness slowly recedes to the background, and duty becomes the guiding principle of these sacrifices. The Gītā stresses this idea of obligatoriness on the part of the ordinary man to perform sacrifices (3.10-16).

Having stressed the duty aspect in sacrifices, the Gītā next amplifies the narrow and restricted meaning of the words ‘duty’ (dharma) and ‘sacrifice’ (yajna) that was current at the time. According to the Gītā, duty is not merely ritualistic acts prescribed by the Vedas, but it includes whatever we are obliged to do by birth and status in society (2.31,33; 18.41-44). In this sense, there can be no definition of duty which will be universally binding on all men and under all circumstances. It would necessarily
vary with persons, and, with the change of circumstances, even for the same person. The only criterion to fix it is to see whether a particular act takes a person Godward or not. If it does, then it is his duty (dharma); otherwise it is a sin (adharma) for him. Duties are fixed for us by the inner law of our being, by the samskaras, or tendencies acquired by us in previous births, with which we are born; and working them out is the only way to proceed Godward. Consequently, there is no unchartered freedom in the choice of our duties, nor can the duty of one be the duty of another endowed differently. Doing duties thus determined by his nature, a man incurs no sin. Though they may be defective, he should not relinquish them; for, after all, any undertaking is attended with evil of some sort or other. Performance of one’s duties is the only way to salvation (18.45-48). Similarly, sacrifice does not mean merely ritualistic worship performed by offering material things in the fire, but it includes all kinds of spiritual culture. Thus, acts of charity, giving up of desires, control of the senses and of the breath, muttering of mystic syllables and God’s names, are all conceived as sacrifices (4.25-30; 10.25). In fact, according to the Gītā, sacrifice includes all acts whatsoever, done unselfishly; for the main idea in a sacrifice is the offering of something in the fire to the deity. So any act done without selfishness can be regarded as an offering, and therefore all such acts are sacrifice. With this changed meaning of the word ‘sacrifice’, the statement of the Mimamsakas, ‘This world is bound by action other than that done for a sacrifice’, becomes more significant, for knowledge-sacrifice is superior to material sacrifices (4.33). That is why Śrī Kṛṣṇa repeats this statement (3.9) and asks Arjuna to perform action for the sake of sacrifice alone; for by performing work as sacrifice, one’s entire
action melts away (4.23). Sacrifice being understood in this sense, the principle underlying Vedic ritualism is accepted; but a new meaning has been assigned to it, which makes it universally applicable.

Next Śrī Kṛṣṇa takes Arjuna one step higher and says that even this idea of duty is on a lower plane. For duty generally leaves ample scope for our desires and egoism. Arjuna might have fought the battle with the motive of gaining name, fame and a kingdom. Outwardly everyone would have been satisfied that he has done his duty well; still it would not have helped him to progress spiritually and attain liberation, as his selfishness would still have been there—the attachment or desire for the result of the work—and it is this attachment that binds. So the only duty we have is to work in a non-attached way and not to get ourselves identified with the work.

How is non-attachment to be obtained? The Gītā prescribes two ways to attain it: the way of knowledge for the meditative type of men and the way of selfless action for men of action (3.3). Śrī Kṛṣṇa is aware of the fight between the adherents of knowledge and the adherents of action, viz., the Kapila Sāṁkhyaś and Vedantins ranged against the Mimamsakas. The latter insist that work should be performed, while the former declare that all work should be given up as evil (18.3). The adherents of knowledge say that action belongs to the sphere of ignorance, and that all actions are overlaid with defects as fire by smoke; so it is futile to strive for liberation through action. The way to freedom lies in preventing the mind and the senses from going outward, which is their nature to do, and turning them inward on the Self (Kāṭh. Up. 4.1). But work distracts and externalizes
our mind and senses; so all work should be renounced. Śrī Kṛṣṇa, however prescribes a middle path. He says that work should not be given up, but should be performed without attachment and desire for their fruit (18.5–6). Renunciation and performance of action both lead to liberation, for they are not different, but one. Of the two, however, performance is superior, because it is easier and therefore suited for the vast majority, while renunciation of action is difficult to attain (5.2–6). Only a few extraordinary souls can follow the way of knowledge. The goal is to attain naiskarmya (complete inaction), and it cannot be attained by merely giving up work externally and continuing to think of sense-objects; for such thinking is also action and capable of binding the soul; the reason being that attachment and desire, the main causes of bondage, still linger in the mind. Further it is not possible for the embodied being to give up work completely (3.4–6). So that is not the way Śrī Kṛṣṇa prescribes for Arjuna. He asks him to perform his duties as a soldier, absorbed in yoga, (2.48) for that is the secret of work (2.50). Yoga is equanimity, indifference to success and failure (2.48), and one attains it when one’s mind is free from desire for enjoyment and is firmly established in the Self (2.53). Arjuna is therefore asked to fight with his mind established in the Self, and not to identify himself with his actions, for they are in reality done by the guṇas of Prakṛti (Nature’s constituents), and it is only through delusion that a man identifies himself with them (3.27). He is asked to transcend the guṇas and hold himself aloof as a witness of the doings of Prakṛti, and not to be attached to them (3.28). When one works with this attitude of mind, there is no consciousness of being a ‘doer’, and one gets non-attached (13.29). Work then loses its binding effect and
becomes equal to no-work. If a man sees inaction in action (4.18), then even in the midst of intense activity he experiences the eternal calmness of the soul, which is not ruffled, come what may. He is not affected by good and evil, happiness and misery, and in all conditions he remains the same, he becomes a sthitaprajna, a man of steady wisdom. The Gītā describes at some length (2.55-71) the nature of such a man who has perfected himself by the practice of selfless action. This is the Brāhmic state, or having one's being in Brahman; and, attaining it, one is no longer deluded, but gets merged in Brahman (2.72). The Gītā thus asks us to perform our duties disinterestedly, combining the subjective attitude of the man of knowledge with outward action, that is to say, having an attitude of mind towards the performance of duties which is similar to that of a man of self-realization with respect to the normal functions of the body like seeing, hearing, smelling, eating and sleeping (i.e., being free from the idea of agency). Knowledge and action are harmonized thereby, and the statement (5.4) that knowledge (sāṁkhyā) and action (yoga) are not different, but one, is justified by this explanation. The result attained is also identical, for that which is gained by knowledge, viz., everlasting peace (5.29), is also attained by the man of selfless action (5.12). Ritualism as the highest ideal is condemned, but as a stepping-stone to absolute unselfishness, it is worthy to be followed by persons who have desires.

**ACTION AND DEVOTION**

From the description of selfless action (Karma yoga) given above, we may infer that it is not always necessary for a votary of it to have faith in God. But if he believes in
a personal God, there is an easier method for him to attain non-attachment; by looking upon work as worship of the Lord, and by offering to Him its fruit, he makes his path smooth. Thus there is a much easier path suited to those who possess some faith and devotion. Worshipping Him through one’s own duties (18.46), by performing work for the Lord (12.10), and by dedicating it to Him (5.10), one attains liberation. From Him proceeds the activity of all beings (18.46). He is the ultimate source of all power and as such He is the agent; we are but tools in His hand, mere machines. As He directs us, so we do. He is the inner Ruler directing all; failing to see this, we think we are doing all actions and get ourselves bound. Through devotion man ultimately realizes this fact, surrenders himself to the Lord, works out His will and thus becomes absolutely unattached. There is no more compulsion to perform duties; nay, there is no idea even of duty, and the devotee does what is expected of him spontaneously, out of love for God. Arjuna realized all this with the vision of the Lord’s cosmic form. He got rid of his delusion, regained memory of his true nature, and surrendered himself to the Lord, saying ‘I will carry out your behest’ (18.73). Here we have a beautiful synthesis of action and devotion and that in an inseparable manner.

KAPILA SĀMKHYA AND THE BHAGAVAD GĪTĀ

The Bhagavad Gītā gives great prominence to the Sāmkhya system and accepts all that is valuable in it. The Sāmkhya philosophers say: Prakṛti is the primordial non-differentiated material substance made up of three constituents—sattva, rajas and tamas. The differentiated universe evolves out of the mingling of these constituents
(gunas) in various ways at the beginning of a cycle, and it is merged again in this undifferentiated Prakrti at the end of a cycle. This cyclic process goes on eternally. Prakrti is unmanifest (avyakta), not perceptible to the senses, while all objects evolved out of it are manifest (vyakta) to the senses or the mind. Prakrti is changefully eternal, while its products are mutable, in the sense that their perceptible form is destroyed in the evolutionary process. Beyond this Prakrti, separate from it, and of a different nature, is the Purusa (soul). While Prakrti is material and insentient, Purusa is sentient and immaterial. Unlike Prakrti, he is changeless. Prakrti produces the body and the senses and is responsible for all activity, but the Purusa is not a doer. He is indifferent, a mere witness of Nature’s activities. Through ignorance, however, the Purusa gets identified with Nature and thus experiences pleasure and pain. This union of the Purusa and Prakrti is responsible for this mundane existence. The bondage of the Purusa is apparent and not real, and when he realizes that he is separate from Prakrti, he gets liberated. All this the Gitā accepts (7.18–19; 13.19–23, 26, 28), but it disagrees with Sāmkhya philosophers when they say that the Purusa and Prakrti are self-existing independent entities, that there are an infinite number of souls, and that there is no God, the creator of the universe. The Gitā works out a further synthesis and says that this whole universe is one. It enunciates a third principle: Purusottama (the highest Being) or Iśvara (God) (15.17–18), Who is beyond both matter and spirit, and Who is the very basis of this universe. This one Being manifests Himself as this universe, both sentient and insentient. He is both the efficient and the material cause of the universe. Thus Prakrti and Purusa are dependent on God. Prakrti with its
twenty-four categories is lower nature (7.4-5) while the soul, which is a part of Him (15.7), is His higher nature (7.5). As the soul animates the individual body, so God animates the whole universe. There is nothing higher than God. All this visible universe is strung on Him like gems on a string (7.7). Presiding over His Prakṛti, He projects the entire aggregate of beings (9.8,10). Prakṛti is the mother of the universe, and He is the father (14.4). Resorting to His Prakṛti He takes birth, or manifests Himself (4.6). Thus Prakṛti is not an independent entity, but belongs to Him. Though the Gītā accepts the multiplicity of individual souls, which are but parts of God, whether real or apparent, it declares there is only one (supreme) Purusa, Who is not only the onlooker, the approver, and supporter of the activity of Prakṛti, but also the great Lord of Prakṛti (13.22). Thus Prakṛti is not an independent entity, but subservient to Him, and it is He Who, through Prakṛti, is the cause of creation, and not Prakṛti independently. This supreme Being is the one Reality to be known, and knowing Him truly one enters into Him (18.55). Liberation is therefore not merely discrimination between Prakṛti and Purusa, but also union with God. Thus a new synthesis between the dualism of Sāṁkhya and the monism of the Upaniṣads is established.

GOD, PERSONAL AND IMPERSONAL

We find in the Bhagavad Gītā various descriptions of the ultimate Reality. He is described as having no form or attribute, as having attributes but formless, and again as having both form and attributes—which shows that He is both impersonal and personal and yet beyond both, for we cannot limit Him and say He is this much, since the Infinite can never be an object of finite knowledge. In this
impersonal aspect He is Brahman, the highest imperishable principle (8.3), the unmanifest beyond the other manifest, viz., Prakrti (8.18,20). This unmanifest, imperishable Brahman is the supreme goal, attaining which one does not return (8.21). This Brahman is neither being nor non-being. Being beyond the range of the senses, It has no phenomenal existence. It is not non-being either, for It makes Itselt felt through the functions of the various senses as the driving force behind them. It is bereft of all sense-organs, for otherwise It would be limited like ordinary beings; therefore the attribution of the sense-organs (13.13) to It is only figurative and not real. It is unattached, yet sustains everything as its substratum, being existence itself. It is without attributes, yet the energizer of all attributes. It is far and yet near, as our very soul. It is undivided in beings, yet remains as if divided. All these apparent contradictions (13.12-16) are resolved if we remember that Brahman is both transcendent and immanent. Brahman has become this universe and yet transcends it. When the transcendent Brahman appears as this universe, It becomes subject, as it were, to certain limitations which do not belong to It, but to the phenomenal world; hence this paradoxical description through affirmation and negation. It is the Light of lights and beyond darkness or ignorance (13.17). The sun does not illuminate It, nor the moon, nor the fire (15.6). This Brahman is the one Reality to be known in order to attain immortality (13.12). To those whose ignorance is destroyed, their knowledge manifests It (5.16). In this description of the Impersonal, we have an echo of the Upanisads.

Though the Gītā accepts this impersonal aspect of the Godhead, yet it is predominantly theistic in its teachings. It is a peculiarity of the Gītā that it always lays stress on the
ideal which is suited to the vast majority of mankind, as against any other, however perfect, which may be suited only for the exceptional few. So in the Gītā the personal God is given more prominence than the impersonal. ‘Personal’ does not mean merely ‘having form’, it means also the formless aspect with attributes, the Isvara, as He is called in the Gītā. The term ‘personality’ refers to a self-conscious being capable of knowing, feeling, willing, loving and satisfying man’s longing for a personal relationship. All human qualities are attributed to the divine personality, but they are free from all human limitations. Thus, He not only knows, but he is omniscient. The Impersonal is beyond thought; so when the mind tries to conceive It, it naturally super-imposes some of its own limitations on It, and we have the personal God, the Isvara. That is the highest reading of the Impersonal by the finite mind of man. So long as we are limited beings, we have this triple entry—soul, nature and God. It is the Impersonal that appears as all these. But when we attain the superconscious state, where the ‘I’ ceases to exist, all these three entities vanish, and God is no longer personal. He is experienced as pure Consciousness. Thus, these two—the impersonal and the personal, the absolute and the relative—are but two aspects of the same Godhead. The absolute implies the relative, and vice versa. They are not two separate entities, even as fire and its burning capacity are not different, and we cannot think of the one without the other. When we think of God as inactive, He is impersonal and when He is active He is called Isvara, the personal God, the creator, preserver and destroyer of the universe, the father, mother, friend, Lord, supporter, abode, refuge and goal (9.17-18). This universe is pervaded by Him in His unmanifest form (9.4). He exists
supporting the whole universe with a portion of Himself (10.42). Thus He is both immanent and transcendent. He is seated in the heart of all beings, controlling them from within (18.61). There is nothing higher than He (7.7). Just as He supports this whole universe as its cause, even so He supports the differentiated things as their very essence. He is thus the moisture in water, lustre in the sun and the moon, heat in the fire, sound in ether, odour in earth etc. All beings are in Him, but He is not in them; nor are the beings really in Him. That is His divine mystery (9.4-5). This mystery of māyā veils Him from ordinary mortals, but those who surrender themselves to Him surmount this māyā. Those who take refuge in Him and strive for liberation know that supreme Brahman, the Impersonal, through the grace of the Lord (7.14, 25, 29; 10.10-11). Again, this universe of sentient and insentient beings is the manifest form of the formless Isvara, for He has become all this. It is His universal form which was shown to Arjuna, and which only the fortunate few have been able to see through the undivided devotion (11.54). This universe being the manifest form of the Lord, He is immanent in all things, and as such they are symbols of God. In certain things, however, the manifestation of His power is greater, which makes them far superior to other objects of that class. Such extraordinary things are mentioned in chapter ten as pratikas or symbols for meditating on God. From such statements we easily understand that this immanence can be manifest in an extraordinary degree in a human form, which gives us an Incarnation of God. There is no difference between God as unmanifest and God as manifest in such a human form. He takes such human forms and incarnates Himself in this world at critical periods in its history, to destroy the wicked and establish righteousness
(4.6-8). It is very difficult to recognize God when He incarnates Himself in human form, for He behaves so like ordinary mortals that people are deluded into thinking that He is just one of them. ‘The ignorant deride Me who have taken a human form, not knowing My higher nature as the great Lord of beings’ (9.11). It is only a few great souls that recognize God when He appears in human form, but the vast majority take Him for an ordinary mortal born subject to his own past *karma* (7.24, 25). He who truly knows the divine birth and work of an Incarnation attains liberation after death (4.9).

**KNOWLEDGE AND DEVOTION**

In many places in the *Gītā*, devotion to both the Impersonal and the Personal aspects of God has been prescribed for attaining liberation. In stanzas 2-8 of chapter three, corresponding to these two aspects, two paths, namely, the way of knowledge and the way of devotion, are clearly stated; but a higher place is given to devotion, for the usual reason that it is easier of the two and, therefore, suited to the generality of mankind, while the path of knowledge is difficult and suited only to a very few of exceptional spiritual calibre. In this path of knowledge the aspirant has to realize that the world is illusory and Brahman alone is real. He has to get a firm conviction through reasoning that Brahman is not this universe, nor the mind, nor the intellect nor the senses, neither happiness nor misery, and so on, till by this process he finally comes to the core of things and realizes the Absolute. Merely an intellectual grasp of the illusory nature of the world will not help him; He has to be established in this knowledge even in the midst of the worst possible
calamities. For ordinary mortals, to whom the world of the senses is real, it is very difficult indeed to be established in this knowledge. Hence the Lord dissuades Arjuna from this path and prescribes for him the easier path of devotion to His personal aspect. In this path a man has not to give up his passions, feelings, etc., but has to switch them onto God. Instead of having worldly things for their objects, they are directed solely to God. He merely disconnects them from the worldly objects and connects them with God, and if this is done successfully, he attains liberation. The chief motive in both ideals is to get rid of this little ‘I’ by merging it in the infinite ‘I’, the Self, or in the infinite ‘Thou’, that is, God. The net result is the same—attainment of freedom. ‘One worships saying, “I am thyself”’, while another saying, “I am Thine”; though there is a slight difference between the two, the ultimate result is the same.’ The difference is only in language, but the content of the spiritual languages is the same, namely, elimination of the ‘I’ and ‘mine’, which are bondages of the soul. The devotee gets rid of them by constant remembrance of and service to God, and in the highest state of devotion he forgets himself entirely and sees his Beloved everywhere and in everything, even as the man of knowledge, comes to the final conclusion, ‘All this indeed is Vāsudeva (the Lord)’ (7.19). Again, ‘By devotion he knows me truly, how much and what I am’ (18.55); that is, he realizes the Lord’s impersonal aspect as pure Consciousness. Further, a devotee, through unswerving devotion to the Lord, transcends the gunas and becomes fit for merging in Brahman (14.26). In like

1. Tavasmiti bhajaty ekaḥ tvam evāsmi cāparah Iti Kincid viśeṣepi pariṇāmaḥ samo dvayoḥ—Narahari, Bodhasāra, 32. 23.
manner, unswerving devotion is prescribed as a means to knowledge (13.10); and conversely, when a man realizes Brahman, the impersonal aspect of God, he gets devotion to His personal aspect also (18.54). Thus knowledge and devotion get merged in each other.

SYNTHESIS OF THE FOUR YOGAS

Commentators on the Gītā often give prominence to one of these four paths taught in the book, viz., action, knowledge, devotion and meditation, and relegate the others to a secondary position, as preparatory disciplines to the one, which they think, is the true way to God-realization. Such a thing, however is not justified by the Gītā with its synthetic outlook. According to it, each of these paths is equally efficacious and capable of leading the soul to freedom. ‘Some see the Self in the body by the mind through meditation, others by the path of knowledge, and some others by the path of selfless action (13.24).’ That this interpretation is correct, is further borne out by the descriptions given in the Gītā of men who have attained perfection in each of these paths.¹ These texts show that the various aspirants reach the same state, for similar qualities are manifest in their character. In fact, the Gītā clearly states they all reach the Brāhmic state or become one with Brahman—Brahmabhūta (2.72, 6.27, 14.26, and 18.53-54).

The Gītā, though it recognizes the efficacy of each of these paths to lead the soul to freedom, yet recommends an harmonious combination of all four paths. The

¹. For action see Gītā 2.55-72; for meditation, 6.7-10, 27-32; for devotion, 12.13-20; for knowledge, 13.7-12, 14.23-25, and 18.50-53.
predominant one gives the name to that particular path, while the other three are combined with it as feeders to strengthen the main spiritual current. Thus, we find the path of selfless action combined in the first place with knowledge; for the aspirant has to perform work externally, having the subjective attitude of the Sāmkhya internally. He is to work, established in yoga, with an even mind, and this equanimity is not possible till one’s mind is free from the distractions of the senses and desires. The senses have to be controlled, if one is to practise selfless action efficiently, and this can be attained not by merely abstaining from sense-objects, but by meditation on the Lord (2.61). Thus with action are combined knowledge, meditation and devotion. Similarly, devotion, in its paths, is combined with the other three. The aspirant is to have a knowledge of the nature of Isvara and His glories, for devotion is possible only after that. Then the aspirant is asked to offer all his actions to the Lord (9.27), and also to worship Him through the performance of his duties. His devotion has also to be constant and unswerving; it must be a continuous remembrance of the Lord, which is meditation. So with devotion are combined knowledge, action and meditation. Again, in the path of knowledge, discrimination between the Self and not-Self is the main aim. One has to discriminate and give up the idea that matter is real. The Self alone is real, and all else is illusory. Constantly remembering our true nature is the way to separate the Self from the not-Self. Work also has to be performed and should not be given up, but it should be done without desire for results; for work is purifying and helpful to us to rise from tamas to rajas and hence to sattva, and finally to transcend the gunas and become gunātīta, when full knowledge dawns. Unswerving devotion to the
Lord is a means to this attainment of knowledge, and has therefore to be adopted. Thus with knowledge are combined meditation, action and devotion, though knowledge is the main note in this symphony. So the Gītā views spiritual life as an organic whole, and recommends a harmonious blending of the four yugas, which would result in an all-round development of the human personality.

**SOCIAL SYNTHESIS**

One of the great tasks that Śri Kṛṣṇa sets himself to was to weld the different races and civilizations in India in his time into an integral society of an all-India character, so that peace and harmony could reign in the land. To bring about this social synthesis, he first held out to them a common ideal. He taught that union with God was the supreme end of life, and that this worldly life was all vanity. 'Having attained this transient joyless world (i.e., human birth) worship Me' (9.33)—that was his behest to Arjuna and through him to all the warring nations of the time. He based the whole social structure on this solid foundation, viz., that the supreme reality and the only thing of value was God. All life, according to him, had a meaning in so far as it culminated in a union with God. This became the dominant note of the whole social fabric, round which Indian society was sought to be organized. The different racial and ethnic groups in the country, Āryan and non-Āryan, with their different traits, were stamped with this fundamental principle of Āryan life; and this helped to integrate them into one society with a common ideal, which became the bond of unity among them. As a corollary to this main principle, he also preached the harmony of religious ideals, showing thereby that various religious
ideals were equally efficacious to lead man to the ultimate goal. In his delineation of the four *yogas*, he enunciated the fundamentals of spiritual life, and thereby made it possible for the Āryan faith to assimilate the alien cultures and religions within its fold. This also helped to bring about a unity amidst diversity, all these ideals being synthesized as parts or facets of an integral whole. Again, God according to the *Gītā*, as we have already seen, is both transcendent and immanent. So in striving to attain union with God, the aspirant is filled with love for His immanent aspect also, and his love, therefore embraces the whole humanity. He is ever engaged in the good of all creatures (5.25; 12.4), and he judges of pleasure and pain of all creatures by the same standard as he applies to himself (6.32). The same God exists equally in all beings, and the aspirant realizing this truth does not injure anybody in any way and thus goes to the Supreme (12.27-28). He breaks through the superficial differences between man and man—racial or other—and reaches his inner essence which is God. The vision was thus directed towards the unity at the back of the inevitable differences between man and man, and in that unity all these differences were eliminated.

A great barrier, however, in the way of attaining this social synthesis was the hereditary caste prevalent at the time among the Āryans, which kept non-Āryan races outside Āryan society. Śri Kṛṣṇa introduced social liberalism within the Āryan society by changing the basis of this division of society, and made it possible to assimilate non-Āryans to the Āryan social fold. He did not reject the fourfold division of society, but accepted it as God-ordained (4.13), for the destruction of caste would have led to the ruin of the social organization. Any society that is strong and progressive, necessarily welcomes variety into
its structure; for when variations cease to be produced, death results. So Śrī Kṛṣṇa accepted the fourfold division of society, based on the qualities of the individuals and on their fitness to live a particular mode of life suitable to serve society in a particular way. The division was functional, and each individual was expected to do that kind of service to society for which he was best equipped according to his guna and karma, or his moral, spiritual and intellectual endowments as determined by his previous births and actions (4.13; 8.41). It was a question of service, and not that of rights or privileges which are the bane of all societies. This put the right man in the right place, and there was no waste of energy nor want of efficiency, which would otherwise have resulted from an indiscriminate division of labour. This fourfold division of labour removed competition between individuals in society. The performance of one's duties, if done as worship of the Lord, opened the gates of liberation, which was the goal of life according to the Gītā (18.46). Spiritual progress depended not on the nature of the work performed, but on the attitude of the mind, and the efficiency with which it was performed. The way to freedom was open to all irrespective of the caste to which they belonged, and so far as the attainment of their goal in life was concerned, all were equal and had equal opportunities. The ritualistic Vedic religion was the monopoly of the two higher castes, the Brāhmanas and the Ksatriyas; the Vaiśyas and Śūdras, and even the Brahmana women, had no access to it, since they lacked the necessary classical study for taking part in it. The simple religion of faith and devotion to the Lord threw open the gates of liberation to every one, and put all, irrespective of their caste, sex and learning, on an equal footing.
Incarnations come not to destroy, but to fulfil, and this statement is particularly true of Śri Kṛṣṇa. He did not break off from accepted traditions, though he completely changed their significance and bearing. He interpreted old ideals in a new light to make them suitable to the conditions of life in society and to give it a further push towards progress and perfection. Conflicts between ideals were resolved in a new synthesis which made life smooth both for the individual and society as a whole. This is the fundamental note in the message of the Gitā—the spirit of harmony, the finding of unity in diversity; and from this point of view all apparent contradictions in it are resolved.
I bow down to the wonderful Mādhava (Sri Krishna), the embodiment of supreme Bliss, who with one mouth expressed what had been taught with dexterity by Sesha through innumerable mouths.
2. After respectfully bowing down to Vishnu and Shiva, the Lord of the universe, and being guided by devotion to them, I am writing this commentary called Subodhini on the Gitā.

3. After scrutinizing according to my lights the views of the commentator (Sankara), and likewise the words of his expounders, I am beginning this commentary on the Gitā.

4. This gloss called Subodhini, a mere intelligent reading of which elucidates the meaning of the Gitā, should always be meditated upon by the wise.

The extremely gracious Lord, Sri Krishna, the son of Devaki, incarnated Himself in this world for the good of humanity, when His feet were worshipped by all. He rescued Arjuna, who was intent on giving up his own duties (viz., those of a Kshatriya) and taking to those of another (viz., of a Brāhmaṇa), owing to his discrimination being overpowered by grief and infatuation, resulting from ignorance of the Truth, from that ocean of grief and infatuation, with the boat consisting
of teachings on esoteric wisdom relating to duties. That very subject-matter taught by the Lord, Krishna Dvaipayana (Vyāsa) has treated in seven hundred verses. Therein he has written down mostly the very verses uttered by Sri Krishna, composing (only) a few verses of his own to bring out the connection. As has been stated in the Greatness of the Gītā (Gitāmahatmya 4): ‘That Gītā which issued from the lotus-like lips of Padmanābha (Sri Krishna) Himself, must be well assimilated; what is the use of a multiplicity of other Scriptures?’

Here, the passage beginning with, ‘Gathered on the holy plain’ etc., and ending with, ‘Spoke these words in grief’ (1.27), is put in a narrative form in order to introduce the dialogue between Sri Krishna and Arjuna. After that till the end (we have) their dialogue bearing on the knowledge of duty. Now, when Dhritarāṣṭra asked his charioteer, Sanjaya, who was by his side in Hastināpura, as to what happened in Kurukshetra in the verse, ‘O Sanjaya, what did my sons’ etc., Sanjaya, who had received divine sight, through the grace of Vyāsa, related though residing in Hastināpura, to Dhritarāṣṭra the events of Kurukshetra as if he directly saw them, in the words: ‘Having seen the army of the sons of Pāṇdu’ etc.

धृतराष्ट्र उवाच

1. धर्मस्मेत्रे कुरुक्षेत्रे समवेताः युुयुत्सवः ||

मामकः पाण्डवाश्रीव किमकुर्वित्स सन्भय ||

Dhritarāṣṭra said:

Gathered on the holy plain of Kurukshetra, O Sanjaya, what did my sons and the sons of Pāṇdu, eager to fight, do?

9.9.9. धर्मस्मितः इति || भो सन्भय, धर्मभूमौ कुरुक्षेत्रे मत्त्रः पाण्डुपुराश्र्व युुयुर्त्सवो योद्धश्चिच्छन्तः समवेताः मिलिताः सन्भः कः कृतकः ||
1.1.1. Gathered etc., O Sanjaya, gathered or assembled, on the holy plain of Kurukshetra, what did my sons and the sons of Pându, eager to fight, intent on fighting, do?

Sanjaya said:

Having seen the army of the sons of Pându arrayed, King Duryodhana then approached the preceptor (Drona), and spoke (these) words:

1.2.1. Having seen etc. Having seen the army or forces, of the sons of Pându arrayed, situated in battle-array, King Duryodhana approaching the preceptor Drona spoke the following words:

9.3.0. Those very words are being stated in the nine verses beginning with:

3. Behold, O preceptor, this vast army of the Pândavas arrayed by the son of Drupada, your gifted disciple.

1.3.1. Behold etc. Behold, O preceptor, this vast army of the Pândavas consisting of seven Akshauhinis,¹ arrayed, disposed in battle-array, by Dhrishtadyumna, the son of Drupada.

4. अत्र शूरा महेंद्रासा भीमाजुनसामा युधि।
   युधाधानी विराटश्र दुपदश महारथः: ||

5. धृष्टकैतुश्रेष्टिनाः: काष्ठराजश्र दीर्यवान।
   पुरुजितकुणितभोजश्र शैव्यश्र नरपुजनः: ||

6. युधामन्युश्र विक्रान्त उत्तमीजाश्र वीयवान।
   सोभं द्रौपदेयाश्र सर्व एव महारथः: ||

Here are mighty-bowed heroes, equals of Bhima and Arjuna in battle—Yuyudhāna (Sātyaki), and Virāta and Drupada, the mighty warrior.

Dhrishtaketu, Chekitāna, the valiant king of Kāsi, Purujit, Kuntibhoja and that prince amongst men, the king of the Shibis.

Yudhamanyu the powerful, Uttamauijas the valiant, the son of Subhadra, and the sons of Draupadi—all mighty warriors (Māharathāh).

9.4.9. अत्र शूरा इति। अन्तरस्याः चम्वामु, इष्टो बाणाः अस्यन्ते
   श्रीप्यन्ते एभिरित्यावासा धर्मूपि। महान्त्य इशावासा वेषां ते तथा।
   भीमाजुन्नी तावद्वातिप्रसिद्धो योगारेष। ताप्यां समा: शूराः शैवैण
   शान्तिः तानेव नामातिनिर्दिशिः। युधाधान: सात्यिकः: ||

9.5.9. किः—धृष्टकैतुरिति। चेकितानो नाम एको राजा।
   नरपुजनो नरश्रेष्ठ: शैव्यः: ||

¹. An Akshauhini consists of 21,870 chariots, as many elephants, three times as many cavalry and five times as many infantry. The total strength of the two armies was eighteen Akshauhinis or about four million men in all.
1.4.1. Here are etc. Here, in this army. Those (instruments) by which arrows (Ishu) are discharged (As) are called Ishvāsas, i.e. bows; those who wield mighty bows are the mighty-bowed. Bhima and Arjuna are two exceptionally famous warriors. There are (other) heroes equal to them (in the army). These are being mentioned by name: Yuyudhāna, i.e. Sātyaki.

1.5.1. Further, Dhrishtaketu etc. A king named Chekitāṇa. The king of the Shibis, a prince, best, amongst men.

1.6.1. Yudhāmanyu etc. A powerful (warrior) named Yudhāmanyu. The son of Subhadrā, i.e. Abhimanyu. The sons of Draupadi, i.e. the five sons of Draupadi, viz., Prativindhya and others born to the five Pāndava brothers, Yudhishtira etc. Definition of Mahāratha etc.: He who is well-versed in the science of weapons, and can fight single-handed ten thousand archers, is considered to be a Mahāratha; he who can fight single-handed innumerable archers is called an Atiratha; he who can fight only one archer is called a Rathin; and he who is less powerful than (even) that is regarded as half-a Rathin. (Maha. Bhi. Nila. Tika 25.6)

7. अस्माकं तु विशिष्टाय ये तात्रिनिबोध ह्विजोत्तमः

नायकाम मम सैन्यस्य संज्ञार्थ तान्न्विमि ते ||

Know also, O best amongst the twice-born (Brāhmanas), those who are distinguished amongst us, the leaders of my army. I shall name them for your information.

1. But less than ten thousand.
1.7.1. Know also etc. Know, learn; leaders, commanders (in our army); for your information or full knowledge.

1.8.0. These are being named in the two verses beginning with:

8. भवान्धौषध्यम् कर्णस्तु कृपश्च समितिज्जय:।
अश्वत्थामा विकर्णश्च सौमदतिस्तथेऽव च॥

Yourself, Bhishma, Karna and Kripa, the winner of battles; Asvatthāma, Vikarna and also the son of Somadatta.

1.8.1. Yourself etc. Yourself, ie., Drona. One who is victorious in battle is called the winner of the battles. The son of Somadatta, Bhurishravas.

9. अन्यं च बहव: शूरा मदर्थं त्यक्तजीविता:।
नानाशब्र्ह्मप्रहरणा: सवं युद्धविशारदव:॥

And many other heroes as well are there, determined to give up their lives for my sake, wielding various (kinds of) weapons for attack, all dexterous in battle.

1.9.1. And many others etc. Determined to give up their lives for my sake, for attaining my purpose. Those who wield
various weapons for attack, as means of attack. Dexterous, well-skilled, in battle.

9.10.0. तत् किमित्यत आह—

1.10.0. What then? To answer this the text says:

10. अपयांत तदस्माकं बलं भीष्माभिरक्षितम्।
पर्यांस्त न्यिदमेतेषां बलं भीष्माभिरक्षितम्॥

That army of ours, protected by Bhishma, is insufficient; but this army of theirs, protected by Bhima, is sufficient.

9.10.1. अपयांसमिति । तत् तथाभूतेतीर्युक्तमయి । 
भीष्मेना भिक्षितम् रक्षितमयस्माकं बलं सैन्यपायांसं तें। 
सह योद्धुमसमर्थ भाति । इदं तु एतेषां पाण्डवानां बलं 
भीष्मेनाभिरक्षितं सतू पर्यांसं समर्थ भाति ।
भीष्मस्योभ्यक्षपातिवातूर्यस्माल्लां प्रत्यक्षमर्थम्।
भीष्मस्येकक्षपातिवातूर्यस्माल्लां प्रति समर्थ भाति ॥

1.10.1. That army etc. That army of ours, our army possessing such great heroes and protected by Bhishma as it is, is insufficient, appears to be incapable of fighting with them. But this army of theirs, of the Pandavas, being protected by Bhima, is sufficient, appears to be capable, Bhishma being interested in both sides, our army seems to be inferior to the Pandava forces; but Bhima being interested in one side only, this army of theirs seems to be superior to our forces.

9.11.0. तस्मादवदिवर्यें वर्तितव्यमित्याह—

1.11.0. Therefore you all ought to be stationed thus. It is being stated:

11. अयनेषु च सर्वेषु यथाभागमवस्थिता।
भीष्मेनाभिरक्षन्तु भवन्त: सर्वं एव हि॥
(Therefore) do you all, keeping to your respective stations, at all approaches to the army, protect Bhishma alone on all sides.

9.99.1. अयनेष्विति । अयनेषु व्यूहप्रवेशमार्गं यथाभागां विभक्ता स्वं स्वं रणभूमिमपरियज्ञवस्थिता: सन्त: सर्वं भीममेवाभितो रक्षन्तु यथार्थ्यंयूर्ग्यमान: पृष्ठत: कैश्यन हनयेत तथा रक्षन्तु । भीमबलनेवास्मांक जीवितस्मिति भावः ॥

1.11.1. (Therefore) do you all etc. Keeping to your respective positions, not giving up your respective stations in the field, at all approaches to the army, do you all protect Bhishma alone on all sides, protect him in such a way that, while he is fighting with others, nobody can kill him from behind. We live solely on the strength of Bhishma—this is the idea.

9.92.0. तदेवं बुमानयुक्तं राज्ञो दुर्योधनस्य वाक्यं श्रुतवा भीमः किं कृत्यावस्तुदाह—

1.12.0. Hearing these words of high esteem of King Duryodhana, what did Bhishma do? It is being stated:

12. तस्य सञ्जनयन्तर्स्वरुप्तम: पितामहः ।
सिंहनांद विनंद्रोचैः शरणं दध्मी प्रतापवान ॥

Gladdening his (Duryodhana’s) heart, the powerful eldest of the Kurus, the grandsire, thundered forth a lion’s roar, and blew his conch.

9.92.9. तस्ये ति । तस्य राज्ञ: हर्ष सञ्जनयन्तू कुर्वनु पितामहो भीमम उच्चर्मान्तं सिंहनांद कृत्वा शरणं दध्मी वातितवान ॥

1.12.1. Gladdening etc. Gladdening his, the King's heart, the grandsire, Bhishma thundered forth a lion’s roar, and blew, sounded, his conch.
Then, seeing commander Bhishma's eagerness to fight, on all sides there was eagerness for battle. To describe it the text says:

13. ततः श्रीकाश्म भेर्यश्च पणवानकगोमुखः।

सहस्रावल्ल्यन्ति स शाबद्धस्तंपुलोभवतः॥

Then, all of a sudden conchs, kettle-drums, trumpets, drums and horns blared forth; that sound was tumultuous.

13.1. Then etc. Trumpets, drums and horns—different kinds of musical instruments—blared forth all of a sudden, were sounded at that very moment. And that sound of the conchs etc. was tumultuous, uproarious.

13.2. ततः पाण्डवसैन्यं प्रत्यूतं युद्धस्वार्थम्—ततः इति पश्चात्:॥

14. ततः श्वेतेऽध्येयं च महति स्यंदने स्थितां।

माधवः पाण्डवश्रीर्व दिव्यी शार्दूलि प्रदध्यतु:॥

Then, seated in a great chariot to which white horses were yoked, Mādhava (Sri Krishna) and Pāndava (Arjuna) blew their celestial conchs.

14.1. तत: कौरवसैन्यवाद्यकोलाहलन्तः स्यंदने स्थे स्थिताः

सन्तै कृष्णाः अन्तः दिव्याः शार्दूलः प्रकर्षण दध्यावध्यायामासः॥
1.14.1. *Then seated etc.* *Then,* after the tumultuous noise created by the musical instruments of the Kaurava army, *Krishna and Arjuna,* seated in a chariot, blew their celestial conchs forcibly.

9.15.0. तदेव विभागेन दर्शितमाह—

1.15.0. Now it is being shown who blew which:

15. पाण्डवेने हथीके देवदर्शन धनञ्जयः।
पौष्पद्र दध्मी महाशाह्वं भीममकर्मर वृकोदरः।

Hrishikesa (Krishna) blew the (conch) Pāṇchajanya, Dhananjaya (Arjuna) the Devadatta, and Vrikodara (Bhima) of terrible deeds blew the great conch Paundra.

9.15.1. पाण्डत्यन्यमिति। पाण्डत्यादीनि श्रीकृष्णादिशिवानां नामानि। भीमं घोरं कर्म यस्य स। वृक्कवद्वरं यस्य स वृकोदरं महादध्मकं पौष्पद्रं दध्माविति॥ 91॥

1.15.1. *Hrishikesa etc.* *Pāṇchajanya* etc. are the names of the conchs of Sri Krishna and others. *Of terrible deeds,* one whose deeds were terrible; *Vrikodara,* one who had a voracious stomach like a wolf, blew the mighty conch Paundra.

16. अन्तत्रविजयं राजा कुन्तीपुत्रो युधिष्ठिरः॥
नकुलं सहदेवस्तुधोष्णमणिपुष्पको॥

King Yudhishthira, the son of Kunti blew the Anantavijaya and Nakula and Sahadeva, the Sughosha and Manipushpaka respectively.

9.16.1 अन्तत्रविजयमिति। नकुल सुधोष्ण नाम शाश्वां दध्मो। सहदेवो मणिपुष्पकं नाम॥
1.16.1. King Yudhishthira etc. Nakula blew the conch named Sughosha; Sahadeva, the conch named Manipushpaka.

17. काश्यश्च परमेच्छासः शिखण्डी च महारथः।
धृष्टध्रुवते विरारथश्च सात्यकिक्रियापराजितः॥

18. दुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते।
सौभद्रश्च महाबाहुः शास्त्रान्तरधुः पुश्चकपः॥

The Mighty-bowed king of Kasi, the mighty warrior Sikhandi, Dhrishtadyumna, Virata, the unconquered Satyaki, Drupada, the sons of Draupadi, and Subhadrä’s son of powerful arms, (all), O Lord of the earth, blew their respective conchs on all sides.

9.17–18.1. The mighty-bowed etc. Kasya, the king of Kasi. How was he? One whose bow was great, or superior. Drupada etc. O Lord of the earth, Dhritaräshtra.

9.19.0. स च श्रीनान्तः नादस्तव्यायानां महाभर्यां जनयामासेत्यां—
1.19.0. And the noise of these conchs caused great fear to your (Dhritaräshtra’s) sons. This is what the text says:

19. स घोषो धार्तराश्रुणां हुद्यानिः व्यदारयत्।
नभश्रु पृथिवीं चैव तुमुनो व्युनानादयन्॥

That great tumult, making the heaven and earth resound, rent the hearts of Dhritaräshtra’s sons.

9.19.9. स घोष इति । धार्तराश्रुणां तवदीयानां हुद्यानि
विदारितवान् । किं कुर्वन् । नभश्रु पृथिवीं चैव तुमुनो व्युनानादयन्
प्रतिध्वनिनेशिरापूर्यन् ॥
1.19.1. That great etc. It rent the hearts of Dhritarāśtra’s i.e., your, sons. How? Making the heaven and earth resound, i.e., filling them with its reverberations.

1.20.0. At that moment Arjuna spoke to Sri Krishna.

1.21.0. This is being related in the four verses beginning with:

20. अथ व्यवस्थितान्त्यूँग्वा धार्यराग्लान् कपिष्ठवजः ||

21. हृषीकेशं तदा वायुपिदमाह महीपते ||

22. यावदेतात्त्त्विक्रेषु योन्द्रकामानवस्थितानः
कैर्म्या सह योद्धन्यपस्मस्तत्रमुद्रामेव ||

Then the monkey-banneed son of Pāndu, (Arjuna) when he saw the sons of Dhritarāśtra (thus) arrayed, and when missiles were about to be discharged, raised his bow, O king, and said to Hrishikesa (Sri Krishna) the following words:

Arjuna said:

O Achyuta, (Sri Krishna) keep my chariot between the two armies while I see those who are arrayed, seeking battle, and know with whom I shall have to fight in this preparation for combat.

1.20.9. व्यवस्थितान्त्यूँग्वोऽगेन स्थितानः कपिष्ठवज्जूङ्जः ||

1.20.1. Then etc. Arrayed, marshalled. Monkey-banneed, Arjuna.
1.21.1. *Said to Hrishikesa etc.* Those very words (of Arjuna) are being given: *O Achyuta etc.*

1.22.1. *While I see etc.* 'But then you are a fighter, and not a witness of the fight (so what is the use of keeping the chariot like that?).' In answer to this the text says: *Know with whom etc. With whom I shall have to fight.*

23. योत्स्यमानानवेशक्षेत्रे य एतेऽत्र समागताः ||
धार्तराष्ट्रस्य दुर्बुद्धेऽर्थे प्रियचिकिर्ष्के ||

(And while) I see those who are gathered here ready for fight, desirous of pleasing in battle the evil-minded son of Dhritarāṣṭra.

1.23.1. (And while) I see etc. Place my chariot between the two armies while I see those who are gathered here, desirous of doing what is agreeable to Duryodhana, the son of Dhritarāṣṭra—this is the construction.

1.24.0. *What happened after that? To answer this the text says:*
Sanjaya said:

O descendant of Bharata (Dhritarāṣṭra), thus spoken to by Gudākesa (Arjuna), Hrishikesa (Sri Krishna), placing that excellent chariot between the two armies, in front of Bhishma, Drona, and all the kings, said, 'See, O son of Prithā (Arjuna), these assembled Kurus.'

Thus spoken to etc. Being thus spoken to by the master of sleep (Gudākesa, i.e., Arjuna who had controlled sleep,) O descendent of Bharata, Dhritarāṣṭra, he (Sri Krishna), placing the chariot in front of Bhishma, Drona, and all the kings said, 'See, O son of Prithā, these Kurus.'

What happened after that? To answer this the text says in a verse and a half

There, situated in both the armies, Pārtha (Arjuna) saw fathers, as also grandsires, preceptors, maternal uncles, brothers, sons, grandsons, associates, fathers-in-law, and well-wishers.
There etc. He saw fathers, i.e., uncles; sons and grandsons, that is to say, the sons and grandsons of Duryodhana and others; associates, friends; and well-wishers, those who had done some favour.

Seeing all these kinsmen gathered together, the son of Kunti, overcome with great compassion, spoke thus in grief.

Seeing these kinsmen, O Krishna, arrayed with a view to fighting, my limbs fail, and my mouth is parched up.
1.28.1. O Krishna, seeing these kinsmen well stationed in front, with a view to fighting, my limbs—hands, feet, etc.—fail, give way; moreover, my mouth is parched up completely dried.

1.29.0. Further

29. My body quivers, and there is horripilation; the Gândiva (Arjuna’s bow) slips from my hands, and my skin burns.

1.29.1. My body quivers etc. Quivers, trembles; horripilation, bristling of the hair; slips, falls down; burns, is scorched all over.

1.30.0. Further

30. I am not able to stand, my mind is reeling, as it were, and I see, O Keshava (Sri Krishna), adverse omens.

1.30.1. I am not etc. I see adverse omens, i.e., portents which forebode evil.
And I see no good from killing kinsmen in battle. I do not desire victory, O Krishna, nor sovereignty, nor pleasures; of what use is sovereignty to us, O Govinda (Sri Krishna), or enjoyments, or life itself? They for whose sake we desire sovereignty, enjoyments and pleasures, are gathered here for battle, giving up (their) lives and wealth.

Preceptors, fathers, sons, as also grandsires; maternal uncles, fathers-in-law, grandsons, brothers-in-law, and other kinsmen as well.

9.31. I see no good etc. I do not see any good that would result from killing kinsmen in battle. It may be urged: Don’t you see that it would lead to victory, and so on? To answer this the text says: I do not desire etc.
1.32-34.1. This is being expanded in a verse and a half beginning with, Of what use etc., upto end of verse 33. They for whose sake we desire sovereignty etc. are gathered for fighting, giving up (their) lives and wealth, i.e., undergoing such sacrifice. Therefore, of what use will sovereignty etc. be to us? This is the meaning.

9.35.0. ननु यदि कृप्या त्वमेतास्म हंसि तत्त्वमेते राज्यलोभेन हनिष्धन्त्येव अतस्त्वमेतातानु हत्या राज्यं भुक्क्व, तत्राह— साध्येन ।

1.35.0. It may be urged: If you do not kill them out of pity, then they out of greed for the kingdom will surely kill you; therefore, you better slay them and enjoy the sovereignty. This the text answers by a verse and half beginning with

35. एतात्र हनुमिच्छामिः धन्तोदपि मधुसूदन।
अपि तैलोक्यराज्यस्य हेतोः किं न महीनाते ॥

I do not like to kill them, O Madhusudana (Sri Krishna), even if they should kill us, no, not even for the sovereignty of the three worlds, much less for that of this earth.

9.35.1. एतानिन्ति। धन्तोदप्यस्मान्धात्यतोऽप्येतांत्सैलोक्यराज्यस्यापि हेतोस्ततप्राप्त्यथ्यमयाः हन्तुः नेच्छामि । किं पुनर्महीमात्रप्राप्त्यथ्यमित्यथः ॥

1.35.1. I do not like etc. Even if they should kill us, I do not like to kill them, even for attaining the sovereignty of the three worlds, much less for gaining just this earth.

9.36.0. ननु च 'अग्रिदो गर्दश्चैव शस्त्रपाणिनाथाः: । शृंद्वराधारपहर्ता च छड़ेते ह्यात्तताधिनः' (वसि. 3.91) इति स्मरणात् । अग्रिदत्वादिभि: षडभिरपि हेतुभिरेते तावदात्तताधिनः: । आताताधिनाः च वधो युक्त एव । 'आताताधिनामायां न हं 'धातेवाचिवाच्यानूः । नाताताधिवधेदोपि हन्तुभविति कष्ट्न' (मनु सं. 8.350-351) इति वचनातत्राह साध्येन—

1.36.0. It may be urged: The Smritis declare: 'Those who commit arson, administer poison, attack with weapons, take
away one’s wealth, or lands, or wives—these six classes of persons are aggressors.’ (Vasi. 3.19) And these (the Kauravas) are aggressors, having committed all the six offences beginning with arson. The slaying of aggressors is quite justifiable according to the text: ‘One should kill without hesitation an aggressor that approaches (with criminal intention); the slayer of an aggressor incurs no sin whatsoever.’ (Manu Sam. 8.350-351) This is being answered by a verse and half beginning with the words:

36.

निहत् धार्तराजाः का प्रीति: स्थाजनार्दन ।
पापमेवाश्रेरद्वाह्वच्छितातानातातातापिन: ॥

What joy will be ours, O Janārdana (Sri Krishna), by slaying these sons of Dhritarāshtra? Sin alone will overtake us if we kill these aggressors.

1.36.1. Sin alone etc. The text, ‘One should kill’ etc. belongs to what is called an Artha Shāstra (a Scripture dealing with wealth) which is less authoritative than Dharma Shāstra (a Scripture dealing with virtue). As it is said by Yājnavalkya: ‘When two Smritis differ, the one that is more reasonable is the stronger, according to convention. And a Dharma Shāstra is more powerful than an Artha Shāstra. This is the usage.’ (Yajña.2.21). Therefore, by the slaying of preceptors etc. though they are aggressors, we shall incur sin alone, because such slaying is unwarranted and unrighteous. There can also be no happiness from this. This is being stated: How can we etc.
37. तस्मात्वादाहि वयं हन्तुं धार्तराष्ट्रानि स्वभावनाय।
स्वजनं हि कथं हत्वा सुखिन?: स्याम माधव॥

Therefore we ought not to kill these sons of Dhritarāśtra, our kinsmen; how can we indeed be happy, O Madhava (Sri Krishna), by killing our own people?

1.37.0. ननु तवैतेषाणि बन्धुवधदोषे समाने सति यथैवते
बन्धुवधदोषमाकृत्य युद्धे प्रवर्तन्ते तथैव भवानि प्रवर्ततां किमनेन
विषदेनेत्यत आह— द्राःभायाम्—

1.37.0. It may be urged: The aim of slaying kinsmen is common to both your case and theirs; yet, even as they, accepting such a contingency, are inclined to fight, so you too better engage yourself in battle, what is the use of this despondency? This is being answered by the two verses beginning with:

38. यद्यायेते न पश्यति लोभोपहतचेतस:।
कुलक्षयक्रृतं दोषं मित्रग्रोहे च पातकम्॥

39. कथं न ज्ञेयसमाभि: पापादस्मातिविरितिः।
कुलक्षयक्रृतं दोषं प्रपश्यद्विजनार्तनि॥

Although these, with their minds overcome by greed, see no evil in destroying the family or sin in hostility to friends, why should we, O Janārdana, who see the evil resulting from destruction of the family, not learn to desist from this sin?

1.38-39.1. यद्यपि ति: राज्यलोहभन्नपहं भ्रष्टविवेकं चेतो यष्ठं त
एते दुर्योधनादयो यद्यपि दोषं न पश्यति तथायस्मातिविरितं प्रपश्यद्वि़
रस्मातपापाभिविन्ततिं कथं न ज्ञेयम्। निवृत्तावेव बुद्धि: कर्त्तव्येभयोः॥

1.38-39.1. Although etc. Although these, i.e., Duryodhana and others, see no evil, with their minds overcome, deprived of the power of discrimination, by the greed of sovereignty, yet why
should we, who see the evil of it, view its sinfulness, not learn to desist from this sin? That is to say, we should resolve not to do it.

9.40.0. तमैव दोषं दर्श्यति—
1.40.0. That very sin is being shown in the two verses beginning with:

40. कुलक्ष्ये प्रणस्यन्ति कुलधर्मा: सनातना:।
धर्मं नष्टे कुलं कृत्स्नधर्मांसभिभवत्युत॥

With the destruction of the family the time-honoured family traditions are lost; and when the traditions are lost, unrighteousness overtakes the whole family.

9.40.1. कुलक्ष्य इति। सनातना: परमप्राप्ता:। उत्तापि
कृत्स्नमपि अवशिष्टं कुलमधर्मांसभिभवति व्याप्तोति॥

1.40.1. With etc. Time-honoured, handed down from generation to generation. Unrighteousness overtakes, pervades, the whole of the surviving family.

9.41.0. ततः—
1.41.0. And from that:

41. अधर्माभिभवात्कृणा प्रदुष्यन्ति कुलक्ष्य:।
सौभृजु दुष्टासु वार्ष्ण्यं जायते वर्णसंग्र:॥

When unrighteousness prevails, O Krishna, the women of the family become corrupt, and when the women are corrupt, O descendant of the Vrishnis (Krishna), there arises a mixture of castes.

9.41.1. अधर्माभिभवात्तिं। स्पष्टार्थ:॥ ४०॥

1.41.1. When unrighteousness etc.

9.42.0. एवं च सति—
1.42.0. When this happens:
42. सहःरो नरकद्वायु कुलधनानां कुलस्य च।  
पतन्ति पितरो हेतुं लुम्पिण्डोदक्रिया: ||

The mixture of castes in the family only leads its destroyers to hell; their ancestors fall (from heaven), for they are deprived of the offerings of funeral cakes and drink.

9.42.1. सहःर इति । एषां कुलधनानां पितरः पतन्ति । हि  
यस्मालुतता पिण्डोदक्रिया येषां ते ॥

1.42.1. The mixture etc. Their ancestors, the ancestors of these destroyers of the family, fall (from heaven), for they are deprived of the offerings of funeral cakes and drink.

9.43.0. उक्तं दोषुपसंहरति द्वाभ्याम्—

1.43.0. The sinfulness referred to is being concluded in the two verses beginning with:

43. 

दोषेरते: कुलधनानां वर्णस्नातकारके: ।
उत्साहन्ते जातिधर्मा: कुलधर्माश्च शाश्वता: ॥

From these sins of the destroyers of the family that lead to a mixture of castes, the long-standing traditions of the caste, the family, etc. are destroyed.

9.43.1. दोषेरिति । उत्साहन्ते लुप्यन्ते जातिधर्मा वर्णधर्मा:  
कुलधर्माश्च चकरादश्रमधर्माद्योऽपि गृहन्ते ।

1.43.1. From these sins etc. The traditions of the caste or tribe, and the family are destroyed, lost. etc., includes the duties of the various orders of life (Āshrama)¹ and so on.

44. 

उत्साहकुलधर्माणां मनुधाराणां जनार्दन ।
नरकेत्यन्यं वासो भवतीत्यनुगुणुम ॥

1. The four āshramas or orders of life are Brahmacharya or the life of a student, Gārhaṭhsthya or the house-holder’s life, Vanaprastha or the life of a recluse, and Sannyāsa or the life of complete renunciation.
Persons whose family traditions are destroyed, O Janārdana, are doomed to live perpetually in hell; thus have we heard.

1.44.1. Persons etc. Persons whose family traditions are destroyed. The phrase implies also those whose caste and other traditions are lost. We have heard from such texts as this: ‘Those who are addicted to vice and perform no expiation, nor feel repentant for it, go to terrible hells full of misery.’ (Yajña.3.221).

1.45.0. Arjuna, who was grieved at their determination to kill their kinsmen, said:

45. अहो बत महत्यापं कर्तुः व्यवसितां वयम्।
यद्राज्ञयमुखलोभेन हन्तुं स्वजनमुद्यता:॥

Alas, what a heinous sin we are resolved to commit, in that we are ready to kill our kinsmen, out of greed for the joys of sovereignty.

1.45.1. Alas etc. That we are ready to kill our kinsmen—is the heinous sin we are resolved to commit. Alas, what a pity!

1.46.0. Grieving thus and welcoming death Arjuna said:

46. यदि मामप्रतीकारस्यसं हर्षपपाणयः।
धार्तराज्ञा रण हन्यस्यमेव क्षेमतं भवेतः॥
If the sons of Dhritarāṣṭra with weapons in (their) hands should slay me in battle, while I am unarmed and unresisting, that would be better for me.

1.46.1. If the sons etc. If they should slay me unresisting, i.e., sitting quiet, then that slaying would be better, extremely good, for me, since it would ward off sin.

1.47.0. Anticipating a question, ‘What happened afterwards?’ the text says:

Sanjaya said:

Thus speaking, Arjuna sat down on the chariot in (that) battle, casting away (his) bow and arrows, being grief-stricken at heart.

1.47.1. Thus etc. He whose mind was stricken, agitated, with grief, sat down on the chariot in (that) battle.
What happened afterwards? To answer this the text says:

Sanjaya said:

To him thus overcome with pity and grieving, with eyes filled with tears and agitated, Madhusudana spoke these words:

2.9.1. To him thus etc. To him whose eyes were filled with tears and agitated (bewildered). To him, to Arjuna, who was grieving thus, as described already, Madhusudana spoke these words.

2.2.0. Those very words are being related:

2. कुतस्त्वा कश्मलिमिदं विषये समुपस्थितम् ।
अनार्यजुष्णमस्वग्यमकीर्तिकरस्मूर्जन ॥
The Blessed Lord said:

Whence, O Arjuna, has this weakness, not entertained by honourable men (Aryans), nor conducive to (the attainment of) heaven, and leading to ill-fame, come on you at this crisis?

2.2.1. Whence etc. Whence, owing to what cause, has this weakness come on you, has this confusion overtaken you, at this crisis, in this strait, because it is not entertained by honourable men, nor it is conducive to (the attainment of) heaven, i.e., it is unrighteous, and productive of disrepute.

2.3.0. Therefore—

Yield not to unmanliness, O Partha, it is not worthy of you; shaking off this mean faint-heartedness, arise, O scorcher of foes.

2.3.1. Yield not etc. O Partha, yield not to unmanliness, be not overcome by cowardice; because it is not worthy of you, it does not befit you. Shaking off this mean, contemptible, faint-heartedness, cowardice, arise for battle, O scorcher of foes, O chastiser of foes.
2.4.0. I am withdrawing from battle not out of cowardice, but because it is improper—this is expressed by the words:

अर्जुन उवाच

4. कथं भीष्ममहं सदर्ख्ये द्रोणं च मधुसूदनं।

इष्टभि: प्रतियोग्यत्वांि पूजाहाविषयसूदनं॥

Arjuna said:

How, O Madhusudana, shall I in battle fight with arrows against Bhishma and Drona, who are worthy of respect, O slayer of enemies?

2.4.1. How etc. Bhishma and Drona, both are worthy, deserving, of respect; how shall I fight against them, and that with arrows? When it is wrong to say even in words that I shall fight them, how can I (actually) fight with arrows? This is the idea. O slayer of enemies, O destroyer of enemies (Sri Krishna).

2.5.0. तहिं तव देह्यात्रापि न स्यादिति चेत्राह—

2.5.0. It may be urged: But without killing them even the maintenance of your body will not be possible. This is being answered:

5. गुरुनहत्वा हि महानुभावान्

श्रेयो भोकुं श्रेयमणीपै लोके।

हत्वार्स्यकामंस्तु गुरुनिहैव

भुज्जीयं भोगानुर्धिप्रदिग्धानं॥

Without killing the noble-minded elders, even to live on alms in the world would be much better. But by killing these
elders, I shall be enjoying even here pleasures like wealth and fulfilment of desires, drenched with (their) blood.

2.5.1. Without killing etc. Without killing the elders like Drona and others, without causing the death of elders that bars one from heaven, it would be much better, it is desirable, to live in this world even on food obtained by begging. Otherwise there will be misery (in store) not only hereafter, but even here I shall be experiencing the misery of hell. This is being stated: By killing etc. But by killing these elders, even here I shall be enjoying pleasures like wealth and fulfilment of desires, drenched, besmeared all over, with blood. Or we may take arthakāmān as qualifying ‘elders.’ These (elders) being overcome by the greed of wealth, are not likely to refrain from war. Therefore one will perforce have to kill them. Bhishma, for instance, said to Yudhishthira: ‘Man is a slave to wealth, but wealth is not so to any one—this is the truth, O Emperor; I am bound by the Kauravas through wealth.’ (Mahā. Bhīṣma. 43.41)

2.6.0. Moreover, even if we should choose unrighteousness, yet we cannot decide whether victory will be better for us or defeat. This is being stated:
And we do not know which would be the better course for us—whether we should conquer them or they should conquer us. Those very persons, killing whom we should not desire to live, viz., the sons of Dhritarāṣṭra, are gathered in front.

2.6.1. And we do not etc. Between these two, we do not know which would be the better course for us. These two (alternatives) are pointed out: Whether we should conquer them or they should conquer us. Further, even our victory will virtually be a defeat. This is being stated: For those very persons, killing whom we should not desire to live, are gathered in front.

2.7.0. Therefore,

With my natural traits overcome by (a sense of) helplessness and sin, and my mind perplexed regarding
(my) duty, I ask You—tell me that which is definitely good for me. I am Your disciple; teach me who have taken refuge in You.

2.10.9. कार्ण्येति I कार्ण्योपपहतस्वभावः एतानन्तरं कथं जीविष्ण्यम् इति कार्ण्यं, दोषश्च स्वकुलक्षयकृतः, ताप्यमुपहतोभिभूतः स्वभावः शौयिदिलक्षणो यस्य सोहं तवः पुर्वः आविष्कारः। तथा धर्मं सम्मूहं चेतो यस्य स:। युद्धः त्यक्तवः भिक्षात्मनमः क्षत्रियस्य धर्मं वास्तवं चेति सन्दिष्ठाचितः: सन्तित्यर्थः। अतो मे यश्निष्ठः श्रेयो युद्धः स्वातां बृहि। किंच तेठं शिष्यः। शास्तानि।। अतस्तं प्रपञ्च शरणागतः मां शाधि शिष्यं॥

2.7.1. With my natural etc. With my natural traits overcome by (a sense of) helplessness and sin—helplessness expressed by the idea, ‘Having killed them how shall we live?’ and sin due to the destruction of one’s own family; I, whose natural traits such as valour are overcome by these two, ask you. Similarly, one whose mind is perplexed regarding duty, i.e., whose mind has doubts as to whether it is righteous or unrighteous for a Kshatriya to give up war and take to begging even. Therefore tell me that which is definitely good for me, that which I ought to do. Moreover, I am Your disciple, fit to be instructed by You; therefore teach me who have taken refuge in you.

2.8.0. त्वमेव विचार्य यददुः तत्कुर्विति चेतनारः—

2.8.0. If it be urged: You better think for yourself and do what is proper. This is being answered:

8. न हि प्रश्यामि ममाप्पुढ़।
यच्छोकमुच्छोषणमिन्द्रियायाम्।
अवाय्य भूमात्सपलमृढ़ं राज्यं।
सुराणामपि चाधिपत्यम्॥

I do not indeed see that which would remove this grief of mine that is utterly drying up my senses, even
if I were to attain in this world a kingdom without rivals and prosperous, and even lordship over the gods.

2.8.1. I do not see that action which would remove this grief of mine that is utterly drying up my senses. Even if I were to attain in this world a kingdom without rivals and prosperous, and likewise attain even lordship over the gods, thus getting everything that is coveted, still I do not see the means overcoming this grief. This is the construction.

2.9.0. Anticipating a question, ‘After speaking thus what did Arjuna do?’, the text says:

Sanjaya said:

Having thus spoken to Hrishikesa, Gudākēsa (Arjuna), the harasser of foes, said to Govinda, ‘I shall not fight,’ and kept quiet.

2.9.1. Having thus spoken etc. The meaning is clear.

2.10.0. What happened after this? In answer to this it is being stated:
10. तमुवाच हस्तेकशः प्रहसन्निव भारत।
    सेनयोऽभयोऽम्मध्ये विषीदन्तिमिंद वचः।॥

O descendant of (King) Bharata (Dhritarāshtra), to him who was sorrowing between the two armies, Hrishikesa spoke these words, as if smiling.

2.10.1. तमुवाचे ति प्रहसित। प्रसन्नमुखः सशोचित्यर्थः।॥

2.10.1. To him etc. As if smiling, with a beaming countenance.

2.11.0. देहात्मनोरविवेकादस्यैं शोको भवतीति तद्वेक्ष्यकन्दर्शनार्थम्—

2.11.0. Finding that this grief of Arjuna was due to lack of discrimination between the Self and the body, in order to show their distinction—

११. अशोच्यान्य-शोचस्तवं प्रज्ञावादांश्च भाषसे।
    गतासूर्यगतासूर्ण नानुशोचनितिपाणिन्द्राः॥

The Blessed Lord said:

You have been sorrowing for those who should not be grieved for, and (yet) you are talking learned words. The learned grieve neither for the dead nor for the living.

2.11.1. अशोच्यानितिः। शोकस्याविषययभूतानेव बन्धूस्तवमचे—
    शोचोऽनुशोचित्वानसि 'दृढ्दैव स्वजनं क्रृष्ण युयुस्यु समुपस्थितम्' (१.२८)
    इत्यादिना। तत्र 'कुस्तत्वा कश्मलभिदं विषेषं समुपस्थितां' (२.२)
    इत्यादिना भया बोधितोषिदं पुनः प्रज्ञावताः पाणिद्वां वादान् शब्दान् 'कथं
    भीष्मस्तैं सप्पं' (२.४) इत्यादिनेत्राळ भाषसे न्यू पाणिद्वान्दसि। यातो
    (विविधं:) गतासूर्या गतासूर्यानि बन्धूस्तवासूर्ण जीवविन्दरिः बन्धुर्महीना एते कथं
    जीविन्त्वतीति नानुशोचनिति॥
2.11.1. You have been sorrowing etc. ‘Seeing these kinsmen, O Krishna, gathered for battle’ etc. (1.28)—in these words you have been sorrowing for those relations who were not indeed objects of sorrow. And though I instructed you saying, ‘Whence has this weakness come on you at this crisis’ etc. (2.2), yet you are again merely talking learned words, words befitting the wise, such as, ‘How shall I in battle fight against Bhishma’ etc. (2.4), but (in reality) you are not a wise man. Because the learned, the wise,.grieve neither for the relations that are dead nor for the living ones, saying, ‘How will they live having lost their relations?’

2.12.0. अशोच्यात्वे हेतुमाह—
2.12.0. The reason for their not being objects of grief is being stated:

12. न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपा: ।
   न चैव न भविष्याम: सर्वेन वयमत: परम् ॥

It is not indeed that I did not exist at any time, nor you, nor these kings; nor that we shall not exist hereafter.

2.12.9. न त्वेवेति । यथाहं परमेश्वरं जातु कदाचित्तलाविग्रहः—
   स्थायिभवि तिरोभावेशपि नासमिति नैव, अपितु आस्मेव अनादित्वात् ।
   न च त्वं नास: नाभू:, अपि त्वास्तिरेव । इसे च जनाधिपा: नृपा: नासमिति
   न, अपितु आस्मेव मद्वशत्वात्, तथात:परम् इत उपयमि न भविष्यामो न
   स्थायियम इति च नैव, अपितु स्थायियम: । एवं जन्ममरणशून्यत्वादशोच्यात्वं
   इत्यथाः: ।

2.12.1. It is not etc. Even as it is not that I the supreme Lord did not exist at any time, even though the body associated with My divine play might come into existence and cease to exist, but I did exist always, being beginningless; nor that you did not exist, but did exist always, nor that these kings did not exist, but did exist always, being parts of Myself—even so it is
not *that we shall not exist hereafter,* but shall certainly exist. That is to say, having neither birth nor death they should not be grieved for.¹

2.13.0. नन्दीक्षरस्य तव जन्मादिशून्यत्वं सत्यमेव जीवानं तु जन्ममण्ये प्रसिद्धे तत्राः —

2.13.0. It may be urged that it is no doubt true that You, the Lord (Ishwara), have no birth etc., but it is well known that the individual souls have birth and death. This is being answered:

13. देहिनोस्मिन्यथा देहे कौमां योवनं जरा।
तथा देहान्तरप्राप्तिधीरस्त्रत्र न मुहाति।

Even as the embodied self attains in this body childhood, youth and old age, so does it attain another body; the wise man does not get deluded at this.

2.13.1. Even as etc. Even as the embodied self, i.e., the individual self identified with the body, attains in this gross body various conditions like *childhood* which are due to that body, and not by itself, for even when a previous state comes to an end and another is attained, there is the recognition, ‘I am the same person.’ *so on the destruction of this body does the self attain*

¹. As the self we are eternal in all the three periods of time, viz., past, present and future. Of course the plural ‘we’ is used with reference, to the bodies which are different; it does not mean that there are more Selves than one. The bodies alone are perishable, but not the inner essence which is the Self.
another body on account of the subtle body only. But the self is not destroyed, for we observe, in one just born, the tendency to suck and so on, owing to past impressions. Therefore the wise man does not get deluded at this destruction and origination of the body, does not think that the self is dead and born.

2.14.0. नन्तु गतासूर्गतास्मृताम न शोचामि किन्तु तत्त्वायोगादां दुःखवां मामेवेति चेतनाः

2.14.0. It may be said: ‘I am not grieving for those who are dead or living, but for myself who am miserable on account of their loss and so forth.’ This is being answered:

14. मात्रास्पर्शाः सुकौतेय शीतोष्णामुखाः खदाः।
   आगममापायिनोद्विनित्यासतस्तित्वियत्वं भारतः॥

O son of Kunti, sense-contacts (with objects) result in heat and cold, pleasure and pain. They are subject to coming and going and are transient; (therefore), O descendant of Bharata (Arjuna), (just) endure them.

2.14.1. मात्रास्पर्शाः इति । भीयन्ते ज्ञायन्ते विषया आभिनिति मात्र इन्द्रियवृत्तिः सासां स्पर्शः: विषये: सम्बन्धः: ते शीतोष्णादिप्रदा भवन्ति । ते त्वागममापायिनवादनित्यं अस्थिरः: अतस्तत्सतित्वियत्वं सहस्व ।
   यथा जलातपदिसन्मकास्तित्ततकालकृताः: स्वभावत: शीतोष्णादि प्रयत्चन्ति, एवमिक्षस्योगावियोगाः अपि सुखाः:खदाः प्रयत्चन्ति तेषां चास्थिरत्वात्सहनं तव धीरस्योपितं नन्तु तत्त्वायिन्न्त्वियत्वियत्वियत्वं भारतः॥

2.14.1. O son of Kunti, etc. Those by which the objects of the senses are perceived are called mātrā, i.e., the functions of the senses; their contact, or connection, with the objects produces the sensations of heat, cold, etc. But as they are subject to coming and going, they are transient, fleeting. Therefore endure them, put up with them. Just as contacts occasioned at particular times with rain, sunlight, etc., by their very nature give rise to cold, heat, etc., even so the connection and disconnection with desired objects give rise to pleasure,
pain, etc. And as these are transitory, it is becoming of a wise man like you to endure them, and not to yield to mirth or despondency on account of them.

2.15.0. तत्त्वेतीकार्यायनादि तत्साहनमेवोचितं महाफलात्मादित्याह—

2.15.0. Rather than try to remedy them, one should just endure them, as this yields a great result. This is being stated:

15. यः हि न व्यथयन्त्येते पुरुषं पुरुषर्वं ।
समदुः खसुखं धीं सोकृतत्वाय कल्पते ॥

O best of men, that wise person whom these do not afflict, who is equanimous in pleasure and pain, is fit for immortality.

2.15.1. O best of men etc. That person whom these sense-contacts do not afflict, overpower, who is equanimous in pleasure and pain, not being perturbed by them, becomes fit for immortality, Liberation, through his spiritual knowledge.

2.16.0. ननु तथापि शीतोष्णादिकमतितु: सहं कर्षं सोइवम्, अत्यन्तं
तत्साहनं च कदाचिदात्मनाशस्यापि सम्भवादित्याशक्ति तत्त्वविचारात: सर्वं
सोइं शक्यत्वभियायेनाह—

2.16.0. One may urge: Nevertheless how can heat, cold, etc., that are extremely difficult to bear be endured? Too much endurance of these might sometimes even lead to the destruction of the body. In answer to this, with a view to conveying that it is possible to endure everything through discrimination of the Truth, it is being stated:

16. नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरं पुः द्विवेवनस्थृत्वयोस्त्वत्वदशर्मिष्ठं ॥
The unreal has no existence, and the real has no non-existence; the conclusion about both these has been seen by the knowers of Truth.

2.16.1. The unreal etc. The unreal, such as heat and cold, which, being of the nature of non-Self, have no reality, has no existence in the Self. Similarly, the real, viz., the Self whose nature is ‘being’, has no non-existence, destruction. Thus the conclusion about both these, viz., the real and the unreal, have been seen. By whom? By the knowers of Truth, i.e., by those who know the true nature of things. Through such discrimination you better endure them—this is the purport.

2.17.0. The imperishable substance whose nature is real, and which has been taught above in a general way, is being specially shown:

17. अविनाशि तु तद्विविद्विद्व येन सर्वमिदं तत्तम्।
विनाशमययवस्तुः न कश्चित्करुपमहिते॥

But know that by which all this is pervaded to be imperishable. No one can bring about the destruction of this immutable principle.

2.17.1. अविनाशीति। येन सर्वमिदमामापायद्धर्मकर्षितां ततं तत्तसाक्षर्वन व्यासम्। ततु आत्मसर्वरुपमविनाशि विनाशास्वतं विद्वि जानीहि। तत्र हेतुमाह—विनाशमिति॥
2.17.1. But know etc. But know that reality of the Self by which all this, the body etc., which have a beginning and an end, is pervaded as its witness, to be imperishable, to have no destruction. The reason for this is being stated: No one etc.

2.18.0. आगमपायधर्मकं संदर्शयति—

2.18.0. That which is characterized by a beginning and an end is being pointed out to be unreal:

18. अन्तवन्त इमे देहा नित्यस्योक्ता: शरीरिणः।
अनाशिनोप्रमेयस्य तस्मादृध्यस्व भारत॥

These bodies of the eternal, imperishable, immeasurable, embodied self are said to have an end; therefore, fight, O descendant of Bharata.

2.18.1. अन्तवन्त इति। अन्तो नाशो विद्यते येषां तेन्तवन्त:।
नित्यस्य सर्वदेकरुपस्य शरीरिणः। शरीरवतः। अत एव अनाशिनो
विनाशहितस्याप्रमेयस्यापरिचितस्यस्यात्मन इमे सुखदुःखादिधर्मः
देहा उकात्सत्वदाशिभि:। यस्मादेवमात्मनो न विनाशः: न च सुखदुःखादिस्मन्दः:
तस्मान्योहं शोकं त्यक्त्वा युध्यस्व। स्वधर्मः मा त्याशीत्यद्यः॥

2.18.1. These bodies etc. These bodies, characterized by pleasure, pain, etc., of the embodied self, that is, the self which possesses a body, which (self) is eternal, exists always in the same condition, and consequently imperishable, and which is immeasurable, unlimited, are said to have an end by men of realization. Inasmuch as the self is indestructible and has no connection with pleasure, pain, etc., therefore giving up this grief born of confusion, fight, i.e., don’t give up your duty.

2.19.0. तदेवं भीष्मादिमृत्युनिमित्त: शोको निवारितः।
यद्वात्रमो हन्तृत्वनिमित्तं दुःखमुक्तं ‘एतान्त हन्तयिच्छामि’ (९.३५) इत्यादिना
तदपितवदेव मिनिनिमित्तमित्याह—
2.19.0. Thus the grief that would arise from the death of Bhishma and others has been negated. As to that which would arise from his being a killer, referred to in, 'I do not like to kill them' etc. (1.35), even that is equally groundless. This is being stated:

19. य एवं वैति हन्तां यशौै मन्यते हतम्।
उभो तौ न विजानीतो नायं हन्ति न हन्यते॥

He who thinks it (self) to be a slayer and he who thinks it is slain, both are ignorant (of the truth); it (self) neither slays nor is slain.

2.19.1. He who etc. It, i.e., the self. Just as the self is not an object of the act of slaying, even so it is not an agent (of it). The reason for this is : It neither etc.

2.20.0. न हन्यत इत्येतदेव षड्भावविकारशून्यत्वेन द्रढ्यति—
2.20.0. The idea that the self is not slain is being confirmed by its freedom from all the six changes of being:

20. न जायते प्रियतेः वा कदाचिन्नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शास्त्रतोद्यं पुराणो न हन्यते हन्यमाने शरीरे॥

It (self) is not born and it does not die at any time. And it does not again come into existence by being born. It (self) is birthless, constant, eternal and ancient; it is not slain when the body is slain.

2.20.9. नेति। न जायत इति जन्मप्रतिषेधः। न प्रियतेः वैति
विनाशप्रतिषेधः। वाशब्दो चार्थे। न चायं भूतवा उत्पद्य भविता भवति
अस्तित्वं भजते। किन्तु प्रागेव स्वतः। सदृश इति जन्मान्तस्तित्वः
लक्षणाद्वितीयविकारप्रतिषेधः। तत्रहेतुः।—यस्मादजः। यो हि जायते स
2.20.1. *It is not* etc. By saying *it is not born* (its) origination is denied, and by saying *it does not die* (its) destruction is denied. The word vā occurring twice is used in the sense of ‘and’. *And it does not come again into existence by being born*, being originated. But already it is by nature ‘being’ itself. So the second change, viz., existence through origination, is denied (of it). The reason for this is that *it is birthless*. That which originates, attains existence after birth; but that which already exists by its own nature (i.e., which is pure being itself) cannot again attain a fresh existence. This is the idea. *Constant*, always uniform. This denies growth in it. *Eternal*, everlasting, which denies any decay in it. *Ancient* denies all modifications in it. Even in the past it was new, i.e., it does not become new by attaining another form through modification. Another rendering: Repeating the words na bhavitā to supply an ellipsis, the meaning would be: it is not such that it will be in a magnified form, thus denying growth in it. ‘Unborn’ and ‘constant’ both give reasons for this denial of an increase in it, and so there is no repetition. Thus the six changes of condition viz., birth, existence, growth, modification, decay and destruction, mentioned by Yāska and other (expounders of the Vedas to be the nature of all things in this world) (Niru. 1.1.2), are denied (of the self). The imperishability of the self, to establish which these six changes were denied in it, and which
is the topic under discussion, is being concluded: *It is not slain when the body is slain.*

2.29.0. अत एव हन्तृत्वाभावोपि पूर्वोक्तः प्रसिद्ध इत्याह—

2.21.0. Therefore the denial of agency in the act of slaying referred to before is established. This is being stated:

21. वेदाविनाशिन्यं नित्यं य एवमजमन्ययम्।
कथं स पुरुषं पार्थं के घातयति हन्ति कम्॥

Whom, O Pārtha, can that person who knows this (self) to be imperishable, constant, birthless and immutable slay or cause to be slain, and how?

2.29.1. वेदेति। नित्यं वृद्धिशून्यम् अव्ययमपक्षशून्यम् अजमविनाशिन्यं च यो वेद स पुरुषं कः हन्ति कथं वा हन्ति एवम्भूतस्य वधे साधनास्मात्। तथा स्वयं प्रयोजकं भूतवाजन्येन कः घातयति। न कष्टिदपि कथश्चिदपीत्यर्थः। अनेन मद्यपि प्रयोजकं क्वात्वादोषवृहः मा कार्यतित्युक्तं भवति॥

2.21.1. *Whom etc.* Whom can that person who knows this constant, i.e., free from any increase, immutable, i.e., free from decay, birthless and imperishable one slay, and how? For there is no means to slay one who is like this. So also whom can he cause to be slain through another, himself being the instigator? That is, none and by no means. This is the meaning. By this it is also said, ‘Do not accuse Me also of instigating (you to kill).’

2.22.0. नवाचतमोजिनाशेऽपि तदौयश्रीरस्यं पर्यालोच्य शोचामीति
चेतत्त्वाह—

2.22.0. It may be urged: ‘Though the self is not killed, yet reflecting on the destruction of its body I am grieving.’ This is being answered:
22. वासांसि जीर्णानि यथा विहाय
 नवानि गृहाति नरोपराणि |
 तथा शारीराणि विहाय जीर्णानि—
 न्यन्यानि संयाति नवानि देही ॥

Just as a person gives up worn out clothes and puts on other new ones, even so does the embodied self give up decrepit bodies and enter other new ones.

2.22.1. Just as etc. As new bodies, which are dependent on actions, are sure to follow, there is no room for grief at the destruction of worn out bodies. This is the purport.

2.23.0. कथं हर्तेत्त्वनेनोक स्थादात्माभावं दर्शयत्राभिनाशित्वमात्मा: ।
 स्फुटिकरोति—

2.23.0. The imperishable nature of the self is being made explicit by showing the absence of any means to slay the self, already stated in the words, ‘How does he slay’ etc.

23. नैनं छिन्दन्ति शक्षाणि नैनं दहति पावकः ।
 न चैनं क्लेदयत्यायो न शोषयति मारुतः ॥

Weapons do not cut it, fire does not burn it, water also does not moisten it, and wind does not dry it.

2.23.1. Weapons etc. Water does not moisten it, does not disintegrate it by softening. The wind also does not dry it.

2.24.0. तत्र हेतुनाथ सार्धन—

2.24.0. The reason for it is being stated in this and the first half of the next verse:
24. अच्छेद्यप्रयमदाहोरयमकलेखोशोध्य एव च।
नित्यं: सर्वगतं: स्थाणुरचलोत्यं सनातनं:।

This (self) is indeed incapable of being cut, incombustible, incapable of being moistened and of being dried; it is eternal, all pervading, stable, immovable, and primordial.

2.24.१. अच्छेद्य इति। निरवययवत्वादच्छेद्योयमकलेखशः।
अमूर्तत्वात्। अदाहोद वत्त्वाभावादशोथाय इतिभावः। इत्तथ चेदादियोग्यो न भवित। यतो नित्यः, अविनाशी सर्वगतः। सर्वत्र गतः, स्थाणः।
स्थिरस्वभावः। रूपान्तरपतिशून्यः। अघ:। पूर्वरुपपरित्यागी, सनातनोऽनादि:।

2.24.१. This (self) is etc. Being without parts, it is incapable of being cut and moistened. Being formless, it is incombustible. Being free from moisture, it is incapable of being dried. This is the idea. Here is another reason why it is not liable to be cut etc.—because it is eternal, indestructible; all-pervading, existing everywhere; stable, of fixed nature, never attaining any new form; immovable, not giving up its former condition, and primordial, beginningless.

2.25.०। किंशः
2.25.०। Further,

25. अव्यतनोऽयमचिन्तनोऽयमविकारं यम्युच्यते।
तस्मादेवं विदित्वैं नानुशोधितमहीसि॥

This (self) is said to be unmanifest, unthinkable, and unchangeable; therefore, knowing it to be such, you ought not to grieve.

2.25.१। अव्यतन इति। अव्यतनशुरास्वविषयः। अचिन्त्योऽ
मनसोऽयमविषयः। अविकारः। कर्मोऽद्वियाणमयेणोऽच्छर इत्यर्थः। उच्चत इति
नित्यवदावभियुक्तकोर्तिप्रामाण्यति। उपसंहरति—तस्मादिति॥
2.25.1. Unmanifest etc. It is unmanifest not an object of the eye and other senses. Unthinkable, not an object of the mind either. Unchangeable, that is to say, not an object of the organs of action also. The words 'is said to be' adduce authoritative testimony in support of the eternity etc. (stated in the previous verse). It is being concluded: Therefore etc.

2.26.0. Thus it has been stated that because the self has neither birth nor destruction, one should not grieve for it. Now it is being stated that even accepting that the self is born with the body and dies with its death, one should not grieve.

2.26.1. If etc. Even if you think that it, the self, is perpetually born, when a particular body is born, and dies, when that particular body meets with destruction, since virtue and sin and their results, birth and death, are attached to the self, even then you ought not to grieve.
27. जातस्य हि धृत्रो मृत्युर्ध्वं जन्म मृत्स्य च।
तत्मात्मायथः न तवं शोचितुमहिः।

For to one who is born, death is certain, to one who dies, rebirth is certain. Therefore over this inevitable fact you ought not to grieve.

2.27.1. जातस्यति। हि यस्मात्माः जातस्य स्वार्थमभक्तिमश्च
मृत्युर्ध्वं निश्चितः। मृत्स्य च तत्त्वेहकृततेन कर्मणा जन्मार्जितः प्रवेगः।
तत्मादेवमपरिहारं शेष्वयपाभिविनि जन्मत्त्वं लक्षणं शेषं विद्याआशोचितं नाहिंस।
योगो न भवसीत्यथः॥

2.27.1. *For to one* etc. Because *to one who is born, death is certain* when the actions that originated it get exhausted. Similarly, *to one who dies, (re)birth is indeed certain* on account of the work done in that body. *Therefore over this inevitable fact of birth and death, you, a wise man, ought not to grieve, i.e., you are not meant (for such a conduct).*

2.28.0. किंशु देहानां च स्वभावं पर्यालोच्यं तदुपाधिके आत्मनो जन्मसरो शोको न कार्यं इत्याह—

2.28.0. Moreover, considering the nature of the bodies etc., and the fact that birth and death of the self are due to these adjuncts, one should not grieve at it. So it is being stated:

28. अव्यक्तादिनिं भूतानि व्यत्क्ताध्यानि भारत!।
अव्यक्तिनिधानार्येव तत्र का परिशोभना॥

Beings, O descendant of Bharata, have the Unmanifest as their beginning, are manifest in the middle, and have their dissolution in the Unmanifest itself; so why lament for them?

2.28.1. अव्यक्तादीनिति। अव्यक्त प्रधानां तदेवादिः: उपपि: पूर्वसूचयं
येश्चान्तः ताब्य.utilities! भूतानि शरीराणि कार्णात्मना स्थितानामवोपस्ते॥
2.28.1. Beings etc. Beings, or bodies, have the Unmanifest, the Pradhāna, as their beginning, the condition in which they exist before origination; for it is only things that exist in their causal form that are manifested. Similarly they are manifest in the middle, the interval between birth and death constituting the state of existence. And they have their dissolution, destruction, in the Unmanifest. They are verily of this nature. Why lament out of grief for them? That is to say, grief is not befitting, as in the case of a man who has woken up and still is grieving for the friends seen in a dream.

2.29.0. कुतस्ताहि विद्वांसोऽधिष्ठि लोके शीघ्रन्ति? आत्माज्ञानादेवेत्याश्वेयतत्त्वो विविधायतामाह——

2.29.0. Why, then, do even wise men grieve in this world? It is simply due to their ignorance about the self. Having this in mind, the abstruseness of the self is being stated:

29. अष्ट्र्यवतपश्यति कक्षिणेनमाश्चर्यवद्दति तथैव चायः।
आष्ट्र्यवचैनमन्यः शृणोति शृवत्वापेयेन वेद न चैव कक्षित॥

One sees this (self) as a wonder, so also another talks of this as a wonder, still another hears of this as a wonder and some other, again, does not know this even after hearing, etc. about it.

2.29.1. आष्ट्र्यविदिति । कक्षिणेनमात्त्वान्नाशाचार्योपदेशाभ्यां पश्यताश्चर्यवतपश्यति । सर्वगताः नित्याज्ञानांदस्यवाच्चार्यार्यास्यामनोक्तकत्वादैत्रज्ञालिकवद्यंष्टमां पश्यतिः विन्यायेत पश्यतिः अस्मभावान्थि—भूतत्वात् । तथा आष्ट्र्यवदेवायो वंदति च शृणोति चायः।
2.29.1. One sees etc. One realizing this self with the help of the precepts of the Scriptures and the teacher, sees it as a wonder. As the self, which is all-pervading and of the nature of eternal knowledge and bliss, is supernatural, one is bewildered at seeing it, being overcome by its incomprehensibility, like one seeing something impossible like magic. So another talks and hears of this verily as a wonder. Some other again, being overpowered by wrong notions, fails to know this even after hearing etc., shows that even talking about this and seeing this, some do not know it fully.

2.30.0. तदेवं दुर्बोध्मात्तलं सदस्योपद्विश्ववोच्यतमुपसंहरति—
2.30.0. Thus in the course of teaching in brief the incomprehensibility of the self, the topic that one should not grieve for it is being concluded:

30. देही नित्यमवध्योऽयं देहे सर्वस्य भारत।
तस्मात्स्वर्गाणि भूतानि न त्वं शोभितमहसि॥

This embodied self in everyone's body is eternally indestructible, O descendant of Bharata (Arjuna); therefore, you ought not to grieve for any creature.

2.30.1. देहीति स्पष्टम॥

2.30.1. This embodied self etc. The meaning is quite clear.

2.31.0. यद्यकस्मिन् वेष्पूल्यं शरीरे मे रोमहर्ष्य ज्योत्तिर्
(९.२९) इति तदव्युत्कम्मित्याह—
2.31.0. And what Arjuna said, viz., 'My body quivers and there is horripilation' (1.29), that, too, is unbecoming. This is being stated:
31. द्विधर्ममणि चाविकायं न विकृपितुमहाः।
धर्म्याक्षिणं युद्धाचर्योम्यत्क्षत्रियस्य न विद्याते॥

And considering your duty also you ought not to falter, because, there is no greater good-fortune for a Kshatriya than a righteous battle.

2.31.1. And considering etc. Just because there is no death for the self, you should not falter even at slaying these; and considering your duty also you ought not to falter—this is the connection. And what was said in, 'I see no good from killing kinsmen in battle' (1.31), is being answered: Because etc. Than a righteous battle, than a battle that is not divorced from righteousness, i.e., a lawful battle.

2.32.0. किंतु महति श्रेयसि स्वयंमेवोपगते सति कुतो विकृपस
इत्याह—

2.32.0. Moreover, why should there be any faltering when such a great good fortune has come unsought? This is being stated:

32. यदृच्छया चोपप्रसं स्वर्गद्वारामपावृत्तमृ।
सुखिन: क्षत्रियोऽव पार्थ लभन्ते युद्धमीदृशमृ॥

And happy, O Pārtha, are the Kshatriyas who get such a battle, which has come of its own accord, and is an open gateway to heaven.

2.32.1. यदृच्छयेति। यदृच्छ्यान्तिस्तम्भोपप्रसं प्रासमीदृशं युद्धं
सुखिन: सभाग्या एव लभन्ते। यतो निराकरणं स्वर्गव्र्तमेवेतत्। यद्य य
2.32.1. And happy, etc. The happy, or the fortunate, alone get such a battle, which has come of its own accord, unsought, for this is verily an open gateway to heaven. Or (it may mean): Those alone who get such a battle are happy. By this what was said in, ‘How can we indeed be happy by killing our own people’ (1.37), is refuted.

2.33.0. विपक्षे दोषमाह—

2.33.0. The disadvantage of acting contrary to this is being shown:

33. अथ चेतविमिम् धर्म्यः सत्ग्रामे न करिष्यसि।
तत: स्वधर्म कीर्ति च हित्वा पापमिवाप्यसि॥

If, however, you do not fight this righteous battle, then failing in your duty and losing your reputation, you will incur sin.

2.33.1. अथ चेतविमिति । स्पष्ट्म ॥

2.33.1. If, however, you etc.

2.34.0. किर्ति—

2.34.0. Further,

34. अकीर्ति चापि भूतानि कथविष्यति तेज्वययाम्।
सम्भावितस्य चाकीर्तिर्मरणंदतिरिच्यते॥

Besides, people will talk of your eternal infamy; and for one held in esteem infamy is worse than death.

2.34.1. अकीर्तिमिति । अवयां शाश्त्रीयम् । सम्भावितस्य
बहुमानितस्याकीर्तिर्मरणंदतिरिच्येतेदिधिकतरा । भवति ॥
2.34.1. Besides, people etc. Eternal everlasting. For one held in esteem, for an honourable man, infamy is worse than death.

2.35.0. कश्च——

2.35.0. Moreover,

35. भयाद्युणादपरं मस्यन्ते त्वं महारथा: ।
 येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥

(These) mighty warriors will think that you have retired from battle through fear. Having been highly esteemed by them, you will (now) fall into disgrace.

2.35.1. भयादिति । येषां बहुश्रुत्वेन त्वं पूर्व महत्ततेः भूत्व भायेन सद्व्रामात्वात निवृत्त मन्येः, ततश्च पूर्व बहुमतो भूत्वा लाघवं यास्यसि ॥

2.35.1. (These) mighty etc. those who held you in high esteem before as possessing many good qualities, will (now) think that you have retired from battle through fear. Thereby, having been highly esteemed before, you will (now) fall into disgrace.

2.36.0. कश्च——

2.36.0. Further,

36. अवाच्यवादांश बहु-वदिश्यन्ति ततवाहिता: ।
 निन्दनस्तव सामर्थ्यं ततो दुःखतं नु किम् ॥

And your enemies will be saying many unmentionable things, decrying your prowess. What can be more painful than that?

2.36.1. अवाच्येऽति । अवाच्यान्वादानू वचनानहिशाशवदांत्वा-हिताद्वच्छ्यत्रो वदिश्यन्ति ॥

2.36.1. And etc. And your enemies will say unmentionable things, i.e., words that are not fit to be uttered.
2.37.0. The statement made before, viz., ‘And we do not, know which would be the better course for us—whether we should conquer them or they should conquer us’ (2.6), is being answered:

37. हतो वा प्राप्यसिः स्वर्ग जित्वा वा भोक्त्रस्ये महीम्।
तस्मादुतिष्ठ कौन्ते युद्धयो कृतनिःश्य:।

Either, killed (in battle), you will attain heaven, or, being victorious, you will enjoy the earth. Therefore arise, O Son of Kunti, resolved to fight.

2.37.1. हतो वेदि। पक्षद्वेषपि तव लाभ एवेत्यथः:।

2.37.1. Either etc. That is to say, in either case you will only be a gainer.

2.38.0. यदयुक्तं ‘पापमेवाश्रयेदस्मान’ (1.36) इति तत्तात्—

2.38.0. And what was said in the passage, ‘Sin alone will overtake us’ etc. (1.36), is being answered:

38. सुखदुःखे समेकृत्वा लाभालाभो जयाजयी।
ततो युद्धयो युज्यस्व नैवं पापमेवाप्यसिः।

Regarding pleasure and pain, gain and loss, victory and defeat, as alike, prepare yourself then for battle; you will not thus incur sin.

2.38.1. सुखदुःखे इति। सुखदुःखे समेकृत्वा, तथा तयं: करणभूतौ तद् लाभालाभावपि, तयेऽपि करणभूतौ जयाजयावपि समौ कृत्वा। एतेषा समत्वे करणं हर्षविषादरहित्ययम्। युज्यस्व सन्तः भव। सुखाधिक्षितं हितं स्वर्धमयमुद्यक्षयम: पापं न प्राप्यसित्यथः।
2.38.1. Regarding etc. Regarding as alike pleasure and pain, also their cause, viz., gain and loss, and also the cause of these, viz., victory and defeat. The cause of equanimity with regard to these is freedom from elation and despondency. Prepare yourself, get ready (for battle). Giving up desire for pleasure etc., if you fight from a sense of duty, you will not incur sin (thereby).

2.39.0. The way of knowledge that has been taught is being concluded, and the way of action (Karma-Yoga), which is a means to that, is being introduced:

39. एषा तेजसिहिता साध्ये बुद्धियोऽगे त्विमां गृहुं।
बुद्ध्याय युक्तो यया पार्थ कर्मवन्धे प्रहस्यसि।

The (requisite) mental attitude towards the Self has just been taught to you, now hear about it in respect of the way of action (Karma-Yoga), being endowed with which (attitude), O Partha, you will get rid of the bondage of actions.

2.39.1. एषे ति सम्यक् ख्याते प्रकाश्यते वस्तुतत्तत्मयैिति
संह्या सम्यङ्यानं तस्मिन् प्रकाश्यंन्मात्मतत्तत्सा साध्यां तस्मिन् करणीया
बुद्धिरेशा तत्वाभिषिता। एवमभिषितायापि साध्यायुद्धै तव
चेदात्मतत्तमपरोक्षं न भवति तह्यान्तःकरणशुद्धिक्षारसरसरोक्षः
कर्मिरोऽगे त्विमां बुद्धि गृहुं। यया बुद्ध्याय युक्तं परमेश्वरलिङ्कन्गोऽगेन
शुद्धान्तःकरणं सन् तत्प्रसादाप्राप्तापरोक्षज्ञानेन कर्माचिन्कन् बन्धं प्रकर्षण
हास्यस्य त्यक्ष्यसि।

2.39.1. The (requisite) mental etc. That by which the nature of the Reality is described or revealed is Sānkhya, i.e., adequate knowledge, and the nature of the Self that is revealed through it is Sānkhya; the mental attitude that you have to create with respect to it has just been taught to you. If, in spite of this attitude towards the Self being thus imparted, you do not
have the intuition of the nature of the Self, then hear about it, this attitude, in respect of the way of action (Karma-Yoga) for attaining this intuition of the Self through the purification of the mind. Endowed with which attitude, you will attain purity of mind through the way of the surrender of actions to the Lord, and you will completely get rid of the bondage consisting of actions by means of intuitional knowledge obtained through His grace.

2.40.0. ननु कृष्यादिविकर्मणां कदाचिद्विनवाहुल्येन फले व्यभिचारः 
रामन्त्राधिकर्मणिः च प्रत्यवायसम्भवाकृत: कर्मधोगेन कर्मबन्धप्रहारं 
तत्राहं

2.40.0. It may be urged: Activities, such as agriculture, sometimes fail to produce results owing to numerous obstacles, and there are chances of incurring sin owing to defects in the utterance of Mantras or other subsidiary parts. So how can the bondage of actions be got rid of through Karma-Yoga? This is being answered:

40. नेहाभिक्रममाशोक्ति प्रत्यवायो न विद्वते। 
स्वत्मम्य्यत्स्य धर्मस्य त्रायते महतो भयात्॥

In this there is no waste of any undertaking nor chance of incurring sin: even the least bit of this religion saves one from great danger.

2.40.1. नेहेति। इह निष्कामकर्मयोगेनभिक्रमस्य प्राप्तस्य 
नाशो निषेकलतिं नास्ति, प्रत्यवायश्च न विद्वते। ईश्वरेणेति 
विच्छवेगृण्यादसम्भवात्। किं अस्य धर्मस्य स्वत्ममय्यथर्मात्रा 
कृतं महतो भयात्संसारात् त्रायतेन रक्षति, न तु काम्यकर्मविक्रियः 
नेष्फलयम्यैतर्यः॥

1. If in the performance of the rituals prescribed by the Vedas there be such defects as these, then these observances, instead of producing the desired fruit, result in harm to the performer.
2.40.1. In this etc. In this way of action without desires, there is no waste of any undertaking, action, that has already been begun; nor is there any chance of incurring sin since obstacles, defects, etc., cannot exist on account of everything being done for the sake of the Lord. Moreover, even the least bit, even a beginning merely, of this religion saves one from great danger, viz., the transmigratory existence; and there is no chance of its being wasted like an action done with desire, through defects, etc., in any of its parts. This is the idea.

2.41.0. कुत् इत्येकयागुभयोवैषम्यमाह—

2.41.0. It may be asked why? Hence the difference between the two (viz., work done with and without desires) is being shown:

41. व्यवसायात्मिका बुद्द्रेकेह कुर्लन्दन।

बहुशाखा हाननाश्च बुद्धयोव्यवसायिनाम्॥

In this, descendent of Kuru, there is a single one-pointed determination. The thoughts of the irresolute are many-branched and infinite.

2.41.1. इश्वराधानाथं कर्मः व्यवसायात्मिका परमेश्वरभक्त्वैव ध्रुवं तरिष्यामीति निश्चयात्मिकैवाकनिष्ठेष्व बुद्द्रिभवति।

अय्यवसायिनां तु बहुमुखानां कामिनां कामानामानक्यद्वादन्ता:, तत्रापि हि

कर्मफलाफलादिप्रकाशितुदुहुशाख्षाशुद्धयो भवति। इश्वराधानाथं हि

नित्यनैमितिकं कर्म किश्रिदहृष्टुकुण्येनापि न नश्यति। यथा शक्तियात्रथा

कुर्यादिति हि तद्दैवयते। न है वैवक्यम्। इश्वराधानाथं हि वैवययोपस्मात्। न

तु तथा काम्यं कर्म अग्निहोत्रं जुड्यात्त्वर्गकाम्।' 'दत्तान्त्रिकामो जुड्यात्

अतो महद्वैषम्यमिति भावः।॥

2.41.1. In this etc. In this Karma-Yoga which is done in adoration of the Lord, there is a single one-pointed determination, a single settled conviction of the kind: I shall certainly be saved just through devotion to the Lord. But in
the case of the irresolute, i.e., of persons with desire having outgoing tendencies, their thoughts are infinite owing to the infinite number of their desires, and even as that, they are many-branched owing to their varieties like the results of main actions and subsidiary actions. Regular rites (Nitya Karma) and occasional rites (Naimittika Karma) done in adoration of the Lord are not wasted even if there should be any defect in their accessories; for regarding them it is ordained. ‘One should perform according to one’s capacity’; and there can be no defect, for it ceases to exist by the very fact that it is done for the sake of the Lord. But work done for the sake of desires is not like that. Hence there is great difference between the two.

2.42.0. नन्तु कामिनोपि कष्टानु कामान्विधाय व्यवसायात्मिकामेव बुद्धि किं न कुर्वन्ति तत्राह—

2.42.0. One may question: Why do not even persons with desire give up desires which are difficult to fulfil, and take to this one-pointed determination? This is being answered:

42. यामिमां पुषितां वार्त्र प्रवदन्त्यविपश्चितः ।
वेदवादात्तः पार्थ नान्यदस्तीति वादिनः ॥

43. कामात्मानं स्वर्गपरा जन्मकर्मोऽफळप्रदाम् ।
क्रियाविशेषबहुलां भोगेयश्यगतिः प्रति ॥

44. भोगेयश्यप्रस्फक्कानां तयापहलचेचतसामु ।
व्यवसायात्मिकामु बुद्धि: समाधी न विधीयते ॥

1. Nitya Karma or regular rites prescribed by the Vedas, the non-performance of which causes sin or harm, or, according to another view, the performance of which removes sin.

2. Naimittika Karma or occasional rites observed on special occasions, as on the birth of a son. They are also enjoined by the Vedas, and their performance is obligatory for a householder.
42-44. The dull-witted, whose minds are full of desires, who regard heaven as their highest goal, who are enamoured of the panegyrical statements in the Vedas and assert that there is nothing else (higher than this), speak familiar flowery words about numerous kinds of rites (prescribed by the Vedas) producing birth, actions, and their results, as the means to enjoyment and power. Those who are attached to enjoyment and power, and whose minds are carried away by these (flowery words) do not attain one-pointed determination leading to concentration on the Lord.

2.42.1. यामिति । पुष्पितां पुष्पितविषलवादापातस्मणियां प्रकृतं परमार्थफलपरमेव वदन्ति वाचं स्वगादिविषलश्रुति प्रर्वते तत्या वाचापहलवेतसं व्यवसायाल्लिका बुद्धि: समाधि न विधीयत इति तृतीयेनान्ययः । किमिति तया वदन्ति? यतोज्जितविपद्धतो मूढः । तत्र हेतु:—वेदे ये वादा अर्थवादा: 'अक्षयं हैं वै चालुमन्तिययाजिनः सुकृतं भवित' (शत. ब्रा. 2.6.3.9), 'अपाम सोमममूला अभूम' (ओऽवे. 2.48.3) इत्याहास्तेष्वेव रता: प्रीता: । अत एव अत: परम्यदीर्घस्तत्तं नास्तिति वदनशीला: ॥

अत एव—

2.43.1. कामात्मन इति । कामात्मन: कामाकुलचिता: । अतः स्वर्ग एव परं: पुरुषार्थो येषां ते । जन्म च तत्र कर्माणि च तत्तत्वाति च प्रददातिति तथा ताम् । भौगृह्ययोग्यमिति प्राप्ति प्रति साधनभूता ये क्रियाविशेषस्ते बुहुला यस्या: तां प्रवद्वन्तीत्यनुष्ठान: ॥

तत्त्वच—

2.44.1. भौगृह्यप्रसस्तनामालिति । भौगृह्ययोऽ: प्रसस्तनामपमिनिर्गितन्नाम् तत्या पुष्पितया वाचापहल्लमकृतं चेतो येषां तेषां समाधि: चित्तेकान्तं परमेश्वरे क्राकात्वाभिमुखतं तत्स्थिरस्वायाल्लिका बुद्धिनं विधीयते । कर्मकल्पनियोगः । नोत्पद्यत इत्यर्थ: ॥
2.42.1. The dull-witted etc. The connection is with the stanza after next as follows: One-pointed determination leading to concentration is not attained by those whose mind are carried away by the flowery words of fine words that are appealing for the time being like a poisonous creeper in blossom of those who refer to the mention of heaven etc., in the Vedas and say that it only sets forth results constituting the highest end of human life (Liberation). Why do they talk like that? Because they are dull-witted, unwise. The reason for their dullness is that they are enamoured of, i.e., are satisfied with, only the panegyric statements in the Vedas, like: ‘For everlasting indeed is the merit of those who perform the rite that lasts for four months’ (Sat. Br. 2.6;3.1), ‘We have drunk the soma juice and have become immortal’ (Rg Ve. 8.48.3) etc. Therefore they assert that there is nothing else, no other entity called God higher than that to be attained.

2.43.1. For this very reason they are people whose minds are full of desire, and hence they regard heaven as their highest goal. They speak familiar, flowery words—this is the connection—about numerous kinds of rites producing birth, actions done in them and their results, as the means to enjoyment and power.

2.44.1. And, therefore, Those who are attached to, are intent on, enjoyment and power, and whose minds are carried away, attracted, by these flowery words, do not attain one-pointed determination leading to concentration of the mind, turning it exclusively towards the Lord. ‘Vidhiyate’ is an instance of reflexive use.

2.45.0. ननु च यदि स्वाम् दिकं परम्पर सतं न भवति तर्के किरिति वेदेस्तत्त्वाध्यनत्या कर्माणि विधीयते तत्राः

2.45.0. It may be urged: If heaven etc. are not the highest goal, why do the Vedas prescribe rites as means to them? This is being answered:
The Vedas deal with subjects coming under the three Gunas; O Arjuna, be above the three Gunas, free from the dualities, always established in goodness (Sattva), regardless of acquisition or preservation, and self-possessed.

2.45.1. *The Vedas deal etc.* The Vedas deal with those aspirants who are under the sway of the three Gunas and are full of desire. That is, they relate the connection between rites and their results for such people. But you be above the three Gunas, or free from desires. The way to that is being stated: Be free from the dualities, the pairs of opposites like heat and cold, happiness and misery, that is, endure them. How? This is explained: Being always established in goodness, that is, taking recourse to fortitude: Likewise, regardless of acquisition or preservation: Acquisition (Yoga) is accepting what one has not, and preservation (Kshema) is, protecting what one already possesses; (be) without (any effort for) both. Self-possessed, vigilant. Certainly it is not possible for one who is swayed by the dualities, is busy with acquisition and preservation, and is inadvertent, to transcend the three Gunas.
2.46.0. It may be urged that one-pointed determination which seeks to worship the Lord in a disinterested way by giving up the various fruits described in the Vedas, is indeed a pernicious resolve. This is being answered:

46. **यावानर्थ उदपाने सर्वत: सम्प्लुतोदके।**

**तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानन्तः॥**

All the purpose that small reservoirs serve, is served by a vast lake entirely filled with water. Similarly the purpose that all the Vedas serve is attained by a man of realization.

2.46.1. All the purpose etc. That from which water is drunk is Udapāna (reservoir), that is, well, tank, etc. As in such small receptacles of water all the needs of a person cannot be satisfied in one place, he has to go round (to different reservoirs) to satisfy all his necessities like bathing and drinking, separately. But just as all these different purposes are served by a vast lake entirely filled with water, even so a man of realization, i.e., one who has one-pointed determination, and is steadfast in Brahman, has indeed all the results of the various rites prescribed throughout the Vedas, for the bliss of Brahman includes all finite joys. As the Sruti says: 'On a fraction of the basis of This (Self) do all other creatures live' (Br. Up. 4.3.32). Therefore this determination alone is the right resolve.
2.47.0. It may be urged: Then considering that the results of all actions are attained simply by worshipping the Lord, one should devote oneself to that, (and what is the good of work?). Against this conclusion it is being stated:

47. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
यदा कर्मफलहेतुर्भूमिः ते सहोदस्तवकर्मणि ॥

To work alone you have the right, but never claim its results. Let not the results of actions be your motive, nor be attached to inaction

2.47.1. To work alone, etc. You, who are an aspirant after the highest knowledge, have the right only to work. Never claim or hanker after, its results, which are the causes of bondage. But, one may urge, an action done is sure to produce results, as eating gives satisfaction. Anticipating this, it is being stated: Let not the results of actions be your motive. Be not one who is actuated by the results of actions. As heaven, etc. result only when desired, being an adjunct of the person who is enjoined (by the Scriptures) to perform rites, what is not desired does not take place. This is the idea. Again, because work binds, be not attached, but not devoted, through fear, to inaction.

2.48.0. What then (is to be done)?
Established in Yoga, O Dhananjaya (Arjuna), perform actions, giving up attachment, and unconcerned as to success or failure; (this) equanimity is called Yoga.

2.48.1. Established in Yoga perform actions. Yoga is exclusive devotion to the Lord; being established therein, perform actions, and that also giving up attachment, consciousness of agency; work depending solely on the Lord, unconcerned as to success or failure, attainment or non-attainment of its result, viz., knowledge; work, as an offering to the Lord alone. For this kind of equanimity alone is called Yoga by the wise, as it consists in concentration of the mind.

2.49.0. But work prompted by desire is very inferior. This is being stated:

49. दूरेण हावरं कर्म बुद्धियोगाद्भन्नम: ||

Far inferior is work (prompted by desire) to work done through wisdom, O Dhananjaya. Take refuge in wisdom; those who are impelled by results are miserable.

2.49.1. दूरेणेति । बुद्ध्या व्यवसायानिन्देष्यात: कर्मयोगो बुद्धः भूतो वा तस्मातसकाशादन्ययः कर्म दूरेणावरसः
2.49.1. *Far inferior, etc.* Work done through wisdom, i.e., Karma-Yoga performed with one-pointed determination, or (it may mean) Karma-Yoga which is the means to wisdom. Compared with this, work promoted by desire is far, extremely, inferior. Because it is so, therefore *take refuge in wisdom, knowledge, i.e., perform Karma-Yoga; (or it may mean) take refuge in the Lord, the Saviour who abides in the intellect. But those who are impelled by results, the man of desire, are miserable or wretched. For the Sruti says; ‘He, O Gārgī, who departs from this world without knowing this Immutable, is miserable’ (Br. Up. 3.8.10).

2.50.0. *But one who is engaged in action done with* wisdom is superior. This is being stated:

50. बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥

Endowed with this wisdom, one gets rid of both good and evil (even) here; therefore take to Yoga; Yoga is the skill in work.

2.50.1. *Endowed etc.* Through the grace of the Lord such a person *gets rid of both good and evil work, which lead to heaven and hell respectively, (even) here,* in this very life.
Therefore take to Yoga, strive after Karma-Yoga, to attain this end. Because, Yoga is the skill in work, is that dexterity in work which turns even actions though they (ordinarily) lead to bondage, into means for Liberation by performing them for the sake of the Lord.

2.51.0. कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मवन्धविनिर्मुः पदं गच्छन्त्यनामयम् ॥

Endowed with wisdom, giving up the fruit resulting from action, attaining self-realization, and freed from the bondage of birth, verily, they go to that abode which is free from evil.

2.51.1. Endowed etc. They who giving up the fruit resulting from action, do work merely for the sake of worshipping the Lord, they attaining self-realization, knowledge and being freed from the bondage of birth, go to that abode of Vishnu known as Liberation, which is free from evil, all troubles.

2.52.0. कदा तत्तदमहं प्राप्यामीत्यपेश्यामाह द्वाप्याम्—
2.52.0. If it be urged: When shall I attain to that abode?—

that is being stated in the two verses:

52. यदाते मोक्षकलितं बुद्धिवर्तितातिरिष्यति ।
तदा गन्तासि निवेदं श्रोत्व्यस्य श्रुतस्य च ॥
When your understanding will get beyond the maze of delusion, then you will have attained indifference to what is to be heard and what is heard.

2.52.1. यदेति। मोहो देहादिश्वात्माबुद्धि: तदेव कलिलम्। ‘कलिलं गहनं विदुः’ इत्यभिधानकोशस्मृते। तत्तत्शयमर्थः—एवं परमेश्वरस्थिते क्रियमाणे यदा तत्प्रसादेन तव बुद्धिद्वेषात्मानलक्षणं मोहमयं गहनं दुर्ग विशेषणातितिरिष्यति। तदा श्रोतवस्य श्रुतस्य चार्थस्य निवेदं वैदेयं गन्तासिस प्राप्यसि। तयोरसुनुजादेवन जिज्ञासां न करिष्यसीत्यर्थः।

2.53.0. तत्तत्—
2.53.0. Moreover,

53. श्रुतिस्मरितिप्रति ते यदा स्थास्यति निश्चला। समाधावचला बुद्धिस्वात्तुर्योगमवाग्यसिः।

When your understanding (now) perplexed by hearing will rest in Samādhi (the Lord), unwavering and steady, then you shall attain Yoga.

2.53.1. श्रुतीति। श्रुतिभन्नालोकविदिकार्यश्रवणविशिष्टिप्रति, इतः पूर्व विशिष्टा सती तेन तव समाधी बुद्धियदा स्थास्यति, समाधीयते चित्त-माप्स्यातिसमाधि: परमेश्वरः तामसिनिश्चला विशेषपवाग्यसिवन्यान्तरस्माकृष्टा.
2.53.1. When your etc. When your understanding (now) perplexed by hearing, which till now is distracted by hearing about various objects of enjoyment, scriptural\(^1\) and worldly\(^2\) will rest in Samādhi, in that in which the mind gets settled, viz., the Lord, unwavering, not attracted by any other object, and therefore steady, i.e., owing to skilful practice remains fixed therein, you shall attain Yoga, that is, the fruit of Yoga, viz., knowledge of the Truth.

2.54.0. Desirous of knowing the characteristic of the man of self-realization referred to in the previous verse

54. स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केषव ।

स्थितत्थिष्ठ: किं प्रभावेत किमासीत व्रजेत किमू ॥

Arjuna said:

What is the definition, O Keshava (Krishna), of a man of steady wisdom, absorbed in contemplation? How does a man of steady wisdom talk, how does he sit and how does he walk?

2.54.1. स्थितप्रज्ञस्यति । स्वाभाविके समाधौ स्थितस्यात एव खिता निष्कला प्रज्ञा बुद्धिर्मयू तस्य का भाषा? भाष्यतेन्दैवति भाषा । लक्षणमिति यावत् । केन लक्षणे स्थितप्रज्ञ उच्चत इत्यर्थः । तथा स्थितत्थिष्ठ: किं कथं भाषणं, आसनं, व्रजनं च कुपयादित्यर्थः ॥

2.54.1. What is etc. What is the definition of a man who by nature rests in contemplation, and, therefore,

1. Like heaven.
2. Like riches.
whose wisdom or understanding is steady? That by which a thing is described is a definition, i.e., characteristic. Due to what characteristic in him is he called a man of steady wisdom? This is the meaning. Again, how does such a man of steady wisdom talk, sit and walk?

2.55.0. अत्र च यानि साधकस्य ज्ञानसाधनानि तात्येव स्वाभाविकानि सिद्धस्य लक्षणानि। अत: सिद्धस्य लक्षणानि कथयते प्रायत्नश्रवणानि ज्ञानसाधनान्याहा यावदध्यायस्मातः। तत्र प्रथमप्रश्नोत्तरः द्वाप्याम्—

2.55.0. Now, What are the means to knowledge for an aspirant, are, when they become natural, the very characteristics of one who has reached the goal. Hence, by merely relating the characteristics of a man of realization, the direct means to knowledge are also related thereby, till the end of this chapter. Now, the answer to the first question is being given in the two verses:

श्रीभगवानुवाच

55. प्रजहाति यदा कामान् सर्वान् पार्थ याबद्धातान्।
आत्मन्येवात्मनं तुष्ट: स्थितप्रज्ञस्तदोच्यते॥

The Lord said:

When a man gives up all desires of the mind, O Partha, and himself delights in his Self, then he is said to be a ‘man of steady wisdom.’

2.55.1. प्रजहाति। मनसि स्थितान् सर्वान् कामान् यदा प्रकृत्येण जहाति। त्यागे हेतु:—आत्मन्येव स्वस्मितेव परमान्दुरूपे आत्मना स्वयमेव तुष्ट इति। आत्मारामः सन्न यदा श्रुद्विषयविधिलोकांस्त्यज्ञति तदा तेन लक्षणेन मुनः। स्थितप्रज्ञ इत्युच्यत इत्यथ:॥

2.55.1. When a man gives up etc. When a man gives up completely all the desires of the mind, which results when he
himself, of his own accord, delights in his Self whose nature is supreme bliss, when being delighted in (the bliss of) the Self, he gives up all desires for paltry things, then, by that characteristic, a sage is said to be ‘a man of wisdom’.

2.56.0. किंश—
2.56.0. Further,

56. दु:खेष्वनुद्विग्रहमना: सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितत्वेऽविनिरत्च्यते॥

He who is unperturbed in misery and free from desires amidst pleasures, who is devoid of all attachment, fear and anger—that sage is said to be of steady wisdom.

2.56.1. दु:ञ्चिन्तित । दु:ञ्चेषु प्रासेष्व्यनुद्विग्रहमुभितं मनो यस्य सः। सुखेषु विगता स्पृहा यस्य सः। तत्र हेतु:—वीतारागताः रागभयक्रोधाः
यस्मात् । तत्र रागः प्रीति: । स मुनि: स्थितत्वेऽविनिरतं इत्यवर्णे।॥

2.56.1. He who etc. He who is unperturbed, is not agitated, even getting misery, who is free from desires amidst pleasures, since he is devoid of all attachment, affection, fear and anger—that sage is said to be of steady wisdom.

2.57.0. कथं भाषेतत्यस्योत्तरस्माह—
2.57.0. The question, ‘How does such a person talk?’ is being answered:

57. य: सर्वत्रानभिषेष्यह्यस्मातप्रायः शुभाशुभम्।
नाभिनदिति न द्रेष्टि तस्य प्रज्ञा प्रतिच्छिताः॥

He who is free from affection everywhere, and who getting whatever good or evil neither welcomes nor hates them has steady wisdom.
2.57.1. He who etc. He who is free from affection everywhere, even towards friends, sons, etc., and therefore getting, on account of the recurrence of what has been sublated (by knowledge), whatever good, or what is congenial, and evil, or what is uncongenial, neither welcomes, praises, nor hates, criticizes, but talks as one unconcerned, has steady wisdom. This is the meaning.

2.58.0. किन्तु—
2.58.0. Further,

58. यदा संहरते चायं कूमोऽज्ञानीव सर्वशः।
इन्द्रियाणिन्द्रियार्थेऽप्रस्तस्य प्रज्ञा प्रतिष्ठिता॥

And when he completely withdraws his senses from the sense-objects, even as a tortoise its limbs, (then) his wisdom is steady.

2.58.1. यदेवतां यदा चायं योगी इन्द्रियार्थेऽस्य: शाब्दादिभ्यः
सकाशादिन्द्रियाणि संहरते प्रत्याहरति । अनायासेन संहारे दृष्टान्तः ।
अज्ञानि कर्चरणादीनि कूमोऽ यथा स्वभावे वैवाक्षर्तित द्वं तद्वत॥

2.58.1. And when etc. When this Yogi withdraws, controls, his senses from sense-objects like sound, (then his wisdom is steady). In this matter of withdrawal (of the senses) without effort, an example is being given: Even as a tortoise withdraws (within itself) its limbs—hands, feet, etc., with ease.

2.59.0. ननु नेत्रिद्रियाणां विषयेष्वप्रज्ञा: स्थिताप्रज्ञाः लक्षणं भवितुमहति,
जडानामातुरणामुपवासपराणां च विषयेष्वप्रज्ञानन्दिविशेषतात्नाह—
2.59.0. It may be urged: The want of inclination of the senses towards sense-objects cannot be a characteristic mark of a man of steady wisdom, as even lazy, sick, and fasting persons also have no such inclination. This is being answered:

59. विषया विनिवर्तने निराहारस्य देहिन: ।
रसवर्ज रसोज्ञस्य परं द्रुष्दा निवर्तते ॥

From an abstemious embodied being (man) sense-objects fall off, but not the relish (for them); but even this relish of the man of steady wisdom ceases when that supreme Being is realized.

2.59.1. विषया इति । इत्स्त्रिच्छैविषयाणामाहस्य ग्रहणामाहस्य: ।
निराहारस्य-द्र्क्षिष्याणामाहस्य विषया विनिवर्तने तदनुभो निवर्तत इत्यथ: ।
किन्तु रसो रागोभितासम्बन्धर्जम: ।
अभिलाषतु न निवर्तत इत्यथ: ।
रसोज्ञपि रागोज्ञपि परं परसाल्मां द्रुष्दास्य स्थिताप्रायस्य सतो निवर्तते ।
नश्यतीत्थम: ।
यद्य निराहारस्योपवासस्य विषया: 
प्रायशो विनिवर्तने क्षुधास्तत्तस्य शब्दस्पर्शीद्योपकालानां ।
परस्तु रसवर्जम: ।
रसापेष्टा तु न निवर्तत इत्यथ: ।
शैंध समानम: ॥

2.59.1. From etc. Enjoying the objects with the senses is āhāra. From an embodied being, or one who identifies himself with the body—an ignorant person, who is abstemious, who does not enjoy sense-objects with the senses, the sense-objects fall off, the experience of the sense-objects ceases, but not the relish, attachment or craving (for them). That is to say, the craving does not depart. But even this relish, craving, of a man of steady wisdom ceases, is destroyed, of itself, when that supreme Self is realized. Or (it may mean): The sense-objects ordinarily fall away from one who is fasting, as one who is afflicted with hunger does not want (to enjoy) sound, touch, etc. (i.e., the sense-objects), but not taste. That is to say, the relish (for food) does not depart. The rest (of the interpretation) is common.
2.60.0. इन्द्रियसंयंभं विना तु स्थितप्रज्ञता न सम्भवति, अतः साधकावस्थाया तत्र महान प्रयत्नः कर्तव्य इत्याह द्वाभ्याम्

2.60.0. Since without the control of the senses it is not possible to attain the state of steadiness in wisdom, therefore during the period of spiritual practice (Sadhana) one should struggle hard for this end. This is being stated in the two verses beginning with:

60. यत्ततो ह्यापि कौन्तेय पुरुषस्य विपश्चितः ||
इन्द्रियाणि प्रमाधीनि हर्न्ति प्रसंभ मनः ||

The turbulent senses, O son of Kunti, forcibly lead astray the mind of even the struggling wise person.

2.60.1. यत्ततो ह्यापि । यत्ततो मोक्षे प्रयत्मानस्यापि विपश्चितो विबेकिनोऽपि मनः इन्द्रियाणि प्रसंभ बलादर्न्ति । यतः प्रमाधीनि प्रमथनशीलानि प्रक्षीभकराणि ||
2.60.1. The turbulent etc. The senses forcibly, violently, lead astray the mind of even the wise or discriminative person who is struggling, making an effort, for Liberation, for the senses are turbulent, distracting.

2.61.0. यस्मादेवं तस्मातानीति—
2.61.0. Since it is so, therefore it is being said:

61. तानि सर्वाणि संयम्य युक्त आसीत मत्तरः ।
वशे हि यस्तेन्द्रियाणि तत्स्य प्रज्ञा प्रतिष्ठिता ||

Controlling all these (senses), the self-controlled one should sit meditating on Me. Verily, his wisdom is steady, whose senses are under control.

2.61.1. तानीति । युको योगो तानीन्द्रियाणि संयम्य मत्तरः
संभासित । यस्य वशेव वशवतीनि । एतेन कथ्यासीतेति प्रश्नस्य वशी—
कृतेन्द्रियः समासीत्रियापरस्तितिष्ठत्वमुत्सुक्तं भवति ||
2.61.1. Controlling etc. Controlling all those senses, the self-controlled one, the Yogi, should sit meditating on Me. By this, the answer to the question, ‘How does he sit?’ is stated: ‘With his senses under control, he sits without activity.’

2.62-63.0. Having pointed out the defects in not having the external senses under control, those in not having the mind under control are being shown in the two verses beginning with:

62. ध्यायतो विषयान्वृत्तं सहस्त्रेषृष्टिजायते ।
   सहात्सज्जायते कामं कामाक्षोधोभिजायते ॥

63. क्रोधाद्वितिः सम्मोहः सम्मोहात्मृतिविध्म: ।
   स्मृतिभ्रंशादुद्विनाशो बुद्धिनाशात्तरणश्यति ॥

For a person thinking of the sense-objects there grows an attachment for them; from attachment arises desire, from desire results anger, from anger results delusion, from delusion results confusion of memory, from confusion of memory results destruction of intelligence and from destruction of intelligence he perishes.

2.62.9. ध्यायत हि गुणबुद्धि विषयान्वित्यं: पुरुषस्य तेषु
   सः आसक्ति भवति आसक्त्या च तेषाचिकः कामो भवति
   कामाच्ये केनविदं तत्तथात्क्रोधो भवति ॥

किंशह—

2.63.9. क्रोधाद्वितिः क्रोधासम्मोहः कार्यकार्यविवेकाभवः ।
   ततः शास्त्रायोपदिष्टार्थसूतर्विध्मो विचलनम् ।
   ततो बुद्धेश्वेतनाय: विनाशो
   वृक्षादिश्चित्वाभिभवः ।
   तत: प्रश्नायि: मृततुल्यो भवति ॥

2.62-63.1. For a person etc. For a person who is given to dreaming about sense-objects considering them agreeable,
there grows an attachment for them; from attachment there arises a greater desire for them; from desire results anger when anyone stands in the way of realizing it; from anger results delusion, loss of discrimination as to what is not to be done; from that results confusion, lapse, of memory with respect to the teachings of the Scripture and the preceptor. From that results destruction of intelligence, its stupefaction, as in trees etc.; thereupon he perishes, becomes dead, as it were.

2.64.0. नन्दिनिद्रियाणां विषयप्रवर्तनस्वभावाणां निरृद्धमुशक्यत्वादयं दोषो दुःशिरहार इति स्थितप्रज्ञां कथं स्यादित्याशुद्धियाह द्राध्यायम्—

2.64.0. It may be urged: Since it is impossible to control the senses, which by nature tend toward their objects, it is difficult to overcome those defects, and so where is the possibility of attaining a ‘steady wisdom?’ Apprehending such a doubt the text says in the two verses beginning with:

64. रागद्वियुक्तेऽविषयानिन्द्रियेश्चर्म II

आत्मवश्येविशेषशयात्मा प्रसादमधिगच्छति II

But that person of controlled self who moves about amidst sense-objects with the senses governed by the self and free from attachment and aversion,—he attains serenity.

2.64.1. रागेति | रागद्वियुक्तेऽविषयानिन्द्रियेश्चर्म—नोदपि प्रसादं शान्ति प्राप्नोति | रागद्वियुक्तेऽविषयानिन्द्रियेश्चर्म—आत्मनो मनसो वश्येविशेषशयात्मा मनो यस्येति | अनेनेव कथं क्रेत भुज्जीतेनि स्वाधीन चतुर्थप्रवक्ताः स्वाधीनेतरिन्द्रियेविशेषशयादिगच्छती | तुप्रयुक्तमेति भवति II

2.64.1. But that etc. A person whose senses are free from attachment and aversion, free from excitement, though he moves about amidst sense-objects, experiences sense-objects, yet attains serenity or peace. The freedom from attachment and aversion is being explained: He whose senses are governed by the self, the mind, which (again) is under his control. By this
the fourth question, ‘How does he move amidst or experience (sense-objects)?’ is answered: He experiences the sense-objects with his senses under control.

2.65.0. प्रसादे सति किं स्यादित्यनाह—
2.65.0. What happens when serenity is attained? This is being stated:

65. प्रसादे सर्वदु:खानां हानिस्योपजायते ।
प्रसङ्गचेतसो हाशु बुद्धः पर्यववतितः ॥

When this serenity is attained there results the destruction of all his misery. Verily, the wisdom of the serene-minded one gets steady soon.

2.65.1. प्रसाद इति । प्रसादे सति सर्वदुःखनाशस्ततः प्रसङ्गचेतसो बुद्धः: प्रतिषिता भवतित्यथः: ॥

2.65.1. When this etc. When this serenity is attained there results the destruction of all misery. Further, the wisdom of the serene-minded one gets steady.

2.66.0. इन्द्रियनिग्रहस्य स्थिताऽप्लाज्जसाहनवं व्यतिरेकमुखेनोपपादयति—
2.66.0. The control of the senses as a means to the attainment of ‘a steady wisdom’ is being demonstrated in a converse way:

66. नास्ति बुद्धिस्युक्तस्य न चायुक्तस्य भावना ।
न चाभाववयत: शान्तिरशान्तस्य कुत: सुखम् ॥

For the uncontrolled person there is no knowledge, nor is there meditation for him; and for the unmeditative person there is no peace, and for one bereft of peace how can there be happiness?

2.66.1. नास्तीति । अयुक्तस्यावशीकृतेन्द्रियस्य नास्ति बुद्धः: शास्त्राचार्योपदेशाभ्यामात्मविषया बुद्धः: प्रज्ञैव नोतप्पोत, कुलस्तस्या:
2.66.1. *For the etc.* *For the uncontrolled person,* one who has not got his senses under control, *there is no knowledge or wisdom even about the Self derived from the teachings of the Scripture and the preceptor; so its steadiness is out of the question. Why? That is being stated: *For the uncontrolled etc.*

And for the uncontrolled person there is no meditation. By meditation alone the intellect gets established in the Self, and this the uncontrolled person, has not. *And for the unmeditative person,* one who does not meditate on the Self, there is no peace, resting of the mind in the Self, *and for one bereft of peace, how can there be happiness,* the bliss of Liberation?

2.67.0. *Nāstī būkṣīṣya-kṣeteyāṁ heṭumāḥ—*

2.67.0. The reason why an uncontrolled person has no knowledge is being stated:

67. इन्द्रियाणां हि चरतां यन्मनोजुविधीयते ।
तदस्य हरति प्रज्ञा वायुर्नविविधाभ्यसि ॥

*Whichever of the wandering senses the mind follows, that one carries away his wisdom as the wind a ship on the sea.*

2.67.1. *इन्द्रियाणमिति । इन्द्रियाणमवशीकृताना स्वें विषयेषु चरतां मेधे यदेवेकमित्त्रं मनोजुविधीयतेऽवशीकृतं सदिन्द्रियेण सह गच्छति, तदेवेकमित्रियमस्य मनस्: पुरुषस्य वा प्रज्ञा बुद्धि हरति विषयविष्कां करोति, किमुत वक्तव्यं बहूनि प्रज्ञा हरस्तीति । यथा प्रमतत्स्य कर्णाधारस्य नावं वायुः समुद्रं सर्वत: परिभ्रमायति तद्वन्त् ॥

2.67.1. *Whichever etc.* *Whichever of the uncontrolled senses wandering at will among their objects the mind follows, goes out with it slavishly, that one particular sense by itself*
carries away the wisdom of the mind or of the person, makes the mind or the person restless for the object. So it goes without saying that many of them do carry away the wisdom. As the wind tosses on the sea the ship of a helmsman who is out of his wits, even so (do the senses of an uncontrolled person toss his wisdom).

2.68.0. The control of the senses which has been related as a means to, and characteristic of, ‘a steady wisdom’ is being concluded:

68. तस्मादत्स्य महाबाहो निगृहीताति सर्वशः ||
इन्द्रियाणि निद्राय भ्यस्तस्य प्रज्ञा प्रतिष्ठिता ||

Therefore, O mighty-armed one, he whose senses are well controlled from their objects has steady wisdom.

2.68.1. Therefore etc. (As concluding the means, the last portion of the verse would mean:) ‘attains steady wisdom.’ As concluding the characteristic, it would mean: ‘should be known to have steady wisdom.’ By addressing (Arjuna) as mighty-armed it is hinted: ‘You who have been able to control the enemy must have that ability here also (i.e., in the control of the senses).’

2.69.0. ननु च कश्चिदिपि प्रसुस दर्शनादिव्यापाः पशुनय: सर्वत्मना निगृहीतेन्द्रियो लोके न दृष्यते अतोऽसम्भावितमिदं लक्षणामित्याशङ्काय—

2.69.0. It may be urged: But we do not see any one in this world so perfectly self-controlled as to be like one in deep sleep free from all activities like seeing. Therefore this definition is altogether inapplicable. Apprehending such a doubt the text says:
69. या निशा सर्वभूतानां तस्या जागरति संयमी ।
यस्यां जागरति भूतानि सा निशा पश्यतो मुने: ॥

That which to all creatures is night, is where the man of self-control is wide awake, and that in which (all) creatures are wide awake is night to the sage who sees.

2.69.1. That etc. That which to all creatures is night, is night, as it were, viz., self-abstraction, for in that (spiritual sphere) those whose minds are covered by the darkness of ignorance about the Self do not experience anything, is where, in which condition of abiding in the Self, the man of self-control, one who has controlled the senses, is wide awake. But the condition of being engrossed in the sense-objects (material condition) in which all ordinary creatures are wide awake, is night to the sage who sees the Self (only). He does not experience anything in it. This is what is meant: Just as owls etc., which are blind by day see only during the night and not during the day, so also one who has realized Brahman, though his eyes are wide open, sees only Brahman and not the sense-objects. Therefore this definition is not altogether inapplicable.

2.70.0. ननु विषयेषु दृष्ट्वभावे कथमसौ तान् भुद्रक्ष हित्येशा—

2.70.0. It may be urged: Since he does not care for sense-objects how does such a person experience them? To answer this the text says:
70. **Aapaurvamanamachalpratidh
Samanupraptah: Pravishanti Yadvah. |
Tadatama et Pravishanti Sarve
Sa Shatnitamanvita N KamaKami

He attains peace into whom all sense-objects enter, even as rivers enter an ocean which is unaffected though being ever filled, and not one who is desirous of enjoyments.

2.70.1. **Aapaurvamanamiti
NanandidebhirAapaurvamanapari Avacapratishtham-
NitatKaranamarakdmevar Samudrampunarpya Apae Yatha Pravishanti, Tatha Kama
Vishaya: Y Mundranatbhirdehi Bhogairvikrayamanamev Purabdhakarmabiraksita: Santh:
Pravishanti Sa Shatnit Kavitva Pranavoti, Natu KamaKami BhogakamaNashita: \|\n
2.70.1. He attains to peace etc. Even as into the ocean which is unaffected, which never transcends its limits though being ever filled by the waters of various rivers, fresh rivers again flow, so also that sage or man of self-introspection into whom all sense-objects enter owing to the influence of Prarabdha Karma\(^1\) without his being affected by the enjoyments,—he attains peace, Liberation, and not one who is desirous of enjoyment.

2.79.0. **Yasmatdeva tasmal-
2.71.0. Since it is so, therefore it is being stated:

71. **Vihaya KamaNya: SarvaNyaMaangrati Ni:Spuroh: |
Nirnayam Nirahdva: Sa Shatnitmadyagchahti

---

1. Actions which have already begun to bear fruit. That part of the actions done in previous lives which has brought about the present life and which will influence it till death. When one attains knowledge of the Self all actions except these become ineffective and produce no results. But the Prarabdha must run out its course, though it does not affect a realized soul as he is always poised in the Self.
That person who is giving up all sense-objects goes about unattached, devoid of the idea of ownership and free from egoism—he attains peace.

2.71.1. That person etc. That person who giving up, renouncing or ignoring all sense-objects, that have been attained and not yearning for those that have not been attained, being free from egoism, and consequently devoid of the idea of ownership with respect to the means of enjoying these objects and being introspective, goes about enjoying objects or to different places owing to Prarabdha Karma, he attains peace.

2.72.0. Extolling the path of knowledge that has been described it is being concluded:

72. एषा ब्राह्मी स्थितिः पार्थ नैनां प्रायः विमुहाति।
स्थित्वारस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छितं॥

This is the Brähmi state, O Pārtha (Arjuna), attaining it one is not (again) deluded; one who rests in it even at the time of death, attains Nirvāṇa in Brahman.

2.72.1. This etc. The Brähmi (divine) state, i.e., the path of knowledge about Brahman, is of this kind (as related in earlier verses): Attaining it a person, who has become
pure-minded by worshipping the Lord is not deluded, does no more come under the delusion of transmigration. Since one who rests in it just for a moment even at the time of death, attains Nirvāṇa, dissolution, in Brahman, it is superfluous to say that one who is established in it from boyhood of course attains it.

He who raised His devotee Arjuna, who had fallen into the mire of despondency, by instructing him in the Yoga of wisdom—that Krishna is my refuge.
CHAPTER 3

THE WAY OF ACTION

3.1.0. Thus at the very outset in, ‘You were sorrowing for those who should not be grieved for’ etc. (2.11) and the subsequent verses, a sense of discrimination between the self and the body has been taught as a means to Liberation. After that in, ‘The requisite mental attitude towards the self has just been taught to you, now hear about it in respect of the way of action (Karma-Yoga)’ etc. (2.39) and the subsequent verses, action has been explained. But between them the relation of one being subordinate to the other has not been clearly stated. Now, with respect to ‘the man of steady wisdom’, endowed with knowledge, (qualities like) non-attachment, self-control, non-egotism being mentioned, and also on account of the laudatory conclusion, ‘This is the Brähmi state, O Pārtha’ etc. (2.72), Arjuna, who thought that between knowledge and action, the Lord regarded knowledge as superior, said:
Arjuna said:

If in Your opinion, O Janârdana, knowledge is superior to action, then why do You, O Keshava, engage me in this terrific action?

3.1.1. If in Your opinion, etc. If in your opinion knowledge is superior, greater or more worthy as compared with action, on account of its being a direct means to Liberation, then why do You engage me in, incite me to, this terrific, destructive, action, by repeatedly telling me, ‘therefore fight’, ‘therefore arise’?

3.2.0. But then, the superiority of action also has also been stated in, ‘There is no greater good-fortune for a Kshatriya than a righteous war’ (2.31) and other verses. Apprehending such a doubt the text says:

By (these) apparently conflicting words You seem to confuse my understanding; tell (me) definitely that one thing by which I can attain final beatitude.
3.2.1. By (these) apparently etc. By these words which are apparently conflicting, causing doubt, as it were, owing to praise of action in some places and of knowledge in other places, You seem to confuse my understanding, my mind, by making it swing between the two. You, who are very compassionate, can really never be perplexing, yet on account of my ignorance, it so appears to me—this is the force of the word ‘seem’ (in the text). Therefore between the two, tell (me) definitely that one thing, which is the better; or (it may mean): coming to a definite conclusion like, ‘This alone is the means to blessedness’, tell me that one thing following which I can attain final beatitude, Liberation.

3.3.0. अन्तर्तरम्—

3.3.0. In reply to this the text says:

The Blessed Lord said:

O sinless one (Arjuna), a twofold faith has been declared by Me earlier for the human race; the way of knowledge for the Sánkhyas, and the way of action for the Yogis.
O sinless one etc. This is the purport: Your question, 'between the two tell me that which is better' would have been apt if a twofold discipline as a means to Liberation, viz., the way of action and the way of knowledge, independent of each other had been stated by Me. But I have not stated so. I have taught by both, one single devotion to Brahman; for between two of which one is subordinate to the other, (such) independence is impossible. Different forms only of a single faith suited to different aspirants has been stated. A twofold faith, i.e., devotion to Liberation which has two forms or aspects has been declared, very clearly taught, by Me, the omniscient one, earlier, in the preceding chapter, for this human race, for two classes of persons or aspirants, viz., those of pure and impure mind. These very stages are being specified: The way of knowledge etc. For the Sāṇkhyas 1 of purified minds, who have attained the stage of knowledge, for the fulfillment of this knowledge, I have taught a faith, a devotion to Brahman, through the way of knowledge, through contemplation etc., in passages like, 'Controlling all these

1. Sāṇkhyas—men of contemplation
(senses) the self-controlled one sits meditating on Me’ (2.61). But for the Yogis who are fit for action as a means to knowledge, and who aspire to the stage of knowledge, I have, for the attainment of that through the purification of the mind, taught the faith through the way of action, in passages like, ‘There is no greater good fortune for a Kshatriya than a righteous war’ (2.31). Therefore in respect of the two states of purity and impurity of the mind alone has the twofold faith been declared in, ‘The requisite mental attitude towards the Self has just been taught to you, now hear about it in respect of the way of action (Karma-Yoga)’ (2.39).

3.8.0. अतः सम्यक चित्तुद्द्यवर्थ ज्ञानोत्पतिपर्यंत वर्णाश्रमोचितानि कर्मणि कर्मध्यानि। अत्यधि चित्तुद्द्यवभावेन ज्ञानानुत्पत्तेतिर्याह—

3.4.0. Therefore till knowledge results through complete purification of the mind, actions prescribed for the different castes and stages of life (Ashramas) have to be performed. Otherwise, owing to want of purity of mind, knowledge will not result. This is being stated:

4. न कर्मणामनार्मात्मात्रेष्कर्ममेण पुरुषोऽज्ञनुते।

न च सन्यासनादेव सिद्धि समधिगच्छति॥

By not doing work a person does not reach inactivity, nor does he attain perfection by mere renunciation (of action).

3.4.1. न कर्मणामिति। कर्मणामनार्माभादनुष्ठानाश्रेष्टकर्मर्थं ज्ञानं नाशनुते न प्राप्तोति। ननु च ‘एतेन ग्राजिनो लोकमिच्छन्ति: प्राप्ज्ञन्ति’ (कृ. उ. 4.4.2) इति शुद्धाय सन्यासस्य मोक्षाक्षयतुः। सन्यासादेव मोक्षो भविष्यतीति किं कर्मभिनिरत्याश्रयोक्तम्—न चेति। न च चित्तुद्धृश्चिनि विना कृतात्सन्यस्यनादेव ज्ञानशुद्धात्सिद्धी मोक्षं समधिगच्छति प्राप्तोति॥

1. Yogis-men of action
3.4.1. By not doing work etc. By not doing work, by not performing it, a person does not reach, attain, inactivity, i.e., knowledge. But then the Sruti text, 'Desiring this world (the Self) alone the monks (Sannyāsins) renounce' etc. (Br. Up. 4.4.22) declares Sannyāsa as the means to Liberation. Therefore Liberation can result from renunciation alone, so what is the need for action? Apprehending such a doubt the text says: Nor does he etc. Nor does he attain, reach, perfection, Liberation, by mere renunciation (of action) done without purity of mind and unaccompanied by knowledge.

3.5.0. कर्मणां च सन्यासस्तेष्वनासतिमात्रं न तु स्वरूपेणाशक्यतवादित्याय—

3.5.0. Renunciation of action means only being unattached to them, and not actually giving them up, for this is impossible. This is being stated:

5. न हि कार्यत्वात्कर्मक्रृतः जातु तिष्ठत्वकर्मक्रृतः ||
कार्यते द्वावश: कर्म सर्व: प्रकृतिज्ञेयं: ||

Verily, no one ever remains inactive even for a moment; for all are forcibly made to act by the qualities born of Prakriti.

3.5.1. न हि जातु क्षेत्रात्कर्ममपि कर्माशिष्टद्वावशायं शक्यमात्रामपि
कार्यिदपि ज्ञाति वाज्ञो वाग्नकर्मक्रृत्वकार्याणि न तिष्ठति ||
तत्र हेतु: प्रकृतिः: स्वभावप्रम्प्रबर्त्तेव रागाग्रेणादिभिभिः
स्वाच्छिन्दे जनः कर्म कार्यते कर्मणि
प्रवर्तते || अवशेषस्वत्तन्तः सनो ||

3.5.1. Verily, no one etc. No one whether wise or ignorant, ever, under any circumstances whatsoever, remains inactive, without doing work, even for a moment. The reason being, that all men are made to act, are engaged in action, forcibly, being compelled, by the qualities like attachment and aversion born of Prakriti, arising out of one’s own nature.
3.6.0. Therefore the ignorant renouncer of action is being censured:

6. कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरनः
   इत्बन्धार्थान्विनौहात्मा मिथ्याचारः स उच्यते।

That fool, who (outwardly) controlling the organs of action keeps dwelling on sense-objects with the mind, is called a hypocrite.

3.6.1. That fool etc. Even controlling, restraining, speech, hands and other organs of action, he who under the pretext of meditating on the Lord, keeps dwelling on sense-objects with the mind, for being impure, the mind lacks steadfastness in the Self—he is called a hypocrite, a cheat, an egotistic person. This is the meaning.

3.9.0. एतदिन प्रीति: कर्मकर्ता श्रेष्ठ इत्याह—

3.7.0. The man of action who is entirely opposed to him is superior. This is being stated:

7. यस्तिविन्द्रियाणि मनसा नियम्यार्थतेःजयुः
   कर्मेन्द्रिये: कर्मयोगमस्तकः स विशिष्यते।

But he, O Arjuna, who controlling the organs by the mind, performs Karma-Yoga with the organs of action, being unattached— he excels.

3.9.1. यस्तिविति। यस्तु ज्ञानेन्द्रियाणि मनसा नियम्य इश्वरप्रवाणानि
   कृत्वा कर्मेन्द्रिये: कर्मलयं यों उपायमार्थतेःजुतितिः अस्ततः
   फलाभिताष्टरहितः सन् स विशिष्यते विशिष्टो भवति।
   चित्तचुक्त्या ज्ञानवन्मवतीत्यर्थः।
3.7.1. But he, etc. But he who controlling the organs of perception by the mind, i.e., directing them towards God, performs, practices, the Yoga or way, of action (Karma) with the organs of action, being unattached, without desire for the fruit—he excels, becomes distinguished. That is to say, he attains knowledge through purification of the mind.

3.8.0. Since it is so, therefore,

8. नियतं कुर्म् त्वं कर्म ज्यायो ह्याकर्मण: ॥
शरीरयात्त्रिपि च से न प्रसिद्धेऽदकर्मण: ॥

Perform the prescribed duties; for action is superior to inaction; moreover, if you are inactive, even the maintenance of your body will be impossible.

3.8.1. Perform etc. Perform the prescribed duties, i.e., the regular rites, like Sandhya ¹, and meditation. For as compared with inaction, abstention from work, action is superior, higher. Otherwise, if you are inactive, give up all work, even the maintenance of your body will be impossible.

3.9.0. The Sāṅkhyaśas say: As all action leads to bondage, it should not be performed. Refuting this it is being stated:

9. यज्ञार्थत्त्त्वकर्मणोऽन्तः लोकोऽयं कर्मवन्धनः ॥
तदर्थः कर्म कान्तेय मुक्तसङ्गः समाचार ॥

¹. Morning, noon and evening prayers of a Brāhmana.
This world is bound by action other than that done for sacrifice; (therefore) perform actions for the sake of that, O son of Kunti (Arjuna), free from attachment.

3.9.1. यज्ञार्थे दिति। यज्ञोऽविष्णु: ‘यज्ञो वे विष्णु:’ (তে। সং। 9.0.44) ইতি শ্রুতে। তদার্থনাথাক্ষরায়তে তদেকে বিনায় লোক: কর্মভদ্ধে ভিন্ন ভিন্ন ভীমাক্ষর নানাভাব কর্মণা। অতর্ততরঃ বিষ্ণুপ্রীত্যর্থ মুক্তসঙ্কে নিষ্কাম: সন্ন্যাসঃ সম্প্রাচার।

3.9.1. This world etc. Sacrifice here means Vishnu (the Lord) for the Scripture says, ‘Sacrifice indeed is Vishnu’ (Tai. Sam. 1.7.44). By action other than that done for worshipping Him, except this one (kind of work) this world is bound; but not by action done for worshipping Him. Therefore perform action properly, for the sake of that, for pleasing Vishnu, free from attachment, desire.

3.10.0. प्रजापतिविचनादि कर्मकर्ताँवशेषं इत्याह चतुर्भिः:—

3.10.0. Even according to the words of Prajāpati, one who performs action is greater. This is being stated in the four verses beginning with:

10. सहयज्ञः प्रजा: सुষ्टसं पुरोवाच प्रजापतिः।
अनेन प्रसविष्ण्याय়মপ्रোক्तিস্বত্বিষ্ণ্টমধুক।

Prajāpati1, creating of yore, beings who co-exist with a sacrifice, said: ‘By this you multiply, let this yield you covetable objects of desire.’

3.10.9. सहयज्ञः ইতি। যজ্ঞেণ সহ বর্তন্ত ইতি সহযজ্ঞঃ:
যজ্ঞার্থিকৃতা ব্রাহ্মণাদাঃ প্রজাঃ পুরাসার্থে সুষ্টসং ব্রহ্মদুর্যাচাচ—অনেন
স্বাশ্রমভিচিত্রমণ্য ক্রজে প্রসবিষ্ণ্যায় প্রসূত্যধমু। প্রসস্যো হি
বৃদ্ধি। উত্তরেতামভিবৃদ্ধিঃ লম্বমহিম্মত্যহ। তত্ত্ব হেতু:—এষ যজ্ঞে বো

1. The Progenitor of all the worlds; one of the deities of the Hindu Trinity who is entrusted with the function of projecting the world.
3.10.1. Prajāpati, etc. Sahayajñāh means those who co-exist with a sacrifice, i.e., the Brāhmaṇas and others entitled to perform sacrifices,—creating these beings of yore, at the beginning of creation, Brahmā (Prajāpati) said this: ‘By this sacrifice you multiply, beget.’ ‘Begetting’ means multiplying. May you attain more and more prosperity, is the purport. The source for this is being stated: Let this sacrifice yield you covetable objects of desire, i.e., yield you (like a cow) all the desired enjoyments. Here the word ‘sacrifice’ stands for all obligatory work. Though the praise of work done with a desire is out of place in this context, yet as it is meant to show that in general, work with desire (even) is better than inertness, it is not objectionable.

3.11.0. How would the sacrifice yield the desired enjoyments? This is being answered:

11. देवानंभावयतानेन ते देवा भावयन्तु व: ।

परस्परं भावयन्तः श्रेष्ठं परमवाप्प्यथ ॥

‘By this entertain the gods and let the gods entertain you; entertaining each other you will both attain supreme good.’

3.11.1. By this etc. By this sacrifice you entertain the gods, please them by oblations. And let the gods entertain you by producing food through rain etc. Thus entertaining each other, you and the gods will mutually attain supreme good, the desired objects.
3.12.0. Explaining it further, the defect in not doing work is being stated:

12. इश्वरभोगान्नि यो देवा दास्यन्ते यज्ञभाविता: ।
तैद्यतान्निधावैभ्यो यो भुक्ते स्तेन एव स: ॥

'Being entertained by sacrifices the gods will surely bestow on you the desired enjoyments. He who enjoys what is given by them without offering it to them, is indeed a thief.'

3.12.1. Being entertained etc. Being entertained by sacrifices the gods will surely bestow enjoyments on you through rain etc. Therefore he who enjoys food etc. given by the gods without offering it to them through the five daily sacrifices etc., is indeed a thief—should be regarded as such.

3.13.0. अतः यज्ञन्त एव श्रेष्ठ नेतर इत्याह—

3.13.0. Therefore those who perform sacrifices are alone pre-eminent and not others; this is being stated:

13. यज्ञशिराशिन: सन्तो मुच्यन्ते सर्वकिल्लिष्टे: ।
भुज्ज्ञे ते त्वथं पापा ये पचन्त्यात्मकारणात् ॥

1 The five daily sacrifices or acts of piety to be performed by a Brähmana householder. They are, Brahmayañjna or imparting scriptural knowledge to aspirants, Pitriyajna or offering oblations to the manes, Devayajna or sacrificial offerings to gods, Bhutayajna or offerings to all created beings and Nriyajna or entertainment of guests who may seek shelter with a householder.
The good who partake of the remnants of a sacrifice are freed from all sins; but those sinful persons who cook for their own sake, partake of sin.

3.13.1. The good etc. Those who partake of the remnants of the Vaishwadeva and other sacrifices are freed from all sins committed through the five destructive agencies etc. These five destructive agencies are mentioned in the Smritis as follows: 'The mortar and pestle, the grindstone, the fire-place, the water-pot and the broom—these are the fivefold destructive agency of the householder. On account of them he does not attain heaven' (Manu Sam. 3.67). But those sinful wicked persons who cook for their own consumption and not for the Vaishwadeva sacrifice etc., partake of sin indeed.

3.14.0. Also because work keeps revolving this world cycle, it should be performed. This is being stated in the three verses beginning with:

14. अन्तःक्रयानि भूतानि पर्यर्जयादाहसम्भव: ॥
वज्ञानानि पर्यंयो यज्ञ: कर्मसमुद्भव: ॥

Beings are born from food, food is produced from rain, rain comes from a sacrifice, and a sacrifice results from action.

1. मनुसूतिः (३.६८) एतद्वधोधकःक्षोकः ईदृशशास्ति। पश्चसूति गुहस्थस्य चुड़ौ वेषणयुपस्तहः। कण्डली चोदकुम्भश बद्धते वास्तु वाहचनः॥
2. A Sacrifice in which oblations are offered daily in the fire to all the gods before one takes his meal.
3.14.1. Beings are born etc. Beings are born from food turned into semen, blood etc. And food is produced from rain. That rain again comes from a sacrifice. And that sacrifice results from action, from the efforts of the sacrificer and others it is accomplished. This is the meaning. For the Smriti also says: ‘The oblation offered in the fire reaches the sun in full, from the sun results rain, from rain results food, and from it these beings’ (Manu Sam. 3.76).

3.15.0. So also,

15. कर्म ब्रह्मोद्वं विद्वि ब्रह्माक्षरसमुद्धिवम्।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्।

* Know that action originates from Brahman (the Veda), and Brahman originates from the Imperishable. Therefore the all-pervading Brahman (Veda) eternally rests in the sacrifice.

3.15.9. कर्म ब्रह्मोद्वंविद्वि । तत्च यजमानादिव्यारूपं कर्म ब्रह्मोद्वं
विद्वि, ब्रह्म वेदस्मात्सर्वथृत्वं जानाहिः । तत्च ब्रह्म वेदायमक्षरात्प्रब्रह्मणः

1. Viz., priests, etc.

* This translation of the verse is according to the alternative meaning given by the commentary. This is adopted here as this is more consistent in that the word ‘Brahman’ throughout the verse is translated as ‘Veda’, while in the first meaning the word ‘Brahman’ occurring in the first half of the verse is rendered as ‘Veda’, and as ‘Imperishable Brahman’ in the second half of the verse.
3.15.1. Know that action originates etc. Know that this action consisting in effort on the part of the sacrificer and others (priests) originates from Brahman. Brahman means the Veda—know that it (action) originates from this (Veda). And know that this Brahman called the Veda originates from the Imperishable, the supreme Brahman. For the Scripture says, ‘This Rig Veda, Yajur Veda, Sama Veda, etc., are like the breath of this infinite Reality’ (Br. Up. 2.4.10). As this is so, i.e., since the sacrifice proceeds from the Imperishable itself, it can certainly be said to be extremely desired by it. Therefore the Imperishable Brahman, though all-pervading, eternally, always, rests in sacrifice. As It is attained by means of the sacrifice, It is said to rest in sacrifice, even as it is said, ‘Prosperity (Lakshmi) always resides in diligence.’ Or (it may mean): As action is the basis of the world cycle, therefore Brahman called the Veda, though all-pervading, though, by way of the Mantras (sacred texts) and explanatory sentences (Arthavādas), it runs through all passages that either set forth existing things (connected with some sacrificial performance) or narrate some past occurrence (by way of praise), yet, (the Veda), always rests in the sacrifice¹ as its purport. Therefore action like sacrifices should be performed—this is the drift.

¹. According to Purva-Mimamsakas the entire Veda aims at action consisting of sacrifices, etc., which are enjoined on man in such texts as, ‘He who desires heaven should sacrifice.’ The Veda according to them, is
3.16.0. Thus as the Lord Himself has set in motion the cycle of action etc., so that beings may realize the sumum bonum of life, therefore the life of one who does not practise it, is in vain. This is being stated:

the whole mass of sentences that are not of human origin. It is fivefold, being divided into (1) Injunctions (Vidhi), which enjoin acts; (2) Sacred texts or sacrificial formulas (Mantras), which recall to memory things connected with some sacrificial performance. Their recital is not for any unseen mystical result, but they are connected with existing things like the deities; (3) Names (Nāmadheya), which define the thing prescribed, e.g. the word ‘Udbhid’ in, ‘He who is desirous of cattle shall sacrifice with ‘Udbhid’, which defines what exactly is prescribed; (4) Prohibition (Nishedha), which deters one from some forbidden act resulting in harm; and (5) Arthavāda or explanatory passages by way of praise or blame, which are complementary to injunctions and prohibitions. It is threefold (1) Gunavāda, (2) Anuvāda, and (3) Bhutarthavāda. Gunavāda generally contradicts ordinary experience, e.g., ‘The sacrificial post is verily the sun’ where the sun cannot actually be the sacrificial post, and consequently one has to interpret it as a post shining like the sun. Anuvāda conveys sense already known otherwise, e.g., ‘Fire is a remedy against cold’; and Bhutarthavāda is a statement which is neither established by other sources nor contradicted by them. It is a statement of fact, e.g., ‘Indra raised his thunderbolt against Vritra.’

Now in these fivefold divisions of the Vedas there is no doubt that the injunctions, prohibitions and names have sacrifices as their one aim, as they are directly connected with them. ‘The case of the Mantras (sacred texts) and the Arthavāda is rather doubtful, as they are not connected with the acts. But though not directly connected with them, yet they are indirectly connected with them as supplementing them with some necessary information. The commentator leaves out the former three, as their purport is beyond doubt and refers only to the latter two viz., Mantras and Arthavāda, and shows that the purport of the entire Veda is action, like a sacrifice.
16. एवं प्रवर्तितं च चक्रं नानुवर्तयतीति य: ।
अधायूरिन्तिक्रायारामो मोघं पार्थ स जीविति ॥

He who does not follow here this cycle thus set revolving,
who leads a sinful life and delights in the senses, in vain,
O Partha (Arjuna), does he live.

3.16.1. He who does not etc. From Brahman called the
Veda, which is but the word of the Lord, comes the predilection
of men for action, from that the accomplishment of action,
from that rain, from rain food, from food beings and again the
predilection of (these) beings for action, as before; he who does
not follow, act in keeping with, this cycle thus set revolving,
who leads a sinful life, for he rejoices through his senses in
the sense-objects alone, and not in action performed
for worshipping the Lord; therefore in vain, uselessly, does
he live.

3.17.0. Having prescribed the way of action for the ignorant
for attaining purity of mind, as already described in the text, ‘By
abstaining from work a person does not reach inaction’ etc,
(3.4), the uselessness of action for the wise is being
declared in the two verses beginning with:
But that person who delights only in the Self, is satisfied with the Self, is contented in the Self alone, has no duties to perform.

3.17.1. But that person etc. He who delights, is gratified, only in the Self; and hence is satisfied with the Self alone, i.e., is happy experiencing the bliss in himself; hence is contented in the Self alone, is free from the desire for enjoyment, he has no duties to perform.

3.18.0. The reason for this is being stated:

18. नैव तस्य कृतेनार्थो नाकृतेनेन कक्षन्।

न चास्य सर्वभूतेषु कक्षितदर्थ्यपाश्रयः॥

He has nothing to gain by action or (lose) by inaction in this world; nor does he depend on any being for attaining his purpose.
3.18.1. He has nothing etc. By work done he does not gain any object, any merit. And by inaction no sin whatsoever accrues to him; for, being without any ego-consciousness, he has transcended all injunctions and prohibitions. Yet, from the Sruti text, ‘Therefore these gods do not like that men attain to knowledge’ (Br. Up. 1.4.10), one finds that there is a chance of the gods putting obstacles in the way of Liberation; so, for preventing such obstacles the gods should be worshipped by ritualistic work. Anticipating such a doubt, the text says: For attaining his purpose, Liberation, he has not to depend on any being from Brahmā down to an inanimate object. For, the absence of obstacles the Sruti itself declares: ‘Even the gods are powerless to bring about his failure, for he is the very Self of the gods’ (Br. Up. 1.4.10). The indeclinable Chana (in the text quoted) is used in the sense of ‘even’. As regards the man of knowledge, even the gods are powerless, unable, to bring about his failure, to obstruct his attaining to Brahmanhood. This is the meaning of the Sruti text. The obstacles from the gods are possible only before complete knowledge is obtained. As the statement, ‘These gods do not like that man should know this Brahman’ refers only to their not liking man’s attaining the knowledge of Brahman, the creating of obstacles also is indicated only with respect to that (i.e., the gods can create obstacles only before knowledge is attained and not after).

3.19.0. An action is useless only for such a man of knowledge and not for any other, therefore perform action. This is being stated:

19. तस्मादसत्त: सततं कायरं कर्म समाचार ||
असत्तो ह्याचरनकर्म परमाप्नोति पूरुषः ||
Therefore always perform action which has to be done, unattached; verily, man attains the highest by performing action unattached.

3.19.1. Therefore etc. Perform well, unattached, without attachment for the fruit, action which has to be done, which is prescribed (by Scriptures) and compulsory, actions like regular and occasional rites. For, by performing action unattached, man attains the highest, Liberation, through purification of the mind and knowledge.

3.20.0. Here the approved usage is being adduced as authority:

20. कर्मणैव हि संसिद्धिमात्स्थिता जनकादय: ।
लोकसङ्क्रमणेवापि सम्पथ्यन्तुरङ्गांहि ॥

By action alone Janaka and others realized perfection. Even considering the incentive to people you should perform action.

3.20.9. कर्मणैवति । कर्मणैव शुद्धसत्ता: । कर्मणैव शुद्धाः: । यद्यपि तव सम्पथ्यज्ञानिनेवापि मन्यते तथापि कर्मविश्ववर्मेत्याः
—लोकसङ्क्रमिति । लोकसङ्क्रमणः: । स्वधर्मः प्रवर्तनम् । मया कर्मणि कृते
जनः: सर्वात्मपि करिष्यति, अथवा ज्ञानिद्रूपाः: । कर्म त्यजन्त्यपेदिदित्येव
लोकसङ्क्रमिति तातन्त्रः संपथ्यात्कर्मं कर्तुमेवाहि । न तु त्यकुमित्येर्थः:॥

3.20.1. By action alone etc. By action alone, being thereby purified in mind, (Janaka and others) realized, attained, perfection, complete knowledge. Even if you should consider yourself as having attained complete knowledge, yet performing
action is becoming of you. This is being stated: *Even considering etc. Incentive to people, i.e., engaging them in their duties. 'If I perform action, all people will also do it; otherwise, following the example of the man of knowledge, the ignorant, by giving up work, will come to ruin'—*even considering thus at least the need of the welfare of the people, *you should perform action, and not give it up.*

3.29.0. कर्मकरणे लोकसङ्गहो यथा स्यात्तथाय—
3.21.0. How the performance of action (by the man of knowledge) will act as an incentive to people is being stated:

21. यद्यदाचरति श्रेष्ठस्तत्तदेवेतरे जनः ।
स यज्ञमाणं कुरुते लोकस्तदनुवर्तिते ॥

Whatever a great man does others also copy; that which he accepts as authority, people only follow.

3.29.1. यदिति । इतर: प्राकृतो जनोऽधिपि तत्तदाचरति । स श्रेष्ठो जन: कर्मशास्त्रं निवृत्तिशास्त्रं वा यज्ञमाणं मन्यते तदेव लोकोऽव्युत्कर्ति ॥

3.21.1. *Whatever etc. Others, i.e., the masses also copy. That Scripture which a great man accepts as authority, be it one dealing with action or with renunciation, people only follow.*

3.22.0. अन्त्र चाहैमेव दृष्टान्त इत्याह त्रिभि:—
3.22.0. 'In this manner I am myself an example'—this is being stated in the three verses beginning with:

22. न मे पार्थीस्तिः कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवासमवासव्यं वर्त एव च कर्मणि ॥

I have no duty to perform, O Pārtha,¹ (Arjuna) nor is there anything in the three worlds unattained which is to be attained, still I am engaged in action.

1. Son of Prithā or Kunti, i.e., Arjuna.
3.22. I have no duty etc. O Pārtha, I have no duty to perform; for even in the three worlds there is nothing which, being unattained, has to be attained, still I am engaged in action, yet I perform work.

3.23. The text goes to show the ruin of the world in His not performing action.

23. If ever I cease to be vigilantly engaged in action, O Pārtha, (then) people (would) follow My footsteps in everyway.

3.23.1. If ever etc. If ever at any time I cease to be engaged in action I do not perform work vigilantly with alertness, then people follow, would only follow, My footsteps.

3.24. What would happen then? It is being stated:

24. Heaven, earth and the regions in between.
If I cease doing work, these worlds would be ruined, and I should be causing an admixture of castes and destroy these beings.

3.24.1. If I cease etc. Would be ruined, would be destroyed owing to absence of work. And I should be causing an admixture of castes that would result from it. Thus I alone should be destroying, polluting, these beings.

3.25.0. The topic is being concluded by stating that even the knowers of the self should perform action for the welfare of the world out of pity for it:

25. सत्का: कर्मण्यविद्वांसो यथा कुर्वति भारत ।
   कुर्वादिव्रांस्तथा सक्तशिशिक्षीकुर्लोकस्याहम् ॥

As the ignorant perform action being attached to it, even so, O descendant of Bharata (Arjuna), should the wise perform action unattached, desiring the welfare of the world.

3.25.1. As the etc. As the ignorant perform action being attached to it, being engrossed in it (desiring its results), even so, should the wise perform action being unattached, desiring to do good to the world.
3.26.0. The wise man should not unsettle the faith of the ignorant who are attached to work. He should make them devoted to all work, performing action himself intently.

3.26.1. The wise man should not etc. To the ignorant, who are therefore attached to work one should not unsettle their faith, disturb their minds, i.e., turn their minds away from work, by instructing about the Self being a non-agent; rather he should make them devoted to work, make them perform work. The word Joshayet is from the root jush, which is used in the sense of 'love' and 'to devote oneself to'. This is to say one should make the ignorant work. How? Performing action himself intently, carefully. If the mind is unsettled, then faith in work having ceased and knowledge not arising, they will lose both ways. This is the purport.

3.27.0. If the man of knowledge also has to perform action, then wherein is the difference between the ignorant and the
wise? Apprehending such a doubt the difference between the two is being shown in the two verses beginning with:

27. प्रकृते: क्रियमाणानि गुण: कर्मणि सर्वशः: 
शुद्धार्थमूहात्मा कर्ताह्मिति मन्यते ॥

Actions are done in all cases by the Gunas of Prakriti. He whose mind is deluded through egoism thinks, ‘I am the doer.’

3.27.1. Actions are done etc. Actions are done in every way by the Gunas of Prakriti, i.e., by the senses, which are the products of Prakriti; (but) the ignorant person thinks, ‘I am the doer, I am doing these actions’. The reason being: He is one whose self, mind, is deluded through egoism, by the superimposition of the Self on the senses.

3.28.0. विद्वांस्तु तथा न मन्यत इत्याह—
3.28.0. But the wise does not think so. This is being stated:

28. तत्तवविशिष्ट महाबाहो गुणकर्मविभागायो: 
गुणा गुणेणु वर्तन्त इति मत्वा न सज्ज्जे ॥

But he who knows, O mighty-armed one, the truth as to the differentiation of the senses (Gunas) and their functions (from the Self)—he knowing that the Gunas or senses, rest in the Gunas or sense-objects, is not attached.

3.28.1. तत्तवविशिष्टि नाहं गुणात्मक इति गुणेष्य आत्मनो विभाग:,
न मे कर्मणिति कर्मभ्योऽक्षयतमो विभागस्तयःगुणकर्मविभागोऽयस्तल्य वैति 
स तु न सज्ज्जे कर्तृवाभिनिवेशं न करोति । तत्र हेतु:—गुणा इन्द्रियाणि
गुणेषु विषयेषु प्रवर्तन्ते नाहिं मित्वा ॥
3.28.1. But he who etc. ‘I am not of the nature of the Gunas or senses’—this is the differentiation between the senses and the Self. ‘The actions are not in me’—this is the differentiation between actions and the Self. He who knows the truth as to this differentiation of the senses (Gunas)¹ and their functions from the Self, is not attached, does not cling to the idea of agency. The reason is that he thinks: The senses rest in the sense objects and not I.

3.29.0. ‘न बुद्धिमेवं जनेऽति’ (3.26) इत्युक्तप्रसारिति—

3.29.0. What was said in ‘One should not unsettle the mind’ etc. (3.26), is being concluded:

29. प्रकृतेरीणसम्मूढः: सजन्ते गुणकर्मसु ||
तानकृतनविविदो मन्दनकृतनवित्व विचालयेत् ॥

Being deluded by the constituents of Prakriti (Nature), People get attached to the senses and their functions. He who knows everything should not unsettle these people who are dull-witted and imperfect in knowledge.

3.29.1. प्रकृतेरीति || ये प्रकृतेरीणः: सत्वादिभः: सम्मूढः: सत्तो गुणेचित्त्विवेषु तत्कर्मसु च सजन्ते वयं कुर्म इति, तानकृतनविविदो मन्दमतीत्वकृतनवित्वसर्वजो न विचालयेत् बुद्धिमेवं न कुर्यात् ॥

3.29.1. Being deluded etc. Those who being deluded by the constituents of Prakriti, Viz., Sattva etc., get attached to the Gunas, i.e., the senses and their functions, thinking, ‘We are doing’. He who knows everything, who is perfect in knowledge, should not unsettle, disturb the minds of, these people who are dull-witted and imperfect in knowledge.

1. Gunas literally mean the three constituents of Prakriti or Nature, viz., Sattva, Rajas and Tamas. Here, they refer to the products of these constituents, viz., the senses.
3.30.0. So, even the knowers of Truth should perform action. But you have not as yet realized the Truth; so just perform action—This is being stated:

30. मयि सर्वाणि कर्माणि सन्यस्याध्यात्मचेतत्सा ।
निराशीनिमंगमो भूत्वा युध्यस्व विगतज्ञः ॥

Renouncing all actions in Me, with your mind resting on the Self, and giving up hope and idea of ownership, fight, being free from fever.

3.30.1. Renouncing etc. Renouncing all actions in Me, offering them to Me, with your mind resting on the Self, with the idea, ‘I am doing as guided by the Lord, the Internal Ruler within’, giving up hope, without any attachment, and therefore being free from all ideas of (meum) ownership like ‘This action is for my sake, for accomplishing my purpose,’ fight, being free from fever, banishing grief.

3.31.0. The advantage of thus performing action is being stated:

31. ये मे मतमिदं नित्यमनुनृत्तिद्यति मानवः ।
श्रद्धावन्तोज्जसुयन्तो मुच्यन्ते तेनि कर्मभिः ॥

Those men who ever practise this teaching of Mine with faith and without cavilling, are also freed from actions
3.31.1. Those men etc. Those men with faith in My word and without cavilling, without finding fault with Me, thinking that I am engaging them in work which is painful, practise this teaching of Mine, are also, slowly performing action, freed from actions, like the man of perfect knowledge.

3.32.0. विपक्षे दोषमाह—

3.32.0. The defects in a contrary behaviour are being stated:

32. ये त्वेतद्भयसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानवियूहोंस्तान्विचिद्ध नघानवेतसः ॥

But those who carp at this teaching of Mine and do not practise it—know such fools, bereft of all knowledge, to be doomed.

3.32.1. But those who etc. Those who carp at, are inimical to, this teaching of Mine, this command (of Mine) that work should be performed for the sake of the Lord, and do not practise it, know such fools, people wanting in discrimination, and therefore bereft of knowledge with respect to everything, work as well as Brahman, to be doomed.

3.33.0. ननु तद्हि महाफलवादिन्द्रियाणि निगृह निष्कामः सत्तः
सर्वेक्षपि स्वर्धमेव किं नानुतिष्ठन्ति तत्राह—

3.33.0. ननु तद्हि महाफलवादिन्द्रियाणि निगृह निष्कामः सत्तः
सर्वेक्षपि स्वर्धमेव किं नानुतिष्ठन्ति तत्राह—

3.33.0. ननु तद्हि महाफलवादिन्द्रियाणि निगृह निष्कामः सत्तः
सर्वेक्षपि स्वर्धमेव किं नानुतिष्ठन्ति तत्राह—
3.33.0. In that case, as it yields such great results why don’t all people perform their duties, restraining the senses and being unattached? This is being answered:

33. सदृशं चेत्तेः स्वस्यः प्रकृतेज्ञानवानपि ।
प्रकृति यान्ति भूतानि निग्रहः किं करिष्यति ॥

Even a wise man acts according to his own disposition; beings follow (their) nature; what can restraint do?

3.33.1. Even a wise etc. Disposition (Prakriti), one’s own nature dominated by the Samskāras or impressions of past actions. Even a wise man, aware of good and bad qualities, acts according to, in keeping with, his own disposition or nature. So it goes without saying that the ignorant man acts like that. Therefore, beings, all creatures, conform to, follow, (their) nature. This being so, what can restraint of the senses do, nature being all powerful? This is the meaning.

3.34.0. नचेवें प्रकृत्यधी नैव चेत्तुपृवत्त्य प्रवृत्ति: तर्हि विद्धिनिषेधैः
वैयर्थ्येऽपि प्राप्तिमित्याशक्त्याह—

3.34.0. If a man’s inclination is thus dependent on his nature (Prakriti) alone, then injunctions and prohibitions are useless? Apprehending such a doubt the text says:

34. इन्त्रियस्वेत्त्रित्वयो रागद्वेषो व्यवस्थितो ।
तयों वशमागच्छेतौ हास्य परिपरिं न ॥

In respect of each of the senses, attachments and aversions to objects are fixed. One should not come under their sway, for they are impediments in one’s way.
3.34.1. In respect of etc. The repetition of the word ‘sense’ (‘Indriyasya Indriyasya’ in the text) suggests that each and every one of the senses is meant. Attachment, when the object is pleasure-giving, and aversion, when it is disagreeable—thus (in respect of each of the senses) attachments and aversions to their respective objects are fixed, inevitable. Hence in accordance with them is the inclination; this is the nature (Prakriti) of being. Yet the Scripture prescribes that one should not come under their sway. For they are impediments, obstacles, to a person who seeks Liberation. This is the purport: By producing attraction and aversion through the remembrance of sense-objects and so forth, Nature forcibly engages the unwary person in evil, like one falling into a deep torrent. But the Scripture engages him beforehand in the worship of the Lord and the like, which resists the attraction and aversion for objects, and he does not come to grief, like one who resorts to a boat before falling into the deep current.

3.35.0. Tādevā स्वामाविकी पश्चादिस्मूर्षिः प्रकृति त्यक्त्या स्वधर्मा प्रवर्तित्वमिच्छियुक्तम्, ताहि स्वधर्मस्य युद्धादेवुः:खरुपस्य गृहावतकृतः—श्लोक्यत्वत्तपशरधर्मस्य चाहिष्णादेः: सुकर्ष्टतामिच्छितविशेषत्वाच तत्र प्रवर्तितु—मिच्छन्तं प्रत्याह—
3.35.0. Thus it has been said that a person should engage himself in his duty, giving up his normal nature which is akin to that of animals etc. Hence he might like to take up the duty of another because his own duty—war, for example—is of a harmful nature and difficult to accomplish, while that of the other, such as non-violence, is easy to perform and both are equally duties. To such a person it is being replied:

35. श्रेयाः स्वधर्मं विगुणः परधर्माः स्वनुष्ठितात् ।
स्वधर्मं निधनं श्रेयः परधर्मो भयावहः ॥

Better is one’s own duty, though defective, than another’s duty well performed. Death in one’s own duty is better; the duty of another is fraught with fear.

3.35.1. Better etc. Though defective in some respects, one’s own duty is better, superior, as compared with another’s duty well performed, though accomplished in all its details. The reason thereof being: For one engaged in one’s own duty like war etc., even death is better, for it leads to heaven etc. But the duty of another is fraught with fear for oneself for, being prohibited, it leads to hell.¹

3.36.0. ‘तयोर्व वशमाण्चेत्’ (3.38) इत्युक्तं तदेवतदश्चयं
मन्वान:—

¹. The point is this: Though we may perform another’s duty perfectly in all its details from an external point of view, yet the mental outlook necessary for its performance not being there, we would only be leading a hypocritical life, which is very detrimental to the manifestation of the potentialities of the soul.
3.36.0. It was said, ‘One should not come under their sway’ (3.34). Considering this to be an impossibility,

अर्जुन उवाच

36. अथ केन प्रयुक्तोण्य पापं चरति पूर्वः ।
अनिच्छान्तिपि वार्ष्ण्य बलादिव नियोजितः ॥

Arjuna said:

Prompted by what, does a man commit sin, even though unwilling, O Vārshneya (Sri Krishna), being constrained as it were, by force?

3.36.1. Prompted by what etc. Vārshneya, he who has been incarnated in the Vrishni race (Sri Krishna). O Vārshneya, prompted, directed, by what does a man commit sin, which is harmful, even though unwilling. Inasmuch as even a person who restrains desire and anger through the strength of discrimination is seen to revert to sinfullness, it strikes me that there must be some other prompter at the root of these two. Hence this question.

3.37.0. This is being answered:
The Blessed Lord said:

This is desire, this is anger, born of the constituent (of Prakriti called) Rajas—of inordinate appetite and most sinful. Know it to be an enemy here.

3.37.1. This is desire etc. The cause about which you have questioned is indeed desire. 'But you have referred to anger also in, "In respect of each of the senses" etc. (3.34)' (interposes Arjuna). True, but this (anger) is not different from that (desire); for anger also is this, because desire, when frustrated by anything, takes the form of anger. Hence, though anger has been referred to separately earlier, yet considering the fact that the conquest of desire leads to the conquest of anger, it is mentioned here as identified with desire. It is born of the constituent (of Prakriti called) Rajas. By this it is indicated that when Rajas is destroyed through an increase of Sattva (serenity), desire also is destroyed. Know it, this desire, to be an enemy here, in the path of Liberation. This desire has indeed to be killed by the method to be prescribed hereafter, for one cannot appease it through gifts. So it is being stated: of inordinate appetite, (literally) one whose food is vast, i.e., insatiable. Nor can it be appeased through peaceful means, for it is most sinful, very impetuous.
3.38.0. कामस्य वैरित्वं दर्शयति—

3.38.0. The inimical nature of desire is being shown:

38. धृष्टनाग्रियते वहिःशयायदश्यो मलनेन च ।
यथोल्लेनामुळो गर्भस्तथा तेनेनमावृत्तम् ॥

As fire is enveloped by smoke, as a mirror is covered by dust, as a foetus is enveloped by the amnion, even so is this covered by it.

3.38.1. As fire etc. As fire is enveloped, covered, by its concomitant smoke; as a mirror is covered by extraneous dust; as a foetus is enveloped by the amnion, or membrane covering the foetus, which seals it completely, even so in all these three ways is this (knowledge) covered by it, by desire.

3.39.0. इदं शब्दनिर्देशं दर्शयन्वैरित्वं स्फुटयति—

3.39.0. Showing what is referred to by the word ‘this’ (in the last verse), the inimical nature (of desire) is being made explicit:

39. आयुत्तं ज्ञानमेतेन ज्ञानिनो नित्यबेरिणा ।
कामसम्पेन कौन्तेय दुष्पूर्वेणानलेन च ॥

O son of Kunti (Arjuna), knowledge is covered by this eternal enemy of the wise in the form of desire, which is like an insatiable fire.

3.39.1. आयुत्तगति । इदं तु विवेकज्ञानमेतेनावृत्तम्, अज्ञस्य खंचु भोगसमये कामं सुखेतुरुवेत्, परिणामेतु तु वैरितां प्रपद्याते । ज्ञानिनः
पुनस्तकालमयन्त्र्यायुनस्तथानाद दुःखेतुरुवेति नित्यवैरिणेत्युक्तम् । किंश विषयेऽपूर्वमाणेष्पि दुष्पूर्वेणपूर्वमाणः, शोकस्ततां धनेद्वंदलावृत्तवल्लः । अनेन
सर्वनां प्रति नित्यवैरिणेत्युक्तम् ॥
3.39.1. Knowledge is covered etc. This, the discriminative knowledge, is covered by it (desire). To the ignorant, of course, at the time of enjoyment desire is the cause of pleasure. But the subsequent reaction is inimical. To the wise, on the other hand, who remember harm in it, it is the cause of pain alone even at that time. Therefore it is said to be their eternal enemy. Moreover, though supplied with objects of enjoyment, yet insatiable; and because it leads to grief and affliction, it is like fire. By this, its eternal inimical nature towards all is declared.

3.40.0. इदारीं तस्याधिवस्तं कथयन् जयोपायमाह द्राध्याम्—
3.40.0. Now, by declaring its seat, the means to conquer it is being stated in the two verses beginning with:

40. 

The senses, the mind, and the intellect are said to be its seat; covering knowledge by these, it deludes the embodied being.

3.40.1. The senses etc. As desire arises through seeing, hearing, etc., of the sense-objects, through thinking of them, and through a determination regarding them, the senses, the mind, and the intellect are said to be its seat. Covering discriminative knowledge by these senses etc., which have the function of seeing etc., and which are its support, it deludes the embodied being.
Therefore, controlling the senses at the very outset, O best of the Bharatas (Arjuna), kill this sinful thing which destroys realization and knowledge.

3.41. Therefore controlling the senses, the mind and the intellect at the very outset, even before being deluded, kill, destroy,—or (it may mean) give up—this sinful desire completely. Realization (Jnana), i.e., knowledge of the Self, knowledge (Vijnana), i.e., scriptural knowledge—that which destroys these two. Or (it may mean): Jnana, i.e., knowledge resulting from the teachings of the Scripture and the preceptor; Vijnana, that which results form meditation. For the Scripture says, ‘The intelligent aspirant, knowing about this alone, should attain intuitive knowledge’ (Br. Up. 4.4.21).

3.42. That nature of the Self, concentrating the mind on which it is possible to control the senses, is now being shown, differentiating it from the body:

42. इन्द्रियाणि पराण्याहुरिन्द्रियेयः परं मनः ।
मनसस्तु परा बुद्धियं बुद्धे परस्तस्तु सः ॥

The senses are said to be superior (to their objects); superior to the senses is the mind; but superior to the mind is the intellect; while that which is superior to the intellect is the Self.
3.42.1. The senses etc. The senses are said to be superior to the body, etc., which are cognisable objects, for they (the senses) are subtle and reveal (the objects). Hence their being distinct from the objects is also incidentally stated. The mind, consisting of volition, is superior to the senses, as it directs them; superior to the mind is the intellect, the determinative faculty, for volition is preceded by a decision. While that which is superior to the intellect, residing as the witness thereof and innermost, is the Self. The Self indicated by the word ‘the embodied being’, (mentioned) in, ‘It deludes the embodied being’ (3.40), is referred to by the word ‘He’ in the original.

3.43.0. The topic is being concluded:

Thus knowing that which is beyond the intellect, and controlling the self (mind) by the self (intellect), kill, O mighty-armed one (Arjuna), the enemy in the form of desire, which is difficult to conquer.
3.43.1. *Thus* etc. Modifications like desire, which are due to the senses and their objects, are only of the intellect, but the Self is changeless, the witness of these changes—*thus knowing the Self which is beyond the intellect, controlling, pacifying the self, the mind, by the self, by the intellect having this kind of conviction, kill, destroy, this enemy in the form of desire. Difficult to conquer, to put down, of incomprehensible activity.*

Worshipping whom with devotion through the performance of their duties, the wise have attained Liberation, that Krishna, the supreme Bliss, should be propitiated through all acts.

\[\text{इति स्रीमदबुद्गवकृत्विगताया: स्रीधरस्वामिविरिचितायां सुबोधिन्यां}

\[\text{टीकायां कर्मयोगो नाम तृतीयोध्यायः।}

\[\text{र्वायुमन्ये यमाराध्य भवत्या मुक्तिमिता बुधा:।}

\[\text{तं कृष्ण परमानंदं तोष्येतस्तत्वकर्मभिः।।}

The Lord Hari Himself praises the way of action (Karma-Yoga) in order to reveal (the true nature of) the manifestation and disappearance (of an Incarnation) and to discriminate between the two entities, ‘That’ and ‘thou’ (of the Vedic dictum, ‘That thou art’).

4.1.0. Thus far, in the two (Previous) chapters, the way of knowledge (Jnana-Yoga) attained through the way of action (Karma-Yoga) has been declared as the means to Liberation. In order to elaborate that very thing through injunctions regarding accessories like, ‘Brahman is the ladle’ etc. and through the discrimination of the two entities ‘That’ and ‘thou’, the Blessed Lord, praising it (this Yoga) at the

1. One of the varieties of injunctions. Verse 24 of this chapter enjoins on one who sacrifices, to sublate the various paraphernalia of a sacrifice like the ladle, the oblations and fire, with the idea of Brahman, i.e., that all these things are nothing but Brahman. While a sacrifice ordinarily helps one to attain heaven etc., a spiritual sacrifice performed as described above gives a much higher result, as it leads the sacrificer to the realization of Brahman.

2. Verses 24-29 in which various meditations are prescribed.
very outset as traditionally handed down, said in the three verses beginning with:

**The Blessed Lord Said:**

This eternal Yoga I taught to Vivaswat, Vivaswat taught it to Manu and Manu taught it to Ikshvaku.

4.1.1. This etc. This yoga which is eternal, as it yields eternal fruit, I taught of yore to Vivaswat, the Sun. He taught it to his son Manu Shraddhadeva, and Manu again taught it to his son Ikshvaku.

2. This (Yoga), thus traditionally handed down, the royal sages knew. Through the great lapse of time this Yoga is lost in this world, O scorcher of foes.

4.2.1. This progenitors or sovereigns of the earth. The first Manu, to whom the code of Manu is ascribed by the orthodox, is the Swayambhava Manu. shraddhadeva is the seventh Manu and is regarded as the progenitor of the present race of living beings.
4.2.1. Royal Sages, i.e., those who are kings as also sages, for example, Nimi, knew this Yoga taught by their ancestors, Ikshvāku and others. The reason why the kings of the day do not know it is being stated: This (Yoga), etc. O scorcher of foes, this Yoga through lapse of time is lost, has become extinct, in this world.

3. स एवां मया तेऽद्य योगः प्रोक्तः पुरातनः।
भक्तोपसि मे सखा चेति रहस्यं होतुत्तमम्।

That very ancient Yoga has been taught by Me to you this day, since you are My devotee and friend; for this is a supreme secret.

4.3.1. That very etc. That very Yoga, the promulgators of it having become extinct, has been taught by Me to you again this day, since you are My devotee and friend. It is not taught to others by Me, for this is a supreme secret.

4.4.0. Seeing the impossibility of the Lord’s having taught the Yoga to Vivaswat,

अर्जुन उवाच

4. अपरं भवतो जन्म परं जन्म विवस्वतः।
कथ्येतद्विजानीयां त्वमादौ प्रोक्तवानिति।

Arjuna said:

Later is Your birth and Vivaswat’s birth earlier; how am I to understand this, that You taught this (to him) at the beginning?
4.4.1. Later etc. Later, posterior, is your birth; earlier, prior was Vivaswat’s birth. Therefore how am I to understand, how can I possibly know, that you of this age taught this Yoga at the beginning to Vivaswat, who belonged to ancient times?

4.5.0. To Arjuna, who thus questioned Him, the Blessed Lord, suggesting that He taught (Vivaswat) in a different form (body), said:

The Blessed Lord Said:

Many lives have I passed through as also yourself; I know them all, but you do not know them, O scorcher of foes.

4.5.1. Many lives etc. Many lives have I, as also yourself passed through. I know them all, through My undecaying power of knowledge. But you do not know them, being enveloped by ignorance.

4.6.0. Many lives etc. Many lives have I, as also yourself passed through. I know them all, through My undecaying power of knowledge. But you do not know them, being enveloped by ignorance.
4.6.0. It may be urged: But how can You who are beginningless have a birth? How, again, can (You) the Imperishable have repeated births so as to say, ‘Many lives have I passed through’? And how can You the Lord of the universe, who are free from virtue and sin, be born like the individual soul? To answer this the text says:

6. अजोरपि सन्तनव्यात्मा भूतानामीश्वरोपिनि सनु।
प्रकृति स्वामिधिष्ठाय सम्भवायामायाया॥

Though I am birthless, immutable and the Lord of creatures, yet resorting to My prakriti, I come into being through My own inscrutable power (Māyā).

4.6.1. अजोरपीति । सत्यमेवं तथायजोरपि सन्त, तथा न्यायर्थोपिनि सन्
सम्भवायम् सम्प्राप्युत्तानाबलवीयदिशक्त्यैव भवामि ।
नन्द तथापि षोडशकलात्मकलिङ्गेऽशुभस्य तत् कुतो जन्मेत्यत उक्तम् ।
स्वां सन्तव्यात्मानं प्रकृतिमधिष्ठाय स्वीकृत्य विशुध्दोपितसत्तवमूर्त्या
स्वेच्छ्यवतत्समीत्यथः ॥

4.6.1. Though etc. This is indeed so; yet, though I am birthless, likewise though I am immutable, of an imperishable nature, and also the Lord, not subject to Karma, I come into being perfectly with undiminished powers like knowledge, strength and prowess, through My own inscrutable power (Māyā). It may be urged: Yet, how can You who have not got the subtle body consisting of sixteen parts (Kalās) be born? To answer this

1. The sixteen parts are: The five organs of knowledge, the five organs of action, the five vital forces (Prānas) and the internal organ (Anthakarana or mind). The soul when it leaves a gross body, goes out with this subtle body and is reincarnated in another gross body. This goes on till its Karma is worked out, when this subtle body also is destroyed. So, without a subtle body to reside in, a soul cannot reincarnate itself. Hence the doubt. The Lord, not being subject to Karma, has no subtle body and consequently cannot take up a gross body.
Resorting to, adopting, (that aspect of) My own Prakriti which is made of pure Sattva, I incarnate Myself at My own will in a form made of pure and glorious Sattva (stuff).

4.7.0. Anticipating a question, 'When do You come into being?' the text says:

7. यदा यदा हि धर्मस्य ग्लानिभवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मां सृजामयहम् ॥

Whenever, O descendant of Bharata, righteousness declines and unrighteousness prevails, I manifest Myself.

4.7.1. Whenever etc. Righteousness declines, decreases. Unrighteousness prevails, preponderates.

4.8.0. For what purpose (do You come into being)? To answer this the text says:

8. परत्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय समभवामि युगे युगे ॥

For the protection of the righteous and the destruction of the wicked,—and for the establishment of religion, I come into being from age to age.
4.8.1. For the protection etc. For the protection of the righteous, i.e., those who are engaged in their duties; for the destruction, slaying, of the wicked, i.e., those who commit vile acts; and in this way for the establishment of religion, to make religion invulnerable by the protection of the good and the destruction of the wicked, I come into being from age to age, on particular occasions. But though I am engaged in thus chastising the wicked, do not think I am cruel. As it is said: ‘As the mother’s chastising a child in bringing it up, is not cruelty towards it, even so is the (action) of the Lord, who is the regulator of good and evil.’

4.9.0. The result of knowing the birth and work of the Lord which are of this nature is being stated:

9. जन्म कर्म च मे दिव्यमेवं यो वेति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽजुःनः ॥

He who thus knows truly My divine birth and work, is no more born after death; he attains Me, O Arjuna.

4.9.1. He who etc. He who knows truly, that it is for the good of others alone, My divine, supernatural, birth, which is due to My free will and work, consisting in the protection of religion,—he, giving up attachment for the body, is no more born, does not attain rebirth, but attains Me alone.

4.10.0. कथं जन्मकर्मञ्जानेन त्वतप्राप्तिः स्यादित्यत्राह—

4.10.0. It may be urged: How can one attain You through the knowledge of (Your) birth and work? This is being answered:
Free from attachment, fear and anger, with their minds intent on Me, taking refuge in Me, purified by knowledge and penance, many have attained My Being.

4.10.1. Free from etc. Those who, coming to know of My extreme compassion that I through My incarnations of pure Sattva protect religion, are free from attachment, fear and anger, and who (thus), having no distraction, are intent on Me have their minds fixed on Me, and take refuge in Me alone, being purified, free from the dross of ignorance and its products by knowledge and penance, by the knowledge of the Self and by penance consisting in the performance of one’s duty, that develops the knowledge, both of which are attained through My grace—here ‘knowledge’ and ‘penance’ form a Dvandva compound used as a singular—many have attained My Being, have been bodily united to My body. That is to say, this path of devotion is not inculcated newly.

In, ‘I know them all’ (4.5) and the subsequent verses the Lord (Ishwara) and the individual soul (Jiva),
having for their limiting adjuncts knowledge and ignorance respectively standing for the two entities ‘That’ and ‘thou’, (of the Vedic dictum ‘That thou art’), have been pointed out. And because the Lord, being free from ignorance, is ever pure, and the individual soul is purified by casting off ignorance through knowledge attained by the grace of the Lord, it is understood that the identity of the two entities ‘That’ and ‘thou’ spoken of here is only in their aspect of pure Consciousness.¹

8.99.0. ननु ताहि कि त्वययपि वेषमयमति, वस्मादेवं वददेकशरणा-नामेवात्मभावं ददसिनान्येषां सकामानामित्यत आह—

4.11.0. Then is there partiality in You too, that You thus unite to Yourself those alone who take refuge in You and not others who are possessed of desires? To answer this the text says:

11. ये यथा मां प्रपद्यन्ते तांत्यथैव भजाम्यहम् ।
मम वर्त्त्यानुवर्त्यन्ते मनुष्य: पार्थ सर्वशः ॥

By whatsoever way men worship Me, even so do I accept them; for, in all ways, O Pārtha, men walk in My path.

8.99.1. ये यथेति । यथा येन प्रकारे सकामतया निष्कामतया वा ये मां भजन्ति तानहं तथेव तदरक्षीतकलदानेन भजायम्यनुमाहि, न तु ये सकाम मा विहायेन्द्रादीनेव भजन्ते तानहमुपेक्ष इति मन्त्यवम् । यत: सर्वशः सर्वप्रकारेन्द्रादिसेवका अपि ममेव वर्त्म भजन्याम्यनुवर्त्यन्ते ।
इन्द्रादिरुपेनापि ममेव सैव्यवात् ॥

¹ The Ishwara and Jiva as such are not identical, but as Pure Consciousness, bereft of their limiting adjuncts—omniscience and ignorance respectively—they are identical. Otherwise the Jiva is always dependent on the Lord (Ishwara).
4.11.1. *By whatsoever etc.* *By whatsoever way, method, men worship Me,* be it either as possessed of desires or as free from them, *even so i.e., by granting that wished for result,* *do I accept,* bless, *them.* Do not think that I ignore those who, neglecting Me, worship only Indra and other gods. *For in all ways,* *even the worshippers of Indra etc., walk in My path,* the path of devotion to Me, alone, for I alone am worshipped even through Indra and other gods.

8.12.0. ताहि मोक्षार्थमेव किमिति सर्वेऽ त्वां भजन्तीत्यत आह—

4.12.0. *It may be urged: Then why don’t all worship You for attaining Liberation alone? This is being answered:*

12. कार्यक्रमः कर्मणां सिद्धि यजन्ति इह देवता: ||

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ||

People seeking the fruit of actions worship the gods in this world; for in this world of men the fruit of action comes quickly.

8.12.1. कार्यक्रमः कर्मणां सिद्धि फलं कार्यक्रमः प्रायश इह मनुष्यार्थेऽक्रमं एव यजन्ते नतु साक्षात्मामेव || हि यस्मात्कर्मजा सिद्धि: कर्मजं फलं शीघ्रं भवति न तु ज्ञानफलं कैवल्यम || दुःश्रास्त्यायाज्ञानस्तय ||

4.12.1. *people seeking etc.* *people seeking the fruit of actions generally worship Indra and other gods alone in this world of mortals, and not Me directly; for the fruit of action comes very soon, and not Liberation, which is the result of knowledge, as knowledge is hard to attain.*

8.13.0. ननु केचितसकामतया प्राप्तत्तेऽ केचिंत्रिष्कामतयेति कर्मवेदिष्मायम, तत्कर्तृत्वं च ब्राह्मणामहत्ममेऽवाचिष्ठसं कुर्वतश्व र कथं वैश्यं नास्तीत्यागः—

4.13.0. *Some perform action with desires and others without desires; thus there is difference in actions. And*
amongst the performers of these actions, the Brāhmaṇas and others, there are differences like superior, mediocre, etc. How can You who are the creator of (both) these differences be free from partiality? Apprehending such a doubt the text says:

13. चालुर्वर्णो वर्णा सृष्टि गुणकर्मविभागः: 
तत्स्य कर्त्तरमपि मां विद्यकर्त्तरमन्वयम् ॥

The four castes were created by Me according, to differences in aptitudes and actions (of men). Though the author of them, know Me the immutable as non-agent.

4.13.1. The four castes etc. The word Chāturvarnyam means the four castes only, the affix ‘Syang’ denoting an identical meaning. This is the meaning: The Brāhmaṇas have a preponderance of the Sattva element and their duties are the control of the mind and the external organs etc. The Kshatriyas have Sattva plus a preponderance of Rajas, and their duties are courage, war, etc. The Vaishyas have the Rajas plus a preponderance of Tamas, and their duties are agriculture, trade, etc. The Sudras have a preponderance of Tamas, and their duty consists in service etc. to the other three castes. It is true that the four castes were created by Me alone according to differences in aptitudes and actions in the above manner. Though I am thus the author of them, yet in actuality know Me as non-agent, the reason being that I am immutable, imperishable, being free from attachment.
8.94.0. तदेव दर्शयताह—

4.14.0. That very thing (non-attachment) is being shown:

14. न मां कर्माणि लिम्प्नति न मे कर्मफलोऽस्मृता ।

इति मां योःभिजानाति कर्मभिर्न स बध्यते ॥

Actions do not touch Me, nor have I any desire for their fruit—he who knows Me thus, is not bound by actions.

8.94.1. न भाभिति । कर्माणि विक्ष्पणादीन्यपि मां न लिम्प्नति

आसकं न कुलिति । निरहद्गृहत्वात् आसकामल्लेन मम कर्मफले

स्पृहामावच । मां न लिम्प्नतीति किं वक्तव्यम्, यतः: कर्मफले स्पृहाराहियेन

मां योःभिजानाति सोऽपि कर्मभिर्न बध्यते । मम निर्लेपतः कारण,

निरहद्गृहत्वमि:स्पृहत्वातिकं जानतस्तस्तस्यायप्यहद्गृहाराहिदेश्यित्यात् ॥

4.14.1. Actions etc. Actions like even the protection etc. of the universe do not touch Me, do not make Me attached, for I am free from egoism, and having had all My desires fulfilled, have no desire for the fruit of actions. Where is the need of saying that I am not touched by them when even he who knows Me to be free from the desire for the fruit of actions is not bound by actions, for he who knows that the cause of My being untouched (by action) is the absence of egoism and desires etc., has his egoism etc. also loosened.

8.95.0. ‘ये यथा मां प्रपद्धते’ (8.91) इत्यादिचुर्भिः: श्लोकः प्राप्ति—

कर्मीकृत्य वैषम्यं परिहृत्य पूर्वोत्तेभि कर्मयोऽपि प्रपद्धितमुपस्मार्थति—

4.15.0. In the four verses beginning with, ‘By whatsoever way men worship Me’ etc., (4.11) having refuted partiality in God, a topic which was raised by the way, (the Lord), in order to propound the way of action already mentioned, reminds by saying,

15. एवं ज्ञात्वा कृतं कर्म पूर्वेऽपि मुग्धमुर्भि: ।

कृतु कर्मेऽव तस्मात्चं पूर्वः पूर्वत्तरं कृतम् ॥
Thus knowing, even the ancient seekers of Liberation performed work of yore. Therefore perform work alone done by the ancients.

4.15.1. Thus knowing, etc. Knowing that work done without egotism does not bind, the ancient seekers of Liberation like Janaka performed work of yore even in former ages for the purification of the mind. Therefore you too first perform work alone.

4.16.0. That (action) also should be performed after discussion with the knowers of Truth and not merely according to the popular view. This is being stated:

16. किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिता: |
तत्ते कर्म प्रवक्ष्यामि यज्जात्वा मोक्ष्येऽशुभात् ||

Even the wise are deluded as to what is action and what is inaction. I shall expound to you that action knowing which you will be free from all ills.

4.16.1. Even the wise etc. Even men of discrimination are deluded as to what is action, of what nature is the doing of actions, and what is inaction, of what nature is the non-performance of actions. Therefore I shall expound to you that action and inaction knowing and practising which, you will be free
from all ills, from this transmigratory existence, i.e., will attain Liberation. Listen.

4.17.0. नमु लोकप्रियायात्मक कर्म देहादिवियापारात्मकम्, अकर्म च तद्यापारात्मकम्, अतः कथमुच्यते कवयोगप्रत्योधः प्रासा इति तत्राह—

4.17.0. It may be urged: But it is well known that bodily activity and so forth is action, and the absence of that is inaction. Therefore how do You say that even the wise are deluded in this matter? To answer this the text says:

17. कर्मणो ह्रापि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गति: ॥

There is (something) to know about prescribed action and about action that is prohibited, as also about inaction; the way of action is mysterious.

4.17.1. कर्म इति । कर्मणो विहितव्यापास्यापि तत्वं बोद्धव्यमस्ति न तु लोकप्रियायात्मेव । अकर्मणोप्यापस्यापि तत्वं बोद्धव्यमस्ति । विकर्मणापि निषिद्धस्यापि तत्वं बोद्धव्यमस्ति । यत: कर्मणो
गतिगर्हना । कर्मण इत्युपलक्षणार्थम् । कर्मकर्मिकर्मणात्मच दुनिद्यामित्यर्थः: ॥

4.17.1. There is etc. There is (something) to know about prescribed action the real nature of activities that are enjoined by the Scriptures—action is not merely what is commonly known as such—and about inaction, the true nature of the non-performance of action, as also about action that is prohibited, the true nature of forbidden action; for the way of action is mysterious. Here action implies inaction and prohibited action also. That is to say, the way of action, inaction, and prohibited action is mysterious.

4.18.0. तदेवं कर्मणां दुनिद्यामिति विनिद्यायत्वं दर्शयित्राह—

4.18.0. Showing the incomprehensibility of action etc. it is being stated:
He who sees inaction in action and action in inaction is wise amongst men; he is poised and a performer of all actions.

4.18.1. He who sees inaction in action done as worship of the Lord, i.e., who sees that such work is no action, since, leading to knowledge, it has no binding effect, and
he who sees action in inaction, in the non-performance of prescribed action, for, resulting in sinfulness, it leads to bondage, he amongst men who perform action is wise, superior, owing to his having settled conviction. Such a person is being praised: He is poised, a Yogi, for that action (done for the Lord) leads to the way of knowledge; and he alone is a performer of all actions, for in that action (done for the Lord), which is like a vast expanse of water (referred to in 2.46), the fruit of all other actions is included. Thus is clarified the way of action already spoken of in, 'By not doing work' etc. (3.4), for those desirous of attaining knowledge, but fit (as yet) only for the way of action. As this section elucidates that, it is not a repetition classed as a defect. It should be noted that this very statement also incidentally expounds the redundancy of action after knowledge is attained, as stated in 'But that person who delights only in the Self' etc. (3.17).

The verse can also be interpreted to mean: When action does not bind even one who is (merely) an aspirant after knowledge, then how could it bind one who has attained knowledge? In action, even when the body and the senses are active, he who, experiencing the Self as different from the body etc., sees only inaction, the natural inactivity of the Self; likewise he who sees action in inaction, divorced from knowledge, i.e., in actions renounced from a sense of their troublesomeness, for this renunciation is an obstruction to the attainment of knowledge, being hypocritical—as it has been stated in: 'Controlling the organs of action, he who keeps dwelling' etc. (3.6)—he who is like this (i.e., who sees inaction in action etc.) is wise, a learned man, amongst all men. The reason for this is: Though a performer of all actions, like eating, that come of their own accord, he is indeed poised, absorbed in Samādhi, owing to his knowledge of the Self as a non-agent. Just on account of this, if a man of knowledge takes meat of an animal killed by a poisoned arrow, which he has got without any effort on his part, he does no wrongful act, but
if an ignorant man does it through desire, it is sinful. It should be noted that by this the nature of prohibited action also is explained.

4.19.0. ‘कर्मिण्यकर्म य: पश्येत्’ इति श्रुत्यर्थार्थपितिभ्यां यदुकमर्थद्वयं तदेव स्पष्ट्यति यस्येत्यादिपिशष्ट्मि:

4.19.0. The twofold meaning based on scriptural import and presumption (Arthāpatti) respectively in ‘He who sees inaction in action’ etc, is clarified in the five verses beginning with:

19. यस्य सर्वं समारम्भा: कामस्तुल्पवर्जिता: ।
ज्ञानानिद्राधकर्मणां तमाहू: पण्डितं बुधा: ॥

He whose actions are all free from the hankering for desires, whose actions have been burnt by the fire of knowledge, him the wise call a sage.

4.19.1. He whose etc. Those that are well undertaken are called ‘समारांभ’ i.e., actions. Desires (Kāma), things that are desired, i.e., the results of action. He whose actions are free from the hankering for these, him they call a sage. The reason for that is: For his actions have been burnt, turned into non-actions, by the fire of knowledge that is kindled when the mind is purified by those actions. As applying, however, to one who has attained knowledge, the verse may be interpreted thus: He whose actions are free from the desire for results, and from the hankering for action, viz., such and such action has to be done for that purpose. The rest is clear.
8.20.0. किर्त्त–
4.20.0. Further,

20. त्यक्त्वा कर्मफलासँह्नित्यतृतो निराश्रय: ।
कर्मण्यभिप्रवृत्तोष्टि नैव किर्तित्करोति स: ॥

Renouncing the attachment for action, and its fruit, ever contented, and without any refuge, he does not do anything, even though engaged in action.

4.20.1. त्यक्त्वेति । कर्मणि तत्फले चासकति त्यक्त्वा नित्येन
निजानन्देन तृस: अत एवं योगक्षेमार्थमार्थवणीकवहित: ।
एकमूलो य: स्वाभाविके विहिते च कर्मण्यभित: प्रवृत्तोष्टि
किर्तिदिपि नैव करोति तस्य कर्मकर्मितामप्रप्रत्य इत्यथ: ॥

4.20.1. Renouncing etc. Renouncing, giving up, attachment for action and its fruit, he who is ever contented with his own bliss, and therefore who has nothing to depend on for the purpose of acquisition or preservation—such a person, though well engaged in action, either natural or prescribed, does not do anything, that is to say, his actions are turned into non-actions.

8.21.0. किर्त्त–
4.21.0. Further,

21. निराशीर्यत्चित्तात्मा त्यक्तस्वर्परिग्रह: ।
शारीरं केवलं कर्म कुर्वशानौति किलिष्टम् ॥

Bereft of desire, controlled in mind and body, with all possessions relinquished and doing merely bodily action, he does not get tainted.

4.21.1. निराशीर्यति । निर्गता आशिष: कामना यस्मातु ।
यतं नियंतं वित्तं आत्मा शारीरं यथ: ।
त्यक्तः सर्वं परिहारं येन स: । शारीरं
शरीरस्मान्तिनिर्वर्य त्यक्त्वाभिनवेशशरितं कर्म कुर्वश्रृष्टि किलिष्टम् बन्धनं न
4.21.1. Bereft etc. Bereft of desire, he from whom all desire is gone, whose mind and self, i.e., the body, are controlled, subdued, any by whom all possessions have been relinquished—such a person though doing merely bodily action, though doing action accomplished merely by this body without the consciousness of agency, does not get tainted, does not get bound. In the case of one who has attained knowledge it would mean: Though performing natural actions like going out for alms, which serve merely to maintain the body, he does not get tainted, does not incur sin by the non-performance of prescribed works.

4.22.1. Contented etc. Contented with what chance brings, transcending the pair of opposites, free from jealousy, and unperturbed in success and failure, he is not bound even though performing actions.
one who is able to endure them. Free from jealousy, grudge. Who is unperturbed, free from joy or despondency, in the success or failure of even chance bringing anything (i.e., whether chance brings anything or not.) Such a person, even though performing actions, those prescribed by the Scriptures for the first or second stages according as he is an aspirant after knowledge or one who has attained knowledge, or natural actions, is not bound.

4.23.0. किंश —

4.23.0. Further,

23. गतसङ्कस्य मुक्तस्य ज्ञानवस्थिते चेतसः ||

यज्ञायाचरतं कर्म समग्रं प्रविलीयते ॥

He who is devoid of attachment, free, whose mind is established in knowledge, and who does work as a sacrifice (for the Lord)—his entire action melts away.

4.23.1. He who etc. He who is devoid of attachment, i.e., who is desireless, free from attraction etc., whose mind is established in knowledge, and who does work as a sacrifice, i.e., for the Lord, his entire action, action together with its (resultant) impressions in the mind, melts away, becomes as good as non-action. In the case of a man who has attained knowledge, the words would mean: who does work for the preservation of sacrifices, i.e., merely as an inducement to people.

8.28.0. तदेवं परस्मेषराधनलक्षणं कर्म ज्ञानहेतुत्वेन बन्धकलाभावादकमेव ॥ आरूढावस्थायं त्वक्षर्तेत्वा ज्ञानेन बाधितत्वात्स्वाभावाधिकमपि
The ladle is Brahman, the oblation is Brahman, it is offered by Brahman in the fire, which is Brahman; Brahman alone he attains who sees Brahman in action.

4.24.1. *The ladle is Brahman* etc. That by which libations are made is an Arpana, i.e., a ladle, even that is indeed Brahman. *The oblation which is offered, viz, the clarified butter etc., is also verily Brahman. Fire is indeed Brahman* and in that the sacrifice is *offered by* the performer, who is (also) Brahman. *That is to say, the fire, the performer (of the sacrifice), and the act (of offering) are indeed Brahman. He who sees, whose mind is absorbed in this Brahman alone in the form of action, attains Brahman alone and no other result.*
4.25.0. This knowledge consisting in the seeing of Brahman everywhere, accomplished as a sacrifice, being the aim attainable through all sacrifices, this kind of sacrifice is superior to all other sacrifices. In order to praise it thus, the various sacrifices which are means to the attainment of this knowledge are being stated according to differences amongst the aspirants in the eight verses beginning with:

25. दैवमेवापरे यज्ञ योगिन: पर्युपासते ।
ब्रह्मावापरे यज्ञ यज्ञेनवोष्णुहृति ॥

Sacrifices to the gods alone other (Karma-Yogins) resort to. (Still) others offer the sacrifice by way of a sacrifice in the fire of Brahman alone.

4.25.1. दैवमेवेति। देवा इन्द्रवर्णनाद्य इत्यत्ते यस्मिन् ।
एव कारोण्यविधि ब्रह्मचिद्धिरहित्यं बिशिष्ठत्मौ ।
तं दैवमेव यज्ञ अप्रेतं कर्मयोगिनः पर्युपासते ब्रह्मचार्यात्मित्तन्ति ।
अप्रेतं तु ज्ञानयोगिनो ब्रह्मचार्येऽथ यज्ञेन्यायवर्णस्ते ब्रह्मार्णमित्युपक्रमाणेऽयज्ञमूलज्हृति ।
ज्ञानद्विवनात्मित्तमं प्रविलाप्यन्तीत्त्वः ।
तोऽयं ज्ञानन्यः ॥

4.25.1. *Sacrifices* etc. Those sacrifices in which the gods like Indra and Varuna are worshipped are called Daiva-Yajnas. The word ‘alone’ (in the text) shows that Indra and others are not viewed as Brahman. Those sacrifices to the gods alone others, the Karma-Yogins resort to, perform with great devotion. Others, viz., the Jnāna-Yogins, offer the sacrifice in the fire of Brahman by way of a sacrifice, using it as a means, as described in, ‘The ladle is Brahman’ etc., i.e., they dissolve all actions like sacrifices (in Brahman). This is the knowledge-sacrifice.
26. श्रोत्रादीनिद्रियाण्ये संयमाभिषु ज्युहाति ।
शब्दादीनिद्रियाण्य इन्द्रियाभिषु ज्युहाति ॥

Others offer the ear and other senses as a sacrifice in the fire of self-control; others, again, offer sound and other objects of the senses in the fires of the senses.

4.26.1. Others etc. Others, viz., the Brahmachārins for life, offer as a sacrifice, dissolve, the ear and other senses in the fire of self-control regarding each particular sense. That is to say, restraining the senses, they predominantly lead a life of self-control. Others again, viz., the householders, offer sound and other objects of the senses as a sacrifice in the fires of the senses, i.e., being unattached even at the time of enjoying the sense-objects, they offer sound and other objects of the senses, imagined as oblations, into the senses, imagined to be the fires.

27. सर्वाणि निद्रियाणि प्राणकर्मां चापे ।
आत्मसंयमयोगाभ्रू ज्युहाति ज्ञानदीपिते ॥

Others offer the functions of all the organs and Prānas in the fire of the Yoga of self-control lighted by knowledge.

4.27.1. Others etc. अपरे ध्याननिषिद्: बुद्धिनिद्रियाणां श्रोत्रादीनां कर्मां श्रवणदशनादीनि । कर्मनिद्रियाणां वाक्पण्यादीनां कर्मां वचनोपाददानादीनि च । प्राणानां दशानां कर्मां च । प्राणस्य बहिर्मनम् । अपानस्याधों नयनम् । व्यानस्य व्यानन्यमाकुशनप्रसारणाति । समानस्याशिष्टपीतादीनां सम्यक्कर्मण । उदानस्योध्यन्यनम् । ‘उदगारे
4.27.1. Others etc. Others, viz., the meditative, offer (as a sacrifice) the functions like hearing and seeing, of the organs of knowledge, viz., ears, eyes, etc.; the activities like talking, grasping, of the organs of action, viz., the tongue, hands, etc.; and the functions of the ten Prānas or vital forces, viz., exhaling of the Prāna; carrying downwards of the Apāna; contraction and expansion of the Vyāna; assimilation of food, drink, etc., of the Samāna; and leading upward (of the departing soul) of the Udāna. ‘Nāga has been spoken of as causing eructation and Kurma as opening the eyelids; Krikara should be known as producing hunger, Devadatta functions in yawning, and Dhananjaya permeates the whole body and does not leave even the dead.’ In what (do they offer or dissolve these functions)? *In the fire of the Yoga of self control:* Control or concentration of the mind in the Self is Yoga, and that is the fire; in that fire—lighted, kindled, by the knowledge of the object of meditation (Brahman). That is to say, by knowing the object of meditation (Brahman) fully and concentrating the mind on that, they bring to rest all these functions.

4.28.0. किष्ठ—

4.28.0. Further,

28. दैव्यज्ञात्रपौयाज्ञात्यज्ञासत्वापरेऽ

स्वाध्यायज्ञानयज्ञाश्च यत्य: संशितत्रता: ॥

There are others who sacrifice through gifts, others (again) who sacrifice through penance, and still others who
sacrifice through Yoga; while there are others, aspirants of austere vows, who sacrifice through knowledge from scriptural studies.

4.28.1. There are etc. Others who sacrifice through gifts, whose sacrifice consists in charity; others who sacrifice through penance, whose sacrifice consists in the performance of penances like the Krichchra and Chandrayana. Yoga is Samādhi (absorption) consisting in controlling the modifications of the mindstuff. Those who perform this as sacrifice are called Yogayajnas, or those who sacrifice through Yoga. Others who sacrifice through knowledge from scriptural studies, i.e., through a comprehension of the meaning of the Vedas acquired through hearing them and reasoning on them; or it may mean, two kinds of sacrifice, viz., that consisting in the study of the Vedas and that consisting in a comprehension of the meaning of the Vedas. Aspirants, those who preserve. Of austere vows, whose vows are well sharpened or very rigid.

4.29.0. Further,

29. (Still) others, devoted to the control of the vital force (Prānāyāma), offer as a sacrifice the outgoing breath
(Prāṇa) in the incoming (Apana), as also the incoming breath in the outgoing, after restraining the activity of the incoming and the outgoing breath. Others again, who regulate their food, offer as a sacrifice the functions of the senses in the senses.

4.29.1. अपान इति | अपाने अपोवृत्ती प्राणमूर्ध्ववृत्ती पूरणकेश जुह्वति पूरककाले प्राणमपानेनैकीकृवन्ति | तथा कुम्भकेन प्राणापानयो-रुध्वधिगती रुध्ववा रेचकङ्काले प्राणे जुह्वति | एवं पूरककुम्भकरेवकै: प्राणयामपरायणा अपेक्षे इत्यर्थः: ||

4.29.1. (Still) others etc. Others offer as a sacrifice in the Apana or incoming breath, the Prāṇa or the outgoing breath, through inhaling, i.e., at the time of inhaling they unite the Prāṇa with the Apana. Similarly, by Kumbhaka or restraining the activity of the outward and the inward motion of the Prāṇa and Apana (respectively), he offers, at the time of exhaling, the incoming breath (Apana) as a sacrifice in the outgoing breath (Prāṇa). That is to say, through inhaling, holding the breath and exhaling in the above way, others are devoted to the control of the vital force (Prāṇāyāma). Further, Others again etc. Others again, practising decrease of their food, imagine as a sacrifice the dissolution of the functions of the senses in their respective senses, as these are naturally getting weakened (for want of food). Or the line, ‘(Still) others offer as a sacrifice the outgoing breath in the incoming as also incoming breath in the outgoing’, may mean: They imagine reciprocally the identity of the entities ‘That’ and ‘thou’ (in the Vedic dictum ‘Thou art That’) through the mystic symbol ‘Hamsa’, which is manifested in the direct and inverse way as, ‘I am He’ (Aham sah) and ‘He is I’ (Sah aham), with each inhaling and exhaling as the breathing process is repeated. As is stated in the Yoga Scriptures: ‘The breath is exhaled with (the syllable) ‘Sah’ and inhaled again with the syllable ‘Ham’, and one should meditate at the time thus: “He is verily I” and “I am He”.'
Others say that in the verse, ‘Restraining the activity of the incoming and the outgoing breath’ etc., however, Prānāyāma, the control of breath itself as a sacrifice is referred to. The interpretation of, ‘Others, who regulate their food’ etc. is as follows: Those who regulate their food in accordance with texts such as ‘Two parts (of the stomach) should be filled with food, one part with water and the fourth part should be left over for air to move freely,’ etc.—they, restraining the activity of the outgoing and incoming breath by holding the breath, and being devoted to the control of the vital force (prānāyāma), offer as a sacrifice the Prānas, viz., the senses, in the Prāna, viz., the vital force. When the breath is held, all the vital forces merge in one (the vital force in the mouth), and they contemplate as a sacrifice this merging of the senses in that vital force. As is stated in the Yoga Scriptures: ‘To the extent that the mind becomes steady through constant practice, to that extent do the breath, speech, body, and gaze also become steady.’

4.30.0. किश्म—

4.30.0. Now is being stated the result accruing to the knowers of the twelve sacrifices mentioned above:

30. अपरे नियताहारा: प्राणान्यागेषु ज्ञृहति । सर्वेऽप्येते यज्ञविदो यज्ञश्चिपितकल्पणा: ॥

All these indeed are knowers of the sacrifices, purified of their sins through sacrifices.

4.30.9. अपर इति । अपरे त्वाहारस्याचम्बन्यथान्ति: स्वयमेव जीर्थमाणेवधिनेषु तततदीन्द्रियवृतियं होमं भावयन्तीत्यथ: । यद्य—‘अपने ज्ञृहति प्राणं प्राणेष्वपानं तथा परं’ इत्यनेन पूरकर्षेवक्ष्योर्घन्त्यमानन्योर्स्त: सोहमित्यनुलोमत: प्रतिलोभात्मकमिध्वयमानेनाजपामन्येरण तत्त्वादार्थेऽव्यतिहारण भावयन्तीत्यथ: । तदुर्भं योगशास्त्रे—‘सकारेण भूहियति हकारेण विशेषः: । प्राणस्त्रत्र स एवं हंस इत्यनुचिन्त्येतः’
4.30.1. *All these* etc. Yajnavidāh, that is, those, who have attained or accomplished the sacrifices; or it may mean: *Knowers of the sacrifices. Purified of their sins through sacrifices, those who have destroyed their sins through the performance of sacrifices.*

31. यज्ञशिष्यामुतभुजोऽयन्ति भ्रष्ट सनातनम् ।
नायं लोकोपस्यायन्यः कुतोद्यन्: कुरुस्तम ॥

Eating of the ambrosial food after the sacrifice, they attain the eternal Brahman. (Even) this world is not for the non-sacrificing, much less the other, O best of the Kurus (Arjuna).

4.31.1. यज्ञशिष्याति । यज्ञानुक्रृताद्विष्टे कालेदनिष्ठित्मभ्रम्यतुरुप्यः
भुजाजः इति तथा ते सनातने नित्यं भ्रष्ट ज्ञानद्रारेण प्राप्युवनिति । तदकरणे
दोषमाह—नायं लोक इति । अयमल्यसुखोऽपि मनुष्यलोकोऽध्याजस्य
यज्ञानुरुपादुत्स्वयम् नास्ति । कुतोद्यन्: परस्त्राम् । अतो यज्ञः सर्वथा
कर्त्तव्या इत्यर्थः: ॥

4.31.1. *Eating* etc. Having performed the sacrifice, those who during the remaining time partake of food which is not prohibited (by the Scriptures) and which, therefore, is of ambrosial nature—*they attain* through knowledge the eternal,
everlasting, *Brahman*. The defect in not performing sacrifices is being pointed out: *This world* etc. Even *this* mortal *world* of little happiness *is not for the non-sacrificing*, i.e., one who does not perform sacrifices, *much less the other*, i.e., heaven. That is to say, sacrifices should therefore be performed in all possible ways.

4.32.0. ज्ञानयज्ञ स्तोत्र -

4.32.0. In order to praise the knowledge-sacrifice the sacrifices mentioned above are being concluded:

32. एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्वित्रि तान्स्वर्निन्वं ज्ञात्वा विमोक्षयसे ॥

Thus various sacrifices are prescribed by the Vedas. Know all these to be born of action; knowing thus you will be free.

4.32.1. एवमिति । ब्रह्मणो वेदव्य मुखे वितता: । वेदन साक्षात्तिथिता
इत्यर्थः । तथापि तान्स्वर्नचाश्चमः, कायकर्मजनितसागरसस्यस्य
हितान्वित्रि जानिन्हि । आत्मनः कर्मसंचरस्वात्ते एवं हात्वा ज्ञात्निष्ठः
सत्तेयसाराद्रिमुको
भविष्यसि ॥

4.32.1. *Thus etc.* *Sacrifices are propagated, are directly prescribed, by the Vedas.* Yet, *know all these to be accomplished by the activity of speech, mind, and body and to have no connection whatsoever with the reality of the Self, as the Self is beyond the range of action. Knowing thus, being devoted to knowledge, you will be free from the transmigratory existence.*

4.33.0. कर्मज्ञान्यज्ञानयाज्यस्तु श्रेष्ठ इत्याह—

4.33.0. That the knowledge-sacrifice is superior to ritualistic sacrifices is being stated:

33. श्रेयान्त्र्यमयायाद्यज्ञानयज्ञः परत्नप ।
सर्व कर्माङ्कलं पार्थ ज्ञाने परिसमाध्यते ॥
The sacrifice through knowledge is superior to sacrifices performed with materials, O scorcher of foes; all actions in their entirety, O Pártha, are comprised in knowledge.

4.33.1. The sacrifice etc. The sacrifice through knowledge is superior to, higher than, sacrifices performed with materials, i.e., sacrifices to the gods etc. accomplished through the operation of things other than the Self. Though the knowledge-sacrifice also is dependent on the activity of the mind, yet the knowledge that is identical with the Self only manifests itself in the modifications of the mind, and not a product of them; so it differs from the sacrifice performed with materials. The reason for the superiority is being stated: All actions in their entirety, i.e., together with their fruit, are comprised, included, in knowledge. For the Sruti says, ‘Whatever good work people do is all comprised in knowledge.’ (Ch. Up. 4.1.4).

4.34.0. The means to this knowledge of the Self is being stated:

34. Acquire that through prostration, inquiry and service. The wise who are knowers of the Truth will instruct you in wisdom.
4.34.1. Acquire that etc. Acquire that, attain that knowledge, through prostration before men of realization like a stick, and then by inquiry, by asking (them) questions like, ‘Whence is this relative existence of mine?’, ‘How can it be ended?’, and by service, by personal attendance (on them). The wise, those learned in the Scriptures, knowers of the Truth, those who also have intuitional experience (of the Reality), will help you to attain knowledge through instruction.

4.35.0. यज्ञात्वा न चूर्णमोहेमेवं यात्यसिसं पारेव ||

Acquiring which, O son of Pandu, you will no more be thus deluded; by which you will see all creatures in yourself and then in Me.

4.35.1. Acquiring which etc. Acquiring, attaining, which knowledge you will no more get deluded on account of the destruction etc. of relatives and so forth. The reason is being stated: By which knowledge you will see all creatures, fathers and sons, the creations of your own ignorance, in yourself, as identical with you. And then see yourself in Me, the supreme Self, as identical with Me.
4.36.0. Further,

36. अपि चेदसि पापेभ्यः सर्वेभ्यः पापकुटमः ।
सर्व ज्ञानपल्वेनैव वृजिं सन्तरिष्यति ॥

Even if you be the worst sinner amongst all sinners, (yet) you will cross all sin by the boat of knowledge alone.

4.36.1. Even if etc. Even if you be a pre-eminent sinner amongst all sinners, yet, you will easily cross the ocean of all sin by the boat of knowledge alone.

4.37.0. समुद्रवस्थितस्य यापस्यातिल्पत्तं नेतृ पापस्य नाश
इति भान्ति दृष्टान्तेन वायुयनाः—

4.37.0. To remove the misconception (likely to arise from the previous verse) that sin, remaining as it is like the ocean is only crossed and not destroyed, another example is being cited:

37. यथाधासि समिद्रोऽसिर्मसातुकुरुतेउजुन ।
ज्ञानानि: सर्वकर्माणि भस्मसातुकुरुते तथा ॥

Even as a blazing fire burns the fuel to ashes, O Arjuna, even so the fire of knowledge burns to ashes all actions.

4.37.1. यथेति । एतासि कार्तानि प्रदीपोधित्यथा भस्मीभावं
नयति तथा आत्मज्ञानस्यपौष्पं: प्रस्थकर्मव्यतिरितिनि सर्वाणि कर्माणि
भस्मीकरोतित्यथः ॥
4.37.1. Even as etc. Even as a blazing fire burns the fuel, wood, to ashes, even so the fire of Self-knowledge burns to ashes all actions—except the Prārabdha work, that is.

4.38.0. The reason for that is being given:

38. न हि ज्ञानेन सदृशं पवित्रमिह विद्वते ।
तत्त्वतः योगसंसिद्धः कालेनात्मनि विन्दति ॥

There is indeed nothing so purifying here as knowledge. One perfected in Yoga attains that automatically in himself in time.

4.38.1. There is etc. Here, i.e., amidst penances, Yogas, etc., there is indeed nothing so pure, purifying, as knowledge. Then why don’t all strive for Self-knowledge alone? This is being answered in the next one and a half verse: One perfected etc. That knowledge about the Self one attains automatically, with out effort, in time, when through an intense practice of Karma-Yoga he becomes perfected, fit, and not without (the practice of) Karma-Yoga.

4.39.0. किंश्—

4.39.0. Further,

39. श्रद्धावाऽऽभृते ज्ञानं तत्त्वं संयतेतन्त्रियः ।
ज्ञानं लभ्या परं शान्तिमचरेणाधिगच्छति ॥
The man of faith, zeal, and self-control attains knowledge; having attained knowledge, he immediately attains supreme Peace.

4.39.1. The man of faith, one who believes in the teaching of the Guru of zeal, who is solely devoted to that (teaching), and of self-control attains that knowledge and none else. Therefore, before one attains knowledge through the acquisition of faith etc., one has to follow the way of action alone for purification; but after knowledge is attained, there is nothing to be performed by him. This is being stated: Having attained knowledge, he immediately attains supreme Peace, Liberation.

4.40.0. After describing a fit aspirant for knowledge, the opposite, an unfit aspirant, is being described:

40. अज्ञातश्रद्धानन्द संप्रयात्म विनश्यति ।

He who is ignorant, wanting in faith, and of a doubting mind is ruined; for the doubting man there is neither this nor the other world, nor happiness.

4.40.1. अज्ञेयति । अज्ञो गुरुपद्धार्थनभिजः कथितोऽज्ञाने जातेषुश्रद्धानन्द जातयामपि श्रद्धायमहे सिद्धेद्रा संप्रयात्मक्ष्यित्वन्नन्दन्यति स्वार्थद्योष्यति । एतेऽति वैष्णवि संप्रयात्म सर्वं नन्यति
4.40.1. **He who etc. He who is ignorant, who has not grasped the teaching of the Guru, or, though he may somehow have knowledge (of it), is wanting in faith in it; or, though he may have faith in it, is of a doubting mind, as to whether it would fructify in him or not—such a person is ruined, fails to reach his goal, of these three, again, the doubting man perishes in all respects, for he has neither this world, since acquisition of wealth, marriage, etc. are impossible for him, nor has he the other world, since he has not acquired any merit, nor happiness, since owing to his very doubt enjoyment is an impossibility in his case.**

4.41.0. **The twofold devotion to Brahman, viz., through action and knowledge, taught in the (last) two chapters as the earlier and the later stage, is being concluded in the two verses beginning with:**

41. **योगस्नयःकर्मणि ज्ञानसञ्ज्ञिश्रसंशयम् ।
आत्मवन्तं न कर्मणि निबध्मनि धनञ्जय ॥**

(But) he who has renounced (the fruit of) actions through Yoga, whose doubts have been destroyed by knowledge, and who is self-possessed, O Dhananjaya (Arjuna), is not bound by actions.

4.41.1. **योगेति । योगेन परस्मेक्षराधाननन्देण तस्मिन्सन्यस्ताति समर्पितानि कर्मणि येन तं पुरुषं कर्मणि स्वप्रतिय सन्निधयति । अतः ज्ञानेनाकर्मअत्मबोधेन संछिः संशयो देहायभिमानलक्षणो यस्य तं**

1. As a result of performing his duties.
4.41.1. (But) he who etc. He who has renounced actions, who has offered his actions to the Lord, through Yoga consisting in worship to Him, and therefore whose doubts in the form of ego-consciousness with respect to the body etc. have been destroyed by knowledge, by the consciousness of his being a non-agent, and who is selfpossessed, alert, is not bound by actions, whether those done for the inducement of people or natural ones, through their results.

4.42.0. As it is so,

42. तस्माद्ज्ञानसम्भूतं हस्तथं ज्ञानसिनित्यम: ।
छित्रैन संशयं योगमातिष्ठोतित्तिष्ठ भारत ॥

Therefore, O descendant of Bharata destroying this doubt born of ignorance of the Self and seated in the heart, with the sword of knowledge, take to Yoga and arise.

4.42.1. Therefore etc. Destroying this doubt due to grief etc. born of ignorance of the Self and seated in the heart, with the sword of knowledge, i.e., discrimination between the Self and the body, take to, resort to, Karma- Yoga, which is a means to the knowledge of the supreme Self. And, as to that, first of all arise for the battle which has already been introduced. O descendant of Bharata, this form of address shows the righteousness of way (for Arjuna) as being a Kshatriya.
I bow to Sri Krishna, the destroyer of doubt, who has taught the twofold faith of action and knowledge according to differences in conditions etc. amongst men.
In the fifth chapter, the Lord, removing the doubt about the path of action and the renunciation of action, declares that Liberation is attained by the Sannyasin who has conquered the senses.

5.1.0. It has been stated (in the previous chapter): ‘Therefore, destroying this doubt born of ignorance with the sword of knowledge, take to Yoga (Karma-Yoga).’ Arjuna who thought this to be inconsistent with what was taught earlier, said:

अर्जुन उवाच

1. सन्न्यासं कर्मणां कृष्ण पुनर्योगं शंससि ।
   यच्छेऽय एतयोरेकं तनं बृहि सुनिश्चितम् ॥

Arjuna said:

O Krishna, You teach renunciation of actions and again action; tell (me) decisively that one of the two which is good for me.

5.1.1. सन्यासामिति । ‘यस्तवात्मरतिरिय स्थात’ (3.19) इत्यादिना 'सत्व कर्मादिलं पार्थ' (4.33) इत्यादिना च ज्ञानिनः कर्मसन्न्यासं कथयसि ।
5.1.1. O Krishna etc. You teach renunciation of actions for the man of knowledge in, ‘But that person who delights only in the Self’ etc. (3.17) and ‘All action in their entirety’ etc. (4.33). Again You teach action (Yoga) in ‘Destroying this doubt with the sword of knowledge take to Yoga (action)’ (4.42). It is not possible for the same person to practise simultaneously renunciation of action and its performance, as they are self-contradictory. Therefore, since one of these two is to be practised, tell (me) decisively that one which is good for me.

5.2.0. The answer to it is being stated:

The Blessed Lord said:

Renunciation and the performance of (selfless) action both lead to Liberation; but of the two the performance of (selfless) action is superior to the renunciation of action.

5.2.1. Renunciation and the performance of (selfless) action both lead to Liberation; but of the two the performance of (selfless) action is superior to the renunciation of action.

SRI RAMCHANDRA V. JI

The Blessed Lord said:

Renunciation and the performance of (selfless) action both lead to Liberation; but of the two the performance of (selfless) action is superior to the renunciation of action.
5.2.1. *Renunciation* etc. This is the purport: I do not prescribe the way of action for the knower of the truth of the Self, which is known (only) through the Vedanta (texts), in which case it might contradict the renunciation of action taught earlier (for such a person); but I tell you, who think the body to be the Self, to take to the Yoga of (selfless) action, which is a means to the knowledge of the supreme Self, by destroying this doubt caused by grief and delusion at the prospect of slaying the relations and so forth, with the sword of knowledge consisting in discrimination between the body and the Self. When, however, knowledge is attained by a person who has become pure-minded through the practice of selfless action, for the maturity of that knowledge the renunciation of action has been taught as an accessory to the way of knowledge. Such being the case, since option is not possible between two faiths one of which is subsidiary to the other, the chief one, both renunciation and the performance of (selfless) action lead to Liberation only when practised by the same person according to the different stages of spiritual unfoldment. But, yet, of the two the performance of (selfless) action is superior to the renunciation of action.

5.3.0. How (is the way of action superior)? To answer this, by praising the Karma-Yogin as a renouncer, his superiority is being shown:

3. जै: स नित्यसन्न्यासी यो न दृढ़ि न कार्यत् ।
निर्विद्वते हि महाबाहो सुखं वन्धात्मप्रमुच्यते ॥
He who neither dislikes nor desires should be known as a perpetual renouncer of action; for, O mighty-armed one, one who is free from the dual throng is easily freed from bondage.

5.3.1. He who etc. He who being free from attachment and aversion etc., performs work for the sake of the Lord, should be known as a perpetual renouncer of action, that is, even at the time of performing work he should be regarded as such. The reason is: For, one who is free from the dual throng, the pairs of opposites like attachment and aversion, being pure-minded, is easily freed from bondage, viz., the worldly existence, through knowledge.

5.4.0. As in this way both action and renunciation, one main and the other subsidiary, have to be practised in sequence according to the stage of spiritual development, the question as to which is superior, based on the assumption that the two are prescribed as alternatives, is indeed becoming of the ignorant and not of the discriminating. This is being stated:

The ignorant say that knowledge and (selfless) action are different, (but) not the wise; practising thoroughly even one, a person attains to the fruit of both.
5.4.1. The ignorant etc. The word 'knowledge', denoting the way of knowledge, here implies renunciation of action, which is an accessory to it. As both (selfless) action and renunciation give rise to the same result, the ignorant, the unwise, alone say that they are different, independent of each other, but not the wise. The reason being, practising, resorting to, thoroughly even one, a person attains to the fruit of both. For instance, practising the way of action well and thus becoming pure-minded, one attains, through knowledge the fruit of both, viz., Liberation. Similarly, being well established in renunciation (of action), one attains Liberation, which is the fruit of both, it being also the indirect fruit of Karma-Yoga, practised earlier. Hence they do not produce separate results. This is the purport.

5.5.0. That is being clarified:

5. यत्साहस्यः प्राग्यते स्थानं तद्योग्यारिपि गम्यते ।
एकं साहस्यं च योगं च य: पश्यति स पश्यति ॥

That status which is attained by men of knowledge is also attained by men of (selfless) action; he sees (truly) who sees the way of knowledge and that of (selfless) action as one.
5.5.1. That status etc. That very status, viz., Liberation, which is attained directly by men of knowledge, by men devoted to the way of renunciation, the Sannyāsins, is also attained by men of (selfless) action, through knowledge. It should be understood that in the word ‘Yoga’ (in the original text) the suffix ach—as in words of the arsas group—denotes one who has (i.e. practises) Yoga. As the ways of knowledge and action have a common fruit, he who sees them as one, alone sees truly.

5.6.0. यदि कर्मयोगिनोपयन्तत: सन्न्यासेनैव ज्ञानिनिष्ठ तद्वादित एव सन्न्यास: कहुँ युक्त इति मन्वानं प्रत्याह—

5.6.0. If men of selfless action have finally to attain the stage of knowledge through renunciation of action, then one ought to renounce action from the very beginning. To those who think like this it is said in reply:

6. सन्न्यासस्तु महाबाहो दुःखालमुमयोगतः ||
योगयुक्तो मुनिनिर्विहय नचिर्याणाधिगच्छति ||

But renunciation of action. O mighty armed one, is difficult to attain without performance of (selfless) action; the sage devoted to (selfless) action attains Brahman quickly.

5.6.1. सन्न्यास इति || अयोगतः कर्मयोगं विना सन्न्यासः प्रातुं दुःखं
दुःखेतुः || अधकृत इत्यर्थः । चित्तशुद्धवाभावेन ज्ञानिनिष्ठया असम्भवतुः ।
योगयुक्तस्तु शुद्धिविश्वत्य मुनि सन्न्यासी भूवातिविशेषये ब्रह्माधिगच्छत्यपरेऽकं ज्ञानति । अतश्रुद्धैर्च आकर्ष्येत् प्राकर्मयोगं एव सन्न्यासाभिशिष्यतं इति पूर्वोक्तं सिद्धम् । तदुकं वार्तिककृति:—‘प्रमादिनो बहिन्धिताः पिशुना:
5.6.1. But renunciation etc. Renunciation of action is difficult, painful i.e., impossible, to attain without the performance of (selfless) action. For the practice of knowledge is impossible without the Purity of mind. But the sage who is devoted to (selfless) action, being pure-minded, becomes a Sannyāsin and attains, knows intuitively, Brahman quickly. Therefore, before purity of mind is obtained, what has been said before, viz., that the way of selfless action is superior to renunciation of action, holds good. As it has been said by the author of the Varttika: 'One comes across Sannyāsins even, whose minds are externalized and thoughts polluted by fate, and who are careless, malicious and quarrelsome’ (Br. Vā. Sā. 1.4.1167).

5.7.0. कर्मयोगादिक्रमेन ब्रह्माधिगमे सत्यपि तद्विरितेन कर्मण बन्धः स्यादेवेत्याश्च श्च ह—

5.7.0. Though through the way of (selfless) action etc., Brahman may have been attained, still work done after that might indeed lead to bondage. Apprehending such a doubt, the text says:

7. योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः।
सर्वभूतात्मा भूतात्मा कुर्वत्रापि न लिप्यते ॥

He who is devoted to (selfless) action (Yoga) and pure in mind, whose body and senses are under control, and whose Self has become the Self of all, is not touched even though he may be performing work.

5.7.1. योगयुक्त इति । योगेन युक्तस्त्रूतो विशुद्ध आत्मा चित्तं यस्य अत एव विजित आत्मा शरीरं येन । अत एव विजितानीन्द्रियाणि येन । तत्क्ष सर्वेऽथ भूतानामात्मभूत आत्मा यस्य सः । लोकसंध्याहार्थ स्वाभाविकं वा कर्म कुर्वत्रापि न लिप्यते तैरं बद्धते ॥
5.7.1. *He who* etc., *He who is devoted to* (selfless) *action,* and hence *who is pure in self or mind,* and consequently *whose body is under control,* and therefore *whose senses too are under control,* and thus *whose Self has become the Self of all*—such a person, *even though he may be performing work,* as an *example to others,* or *just natural work,* *is not touched,* *is not bound by it.*

5.8-9.0 कर्म कुर्वश्रापि न लिप्यतः इत्येतद्रुद्दमित्याश्रवश्च कर्तृत्वाभिमानाभावान्त विशुद्धमित्याह द्वाभ्रामः—

5.8-9.0. *Lest the statement,* 'Even though performing work,* he is not touched,*' *be considered contradictory,* it is *being explained in the two verses beginning with:*

8. नाव किष्ठित्करोमीति युक्तो मन्येत तत्वविवः

प्रश्यवशारणपपशण्णिनिन्धशस्नाचन्नस्वपश्रासनः

9. प्रलपमिन्युजङ्गुहुष्मिष्ठिनिमिनिधर्षपिः

इन्द्रियाणिनिद्रियर्श्च वर्तमान इति धार्यनः

The man of selfless action,* who knows the Truth,* thinks, *‘I am not doing anything,*’ *even while seeing,* hearing,* touching,* smelling,* eating,* going,* sleeping,* breathing,* speaking,* excreting,* grasping and opening and closing of the eyelids,* believing that *the senses rest in the sense objects.*

5.8-9.1. नावेति । कर्मयोगेन युकः: क्रमेण तत्वविवृत्ता

दर्शनश्वरणावानीन कुर्वश्रापि इन्द्रियाणिनिद्रियर्श्च वर्तमान इति धार्यन्युजुष्मिष्ठिनिमिनिधर्षाः

निष्ठित्य किष्ठिद्वयं न करोमीति मन्येत मन्यते । तत्र दर्शनश्वरणावानशास्त्रानि वशुद्रादिजानेनिद्रियपापाः:,

गति: पादयो:, स्वापो बुद्धे:, भास: प्राणस्य:, प्रलपम वागिन्द्रियस्य:, विसर्ग: पायूपथयो:,

ग्रहण हस्तयो:, उयशनिम्यषेण कृमस्यप्रशास्त्रयेति विवेकः: । एतानि करमाणि

कुर्वश्रापि अभिमानाभावाद्वृद्धाविश्व लिप्यते । तथाच पार्षदं सूत्र——
5.8-9.1. The man of (selfless) action etc., that as there is no consciousness of being an agent it is not contradictory. The man of (selfless) action, becoming gradually a knower of Truth, should think, i.e., thinks, ‘I am not doing anything,’ even while he is seeing, hearing, etc., believing, being firmly convinced, that the senses rest in the sense-objects. Of these, seeing, hearing, touching, smelling and eating are the functions of the organs of knowledge, viz., the eyes etc.; going is the function of the legs; sleeping, of the mind; breathing, of the vital force; speaking, of the organ of speech; excreting, of the organs of excretion and generation; grasping, of the hands; opening and closing of the eyelids, of the vital force called Kurma. This is the distinction. Even performing all these actions, the knower of Brahman, being free from the idea of agency, is not tainted. As the Vedânta-Sûtra says: ‘When That (Brahman) is realized, (there result) the non-clinging and destruction of the subsequent and previous sins respectively, because it is (so) declared (by the Scriptures)’ (Br. Sû. 4.1.13).

5.10.0. तर्हि यस्य कर्मणैः विचित्रायिका चतुष्कोषीय विद्यामालापदिकात् नास्तीति महतसिद्धांतसमितियाशचक्षुष्याह—

5.10.0. Then he who has the consciousness, ‘I am the doer’ cannot help being tainted by action, and on account of his impure mind there is no renunciation of action also for him; so it is a great fix! Apprehending such a doubt the text says:

10. तद्ध्रण्याधाय कर्माणि सह त्यक्त्वा करोति यः ||

He who performs actions dedicating them to the Lord and giving up attachment, is not touched by sin, as a lotus leaf by water.
5.10.1. He who etc. He who performs actions dedicating them to the Lord, offering them to the Lord, and giving up attachment for their fruit, is not touched by sin, by good and evil actions, which on account of their binding nature are most vicious, even as a lotus leaf, though remaining in water, is not wetted by it.

5.11.0. After stating that such selfless actions do not bind, it is now being pointed out through approved usage that they lead to Liberation:

11. कायेन मनसा बुद्ध्वा केवलेनिर्द्वैर्येशि

योगिनः कर्म कुर्वन्ति सज्ज्ञा त्यक्त्वात्मकं शुद्धये

Men of selfless action, giving up attachment, perform action through the body, mind, intellect as also the mere senses, for the purification of the mind.

5.11.1. Men of selfless action, giving up attachment for the fruit of actions, perform action, like bathing through the body (actions like) meditation through the mind, (actions like) ascertainment of the Reality through the intellect, as also (actions like) hearing and narrating (about the Lord) through the mere senses, i.e., through senses bereft of engrossment in action, for the purification of the self or mind.
5.12.0. How is it determined that by the same actions some people are bound while others are released? To answer this the text says:

12. \textit{युक्तं कर्मफलं त्यक्तः शान्तिमाप्नोति नैष्किर्म्} \\
\textit{अयुक्तं कामकारेण फले सत्तो निबुध्यते ||}

The harmonised one, giving up the fruit of action, attains the highest peace; the non-harmonised one, working under the sway of desire, is attached to the fruit and gets bound.

5.12.1. \textit{The harmonized etc. The harmonized one, being devoted solely to the Lord and performing actions giving up their fruit, attains the highest peace, i.e., Liberation. But the non-harmonized or the externalised one, working under the sway of desire, being impelled to act by desire, is attached to the fruit and (so) gets completely bound.}

5.13.0. \textit{And thus it has been expounded so far that for one who is without purity of mind, the way of selfless action is superior to renunciation of action. Now it is being stated that for the pure-minded person renunciation of action is the best:}

13. \textit{सर्वकर्मणि मनसा सन्न्यासस्ते मुखं वशी ||}
\textit{नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ||}
The self-controlled embodied being, renouncing all actions through his mind, rests at ease in the city of nine gates (the body), neither acting nor causing to act.

5.13.1. The self-controlled etc. The self controlled, one who has controlled his mind, renouncing through his discriminative mind all actions which distract at, rests at ease, devoted to knowledge. Where does he rest? This is being stated: The embodied being rests in the city of nine gates, in the body, which has got nine gates—seven in head, viz., the two eyes, the two nostrils, the two ears and the mouth, and two in the lower region viz., the organs of excretion and generation—which is like a city, and with which he does not identify himself. Just because of the absence of identification, he neither acts himself through that body nor causes it to act, having no sense of ownership in it. Thus is he differentiated from the impure-minded person. For the latter, even after renouncing, acts and causes (the body) to act; but not so, however, this person. Therefore he rests at ease. This is the idea.
5.14.0. But Sruti texts like, 'He makes him whom He wishes to lift up from these worlds, do a good deed, and He makes him whom He wishes to degrade from these words, do a bad deed' (Kau. Up. 3.8) show that it is by the Lord that a person is directed as a doer to acts resulting in good and evil. So how can he, being dependent, renounce such actions? If it be said that he would renounce good and evil actions, being directed to the path of knowledge by the Lord Himself, then, on account of partiality and cruelty, even the Lord, who is thus directing, will be subject to good and evil. Apprehending such a doubt the text answers it in the two verses beginning with:

14. न कर्त्तव्यं न कर्माणि लोकस्य सृजनि ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥

The Lord creates for this world neither agency nor actions nor the union with the fruit of actions; but nature acts.

5.14.1. The Lord etc. The Lord, God, does not create agency etc., for this world of beings, but it is the individual soul’s own nature, viz., ignorance, that acts as agent etc. The Lord engages in action the world of beings naturally disposed to activity through desire arising out of primeval ignorance, but does not Himself create agency etc.

5.15.0. यस्मादेवं तस्मात्——

5.15.0. As it is so, therefore the text says:
15. नादते कस्यचित्तापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुहान्तिः जन्तवः ॥

The omnipresent Lord does not accept the sin or virtue of anybody. Knowledge is enveloped by ignorance; because of this beings get deluded.

5.15.1. The omnipresent Lord etc. The Lord, though He is the prompter, does not accept, partake of, the sin or virtue of anybody. The reason being, He is omnipresent, infinite, i.e., one whose desires are satisfied. If He had directed beings to actions out of selfish desire then He would have acquired sin and virtue. But He does not; for He, with His desires already fulfilled, directs beings according to their previous actions through His inscrutable power called Māya.

But as He is seen of favour His devotees and punish non-devotees, there is partiality in Him; so, how can He be one whose desires are fulfilled? To answer this the text says; Knowledge etc. The knowledge that the Lord is the same to all is enveloped by ignorance, i.e., the failure to know that the Lord's chastisement also is His grace in the form of punishment. Because of this beings get deluded, that is to say, attribute partiality to the Lord.
5.16.0. But men of knowledge do not get deluded. This is being stated:

16. ज्ञानेन तु तद्भजानं येषां नाशितमात्मनः ||
तेषामादित्यवज्ञानं प्रकाशितं तत्परां ||

But those whose ignorance has been destroyed by the knowledge of the Self—their knowledge, like the sun, manifests that highest Being.

5.16.1. But those etc. But those whose ignorance, which makes them see that partiality, has been destroyed by the knowledge of the Self, of the Lord, their knowledge, destroying their ignorance, manifests that highest Being, manifests the nature of the infinite Lord, even as the sun destroying darkness manifests all things.

5.17.0. The result of such worship of the Lord is being stated:

17. तद्बुद्धयस्तदात्मानस्तविष्णुस्तत्व परायण: ॥
गच्छन्तयपुनरापृष्टि ज्ञाननिर्दूतकल्मशा: ॥

Those who are decided on That, whose mind is set in That, who are devoted to That, and whose last resort is That, attain to non-return, with their sins winnowed off by knowledge.

5.17.1. तद्बुद्धय इति । तस्मिनिवेश बुद्धिर्निश्चलस्त्वात्मिको येषां, 
तस्मिनिवेयात्मा मनो येषां, तस्मिनिवेश निष्ठा तत्पर्यं येषां, तदेव
5.17.1. Those who etc. Those who are decided on That alone, i.e., who have a settled conviction about That, whose self or mind, is set in That alone, who are devoted to That alone, whose one aim is That, whose last resort, highest refuge, is That alone, and whose sins have been winnowed off by the knowledge of the Self attained through Its grace, attain to non-return, Liberation.

5.18.0. Of what kind are those wise people who attain non-return? It is being stated:

18. विद्याविनयसम्पन्नेऽब्राह्मणे गदि हस्तिनिः
शुनि चैव श्रपाके च पण्डिता: समदर्शिनः

The wise look with equal eye on a Brähmana endowed with learning and humility, a cow, an elephant, a dog and an outcaste.

5.18.1. The wise etc. Those who habitually see the same principle, Brahman, in things which are dissimilar, are wise men. Of these, the words, a Brähmana endowed with learning and humility and an outcaste, lit., one who cooks a dog for his meal, show inequality with respect to conduct, and the words, a cow, an elephant, and a dog, show inequality of species.

5.19.0. ननु विषेषेण समदर्शिनन्तरक्षणं कुर्वन्ते पण्डिता: ।
यथाह गौतमः—‘समासमाव्यां विषयसम्म पूजात:.’ (गौत. ध. सू. २.८.१०)
RENUNCIATION OF ACTION

5.19.0. But those who view equally things that are unequal do what is forbidden (by the Scriptures); so how can they be called wise? For Gautama says: 'By worshipping equals and unequals with difference and equality respectively' etc. (Gau. Dh. Sū. 2.8.10). It means: 'When equals are honoured differently, and non-equals in the same way, the worshipper loses both this world and the next.' In answer to this the text says:

19. इहैव तैरिजोऽस: सम्मेऽयेः सम्मेऽर्थितं यन्।

निदर्शोऽहि समं ब्रह्म तत्समाद् ब्रह्मण्ये ते स्थिता।॥

Even here is the relative existence conquered by them whose mind rests in equality; for Brahman is even and faultless, therefore are they established in Brahman.

5.19.1. Even here etc. Even here, in this very life, is creation, that which is created, i.e., the relative existence, conquered, transcended. By whom? By them whose mind rests in equality. The reason for this is: For Brahman is even and faultless, therefore they who are even-sighted are established in Brahman, have attained Brahmanhood. The demerit pointed out by Gautama is true only before one attains Brahmanhood; for the words, 'By worshipping' refer to the stage of worship (i.e., the person has not attained knowledge as yet).
5.20.0. The characteristics of one who has attained Brahman are being stated:

20. न प्रह्यैष्टिप्रियं प्राय्यो नोद्विजेत्राय्य चाप्रिीयम्।
स्थिरबुद्धिसमस्मूहो ब्रह्मविद्ध्र ब्रह्मणि स्थितः॥

The knower of Brahman who is established in Brahman, poised in mind and undeluded, is not elated on getting what is pleasant nor feels worried on getting what is unpleasant.

5.20.1. नेति। यो ब्रह्मविद्धुर्या ब्रह्मण्ये विभ्रोत्स्थित:। स प्रियं प्राय्य न प्रह्यैष्टि प्रहेष्टि। अप्रियं च प्राय्य नोद्विजेत्। न विशीद्वतीयथः। यतः
स्थिरबुद्धिः। स्थिरा प्रियं निश्चला बुद्धिस्यस्य। तत्कुलः। यतोसमस्मूहो निवृत्तस्वः॥

5.21.0. The cause of the mental poise that results from the cessation of delusion is being stated:

21. बाह्यस्पेष्वस्थापः किंद्रत्यात्मनि यतुख्मः।
स ब्रह्मायोगयुक्तात्मा सुखमक्ष्यमशनुते॥

He whose mind is unattached to the external objects of the senses attains to the bliss that is in the self; he with his mind identified with Brahman through absorption in It, enjoys undecaying bliss.

5.21.1. इन्द्रियेऽन्तः स्पृशयन्त इति स्पश विषयः।
बाह्यन्त्रियविषयेष्वस्थापः अनासक्तिचितः। आत्मन्यांतःकणः यदुपश्चात्मकः।
5.21.1. *He whose* etc. Those that are touched by the senses are called *Sparsha*, i.e., the sense-objects. *He whose mind is unattached to the external objects of the senses, attains to that serene bliss which is in the self, i.e., in the internal organ (mind), in the form of self-withdrawal. Having attained this bliss of self-withdrawal, *he with his mind identified with Brahman through Yoga or absorption in it, enjoys undecaying bliss.*

5.22.0. *Nantu priyavishyabhogananamapi nibhrante: katho moksha: purusharth: syaatnirah—*

5.22.0. But since Liberation leads to the cessation of the enjoyment of pleasing objects as well, how can it be a covetable end for man? That is being answered:

22. *Ye hi samsparsha bhoga dutrayoanyak ev tete I*

*Adhananta: kaunteya n teṣu ramte buḍh: II*

Enjoyments born of sense-objects are indeed the sources of misery; they have, O son of Kunti, a beginning and an end; the wise man does not rejoice in them.

5.22.1. *Ye hiti I sansprṣyaṁtāṁ iti sansprṣaṁ vibhayaśāstrebhyo jataḥ ye bhoga: sukhāni te hi vartamanakalayepi sparśāḥ sūryādīvyaśāstreva du:]kṣṭe vanay yonay: kāraṇābhūtaśrasthādīmānāntarāntarāntarānandaḥ I ato vibhavi teṣu n ramte II*

5.22.1. *Enjoyments etc. Things that are touched (by the senses) are called Samsparshaḥ, i.e., sense objects; enjoyments, pleasures, born of sense-objects are indeed the sources of misery even at the time of enjoyment, involving competition, jealousy, etc., and they have a beginning and an end. Therefore the discriminating person does not rejoice in them.*
As Liberation is the highest aim of man, and as the urge of desire and anger is its great enemy, it is only the man who is able to withstand it that attains Liberation. This is being said:

He who is able to withstand the urge arising from passion and anger in this very life, before the fall of the body, is poised and a happy man.

He who is able to withstand the urge arising from passion and anger, to control, even here, i.e., even when it bubbles up, the urge arising from passion and anger, characterized by the agitation of the mind, the eyes, etc., and that also not for a moment, but till the fall of the body, i.e., till death, such a person alone is poised, concentrated, and happy, and none else. Or it may mean: Just as one bereft of life is able to withstand the urge of passion or anger, though (the body is) embraced by wailing

1. The second construction given by the commentary is adopted in this version of the text.
young women or burnt by the sons and others after death, even so he who before death, i.e., even while living, is able to withstand that urge, is alone poised and a happy man. As has been said by Vashishtha: 'The body, after life has departed from it, does not feel pleasure or pain. If it behaves like that when there is life in it, then it can contribute to Liberation' (Nár. Pa. Up. 3.27).

5.24.0. न केवलं कामक्रोधवेगसंहरणमात्रं मोक्षं प्राप्तोति, अपि तु —

5.24.0. One does not attain Liberation merely by subduing the urge of passion and anger; one has other characteristics too:

24. योज्यं सुखोन्तरारामस्तथात्त्वात्त्विनिर्वाणं ब्रह्मभूतो धिगच्छति ||

He whose happiness is within, whose rejoicing is within and whose light is within, that Yogi, established in Brahman, attains merger in Brahman.

5.24.1. He whose etc. He whose happiness is within, in the Self alone and not in the sense-objects, whose rejoicing or sport is within and not outside, and whose light or attention is within, i.e., not directed to music, dance, etc.—such a person alone, getting established in Brahman, attains merger or absorption, in Brahman.

5.25.0. किंश्

5.25.0. Moreover,

25. लभणे ब्रह्मनिर्वाणमृष्यः क्षीणकल्मवा: ||

छिन्नदृशया यतात्मनं सर्वभूतहिते रता: ||
Sages whose Sins have waned away, whose doubts have been dispelled, who have controlled their mind, and who are devoted to the welfare of all beings, attain absorption in Brahman.

5.25.1. Sages etc. Sages, men of true vision, whose sins have waned away, whose doubts have been dispelled, whose self or mind is controlled, and who are devoted to the welfare of all beings, i.e., compassionate,—they attain absorption in Brahman, i.e., Liberation.

5.26.0. Further,

26. कामक्रोधवियुक्तानां यतीनां यत्रचेतसामूः
अभितो ब्रह्मात्मनां वर्तते विदितात्मनाम्

Sages who are free from passion and anger, who have controlled their mind, and who have realized the Self, attain absorption in Brahman here and hereafter.

5.26.1. Sages etc., Sages or Sannyāsins, who are free from passion and anger, who have controlled their mind, and who have realized the Self,—attain absorption in Brahman here and hereafter, lit. both ways, i.e., whether living or dead. That is to say, they merge in Brahman not only after death but also while living.

5.27-28.0. ‘स योगी ब्रह्मात्मनाम्’ (5.24) इत्यादितुष्योगी मोक्षमानोत्तत्वुत्त्त्तं तमेव योगं सद्दक्षेपण दर्शयनन्त्राह ब्राह्माम्—
5.27-28.0. In verses like, ‘That Yogi attains mergence in Brahman’ etc. (5.24) it has been declared that the Yogi attains Liberation. That Yoga is now described in brief in the two verses beginning with:

27. स्पर्शान्तकृत्तत्वा बहिर्बाह्यांश्रुकृच्छत्वान्तरे भ्रूवोऽः।
प्राणायामः समी कृत्तव नासाभ्यन्तरचारणः॥

28. यतेन्द्रियमोऽनुशासनभोज्ये यथार्थपरायणः।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः॥

Shutting out external sense-objects, fixing the gaze between the eyebrows, controlling the outgoing and incoming breaths that move through the nostrils, with the senses, mind and intellect restrained, and free from desire, fear and anger, the sage who has Liberation as his highest goal is indeed ever free.

5.27-28.1. स्पर्शानिति। बाह्य एव स्पर्श रूपसादयो
विषयाशिष्टिति। सन्तोषन्तः प्रविशिति तांतहितात्यागेन बहिर्बाय कृत्तवा
चकुश्च भ्रूवोर्तरे भूमध्ये एव कृत्तवास्तवत्नं नेत्रयोर्निर्मिलने निद्रया मनो
लीयते । उन्मीलनेन च बहिः प्रसरति । तदुपवयोधोषपरिहारारथरथनिमिलनेन
भूमध्ये वृहि निदाधयेत्यथः। उच्छवासनिःशास्त्रयं नासिक्योरस्यभन्तरे च
चरत्तौ प्राणायामावृद्धिधाओगिनिरोधेन समौ कृत्तु कुम्भितिच्चत्यथः। यद्रा
प्राणो यथा बहिर्नियात्ति यथा चापानोस्तन्तरे प्रविशिति किन्तु नासाभ्यं एव
द्राविपि यथा चरतः तथा मद्याभ्यामुच्छवासनिःशास्त्रायां समी कृत्तर्ति॥

यतेषि। अनेनोपायेत्यतः संयता इद्निमयनोऽनुशास्य यस्य, मोक्ष
एव परस्यन्त प्रायं यस्य, अतं एव विगता इव्याभयक्रोधस्य यस्य, य एक्ष्मृतो
मुनि: स सदा जीवक्रिपी मुक्तं एवत्यथः॥

5.27-28.1. Shutting out etc. External sense-objects, viz., form, taste, etc., enter the mind when one thinks about them. Shutting them out by not thinking about them; fixing the gaze between the eyebrows only. If the eyes are fully closed, then
the mind is lost in sleep, and if they are wide open it goes out (after objects); in order to avoid both these defects, the gaze is fixed between the eyebrows, keeping the eyes half closed; this is the idea. By controlling the Prāna and Apāna that move up and down through the nostrils as the outgoing and incoming breaths, i.e., holding the breath; or it may mean: Harmonising the Prāna and Apāna by breathing out and in gently so that the Prāna does not go out and the Apāna does not go in, but both move within the nostrils only; he who by this means (control of breath) has his senses, mind and intellect restrained, who has Liberation alone as his highest goal, and therefore who is free from desire, fear and anger—such a sage is indeed ever free, i.e., free even in this life.

5.29.0. नन्वेदनिद्रादिसंयमस्त्रां कथं मुक्तः स्यात्मा तावन्मानृতेऽ विन्यु ज्ञानव्रेणन्याह—

5.29.0. But how can one attain Liberation merely through the control of the senses etc., in this manner? To show that Liberation is attained not merely by that but through knowledge, the text says:

29. भोक्तरां यज्ञतपसां सर्वलोकमहेश्वरम् ||

"Suःह द सर्व्भूतानां ज्ञात्वा मां शान्तिमृच्छिति इव"

Knowing Me, the enjoyer of all sacrifices and asceticism, the great Lord of all the worlds and the well-Wisher of all beings, one attains peace.

5.29.1. भोक्तारमभिः || यज्ञाः तपसा च महाभ्र: समर्पितां यदृच्छ्या भोक्तारं पालकमिति वा || सर्वेषा स्त्रोतां महान्तमीशरं सर्वेषा भूतानां सुनुःह निर्पेक्षोपकारिणमन्त्यामितिमां ज्ञात्वा मद्रप्तसादेन शान्तिं मोक्षमृच्छिति प्राप्तोति इव

5.29.1. Knowing Me etc. knowing Me, the enjoyer or protector, at My free will, of all sacrifices and asceticism offered by My devotees, the great Lord of all the worlds,
the well-wisher of all beings, i.e., one who does good disinterestedly, or the Inner Ruler, one attains peace, Liberation, through My grace.

I bow down to that omniscient Hari (Lord) who thus removed the doubt about an option between knowledge and (selfless) action and prescribed their combination in sequence.
CHAPTER 6

THE WAY OF CONTEMPLATION

Even though the mind be purified, yet without meditation Liberation cannot result from mere renunciation (action); hence the Yoga of meditation is expounded in this sixth (chapter).

6.1.0. In order to explain in detail the Yoga referred to in brief at the end of the last chapter, the sixth chapter is begun. As the practice of knowledge preceded by renunciation of action has been depicted there as the main theme in the verses beginning with, ‘The self-controlled, embodied being, renouncing all actions through his mind’ etc. (5.13), and as performance of work is painful, lest one should commit the mistake of suddenly renouncing action the Blessed Lord, in order to prevent such a contingency, said, praising the way of action as superior to renunciation, in the two verses beginning with:

श्रीभगवानुवाच

1. अनान्त्रिता: कर्मफलं कार्यं कर्मं करोति यः।
   स सन्नायसि च योगी च न निरंतिरं चाक्रियः॥
The Blessed Lord said:

He who does the prescribed work without caring for its fruit, is a Sannyāsi as also a Yogi, and not he who is without the (sacred) fire and without action.

6.1.1. आनाशिरि इति । कर्मफलमनाशिर्ततोऽन्वपेश्यमाणः अवश्यं
कर्मित्यतया विहितं कर्म य: करोति स एव सन्न्यासी योगी च न
तु निरिप्रि: अग्रिसाध्यायक्ष्यकर्मित्यागी, न चाक्रियोऽनुग्रिसाध्यपूर्तास्य-
कर्मित्यागी च ॥

6.1.1. He who etc. He who does the work prescribed as obligatory, without caring for or desiring its fruit, he is a Sannyāsi as also a Yogi, and not he who is without the (sacred) fire, i.e., who has renounced sacrificial rites called Ishta performed in the (sacred) fire, and without action, i.e., who has given up the philanthropic acts called Purta, performed without the aid of any fire.

6.2.0. कु त इत्यपेश्यायां कर्मयोगः सैव सन्न्यासत्वं सम्पाद्यान्तः—
6.2.0. Why is he a Sannyāsin and a Yogi? To answer this the text, establishing that Karma-Yoga is the same thing as renunciation (of action and its fruit), says:

2. यं सन्न्यासमिति प्राहुर्योऽं तं विविधो पाण्डव ॥
न हासन्याससद्भुल्यो योगी भवति कश्चन ॥

Know that which is extolled as Sannyāsa, to be Yoga, O Pāṇḍava (Arjuna). Verily, no one becomes a Yogi without renouncing desire for the fruit of action.

6.2.1. यथेति । यं सन्न्यासमिति प्राहु: प्रकर्षेण श्रेष्ठत्वेनाद: ।
'सन्न्यास एवात्यपेश्यत' (क्र. यजु. तैत्ति. आ. १०.६.२) इत्यादिश्चूः: ।
केवलात्फलसन्न्यासनापेश्यते: योगवेव तं जानीहि । कुत इत्यपेश्यायाम्
इतिशब्दोत्तो हेतुयोऽगुप्तस्तीत्याह—न हीति । न सन्न्यस्त: फलसद्भुल्यो
6.2.1. Know that etc. Know that which is extolled, spoken highly of as Sannyāsa—witness Sruti texts like, ‘Sannyāsa alone excels everything’ (Kr. Yaj. Tai. Ār. 10.62)—to be Yoga itself owing to the mere renunciation of the fruit (of action). Why should it be known as such? Because the reason referred to by the word ‘as’ (एति) in the verse, is found in (Karma-) Yoga also. So it is said: Verily, no one etc. Verily, no one who has not renounced the desire for the fruit (of action), be he devoted to action or knowledge, becomes a Yogi. Therefore owing to the common factor, viz., the renunciation of the desire for the fruit (of action) he is a Sannyāsin, and just because this very renunciation of the desire for the fruit (of action), removes all mental distractions, he verily becomes a Yogi also. This is the meaning.

6.3.0. In that case one will have to practise Karma Yoga all through life? Apprehending such a doubt, the text sets a limit to it:

For the sage who desires to attain to Yoga, action is said to be the means; and for him alone, when he has attained to Yoga, inaction is said to be the means.

1. In Sannyāsa one renounces the desire for the fruit of action as well as action itself. But in Karma-Yoga one renounces only the desire for the fruit of action. So the renunciation of the desire for the fruit of action is a common factor in both, and by this similarity Yoga is said to be the same as Sannyāsa.

2. According to Patanjali’s Yoga system.
6.3.1. For the sage etc. For the person who desires to attain to the Yoga of Knowledge, action is said to be the means to attain that, because it purifies the mind. But for him alone, when he has attained to the Yoga of knowledge, and is devoted to meditation, inaction, absorption, the cessation of all activity that distracts meditation, is said to be the means for the maturity of knowledge.

6.4.0. कीदशोक्सी योगार्थाः यस्य श्रमः कारणामुच्यते इत्यत्

6.4.0. What is this person like, who has attained to the Yoga (of knowledge)—for whom inaction is prescribed as means? That is being stated:

4. यदा हि नेन्द्रियार्थेः ० कर्मस्वनुषज्ञते ।

वर्षस्वल्पसन्यासी योगार्थस्वद्रोपते ॥

When one habitually renounces all desires and is no more attached either to sense-objects or to actions, then one is said to have attained to Yoga.

6.4.1. यदा हीति । इन्द्रियार्थेः इन्द्रियभोगेऽशु शब्दादिशु ततः साधनेषु

च कर्मसु यदा नानुषज्ञते आसक्ति न करोति । तत्र हेतु:—आसक्तिमूल:-

भूतान्तर्वर्गाः भोगविषयाः कर्मविषयाः सद्‌-सन्यासन्याति त्यति: शीलं यस्य

स: । तदा योगार्थ उच्च्यते ॥

6.4.1. When one etc. When one is no more attached either to sense-objects like sound which are enjoyed by the senses, or to actions which are means to them, the reason for that being that he is one who habitually renounces, gives up, all desires for objects of enjoyment and action, which desires are the root cause of all attachment—then one is said to have attained to Yoga.
6.5.0. Therefore realizing that non-attachment to sense-objects leads to Liberation and attachment to them causes bondage, proneness to attachment etc. has to be renounced. So it is being said:

5. उद्धेरदात्मनात्मानं नात्मानमवसादयत् ।
आत्माव हालत्नो बन्धुरात्मैव रिपुरात्मनः ॥

One should raise oneself through the self, and never lower oneself; for the self alone is one’s friend and the self alone is one’s enemy.

6.5.1. One should etc. Through the self endowed with discrimination one should raise oneself from the transmigratory existence, and never lower, debase, oneself; for, the self alone freed from attachments of the mind is one’s friend, benefactor, as also one’s enemy, malefactor.

6.6.0. कथम्भूतस्यात्मैव बन्धु: कथम्भूतस्य चालैव रिपृतियपेशा—
याम्याह—

6.6.0. To what sort of a person is the self itself a friend and to what sort of a person is the self itself an enemy? To answer this the text says:

6. बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शान्तति वर्तेतात्मैव शान्तवैः ॥

To him who has conquered the self (body and senses) by his self, the self is his friend; for the uncontrolled man, however, the self alone is adverse like an enemy.
6.6.1. To him. To him who has conquered, brought under control, the self, this aggregate of the body and the senses, by his self,—to such a person, verily, the self is his own friend. For the uncontrolled man, however, the self alone is adverse to itself, is harmful, like an enemy.

6.7.0. The friendliness of the self-controlled person to himself is elucidated:

The self of one who is self-controlled and serene is alone poised in heat and cold, happiness and misery, as also in honour and dishonour.

6.7.1. The self etc. The self of one who is self-controlled and serene, free from attachment etc., is alone poised, steadfast in the (real) self, even in the presence of heat and cold etc., and not of any other person; or it may mean: The supreme Self of such a person is (truly) established in his heart.

6.8.0. The characteristics and superiority of one who has attained to Yoga, which have already been mentioned are being concluded after substantiation:
8. ज्ञानविज्ञानवृत्तात्म कूटस्थो विजितेत्रियः ।
युक्त इत्युच्चते योगी समलोकःकाश्चति ॥

The Yogi whose self is satisfied through knowledge and realization, who is steady and has the senses under control, and to whom a clod of earth, a stone and gold are of equal value, is said to be steadfast.

6.8.1. The Yogi etc. Knowledge (Jnāna) is that which is gained from instruction and vijnana is intuitive realization; he whose self, mind, is satisfied, bereft of craving, through these, and therefore who is steady, free from agitation, and consequently who has the senses under control, and therefore to whom a clod of earth and the rest are equal, i.e., who has no idea with respect to a clod of earth, a stone and gold, that they should be rejected or acquired, is said to be steadfast, to have attained to Yoga.

6.9.0. सुदृढ्यतीनमध्यस्थतैःपि श्रेष्ठ इत्याह—
6.9.0. But he who looks equally on a well-wisher, friend, etc., is superior even to him (one who has attained to Yoga). So it is being said:

9. सुदृढ्यतीनमध्यस्थतैःपि च पापेशु समबुद्धिविशिष्ये ॥

He excels, who looks equally on a well-wisher, a friend, an enemy, a neutral, an arbiter, a hateful person, a relative and also on the good and the sinful.
6.9.1. He excels etc. Well-wisher, one who by nature is well-disposed. Friend, one who does good through affection. Enemy, one who does harm. Neutral, one who is indifferent to both the contending parties. Arbiter, one who is a well-wisher of both these parties. A hateful person, an object of aversion. A relative, kinsman. The good, those who are of good behaviour. The sinful, those who are of bad conduct. He who looks equally on these, whose mind is free from attachment or aversion etc., with respect to these, indeed excels.

6.10.0. Having thus stated the characteristics of one who has attained to Yoga, the text now goes on to describe the Yoga with its parts with reference to him, in the verses beginning with ‘The Yogi’ etc., and ending with, ‘That Yogi is considered as the best’ (6.32):

10. The Yogi, with his mind and self (body) subjugated, free from desire, destitute and living alone in solitude, should constantly concentrate his mind.

6.10.9. The Yogi, with his mind and self (body) subjugated, free from desire, destitute and living alone in solitude, should constantly concentrate his mind.
6.10.1. *The Yogi, or one who has attained to Yoga, should constantly, always, concentrate his self or mind, living in solitude, in a sequestered place, alone, free from company, with his mind and self, body, subjugated, free from desire, craving or taking no food, and destitute, free from possessions.*

6.11-12.0. आसननियमं दर्शयत्राह द्वायम्—

6.11-12.0. The rule regarding the seat is being stated in the two verses beginning with:

11. शुचौ देशे प्रतिभाय स्थिरमासनमात्मन: ।
   नात्युच्चित्रविन नातितीनं चैलाजिनकुशोत्तरम् ॥

12. तत्रैकाम्य मन: कृत्वा यत्चित्तेनद्रियक्रियायः ।
   उपविश्यासने युज्यायोगमात्बविशुद्धे ॥

In a clean spot fixing his seat firm, neither too high nor too low, made of the Kusha grass, skin and cloth one on top of the other—sitting on that, with the activities of the mind and the senses controlled, concentrating his mind, he should practice Yoga for the purification of the mind.

6.11-12.1. । शुचाविति । शुचे स्थाने आत्मन: स्वस्यासनस्थापितवा कीदृशम्? स्थिरमचलम् । नातिवोध्रतं न चातितीनच च । चैलं वस्त्रमजिनं व्याघ्रादिविर्म चैलाजिने कुशोभ्य उत्ते यस्मिन् । कुशानामुपरि चर्म तदुपरि वस्त्रमात्स्तीत्वत्यः: ॥

तत्रैति । तत्र तस्मिनासने उपविश्य एकाय विशेषरहितं मन: कृत्वा योगं युज्यायदध्यसेत् । यत: उपरताष्ट्रितश्चन्द्रियाणां च क्रिया यस्य स: आत्मने मनसो विशुद्धे उपशान्त्ये ॥

6.11-12.1. *In a clean spot etc. In a clean spot fixing his seat—what kind of seat? Firm, neither too high nor too low, in which seat are spread a cloth and a tiger’s or any other skin over*
the Kusha grass—over the Kusha grass the skin and on that a cloth,—sitting on that seat, concentrating his mind, making it free from distractions, he should practise Yoga, with the activities of the mind and the sense controlled for the purification of the self, for attaining tranquility of the mind.

6.13-14.0. चित्रेकायशोपपौपिनीं देहादिधारणां दर्शयंख्रां ब्राम्याम्—

6.13-14.0. The pose of the body etc., that is helpful to concentration of the mind is being described in the two verses beginning with:

13. समं कायशिरोग्रीवं धारयवर्चलं स्थिरं: ||
सम्प्रेक्ष्य नासिकायं स्वं दिशवशानवलोकयन् "

14. प्रशान्तात्मा विगताभिब्रह्मचारिणे स्थितत: ||
मन: संयम्य मन्त्रितो युक्त आसीत मर्याद: "

Holding the trunk, head and neck erect and steady, becoming firm, fixing the gaze on the tip of his nose and not looking around, tranquil in mind, fearless, practising continence controlling the mind, intent on Me, he should sit absorbed having Me as the supreme goal.

6.13-14.1. ससामिति: काय इति देहादिधारणो विवक्षिति: ||
कायश्च शिरश्च ग्रीवा च कायशिरोग्रीवं मूलादारादार्श्य मूर्त्तिपर्यंतं सममकृमचलं निश्चलं धारयनं स्थिरं: || दृढ़प्रयत्नो भूवेत्यथ: || स्वकीयं नासिकायं सम्प्रेक्ष्येति अर्थनिमीलितमेत्र इत्यथ: || इतस्ततो दिशवशानवलोकयनात्मेत् युतेणान्यवः: "

प्रशान्तात्मा चित्तं यस्य, विगताभिब्रह्मचारिणे स्थितं समन: संयम्य प्रत्याहार्य, मच्छ्यवं चित्तं यस्य, अहमेव पर: पुरुषाः यस्य स मत्तपर: एवं युक्तो भूवेत् आसीत लिष्टे: "
6.13-14.1. Holding etc. By ‘body’ is meant the trunk. Holding the trunk, neck and head, i.e., (the upper part of the body) from the Muladhāra or sacral plexus to the head, erect, not bent, and steady, motionless, becoming firm, resolute, fixing the gaze on the tip of the nose, i.e., keeping the eyes half open, and not looking around—this is to be construed with ‘he should sit’ in the next verse (13).

Tranquil etc. He whose self or mind is tranquil, whose fear is gone, observing the vow of Brahmacharya, i.e., practising continence, controlling, withdrawing, the mind, whose mind is intent on Me alone and to whom I am the supreme Goal—being thus absorbed, he should sit, remain (14).

6.15.0. योगाध्यासफलमाह—
6.15.0. The fruit of Yoga practice is being stated:

15. युज्ज्ज्वलेऽवं सदात्मां योगी नियतमानसः: ।
शान्तिः निर्वाणपरमां मत्संस्थामधिगच्छति ॥

Thus constantly concentrating the mind, the Yogi, with his mind controlled, attains the peace culminating in final Beatitude in the form of abiding in Me.

6.15.1. युज्ज्वलेऽविधिः । एवमुक्तप्रकरणं सदात्मां मनो युज्ज्वलस-माहितं कुर्व्यायनं निशांद्र मानसं चित्तं यस्य सं ।
शान्तिः संसारेपरति प्राप्नोति । कथम्भूताम्? निर्वाणं परस्म प्रायं यस्यां तां मत्संस्थां मद्द्वृपेणावस्थितिम् ॥

6.15.1. Thus etc. Thus, in the above mentioned manner, constantly concentrating the self, mind, with his mind controlled, he attains the peace, the cessation of this worldly existence. What kind of peace? The Peace culminating in, the goal of which is, final Beatitude, which consists in abiding in Me.
6.16.0. The rules with respect to food etc., to be observed by one practising Yoga are being stated in the two verses beginning with:

16. नात्यशस्त्रस्तु योगोऽस्ति न चैकान्तमनस्तः।
त्याति स्वप्नशीलस्य जाग्रतो नैव चार्जुन॥

Yoga is not attained by one who eats too much or who eats nothing at all, nor by him who sleeps too much or who keeps awake (too much), O Arjuna.

6.16.1. Yoga etc. By him who eats too much or even by him who eats nothing at all, Yoga, perfect concentration of mind, is not attained. So also by him who sleeps too much or by him who keeps awake too much, Yoga is not attained.

6.17.0. What kind of a person, then, attains to Yoga? It is being stated:

17. युक्ताहारविहारस्य युक्तेवेष्यस्य कर्मसु।
युक्तस्वप्नाबोधस्य योगो भवति दुःखहा॥

He who is moderate in food and movements, in his engagement in actions and in sleep and wakefulness, attains to Yoga which destroys misery.

6.17.1. युक्तेति। युक्तो नियत आहारो विहारश्च गतिर्यथस्य, कर्मसु कार्यः स्थता नियतेव चेद्यः यस्य, युक्तो नियताः स्वप्नाबोधो निद्राजागरौ यथस्य तस्य दुःखिनिवर्तको योगो भवति सिद्धिः॥
6.17.1. He who etc. Who is moderate, restrained, in food and movements, and whose engagement in actions, in work, is moderate, restrained, and who is moderate in sleep and wakefulness, attains to Yoga which destroy misery.

6.18.0. When does a person attain Yoga? To answer this the text says:

18. यदा विनियतं चित्तमात्मन्येवावतिष्ठे ।
निःस्पृहः: सर्वकामेऽयुतं इत्युच्यते तदा ॥

When the mind, well-controlled, remains fixed in the Self alone, and one is free from craving for all enjoyments, then one is said to have attained Yoga.

6.18.1. When etc. When the mind, being well-controlled, remains fixed in the self alone, and when, moreover, one is free from craving, desire, for all enjoyments, here and hereafter, then one is said to have attained Yoga.

6.19.0. An illustration of the mind resting absorbed in the Self is being given:

19. यथा दीपो निवासतस्थो नेन्ते सोपमा स्मृता ।
योगिनो यत्चतितस्य युक्तातो योगामात्मनः ॥

Even as a lamp placed in a place free from any breeze does not flicker—this is the simile for a Yogi of controlled mind, practising concentration on the Self.
6.19.1. यथैति । ध्यात्मं देशे स्थितो दीपो यथा नेलिते न
विचारित सा उपमा दृश्यन्ति । कस्य? आत्मविशिष्टं योंगुं युज्जलोभ्यस्तात
योगिनो यथा नियतं चितं यस्य तत्स्य निक्षमप्तया प्रकाशकत्या च चितं
तद्विषिष्टतीत्यर्थः: ॥

6.19.1. Even as etc. Even as a lamp placed in a place
free from any breeze does not flicker—this is the simile,
example—with respect to whom?—for a Yogi of controlled
mind, practising concentration on the self. That is to say, his
mind rests steady and bright like that flame.

6.20–23.0. ‘य सम्यासमिति प्राहुयोगं तं विद्धि पाण्डव’ (6.2.)
इत्यादौ कर्मेव योगशब्दनेतरं, ‘नायन्यश्चतस्य योगशस्ति’ (6.16) इत्यादौ
तु समाधियोगशब्दनेतरः । तत्त्र मुद्धो योगं: क:?” इत्यपेक्षायां समाधिमेव
स्वरूपत: फलत्वम् लक्ष्यस्त्च एव मुद्धो योगं इत्यहार साध्यसिद्धिः:—

6.20–23.0. In, ‘Know that which is extolled as Sannyāsa, to
be Yoga’ etc. (6.2), it is action that was meant by the
word Yoga; whereas in, ‘Yoga is not attained by one who
eats too much’ etc. (6.16), perfect concentration (Samādhi)
was meant by that word. What, then, is the primary meaning
of the word Yoga? In answer to such a question, the text,
defining perfect concentration both by its characteristic and
result, shows that to be the primary meaning of the word ‘Yoga’
in the three verses and a half beginning with:

20. यशरोपसः चितं निरुध्य योगसेवया ।
यत्र चैवात्मनात्मां पवश्यन्तात्मानि तुष्यति ॥

21. सुखमात्यन्तिकं यमदुबद्धिग्राहामतीन्द्रिष्टम् ।
वेदिति यत्र न चैवायं स्थितश्चलति तत्त्वतः: ॥

22. यं लब्ध्वा चापरं लाभं मन्न्येते नाधिकं तत: ।
यस्मिनिन्ध्ततो न :केन गुरूणापि विचारायते ॥
23. तं विद्यादुः-खसयोगवियोगं योगसज्ञितम्
स निःश्रयेन योक्तव्यो योगेनिविर्णाचेतसा

That state in which the mind controlled by the practice of concentration gets settled; in which seeing the Self by the (purified) mind one is satisfied with the Self; in which one realizes same absolute, transcendent bliss which is experienced through the intellect; established in which one does not waver from the Truth; attaining which one thinks of no other acquisition as greater than that; and established in which, one is not perturbed even by great pain—that, one should know, is designated as Yoga, untouched by all contact with pain. That Yoga should be practised with conviction and without depression of spirits.

6.20-23.1. यत्र यस्मिनवस्थाविशेषे योगाभ्यासेन निःश्रुंचे
चित्तमुपर्यं भवतीति योगस्य स्वरूपलक्षणमुक्तम्
तथा च पालवं चूनम्
योगशिर्तवृत्तिःनिरोऽधि
(पत्त्योग. 9.2) इति
इत्यायिनलक्षणेन फलेन
tमेव लक्ष्यति
तत्र च यस्मिनवस्थाविशेषे आत्मना शुद्धेन मनसात्मानमेव
पश्यति नन्तु देहादिपश्यस्वात्मन्येव
tुष्यति नन्तु विष्येषः
तदनं तदत्यादिनां
यचछब्दानं
तं योगसज्ञितं विद्याल्
इति चतुर्थोनान्वय: ॥

आत्मन्येव तोषे हेतुमाह—

सुखेन्मिति यत्र यस्मिनवस्थाविशेषे यत्तक्षिमिपि निरतिशयमात्यन्तिकं
निःश्रु त सुखं वेषति
नन्तु तदाविष्येन्द्रियसम्बन्धाभावावलुकं: सुखं स्यात्?
तत्राह—अतीतादियं विष्येन्द्रियसम्बन्धाभावाति
केवलं बुद्धवैवालमाकार—
तथा ग्रहम्
अत एव च यत्र स्थित: संस्तवृत्त्योत्तमस्वलोच्येन चलति ॥

अचलद्वेयोपपायति—

मिति यमात्मसुक्रूपपालं लब्धया ततोषिक्षास्य लाभं न मन्यते
न चिन्तयति तस्येव निरतिशयस्युखवात्
यस्मिन्य स्थितो महतापि
शीतोष्णादिदु-खेन न विचालयते नाभिभूत: ॥ एतत्निषिद्धिनुृत्यकरापि
योगलक्षणां दृष्ट्यम् ॥
6.20-23.1. That state etc. That particular state in which the mind controlled by the practice of concentration gets settled (is designated as Yoga). By this the primary characteristic of Yoga is stated. As Patanjali’s (Yoga) Sutra defines it: ‘Yoga is the control of the modifications of the mind-stuff’ (Pat. Yoga. 1.2). The same thing (viz. concentration) is defined also by its result, viz., the attainment of what is desired. In which particular state one sees the Self alone and not the body etc., by the self or purified mind and seeing It one is satisfied with the Self alone and not with the sense-objects. The word ‘which’, in all these clauses, viz., ‘in which’, etc., agrees with, ‘that, one should know, is designated as Yoga’ occurring in the fourth of these verses (20).

The reason for satisfaction in the Self alone is being stated; In which etc. In which particular state one realizes some unsurpassed absolute, everlasting, bliss. But at that time there is no contact with sense objects; So how can there be bliss? This is being answered: Transcendent, independent of all contact between the senses and their objects,¹ and which is experienced through the intellect alone that has taken the form of the Self.

1. This bliss is not a product of the contact of the senses with their objects, and hence it is said to transcend the senses.
And therefore established in which one does not waver from the Truth, from the reality of the Self (21).

The non-wavering is being substantiated: Attaining which etc. Attaining which acquisition, viz., as greater than that, that itself being infinite bliss, and established in which, one is not perturbed, overcome by great pain like heat and cold etc. It is to be noted that by this result also, viz., the cessation of all untoward things, Yoga is defined (22).

That particular state which is of this nature is named in the half-verse: That etc. The word pain includes the pleasure derived from sense-objects, since it is mixed with pain. That particular state which is untouched by all contact, even the least connection, with pain, that, one should know, is called yoga, is the meaning of the word ‘Yoga’. The union of the embodied self with the supreme Self is called Yoga. Or the clause may mean: Yoga may be defined by a negative characteristic as ‘the absence of all contact with pain’, even as the word ‘timid’ is used with respect to the brave.1 But the application of the word ‘Yoga’ to mean action (in ‘Karma-Yoga’) is only figurative, it being a means to Yoga—this is the idea. As Yoga yields such a great result, that alone should be practised with diligence. This is being stated in the next verse and a half beginning with: That Yoga etc. That Yoga should be practised with conviction resulting from the teachings of the Scriptures and the preceptor. Though it may not fructify soon, yet it should be practised without depression of spirits. Lukewarmness in practice due to difficulties is depression (23).

6.24.0. कित्त्र—
6.24.0. Further,

24. सङ्केतप्रभावान्कामस्त्यक्तवा सर्वानश्रेष्ठ: ।
मनस्मैवदन्त्रियांगम विनियम्य समन्त: ॥

1. ‘The brave’ means those who are free from all cowardice or timidity.
Having completely renounced all desires born of fancy, controlling well the senses from all sides by the mind alone, (Yoga should be practised).

6.24.1. Having renounced etc. Having renounced all desires which are born of fancy and are obstructions to the attainment of Yoga completely, i.e., together with the (latent) impressions (in the mind), controlling well the senses wandering in all directions by the mind alone, accustomed to see the dark side of sense-objects, ‘Yoga should be practised’—this is the construction. The words are supplied from the previous verse.

6.25.0. If the mind should waver owing to the latent impressions of past actions, then it should be made steady by concentration (Dharana). Therefore it is being stated:

25. आत्मसंस्थं मन: कृत्वा न किंत्रिः दिपि चिन्तयेत् ||

One should withdraw by degrees, establishing the mind in the Self by the intellect regulated by concentration, and should not think of anything else.

6.25.1. शनैः शनैरपमेद्रुक्त्रया ध्युतिःकृत्तितया तया गृहीतया वशीकृत्वा बुक्त्यात्मसंभास्मात्मन्येव समयक् सद्वतिं निश्चलं मन: कृत्वोपरमेत् || तत्र शने: शनैर्ब्यास्रक्रमेण नतु सहसा || उपरस्वक्रमशः—न किंत्रिः दिपि चिन्तयेत्, निश्चले मनसि स्वर्यमेव प्रकाशमाणपर्याप्तं दक्षत्रुक्त्यो भूवत्तमन्यानादिपि निवर्ततेवदयथः ||
6.25.1. **One should etc.** By the intellect regulated, controlled, by concentration, establishing the mind completely in the Self, i.e., making it steady in the Self alone, one should withdraw. That also by degrees, by gradual practice and not all on a sudden. The nature of the withdrawal is being stated: *He should not think of anything else.* Having become one with the supreme Spirit manifesting spontaneously in the tranquil mind. One should desist even from the meditation on the Self.¹ This is the sense.

6.26.0. एवमपि रजोगुणवशादयि मनः प्रचलेतार्हि पुनः प्रत्याहोण वशीकुर्यादित्याह—

6.26.0. Even after that has been done, if the mind should waver through the influence of Rajas (activity), then it should be again brought under control through self-withdrawal. So it is being stated:

26. यतो यतो निश्चरति मनः।।
ततस्ततो न्याय्येतदात्मयेव वशं नयेत् ॥

Wheresoever the restless and unsteady mind wanders, from that very object it should be restrained and brought under the control of the Self alone.

6.26.1. यत इति । स्वाभाववशशलं धार्यामानमात्मस्थिरं मनो यं यं
विषयं प्रति निर्गच्छति ततस्तत: प्रत्याहत्यात्मयेव स्थिरं कुर्यात् ॥

6.26.1. **Wheresoever etc.** After whatever object the unsteady mind, which by nature is restless goes out, although controlled, from that very object it should be withdrawn and steadied in the Self alone.

¹. That is, all mental waves should be avoided, and the mind made absolutely placid. Even the mental state that presents the Self as an object meditated upon and something different from the person meditating, should be avoided.
6.27.0. To one who thus again and again brings the mind under control through self-withdrawal etc., the bliss of Yoga comes when the spirit of activity (Rajas) has been exhausted. So it is being stated:

27. प्रशान्तमनसं होनं योगिनं सुखमुत्तमम्।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्॥

To this Yogin whose activity (Rajas) has subsided, who is of a tranquil mind, sinless and identified with Brahman, comes supreme bliss.

6.27.1. To this Yogin etc. To him whose activity (Rajas) has subsided in the above-mentioned way, and, therefore whose mind is tranquil—to this sinless Yogi who has attained the Brahmanhood, comes of its own accord the supreme bliss, the bliss of perfect absorption (Samādhi).

6.28.0. तत्त्वेऽक्तार्थं भवतीत्याह—

6.28.0. Then he becomes blessed. This is being stated:

28. युज्ज्वलनं सदात्मां योगी विगतकल्मषः।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमस्तु॥

The Yogi entirely free from taint, constantly controlling the mind thus, attains easily the infinite bliss of union with Brahman.

6.28.1. युज्ज्वलितं एवमेन प्रकारेण सर्वदात्मां मनो युज्ज्वलशीकर्ष्णिश्चितेषां सर्वात्माना गतं कल्मषं यस्य सं योगी सुखेनायायते॥
6.28.1. The Yogi etc. The Yogi, constantly controlling the self, mind, thus, in the above manner, and is entirely, absolutely, free from taint, attains easily, without any effort, union with Brahman, the realization that destroys ignorance, which itself is infinite or supreme bliss. That is to say, he attains ‘Liberation even while living.’

6.29.0. That realization of Brahman is being described:

The man whose mind is absorbed through Yoga and who sees the same (Brahman) everywhere, sees the Self in all beings and all beings in the Self.

6.29.1. The man etc. The man whose mind is absorbed through Yoga, who is self-composed through the practice of Yoga, and who sees the same Brahman alone everywhere, sees his Self bereft of all limitations like the body which are the products of ignorance, existing in all beings, from Brahma down to inanimate objects, And sees these thing in the Self as non-different from it.

6.30.0. Worshipping Me as the Self of all beings is the chief means to realization of the Self. This is being stated:
30. यो मां पश्चयति सर्वं सर्वं च मय्य य पश्चयति।
   तत्स्याहं न प्रणेत्यामि स च मे न प्रणेत्याहं॥

He who sees Me everywhere and sees all things in Me, does not lose sight of Me, nor do I of him.

6.30.1. He who etc. He who sees Me, the supreme Lord, everywhere, in every being, and sees all every being, in Me, does not lose sight of Me, nor do I of him. This is to say, manifesting Myself before him and looking at him graciously I favour him.

6.31.0. न चावम्भूतो विद्धिकिंद्र: स्यादित्याह—
6.31.0. Such a person (as mentioned in the last verse) is not subject to any (scriptural) injunctions. This is being stated:

31. सर्वभूतस्थितिं यो मां भजन्येकत्वमास्थित:।
   सर्वथा वर्त्तमानोरसिप स योगी मय्य वर्त्तें॥

He who worships Me residing in all beings in a spirit of unity, becomes Yogi and, whatever his mode of life, lives in Me.

6.31.1. He who etc. He, who worships Me, who am in all beings, in a spirit of unity, i.e., practising non-difference, becomes a Yogi, a man of realization, and, whatever his mode of life, i.e., even though he should renounce all ritualistic work, lives in Me alone, i.e., liberated and not degraded.
6.32.0. Amongst those Yogis, again, who worship Me thus, he who is compassionate to all beings excels. This is being stated:

32. आत्मौपम्येन सर्वं समं पश्यति योजर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

He who by comparison with himself looks upon the pleasure and pain in all creatures as similar—that Yogi, O Arjuna, is considered the best.

6.32.1. He who etc. He who by comparison with himself looks upon the pleasure and pain in all creatures as similar, i.e., feels: 'Even as pleasure pleasing to me and pain disagreeable, so are they to others also,' and therefore who wished only pleasure to all creatures and not pain to any being, that Yogi is the best in My opinion.

6.33.0. उत्तरलक्षणस्य योगस्यासम्भवं मन्वान:—

6.33.0. Arjuna, who thought the attainment of such Yoga to be impossible, said:

अर्जुन उवाच

33. योजयं योगस्तव्यया प्रोक्तः साम्येन मधुमूदन ।

एतस्याहं न पश्यामि च अस्तित्विष्ठितं स्थिराम् ॥

Arjuna said:

For this Yoga that you have described as equanimity, O slayer of Madhu (Sri Krishna), I do not see any permanence, owing to restlessness (of the mind).
6.33.1. For this Yoga etc. For this Yoga that you have described as equanimity, resting of the mind absorbed in the Self, being free from stupor or distraction. I do not see any permanence, continuance for a long time, owing to restlessness of the mind.

6.34.0. एत्तप्फुल्यति—
6.34.0. This statement is being elucidated further:

34. चश्चलं हि मनः कृष्ण प्रमाधिः बलवदुद्दृढः ||
तस्याहं निग्रहं मने वायोरिव सुधेकर्तम् ॥

For the mind, O Krishna, is restless, turbulent, strong and obstinate; I think it is extremely difficult to control like the wind.

6.34.9. चश्चलमिति। चश्चल स्वभावनेव चपलम्। किंश्र प्रमाधिः प्रमथनशीलम्। देहेन्द्रियशोभकमित्यथः। किंश्र बलवद्विचारणापि नेतुमशक्यम्। किंश्र दृढं विषयवासनानुबद्धत्त्वादुभेकं। अतो यथाकाशे दोषायनानस्य वायो: कुम्भादिशु निरोधनमशक्यं। तथा तस्य मनसोऽपि निग्रहं निरोधं सुधेकरं सर्वथा कर्तृमशक्यं मने ॥

6.34.1. For the mind etc. Restless, by nature fickle. Also turbulent, capable of agitating the body and the senses. Moreover, it is strong, hard to control even by discrimination. Further, it is obstinate, i.e., being bounded by attachment for sense-objects, is difficult to pierce through. Therefore, just as it is impossible to confine within a pot, the wind that is blowing hither and thither in space, even so I think it is extremely difficult, altogether impossible to control, restrain, that mind.
6.35.0. Accepting what has been said about the restlessness etc., the Blessed Lord said regarding the means of controlling the mind:

The Blessed Lord said:

Undoubtedly, O mighty-armed one (Arjuna), the mind is restless and hard to control; yet by practice and dispassion, O son of Kunti, it is controlled.

6.35.1. Undoubtedly etc., Your statement that owing to restlessness etc., it is impossible to control the mind, is quite true. Yet by practice, by repetition of the mental states in the form of the Self to the exclusion of sense-objects and by dispassion for the latter, it is controlled, restrained. Being free from the obstacles, stupor and distractions, through constant practice and dispassion respectively, the mind, with the modifications at rest, remains absorbed in the supreme Self (Paramātman). This is the idea. As it is said in the Yoga Scriptures: 'The resting of the mind in the form of Brahman, free from all modifications, is what this called the Asamprajñāta (Nirvikalpa) Samādhi.'
6.36.0. एतावांस्तिच्यं निश्चयं इत्याह—

6.36.0. But this much is certain in this matter:

36. असंयतत्त्वं योगो दुःश्राप इति मे मति: ||
वशयत्त्वं तु यत्ता शक्योवाजाष्टमायत: ||

For one whose mind is not controlled, I consider Yoga is hard to attain; but it is attainable by one whose mind is under control and who strives through (the prescribed) means.

6.36.1. असंयतत्त्वे नेति । उक्तप्रकरणायांसेवायाभ्यामसंयतं
आत्मा चित्तं यस्य तेन पुरुषेण योगो दुःश्रापः प्राप्तंशक्यः ||
अभ्यस्तेऽवर्गायां वश्यं वश्वर्ति आत्मा चित्तं यस्य तेन पुरुषेण
पुनःशाननेवोपायेन प्रयत्नं कुर्वता योगः प्राप्तं शक्यः ||

6.36.1. For one etc. For one whose self, mind is not controlled through practice and dispassion as described above, Yoga is hard, impossible, to attain. But Yoga is attainable by one whose self, mind, is under control through practice and dispassion, and who again strives through this very means.

6.37.0. अभ्यस्तेऽवर्गायायायभावेन कथासिद्धांस्मयंज्ञानं किं फल-
माप्यान्ततीति—

6.37.0. What goal does one reach who somehow has failed to attain realization for want of practice and dispassion?

अर्जुन उवाच

37. अयति: श्रद्धायपेतो योगाचलितमानस: ।
अप्राप्य योगसंसिद्धि कां गर्ति कृष्ण गच्छिति ||

Arjuna asked:

He who, though endowed with faith, strives not, and whose mind wanders from Yoga—failing to attain the fruition of Yoga, what goal, O Krishna, does a person attain?
6.37.1. He who etc. He who at the outset takes to Yoga endowed with faith and not hypocritically, but who later strives not, does not put in proper effort, i.e., is slack in practice; and whose mind wanders from Yoga, i.e., is inclined towards sense-objects, in other words, one of indifferent dispassion; thus owing to slackness of practice and dispassion, failing to attain the fruition of Yoga, i.e., knowledge, what goal does he attain?

6.38.0. The import of the question is being elucidated:

38. कथितत्रोभिभिर्भिधिर्भियाेंस्त्रियाव्रभिवििति ।

अप्रतिष्ठि महाबाहो विमूहो ब्रह्मणः पथि ॥

Does he not, O mighty-armed one, fallen from both and without any support perish like a detached cloud, being deluded in the path of Brahman?

6.38.1. Does he not etc. In the first place having offered all work to the Lord, and not having performed any (with the desire for heaven etc.), he does not attain heaven etc., resulting
from it, and, secondly, not having attained success in Yoga, he does not attain Liberation either. Thus fallen from both, he is without any support, resort, and therefore deluded in the path which leads to the realization of Brahman, does he not perish or does he escape death? — this is the idea. An example about destruction is given: Just as a detached cloud, being disconnected with a previous mass and not attaining any other, is dissolved in the interval, even so (does he not perish)?

6.39.0. त्ययैव सर्वज्ञानं मम सन्देहो निरसनीयं, त्यतःयन्यस्वेत- 
सन्देहनिवर्तको नास्तित्तयाः

6.39.0. By You alone, the omniscient One, should this doubt of mine be cleared. There is no one besides You who can solve it. This is being stated:

39. एतमे संज्ञाय कृष्ण छेतुप्रहस्यशेषत्: 
त्वद्व: संज्ञायस्यास्य छेत्ता न हुपष्टवधेत्

This doubt of mine, O Krishna, You should dispel in its entirety, for there is none else but You who can remove this doubt.

6.39.1. एतत्म इति: एतत्तै एनम् छेत्ता निवर्तक: स्पष्टत्वात्

6.39.1. This doubt etc. One who can remove, dispel. This—
the neuter form stands for the masculine. The rest is clear.

6.40.0. अत्रेतामस्य सार्धश्चैवर्धिः

6.40.0. The answer to the above question is given in four and a half verses beginning with:

पार्थ नैवेद्य नामुच स्विनाशस्तस्य विद्यते 
न हि कर्याणक्रमकःशिददुर्गतिः तात गच्छति

S 16
The Blessed Lord said:

Verily neither here nor hereafter, O Partha, is there destruction for him; for the doer of good, my child, never comes by evil.

6.40.1. पार्थिति | इह लोके नाश उभयुप्रथात्मातित्यम् | अमुत्र परलोके नाशो नरकप्राप्तिः | ततुभं तस्य नास्त्येवः | यत: कल्याणः-कृष्णञ्जनसहस्त्रादि दुर्गतिन न गच्छति | अर्जु च शुभकारी श्रद्धा योगे प्रवृत्तत्वात् | तातेति लोकशीत्योपलालयनसम्बोधयति।

6.40.1. Verily etc. Destruction in this world is the loss of status arising from this fall from both (the goals, viz., heaven and Liberation); destruction hereafter, in the world after death, is the attainment of hell; neither of these ever befalls such a person. For verily the virtuous, the doer of good, never comes by evil, and this one is a doer of good, inasmuch as he has taken to Yoga with faith. He addresses endearingly by the term ‘my child’ according to popular usage.

6.41.0. तत्सिं किंसौ प्रान्नोन्यत्येपेश्यायामः—

6.41.0. In that case what goal does he attain? This is being stated:

41. प्राप्य पुण्यकृतां लोकानुषिठ्वा शाश्वती: समाः | शुचिनां श्रीमतां गेहे योगरघ्रेशेषिज्ञाते।

Having attained the worlds of the righteous and lived there for many, many years, one who has fallen from Yoga is born again in the house of the pure and prosperous.

6.41.1. प्राप्यति | पुण्यकारिणांशृष्टिदियाजिनां लोकान्प्राप्य तत्र समाः बहु-संवत्सरानुषिठ्वा वाससुवर्धनुभूय शुचिनां सदाचारणां श्रीमतां धनिनां गेहे स योगरघ्रे जन्म प्राप्नोति।

6.41.1. Having etc. Having attained the worlds of the righteous, worlds attained by the performers of Ashwamedha
and other sacrifices, and lived there, i.e., having experienced the pleasure of living there, for eternal or many, many years, one who has fallen from yoga is born again, attains a birth, in the house of the pure, virtuous, and prosperous, wealthy.

6.42.0. अत्यकालाभ्यस्तयोग्यौग्रंशे गतिरित्यमुक्ता, चिराभ्यस्तयोग्यौग्रंशे तु पक्षान्तरसाह—

6.42.0. The goal attained by a Yogi who has fallen after practising Yoga for a short time has been stated. An alternative, however, is being stated in the case of one who falls from Yoga after long practice:

42. अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्वृत्तवति लोके जन्म यदीदृशयाम् ॥

Or he is reborn even in the family of Yogis who are wise; such a birth is rare indeed in this world.

6.42.1. अथवेति । योगिनिवार्ता धीमताम योगिनामेव कुले जायते नतु
पूर्वकामनायनन्तरयोगः कुले जायते । एतज्ञेन स्तूतिः— ईदूशं यज्ञम,
एतद्वृत्तवति लोके दुर्लभतरसम् मोक्षहेतुत्वात् ॥

6.42.1. Or he etc. He is reborn even in the family of those devoted to Yoga who are wise, i.e., possess spiritual knowledge, and not in the family of those mentioned above, who have not attained to Yoga. Such a birth is being praised: Such a birth is rare indeed in this world, as it leads to Liberation.

6.43.0. तत्: किमत आह साध्यन—

6.43.0. What (happens) then? It is being stated in a verse and a half beginning with:

43. तत्र ते बुद्धिमंयोगं लभते पीवमेहिकम् ।
यत्ते च ततो भूय: संसिद्धी कुरुनन्दन ॥
There he comes in contact with knowledge acquired in the previous birth, and strives harder than before for perfection. O descendant of Kuru (Arjuna).

6.43.1. There etc. There, in both these kinds of birth, he comes in contact with knowledge about Brahman acquired in the previous birth, and strives harder than before for perfection, Liberation.

6.44.0. The reason (for the statement made) is given:

44. पूर्वभायासेन तेनैव हियते हावशोषेपि सः ।
जिज्ञासुपियोगस्य शब्दब्रह्मातिवर्तते ॥

By that very previous practice he is irresistibly carried away. Even a mere inquirer after Yoga transcends the Vedas.

6.44.1. By that etc. By that very practice of his previous body he is irresistibly carried away; that is, even though he be unwilling through some obstacle, he is forced to devote himself to Brahman, being turned away from sense-objects.
Thus struggling under the momentum of his former practice, he gradually attains Liberation.— This Meaning is made explicit *fortiori* in the latter half of this verse and the next one: *Even a mere etc. Even a mere inquirer* into the nature of Yoga, not one who has attained it—even such a novice in Yoga, though fallen from it owing to sin, *transcends the Vedas*, the results of ritualistic work prescribed by the Vedas, that is to say, attains greater results than those and is liberated.

45. प्रयत्नाद्यत्मानस्तु योगी संशुद्धकिल्लिबिषः।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥

Verily, a Yogi who practises assiduously, being purified of all sins, is perfected through many births, (and) then attains the supreme Goal.

6.45.1. If a Yogi of even such lukewarm practice attains Liberation, then it goes without saying that a Yogi who practises assiduously, is devoted more and more to Yoga, being purified of, freed from, *all sins*, through Yoga itself, attains perfection, is perfected, thoroughly illumined, *through the accumulated Yoga of many births*, (and) then attains the supreme Goal.

6.46.0. Since the result of Yoga, is as stated above, therefore,

46. तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽधिकः मतोऽधिकः।
कर्मिभ्यश्चाधिको योगी तत्साद्योगी भवार्जुन ॥
The Yogi is regarded as greater than ascetics, greater than even men of knowledge and greater also than those devoted to work; therefore be a Yogi, O Arjuna.

6.46.1. The Yogi, etc. The Yogi is regarded as greater than ascetics, devoted to penances like the Krichchra and Chandrayana, greater than even men of knowledge, knowers of the Scriptures\(^1\) and greater also than those devoted to work, who perform rites like Ishta and Pūrta.\(^2\) Therefore be a Yogi.

6.47.0. Even among Yogis who are devoted to Yama, Niyama, etc. (i.e., self-control and other steps to Yoga). My devotee is superior. This is being stated:

47. Of all Yogis even, he who, possessed of faith, worships Me with his mind absorbed in Me, is in My opinion the greatest.

6.47.1. Of all Yogis, etc. He who, possessed of faith worships Me, the supreme Lord, Vāsudeva, with his inner self or mind

---

1. Possessing mere scriptural knowledge and not realization.
2. Ishta means sacrificial rites and Purta includes acts of charity like building rest-houses, digging wells, tanks, etc., for public use, installing temples and giving food in charity.
absorbed in Me, is in My opinion, the greatest of those devoted to Yoga. Therefore be My devotee—is the purport.

He who taught the Yoga of the Self to the greatest of the devotees (Arjuna), I worship that Mādhava, the embodiment of supreme Bliss—the treasures of the devotees.

इति श्रीमद्भगवदगीताया: श्रीधरस्वामिविरितायां सुबोधिन्यां
दीक्षायं अध्यात्मयोगी नाम ब्रजोद्यय: ॥
The true nature of the Self that is to be known has been declared together with Yoga. Now is being described the Divine Form that is to be worshipped.

At the end of the last chapter it was said, 'Of all yogis even, he who, possessed of faith, worships Me with his mind absorbed in Me, is in My opinion the greatest.' Now, of what nature are You to whom worship is to be made? To answer this possible question the Blessed Lord with a view to describing His own nature, said:

The Blessed Lord Said:

Listen how, with the mind intent on Me, taking refuge in Me, and practising Yoga, O Partha (Arjuna), you will know Me in full, free from doubt.
7.1.1. Listen how etc. He whose mind is intent, engrossed on Me, the Lord; taking refuge in Me, to whom I am the sole refuge, and practising Yoga, listen how, listen to the knowledge—to be presently described—by which, you will know Me in full, i.e., with all My manifestations, might, Lord-ship, etc., free from doubt, so as to leave no room for doubt.

7.2.0. He praises the knowledge that is going to be taught:

2. ज्ञाने तेजसं स्विज्ञानमिदं वक्ष्याम्यश्रेष्ठतः ।

I shall tell you without reserve about this knowledge (Jnāna) together with realization (Vijñāna), knowing which there remains nothing further to be known here.

7.2.1. I shall; etc. I shall tell (you) without reserve, thoroughly, about this Jnāna, knowledge about Myself derivable from the Scriptures, together with Vijñāna, realization, knowing which there remains nothing further to be known here, to be known by one who is treading the path of well-being. That is to say, he becomes blessed by that alone.

7.3.0. But without devotion to Me, knowledge about Me is impossible. This is being stated:
3. Among thousands of men one perchance struggles for perfection; even amongst those that struggle (one perchance becomes perfect), and even amongst those that are perfect, one perchance knows Me in reality.

9.3.1. Among the innumerable creatures, excepting men, the rest have no inclination at all for the final Beatitude. But among thousands of men only one perchance owing to great merit struggles for perfection, for the attainment of Self-Knowledge. Even amongst thousands that struggle, only one perchance through great merit (acquired in a previous life) knows the Self. And even amongst thousands of those that are perfect through the knowledge of the Self, only one perchance through My grace knows Me, the supreme Self, in reality. Thus, though this knowledge about Myself is so very rare, yet I shall tell it to you. This is the idea.

9.8.0. Having thus roused the listener's interest, next, in order to define the nature of Ishwara—the subject,

1. By the yoga delineated in Chapter 6 one gets knowledge of the 'thou' only, of the Vedic dictum, 'Thou art That', and not of the 'That'. This knowledge is, therefore, rather partial. But when one gets full knowledge of the supreme Lord, the Ishwara, the 'That' of the Vedic dictum, then one's knowledge is perfect, and such a person is the most esteemed of Yogis.
introduced—as the author of creation, etc.—through His Prakriti, the twofold Prakriti (Nature), differentiated as lower and higher, is being delineated in the two verses beginning with:

4. भूमिरागोजनलो वायुः खं मनो बुद्धिरवचः
अहंकार इत्यायं मे भिन्ना प्रकृतिरिघ्न सतं

Earth, water, fire, air, ether, mind, intellect and egoism—thus is My Prakriti (Nature) divided into eight categories.

7.4.1. Earth, etc. By earth, etc., the five elementary essences—smell, etc.—are meant. By the word mind its cause, the Ego, is meant, by intellect its cause, the cosmic intelligence (Mahat), and by egoism its cause, ignorance (Avidyā). Thus is My Prakriti (Nature) divided into eight categories. Or the verse may mean: By the term earth, etc., the five gross elements together with the (five) subtle ones are meant. By the term egoism is meant egoism together with its products, the senses. By intellect is meant the cosmic intelligence (Mahat). By the word mind is meant the Unmanifest (Pradhāna), whose form is not manifested and which can be inferred only by the mind. Thus, in this manner, is My Prakriti, My power known as Māyā; divided into eight categories, has got eight divisions. Though Prakriti is usually
divided into twenty-four categories, yet, inasmuch as the other sixteen are included in these eight, it is said to be divided into eight categories. So, in the chapter on Kshetra (the body) to be dealt with later on, this very Prakriti will be delineated as consisting of twenty-four categories: ‘The five gross elements, egoism, intellect, the Unmanifest, the ten sense-organs and the one mind and the five objects of the senses’ etc. (13.5.)

7.5.0. While concluding the topic of this lower Prakriti, the higher Prakriti is being described:

5. अपेरेयमितस्त्वन्यां प्रकृतिविविध्में पराम्।
    जीवभूतं महाबाहो यथेऽध्यते जगत्॥

This is My lower Prakriti; different from this, O mighty-armed one, know that higher Prakriti of Mine in the form of the individual soul (Jiva) by which this world is sustained.

7.5.1. This is, etc. This Prakriti that has been taught as eightfold, is lower, or inferior, since it is inert and meant for (the enjoyment of) another. Higher, superior than this know that other Prakriti of Mine in the form of the individual soul (Jiva). The reason for its being higher is given. By which sentient principle the Kshetra (the embodied soul), this world is sustained through its own work.
7.6.0. By describing the casual nature of these two (lower and higher Prakritis), His being the cause of the creation, etc., through these Prakritis is being stated:

6. एत्यावधीनमै भूतानि सर्वाणीनित्यपदार्थोऽय ।
   आङ्कृत्तसय जगत: प्रभव: प्रलयस्तथा ॥

Know that all beings have these two for their origin; I am the origin of the entire universe as also its destroyer.

7.6.1. Know that, etc. Know all beings, moving as well as stationary, to be such as have these two Prakritis, viz., Kshetra and Kshetrajna, for their origin, cause. Of these, the inert Prakriti evolves as the body. But the sentient Prakriti, which is a part of Me, enters into all bodies as the experiencer, and sustains them through its works. These two Prakritis of Mine are born of Me. Therefore I am the origin—lit., that from which a thing effectively comes into existence—the ultimate cause, of the entire universe together with primal matter (Prakriti), as also I myself am that by which it is made to dissolve, that is, its destroyer as well.

7.7.0. As it is so, therefore,
Higher than Myself there is nothing else, O Dhananajaya (Arjuna). In Me all this is strung like gems in a string.

7.7.1. Higher than Myself there is nothing else, no independent cause whatsoever of the origin and destruction of the universe. I am also the cause of its sustenance. This is being stated: In Me, etc. In Me all this universe is strung, i.e., rests. The example is clear enough.

7.8.0. How He is the cause of the sustenance of the universe is being described in the five verses beginning with:

8. रसोधम्यस्व कौन्तेय प्रभास्मि श्रणिसूर्ययोऽः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृशु ॥

I am, O son of Kunti, sapidity in water, lustre in the moon and the sun, the syllable Om in all the Vedas, sound in ether and enterprise in man.

7.9.1. I am sapidity in water, i.e., I exist in water as its substratum through My manifestation as the essence of sapidity. Likewise, I am lustre in the moon and the sun, i.e., through My manifestation as lustre, I exist in the moon and the sun as their substratum. The other cases that follow are also to be explained in a similar way. In all the Vedas representing articulate
sound, I am their root, the syllable Om. I am the essence of sound in ether. In man I am manliness, i.e., enterprise. Verily men exist through enterprise.

7.9.0. किन्न——
7.9.0. Further:

9. पुण्यो गन्धः पृथिवियां च तेजशास्मि विभावसी।
   जीवनं सर्वभूतेषु तपश्चास्मि तपस्विनु॥
I am pure odour in earth, brightness in fire, life in all beings and austerity in the ascetics.

7.9.1. पुण्य इति। पुण्योर्वकृतो गन्धः। गन्धशतन्मात्र पृथिविया
   आश्रयमूलकमिन्यर्थः। यदा विमूढितर्पणाश्रयतवस्य विविषितवालसुरभिः
   गन्धस्वयोक्तकृतया विमूढितवाद्युण्यो गन्धं इत्युक्तम्। तथा विभावसावः
   यत्रजं सहजं विनिष्टवेदम। सर्वभूतेषु जीवनं प्राणधारणमातुरमिन्यर्थः।
   तपस्विनु वानप्रस्थादिषु ब्रजसहानूष्यं तपोश्चसु॥

7.9.0. Further:

10. बीजं मां सर्वभूतानां विद्विद्ध पार्थ सनातनम्।
    बुद्धिमुद्रितामस्मि तेजस्तेजस्विनामहम्॥

1. ‘Others’ refers to monks, representing the last of the four stages of life. The hermits come third.
I know you, O Pārtha, to be the eternal seed of all beings. I am the intelligence of the intelligent and the prowess of the powerful.

7.10.9. बीजमिति। सर्वं चराचरणं भूतानं बींज सजातीय-कार्योपादनसामथ्यं सनातनं नित्यमुत्तरसर्वकार्यवृनस्यूं तदेव बींज जमिति विद्ये नरु प्रतिव्यक्ति विनिश्चयं। तथा बुद्धिमाता बुद्धि: प्रज्ञाहमस्मि। तेजस्विनां प्रग्नत्वानां तेजः: प्रगत्व्रयमहम्॥

7.10.1. Know me, etc. The eternal seed, the capacity of all beings, moving and stationary, to produce effects of the same species, which continues uninterruptedly in all the successive products—know that seed to be My manifestation, and not one that is destroyed with each individual. So also I am the intelligence, wisdom, of the intelligent. I am the prowess of the powerful, the might of the valorous.

7.9.9. किन्तु—

7.11.0. Further:

11. बलं बलवतं चाहं कामारागविवर्जितम्।
धर्मविरुद्धः भूतेऽकामोदस्मि भरतर्षम॥

I am the strength of the strong, free from passion and attachment, and, O best of the Bharatas (Arjuna), I am that passion in people which is unopposed to one’s duty (Dharma).

7.11.1. I am, etc. Passion is an active (Rajasika) desire for things not attained. Attachment, on the other hand, is a passive
(Tāmasika) colouring of the mind which is synonymous with thirst for more of a desired object even when it has been attained. I am the strength of the strong bereft of these two (viz., passion and attachment), i.e., I am that serene (Sāttvika) strength which enables one to perform one's duty. I am that passion which is unopposed to one's duty, which is helpful in merely having a son by one's wife.

12. ये चैव सात्विक भावार राजसात्तमसाँश्च ये

tat eveti tānvinidh n tvah teṣu te mitha

All those Sāttvika (serene), Rājasīka (active), and Tāmasīka (passive) states that are there—know them to be born of Me alone; but I am not in them, (though) they abide in Me.

7.12.1. All those, etc. Even all other Sāttvika states like control of the mind and the body, Rājasīka states like pleasure and pride, and Tāmasīka states like anguish and delusion, which result from the actions of beings, know all of them to be born of Me alone, since they are products of the Gunas of My Prakṛiti. Yet I am not in them. I am not subject to them like individual souls. But they, being under my control, abide in Me.

7.13.0. Why don't these people know You, the supreme Lord, whose nature is like this? That is being stated:
13. All this world, deluded by these three states composed of the Guna, does not know Me, who am beyond these and immutable.

7.13.1. All this world, etc. All this world is deluded by these above-mentioned three kinds of states or dispositions, like passion and avarice, which are composed of the Guna, which are products of the Guna. Therefore it (the world) does not know Me—of what nature?—who am beyond, unaffected by, these states, being their ruler, and therefore immutable, i.e., changeless.

7.14.0. Then who know You? To answer this the text says:

14. This divine illusion of Mine, constituted of the Guna, is indeed hard to surmount; those who take refuge in Me alone, get over this illusion.

7.14.1. This divine, etc., This divine supernatural, i.e., extremely wonderful illusion of Mine, power of the supreme
Lord, constituted of the Gunas, consisting of the products of the three Gunas, Sattva, etc., is hard to surmount indeed, i.e., this is a well-known fact. Yet those who take refuge in, worship, Me alone, through unwavering devotion—this is suggested by the world ‘alone’—get over this illusion, although unsurmountable, and then know Me. This is the idea.

7.15.0. Why then don’t all worship You alone? This is being answered:

Wretches among men, the wicked and the ignorant do not take refuge in Me, being deprived of discrimination by Māyā, and betaking themselves to demoniac attitude.

7.15.1. Wretches, etc. Wretches among men, those who are the worst, do not take refuge in Me, worship Me. The cause of their wretchedness: They are ignorant, bereft of discrimination. Why are they so? Because they are wicked or sinful; therefore who are deprived of their discrimination, though arising from the teaching of the Scripture and the Guru, by Māyā; consequently, betaking themselves to demoniac attitude, which will be described as, ‘Ostentation, arrogance, self-conceit, anger, rudeness’, etc. (16.4), they do not worship Me.

7.16.0. Consequently, Me, who is the highest of all, Yājñavalkya, Chaturvīdha, etc.
7.16.0. The virtuous, however, worship Me. They are of four kinds according to differences in their virtue. That is being stated:

16. चतुर्विधा भजन्ते मां जना: सूक्तिनोऽज्जुन
आतौ ज्ञातसुरार्थार्थी ज्ञानी च भरतश्च

Four kinds of people who have done virtuous deeds worship Me, O Arjuna—the distressed person, the aspirant after knowledge, the seeker of wealth and the man of knowledge, O best of Bharatas.

7.16.1. Four kinds, etc. Those who have done virtuous deeds in their previous lives worship Me, and they are of four kinds. The distressed person, one who is overcome by disease etc. If he has done good deeds in the past (lives), then he worships Me; otherwise he worships minor deities and undergoes transmigration. This should be understood as applying to the other cases also. The aspirant after knowledge, one who is desirous of Self-realization: The seeker of wealth, one who wants to have wealth as a means to enjoyment either here or hereafter. The man of knowledge, one who has realized the Self.

7.17.0. Amongst them the man of knowledge is the best. That is being stated:

17. तेषां ज्ञानी नित्ययुक्त एकभक्तिविशिष्यते
प्रियो हि ज्ञानिनोऽज्ज्यमहं स च मम प्रियः
Of these, the man of knowledge who is constantly in communion and single minded in devotion excels. To the man of knowledge I am very dear indeed, and he is dear to Me.

7.17.1. Of these, etc. Of these, the man of knowledge excels. The reasons being, he is constantly in communion, devoted to Me; singleminded in devotion, whose devotion is given exclusively to Me. Only to the man of knowledge and to none else is it possible to be constantly in communion and one-pointed in devotion, for he has no mental disturbance, being free from identification with the body, etc. For this very reason I am very dear to him, and he is dear to Me. Hence, on account of these four reasons, viz., constant communion, etc., he is the best. This is the idea.

7.18.0. Then do the other three types of Your devotees undergo transmigration? No, never. That is being stated:

18. उदारा: सर्वं एवैते ज्ञानी त्वात्मापि मेतम्।
आस्थित: स हि युक्तात्मा मामेवामनुत्तमां गतिम्।

All of these are indeed noble, but the man of realization I regard as My very Self; for with his mind fixed (on Me), he has taken refuge in Me alone as the highest goal.

7.18.1. उदारा इति। सर्वं एवेऽते उदारा महंतो मोक्षभाजा
एवेऽत्य:। ज्ञानी पुनरात्मापेति मेतं निश्चय:। हि यस्मात् स ज्ञानी युक्तात्मा
मदेकवित:। सनू न विद्यत्र उत्तमा यस्यास्तामनुत्तमां सर्वोत्तमां गति
मामेवास्थितः आश्रितवान्। मद्यत्तितिर्मयत्कल्लान न मन्यत इत्यथ:।
7.18.1. All of these are indeed noble, high-souled, and obtain Liberation; but the man of realization is My very Self—this is My definite opinion. For he, the man of realization, having his mind fixed on Me alone, has taken refuge in Me as a goal higher than which there is none other, that is, as the highest goal. That is to say, he does not care for any other result than Me.

7.19.0. Such a devotee of Mine is exceedingly rare. This is being stated:

19. बहूना जन्मान्ते ज्ञानवान्मा प्रपन्धते ।
वासुदेव: सर्वमिति स महात्मा सुदुर्लभः: ॥

19. At the end of innumerable births, the man of realization takes refuge in Me, knowing that all this is Vēsudeva. Such a saint is exceedingly rare.

7.19.1. At the end etc. With the accumulation of virtue bit by bit through innumerable births, at the end, in the last or final birth, the man of realization, knowing that all this moveable and immoveable world is Vēsudeva takes refuge in Me, worships Me, as the universal Self. Therefore such a saint of unlimited vision is exceedingly rare.

7.20.0. Thus it has been stated that even those possessed of desires who worship the Lord for their fulfilment, attain these desires and there after gradually attain Liberation. But those who are extremely active (Rājasika) and inert (Tāmasika), and who,
being thus overpowered by desires, worship minor deities, go from birth to birth. That is being stated in the four verses beginning with:

20. कामेस्तैसस्तैहु०तज़्ञाना: प्रप्यहनोज्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियता: स्वयं ॥

Deprived of discrimination by particular desires, they worship other deities observing particular rites, being swayed by their own nature.

7.20.1. कामेरिति । येह तैस्तै: पुनर्करितिशत्रुजयादिविषये:
कामेश्राषुतिवेकाः: सन्तत्: अन्या: श्रुद्धा: भूतप्रेत्यासादिदेवता भजन्ति । किं
कृत्या? तत्तदेवताराधने यो यो नियम उपवासादिलक्षणस्तं तं नियमं स्वीकृत्य ।
तत्रापि स्वर्णितयाः प्रकृत्या पूर्वाभ्यासवासनया नियता: वशीकृतता: सन्तत: ॥

7.20.1. Deprived etc. Deprived of discrimination by particular desires concerning sons, fame, victory over enemies, etc., they worship other minor deities like ghosts, spirits and demigods. Doing what? observing particular rites like fasting connected with the worship of particular deities, and being swayed, controlled, at that by their own nature, inclination resulting from past habit.

7.29.0. देवताविशेषं भजन्ति तेषां मध्ये—
7.21.0. Amongst those who worship particular deities—

21. यो यो या या तनु भक्त: श्रद्धयार्चितिमिच्छति ।
तस्य तस्याचलं श्रद्धां तामेव विदधाम्यहम् ॥

Whatever form a particular devotee wishes to worship with faith—concerning that alone I make his faith unflinching.

7.29.1. यो यो यामिति । यो यो भक्त: या या तनु देवतारूपां
मद्यामेव मूर्तिः श्रद्धयार्चितिमिच्छति प्रवर्तते तस्य तस्य भक्तस्य
तत्त्वपुरुषिविषयां तामेव श्रद्धामचलां दूषामहमन्तर्यामिः.विदधामि करोमि ॥
7.21.1. whatever form etc. Whatever form, deity, who is but an image of Myself, a particular devotee wishes, proceeds, to worship with faith, concerning that very form I, the Inner Ruler, make his, that devotee’s, faith unflinching, firm.

7.22.0. तत्तः तत् कामान्यैव विहितान्ति तानूः ||

Endowed with that faith, he worships that deity, and from him gets his desires, which are indeed granted by Me alone.

7.22.1. Endowed etc. he, that devotee, endowed with that unflinching faith, worships that particular deity and from him, from that particular deity, gets his, particular desires, objects coveted by himself, which, however, are obviously granted, bestowed, by Me alone as the Inner Ruler of that deity, inasmuch as those deities are also under My control and are but forms of Mine. This is the idea.

7.23.0. तत्तः यदा ग्यापे सर्वाः अपि देवता मूर्त्योक्तस्तदाराधनामपि \nवस्तुतो मदाराधनमेव, तत्ततवलदातापि चाहमेव; तथा पितु साक्षात्मन्द्रकानां \nच तेषां च फलवैक्षम्यं भवतीत्याह—

Thus, though all the gods are but manifestations of Myself, and hence worshipping them is in reality worshipping Me alone, and though it is I who am the bestower of the fruit of that as well, yet there is a difference between them (devotees of other deities) and My direct devotees as regards the fruit attained. This is being stated:
23. अन्तवत्तु फलं तेषां तत्त्वत्त्वल्यपमेधसाम्।
देवान्देवयजो यान्ति मद्द्रत्ता यान्ति मामपिः॥

But that fruit of these men of little understanding has an end; the worshippers of gods go to the gods, (but) My devotees come to Me.

0.23.9. अन्तवत्चिति। अल्पमेधसा परिच्छलनां यया दत्तमर्त
तत्त्वल्यपमेव विनाशिभवति। तदेवाह—देवान्यजन्तीति देवीयजः। ते
देवान्त्वतो यान्ति। मद्द्रकास्तु मामनात्तं परमानन्दं प्राप्तुवन्ति॥

7.23.1. But that etc., But that fruit of these men of little understanding, of limited vision, although granted by Me, has an end, is perishable. This is what is being stated: The worshippers of gods go to the gods, who are perishable. But My devotees attain Me, who am supreme Bliss with no beginning or end.

7.24.0. ननु च समाने प्रयासे महति च फलविशेषे सति सर्वंपि
किमिति देवान्त्वतरं हित्वा त्वामेव न भजन्ति? तत्राह—

7.24.0. But then, if the labour is the same in both (kinds of worship) and yet there is such a vast difference in the result, why don’t all worship You alone, giving up other gods? That is being answered:

24. अवयंं व्यक्तिमाप्प्रवं मन्यन्ते मामबुद्धय:।
परं भावमजानन्तो ममाव्ययमनुत्तमम्॥

Not knowing My immutable, unsurpassed supreme nature, the ignorant regard Me, the unmanifest, as coming into being.

0.24.9. अवयंंकमिति। अवयंं प्रयासातीतं मां व्यक्ति मनुष्या–
मत्स्यकूर्माणां प्रासंपल्भुद्यो मन्यन्ते। तत्र हेतु:—मम परं भावं
स्वरुपमजानन्तं। कथंभूतम? अवयंं नित्यं न विद्यतं उत्तमो यथार्थं
भावम्। अतो जगद्ध्वर्तं लोकाश्रयं कृत्तवाविश्वज्ञजित्सङ्कोच्युति मां
परमेश्वरं च स्वकर्मिनिर्मित्तमौतिकदेहं च देवतान्तरसं मश्यन्तो मन्दमत्यो मां
7.24.1. Not knowing etc. The ignorant regard Me, the unmanifest, who am beyond this phenomenal universe, as coming into being, as becoming man, fish, tortoise, etc.; the reason being, they do not know My supreme nature or reality. Of what kind is it? It is immutable, eternal, and to which nothing is superior, i.e., unsurpassed. Therefore viewing Me, the supreme Lord, who at will assume diverse bodies made of pure and excellent Sattva particles for the protection of the world, as equal to the other gods with material bodies fashioned by their past actions—the dull-witted do not revere Me; rather they worship other gods bestowing quick results and (thereby), obtain perishable results in the manner stated above.

7.25.0. The cause of their ignorance about Himself is being stated (by the Lord):

25. नाहं प्रकाशः सर्वस्य योगमायासमाभूतः ।
 नूठोध्यं नाभिजानाति लोको मापमजव्ययम् ॥

I am not manifest to all, being veiled by My mysterious power (Yoga-māyā). This ignorant world does not know Me, the unborn and immutable.

7.25.1. नाहिमिति । सर्वस्य लोकस्य नाहं प्रकाशः प्रकटो न भवामि
 किन्तु महकनामेव । यतो योगमायया समावृत: योगो युक्तः
 मद्दीयः कोपविन्यासाविनास: स एव माया अविभाज्यता अनया सच्छन: 
 अत एव मत्स्यरुपानामुः सन्तर्यं लोकः अजमययव्य च मां न जानाति ॥

1. Refers to the ten Incarnations of the Lord at different times in different forms, viz., fish, tortoise, boar, half-lion halfman, the dwarf, Parashurāma, Rāma, Krishna, Buddha—and kalki, who is yet to come. The last six are in human form.
7.25.1. I am etc., I am not manifest, visible, to all people, but only to My devotees, for I am veiled by My mysterious power (Yogamāyā). ‘Yoga’ means bringing about, i.e., some mysterious play of My intelligence; that itself is Māya (illusion)—the dexterity to make impossible things possible. The ignorant are veiled by that Māyā. Therefore being ignorant about My nature, this world does not know Me, the unborn and immutable.

7.26.0. It has been said (by the Lord), ‘Not knowing My supreme nature, the ignorant’ etc. (7.24). By showing that very supreme nature of His as consisting in His omniscience, just the ignorance of others is being stated (by the Lord):

26. वेदांह समतीतानि वर्तमानानि चार्जुन
भविष्याणि च भूतानि मां तु वेद न कश्चन

I know, O Arjuna, all beings past, present and future, but nobody knows Me.

7.26.1. I know, etc. I know all beings immovable and movable of all times—past, those that have perished, present and future, that are yet to come into existence; for as is well known, Māyā rests on Me, and it cannot delude the person on whom it rests. But nobody knows Me, being deluded by My Māyā. It is indeed well known in this world that Māyā is subservient to the person on whom it rests, while it deludes others.
7.27.0. Thus the ignorance of individual souls with respect to the Lord on account of their being subject to Māyā has been stated. The reason for the toughness of that very ignorance is being stated:

27. इच्छाद्रेःसमुत्धेन द्वन्द्वमोहेन भारत

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप

All beings, O scorcher of foes, are deluded at birth by that deception due to the pairs of opposites which arises out of desire and aversion, O descendant of Bharata.

7.27.1. इच्छाद्रेःसमुत्धेनेन तृष्णयत इति सर्गः। सर्गः

स्थूलदेहोत्पत्तिः सत्यं तदनुकूल इच्छा ततप्रतिकूले च देषः।

तत्भयं समुथः

समुद्रमूलं यः

शीतोष्णसुखुः।

खाद्यद्रेःसुनिमित्तते मोहो विवेकः।

तेन सर्वभूतानि सम्मोहमहेभव सुखः।

दुःखी चेति गाढ़तस्मिनिनिवेशं प्राप्तुवान्

अतस्तानि नज्ञानाभावाः मा भजन्तीतिभवः।

All beings, etc. That which is created is creation (viz., the gross body). At birth, when the gross body comes into existence, by that deception, loss of discrimination, due to the pairs of opposites like heat and cold, happiness and misery, which arises out of desire for what is pleasing to it and aversion for that which is disagreeable, all beings are deluded, i.e., are deeply identified (with the body) feeling, ‘I am happy’, ‘I am miserable’. Therefore, having no knowledge of Me, they do not worship Me. This is the idea.

7.28.0. कृतस्तर्थिः केचन त्वाम् भजन्तो दृष्यन्ते? तत्राह—

7.28.0. But then, how is it that some people are seen to worship You? That is being answered:

28. येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्।

ते द्वन्द्वमोहनिनिषुकाभजन्ते मां दृढःत्रता।
But those of virtuous actions whose sins have been at an end, are freed from the delusion of the dualities and worship Me with firmness of vow.

7.28.1. But those etc. But those habituated to virtuous actions whose sins, which are obstructions in the way of (realization), have been at an end, destroyed, are freed from the delusion arising out of the dualities, and worship Me with firmness of vow, i.e., being devoted to Me alone.

7.29.0. Those who strive for freedom from, strive to avoid, decay and death, taking refuge in Me, know that Brahman, all about the embodied self and action is its entirety.

7.29.1. Those who etc. Those who strive for freedom from, strive to avoid, decay and death, taking refuge in Me, know that supreme Brahman and know all about the embodied self, that pure Self distinct from the body etc., by which that goal (Brahman) is to be attained, and action in its entirety, i.e., together with the esoteric teaching, which is the means to this (realization).
7.30. For such people there is no fear of lapse from Yoga also. This is being stated:

30. ध्यानकालेष्वः पि च मां ते विदुर्जन्तचतुः।

Those who know Me together with what concerns beings, the gods and sacrifices—fix their mind (on Me) and know Me even at the time of death.

7.30.1. Those who etc. The meaning of the terms ‘what concerns beings (Adhibhuta) etc.’ the Lord Himself will explain in the next chapter. Those who know Me together with what concerns beings, what concerns the gods (Adhidaiva) and what concerns sacrifices (Adhiyajna), fix their mind on (Me), have their minds intent on Me, and know Me even at the time of passing away, i.e., death. Even at that moment they do not get perplexed and forget Me. Therefore there is no fear of a lapse from Yoga for My devotees. This is the idea.
CHAPTER 8

THE WAY TO THE SUPREME SPIRIT

Those whose mind is fixed on Sri Krishna alone know the Brahman, action, Adhibhuta, etc.—the Brahman, action, etc., mentioned thus (in the last chapter) are clearly explained in the eighth (chapter).

8.1.0. Arjuna, who desired to know the real nature of the seven categories, viz., Brahman, Adhyātma, etc., which were mentioned by the Lord at the end of the last chapter said in two verses beginning with:

Arjuna said:

What is that Brahman, what is Adhyātma, and what is action, O best of men? What is called Adhibhuta and what is said to be the Adhidaiva?

8.1.1. What is etc. The meaning (of this verse) is quite clear.
8.2.0. Further:

2. अधियज: कथं कोज्त्र देहेःस्मिन्मधुसूदनः
प्रयाणकाले च कथं ज्योतिस्मि नियतात्मभि: ||

Who and how is the Adhiyajna in this body, O slayer of Madhu (Sri Krishna)? And how are You known at the time of death by the self restrained?

8.2.1. Who and how etc. Who is the Adhiyajna the presiding deity—the director of action and bestower of its fruit—in the sacrifice that is going on in this body? Having asked separately about the nature (of the Adhiyajna), he now questions about the manner of his dwelling (in this body). How, residing in what manner, in this body does he preside over the sacrifice? The word ‘sacrifice’ implies all ritualistic actions. And at the time of death how, by what means, are You known by persons who have restrained their minds.

8.3.0. In answer to the questions, according to their order, the Blessed Lord said in the three verses beginning with:

श्रीभगवानुवाच

3. अक्षरं ब्रह्म परस्म स्वभावाद्ध्यात्ममुच्यते
भूतभावाद्वकिर्पिः विसर्गः कर्मसप्तितः ||
The Blessed Lord said:

3. The highest imperishable principle is Brahman. Its existence as the embodied soul is called Adhyātma, and the offering (into the sacrificial fire) which causes the origin and development of beings is called action.

6.3.9. अक्षरमिति | न क्षरति न चललीत्यक्षर्मू। ननु जीवोपयः
क्षरस्तत्राह—परम्य यदक्षरं जगतो भूलकारणं तद्व्रहा। ‘एतद्वै तदक्षरं गार्गी
ब्राह्मणा अभिवदन्ति’ (बुह. उ. 3.6.8) इति श्रुते:। स्वस्त्यैव ब्रह्मण एवांशतो
जीवरूपेण भवन स्वभाव: स एवात्मां देहमधिकृत्य भोक्तृत्वेन
वर्त्तानोध्यात्मशब्देनोख्यय इत्यथः। भूतानां जरायुजादीनां भाव उत्पत्ति:
उद्वश्व उत्कृष्ट्वेत्ते भवनमुद्रव: ‘अहृ प्रास्तावहितं: सम्यगादित्यमुपि किलते।
आदित्यायायते वृष्टिविरेत्रेत्ता ततः प्रजा:’ (मनु सं. 3.76) इत्युत्क्रमेण
विवृद्धि: तौ भूतवाहिवृज्ञो करोति य: विसर्गं: देवतोद्वेशेन द्रव्यत्यागरूपं
यज्ञ:। सर्वकर्मणामुपलक्षणमेलतं, स कर्मशब्दवाच्य:।

8.3.1. The highest etc. That which does not decay, which is constant, is the imperishable. The imperishable principle that is the highest, the primal cause of the universe, is Brahman. For the Scripture says: ‘O Gārī, the knowers of Brahman say, this immutable Brahman is that’ (Br. Up. 3.8.8). Its, Brahman’s own coming into being in part as the individual soul, is called Swabhāva. The same principle existing as the experiencer presiding over the body, is called, i.e., designated by the word, Adhyātma, Origin, birth, of viviparous and other beings, and their development, evolution in a higher form, in the order stated in the text: ‘The oblations offered in the fire reaches the sun in full, from the sun results rain, from rain (results) food and from it beings’ (Manu Sam 3.76). That offering, or sacrifice consisting in the putting of things into the fire for some deity, which causes the above origin and development (of beings) is called action. This offering includes by implication all (ritualistic) action.

6.8.0. किश्च—

8.4.0. Further:
4. अधिभूतं क्षरो भाव: पुरुषाधिदैवतम् ।
अधियज्ञोऽहमेवात् देहे देहभूतां वर ॥

Perishable entities are called Adhibhuta, the cosmic Being is called Adhidaiva, and I Myself am called the Adhiyajna in this body, O best of embodied beings.

8.4.1. Perishable etc. Perishable or destructible, entities, objects like the body, characterise all beings and are therefore called Adhibhuta. The cosmic Being the Viraj, who resides in the centre of the solar orb, the Lord of all deities who are but parts of Him, is called the Adhidaiva. The Scripture says: 'He indeed is the first embodied being and is known as the Purusha; He is the First Cause of all beings and existed even before Brahma’ (Br. Va. Sa. 1.2.142). In this body, I Myself, who abide as the Inner Controller, am the Adhiyajna, the presiding deity of sacrifices etc. and the bestower of their fruit. We should understand that the answer to the question, ‘How?’ (vide verse 2), is given by this very statement. It is well known that the Inner Controller owing to qualities like non-attachment, is different from the individual soul and
resides in the body. As the Scripture says: ‘Two birds of beautiful plumage, closely united in friendship, reside on the self-same tree. One of them eats the sweet fruit thereof, the other witnesses without eating’ (Mu. Up. 3.1.1). By addressing Arjuna as the best of embodied beings, the Lord hints: ‘You too can understand such an Inner Controller by the method of agreement and difference, from your actions and inhibitions1 that are under the control of another.’

8.5.0. प्रयाणकाले च कथं ज्ञेयोसीत्यनेन पृष्ठमन्तकालज्ञानोपायं तत्काले च दर्शयिति—

8.5.0. The means to knowledge at the time of death and its result, which were asked in the question, ‘And how are You known at the time of death?’ are being stated:

5. अन्तकाले च मामेव स्मरन्मुक्तवा कलेवरस् ।
   यः प्रयत्तिः स मद्वारं याति नास्त्यत्र संस्कायः ॥

He who at the time of death remembers Me alone and passes out, leaving the body, attains My being—there is no doubt about this.

8.5.1. अन्तकाल इति । मामेवोक्कलशणमन्त्यामिकरूपं परस्मेधरं
   स्मरन्देहं त्यक्तवा यः प्रकर्षणाशिरादिमार्गम याति स मद्वारं मद्वृपतां
   याति । अत्र च संसायो नास्ति । स्मरणं ज्ञानोपायो मद्वानापतिष्ठ फलमित्यार्थः ॥

8.5.1. He who etc. He who remembers Me alone, the supreme Lord, who am the Inner Controller as described above, and passes out pre-eminently by the

1. A free agent is successful in all actions undertaken by him and is able to abstain from all actions he wants to avoid. But no individual soul is free agent. The Lord says that Arjuna can find this out from his own experience. On reflection he will understand that only when the Lord helps him, he can do something or refrain from doing something and in the absence of that help he is powerless. In this way he will understand his subservience to the Inner Controller.
path of light etc. *leaving the body attains My being, identification with Me—there is no doubt about this. Remembrance is the means to knowledge, and the attainment of My being is the result. This is the idea.

6. 8.6.0. न केवलं मां स्मरन्त्वावं प्राप्तोतीति नियमः किं तत्त्वं?—

8.6.0. It is not the rule that remembering Me alone people attain My being. What then is it?

Thinking of whatever object at the time of death a person leaves the body, he attains, O son of Kunti, that very object, being constantly absorbed in its thought.

6. 8.6.1. Thinking etc. Thinking of whatever object, any particular deity or other being, *at the time of death a person leaves the body, he attains that very object remembered. The cause of remembering a particular object at the time of death is: Constantly thinking or meditating upon it, with his mind absorbed, steeped, in that.

8.6.0. यस्मात्पूर्ववासनेवान्तवकालेः स्मृति:हेतुः, नहि तदा विवश्य स्मरणोद्दामः समभवति—

1. The Scriptures say that the departed soul of the knower of the conditioned Brahman goes to the sphere of Brahmā by the path of the gods, where it is conducted by several deities beginning with the deity identified with light. Vide Chapter 8.23-26 and also Br. Sū. 4.3 1-4; Ch. Up. 5.10.1, Br. Up. 6.2.15, Kau. Up. 1.3 and Mu. Up. 1.2.11.
8.7.0. As it is previous impressions that lead to remembrance at the time of death, and as it is not at all possible for a moribund person to make an effort at remembrance at that time:

7. तस्मात्स्येवं कालेषु मामनुस्मर युध्य च ।
   मध्ययर्पितमनोबुद्धिमयोः सत्यसंशयः ॥

Therefore, remember Me at all times and fight; with your mind and intellect devoted to Me, shall attain Me alone—there is no doubt about this.

8.7.1. Therefore, etc. Therefore, always remember, meditate on, Me. And constant remembrance is not possible without purity of mind. Therefore fight, perform your duty like fighting etc. for attaining purify of mind. You who have thus devoted to Me your mind, which is reflective, and intellect, which is determinative, shall attain Me alone—there is no doubt about this.

8.8.0. That practice is the direct means to constant remembrance is being shown by saying:

8. अध्यास्योगयुक्ते चेतसा नान्यगामिना ।
   परमं पुरुषं दिव्यं याति पार्थायुचिन्तनः ॥

With a mind that has taken to the way of constant practice and does not stray to anything else, one who thinks of the supreme divine Being, attains Him, O Partha.
6.6. With a mind etc. Practice means a stream of homogeneous thoughts; that itself is the Yoga or way. With a mind that has taken to that, i.e., is concentrated, and is consequently accustomed not to stray to anything else, one who thinks of the divine, resplendent, supreme Being, the supreme Lord, O Pārtha, attains Him alone.

8.8.1. With a mind etc. Practice means a stream of homogeneous thoughts; that itself is the Yoga or way. With a mind that has taken to that, i.e., is concentrated, and is consequently accustomed not to stray to anything else, one who thinks of the divine, resplendent, supreme Being, the supreme Lord, O Pārtha, attains Him alone.

8.9-10.0. Again the Being to be meditated upon is being specified in the two verses beginning with:

9. कविः पुराणमनुरिचितारमोरणीयांसनमनुस्मरेऽः ।
सर्वस्वं धातारमचिन्त्यस्त्रसमादिद्विवर्ण तमसः परस्ततात् ॥

10. प्रयाणकाले मनसाः चलने भक्त्या युक्तो योगबलेन चैव ।
भुजोपथ्ये प्राणः मिर्योऽस्य सम्यकः स तं परं पुरुषमूपेति दिल्ल्यम्॥

9-10. He who, endowed with devotion, meditates at the time of death with a steady mind, having by the power of Yoga properly fixed the life-breath in between the eyebrows, on the Being who is wise, ancient, the ruler, smaller than the smallest, the sustainer of all, of inconceivable form, resplendent like the sun and beyond ignorance—he attains the shining supreme Being.

8.9.9. कविः विद्वान्वितारमुपर्वे, पुराणमनुरिचि-
सिद्धं, अनुशासितारं, नियतारं, अणोः: सूक्ष्मायणियांसमविशुमं आकाशाकालदियोप्योक्षिस्ममतं, सर्वस्वं धातारं पोषकं अपरिमित-
महिमत्वादिचिन्त्यरूपं मल्लिमस्योर्मनोबुद्धोऽगोचरम्। आदित्यवत्सप-
रप्रकाशात्मको वर्णः स्वरूपं यस्य स तंतमसः प्रकृतेः: परस्तादर्श्यान्मम्: ‘वेदा-
हमें पुरुष महान्तामदिद्विवर्ण तमसः परस्ततात्‘ (श्वे. उ. 3.8.) इति श्रुते: ॥
8.9-10.1. *He who* etc. Wise, omniscient; ancient, existing from eternity; the ruler, the regulator (of the universe); smaller than the smallest, subtler than the subtlest; the sustainer or nourisher of all, being of infinite glory; of inconceivable form, not comprehended by the mind and intellect of the impure; resplendent like the sun, whose nature like the sun, is self-luminous and manifests other things; and who exists beyond ignorance, Prakriti. For the Sruti says: 'I have known that supreme Being, resplendent like the sun, who exists beyond ignorance' (Śve. Up. 3.8). *He who,* endowed with devotion, meditates with a steady mind at the time of death on such a Being. The reason for the steadiness of the mind is being stated: *Having by the power of Yoga* (raised) the life-breath properly through the channel of the Sushumna and fixed it in between the eyebrows, he attains that shining, resplendent, supreme Being.

8.11.0. The Lord, with a view to instructing that practice based on the syllable ‘Om’, which is a more direct means than simple practice, proposes:

11. यदक्षरं वेदविद्वो वदनी विशाल्नि यदयत्तयो वीतारागः । ।

That imperishable Principle which the knowers of the Vedas describe, into which aspirants bereft of all desires enter, desiring which one lives the abstinent life of a student—that goal I shall tell you in brief.
8.11.1. That etc. That imperishable Principle which adepts in Vedanta describe; for the Scripture says: ‘Under the mighty rule of this Imperishable, O Gārgī, the sun and the moon are held in their positions’ (Br. Up. 3.8.9). Into which aspirants, those who are striving, bereft of all desires, from whom all desires have been eradicated, enter; and desiring to know which one lives the abstinent life of a student—with one’s preceptor—that goal (lit. that which is attained) I shall tell you in brief, in sum. That is to say, I shall tell you how to attain it.

8.12-13.0. Pratijñātapāyaṁ sāṁjñāh dāvabhāyam—

8.12-13.0. The proposed means together with its accessories is being stated in the two verses beginning with:

12. Sarvādhiṣṭāṇि संयम्य मनो हृदि निरूढ्य च ।
Mūḍhyādhyātman: प्राणमास्थितो योगधारणाम् ॥

13. Omātākeśaṃ ब्रह्म व्याहरन्ममुपस्तनः ।
Y: प्रयत्नत्व्यजन्देहं स याति परस्मां गतिम् ॥

12-13. Controlling all the inlets (organs), confining the mind to the heart, fixing the life-breath in the head, betaking himself to absorption in Yoga, repeating the monosyllable Om, which is Brahman and thinking of Me, he who departs leaving the body, attains the highest Goal.

8.92.1. Sarvān । Sarvāṇiन्द्रियाद्राणि संयम्य प्रत्याहार्य चक्षुरादिः-
Bhīśmaविषयाव्याहमकुर्विशिष्ठ्यर्थः । मन्न्य इति निरूढ्या बाह्यविषयस्मरणम्-
Mukur्विशिष्ठ्यार्थः । Mūḍhāर्थ्ये प्राणमाध्याया योगस्य धारणां स्थेर्यमास्थिति
Aश्चितवान्सन् ॥
8.93. 1. ओमिति। ओमित्येकं यदक्षरं तदेव ब्रह्माचक्तवादा प्रतिमाविद्वद्ब्रह्मप्रतीक्तवादा ब्रह्म तद्वाहरसुचार्यन् तद्वाच्यं च मामनु- 
स्मर्धेव देहं त्यजन्। य: प्रकर्षेण याति अर्थिरादिमार्गाण स परमा क्षेत्रं गति 
मद्गति याति प्राप्तोति।

8.12-13.1. Controlling etc. Controlling withdrawing, all 
the inlets of the organs, i.e., not cognizing external objects 
through the eyes, etc; confining the mind to the heart, i.e., not 
remembering external objects; fixing the life-breath in the head, 
between the eyebrows, betaking himself to absorption, steadiness, 
in Yoga, repeating the monosyllable Om, which is Brahman 
Itself, since it expresses Brahman, or is a symbol of Brahman 
like images, etc. and thinking of Me, who am expressed by 
that (Om)—he who departs well by the path of light etc., leaving 
the body, attains the highest Goal, i.e., Myself.

8.94.0. एवं चान्तकालं धारणं मात्रापिनित्याभ्यासवशत एव भवति 
नान्यस्येति पूर्वांकसंवान् स्मार्यति——

8.14.0. Attaining Me in this manner at the time of 
death through concentration is possible only if there is daily 
practice, and for none else—this earlier statement itself is 
recalled:

14. अनन्यचेता: सततं यो मां स्मरति निष्यशः।
तस्यां ह सुलभं: पार्थ नित्ययुक्तस्य योगिनः।

14. To the ever-restrained Yogi who constantly remembers 
Me every day with his mind on nothing else, O Pārtha, I am 
easily accessible.

8.94.9. अनन्येति। नास्त्यन्यसम्भेतो यस्य तथापूर्त: सन् यो मां 
सततं निरतं निष्यश: प्रतिदिनं स्मरति तस्य नित्ययुक्तस्य समाहितस्याह 
सुह्वेद मधौऽस्मि नान्यस्य।

8.14.1. *To the ever-restrained* etc. *to the ever-restrained,* self-collected, (Yogi), whose *mind is on nothing else than Myself and who constantly, continuously, remembers Me* every day, *I am easily accessible* and not to others.

8.15.0. Though You are so easy of attainment, what of that? This is being answered:

15. नानुपन्तः महात्मानः संसिद्धि परमाणं गता: ||

The great-souled ones having attained Me, have no more birth, which is the abode of misery and non-eternal, for they have attained the highest perfection.

8.15.1. *The great-souled ones,* etc. *The great-souled ones,* described above, i.e., My devotees, *having attained Me,* have no more birth which is the abode of misery and non-eternal. *For they have attained the highest perfection,* viz., *Liberation itself.* Or it may mean: Having attained Me, they do not come to the abode or place of rebirth and misery.

8.16.0. This very fact (of non-return after attaining Me) is being confirmed by showing that there is recurrence in all the worlds:

16. आब्रह्मामुपन्तः युज्ञवर्तिनो जुज्ञवर्तिनोहृत न विद्यते ||
All the worlds, O Arjuna, including the world of Brahmā are subject to recurrence, but after attaining Me there is no rebirth, O son of Kunti.

8.16.1. All the worlds, etc. The world or abode of Brahmā is the Brahmaloka; all the worlds including the world of Brahmā are subject to recurrence. As even the world of Brahmā is subject to destruction, rebirth is inevitable for those who have gone to that place but have not attained knowledge. Only those who have thus attained the world of Brahmā through meditations for which gradual emancipation is the result, and who have attained knowledge there, attain Liberation along with Brahmā (at the time of the final dissolution) and not others.\(^1\) For those, however, who live after attaining Me, there is certainly no rebirth. This is the idea.

\(^1\) Persons who attain Brahmaloka through sacri fices like Ashwamedha have to return to this mundane world when that world of Brahma is destroyed at the final dissolution. But those who have gone there as a result of meditation and worship of the conditioned Brahman, do not return. They attain self realization there and get merged in the supreme Brahman at the time of dissolution. This is known as gradual Liberation.
8.17.0. But then, from Purānic statements like: ‘The contemplative, the charitable, the dispassionate and the hardy attain an abode higher than the three worlds (viz., earth, heaven and the nether region) that is free from afflictions,’ we understand that Maharloka, etc., are superior to the three worlds. But if destruction is the common lot of all the worlds, how can there be that distinction? Anticipating such a question, in order to convey that the difference lies in the fact that Maharloka, etc., last for a long time, while the other three last for a short time, by showing that on each day of Brahmā who lives a hundred years according to his own scale, the three worlds are created, and on each night of his they are dissolved, the Lord states the duration of Brahmā’s day and night:

Those who know Brahmā’s day that lasts for a thousand Yugas and his night that lasts for a thousand Yugas, are knowers of day and night.

8.19.9. सहस्रभूत्वा युगानि पर्यन्त वसारं यस्य तद्भ्राह्मणे यदहस्ताचे विदुः: युगसहस्रमान्तो यस्यास्तां रात्रि च योगबलने ये विदुस्तैव सर्वज्ञ जना अहोरात्रविदः । येषा व तु केवलं चन्द्राक्षरात्मावं जान्ते तथा होरात्रविद ने भवन्ति, अत्य दर्शित्वात् युगश्वेतेनात्र चतुर्युगमभिष्टपतमः ।

‘चतुर्युगसहस्रं तु भ्राह्मणो दिनमुय्यते’ (वि. पु. 6.3.99) इति विष्णुपुराणोऽकः । भ्राह्मण इति च महलोकादिविवासिनामप्युपलक्षणार्थम् । तत्रायं कालगणना-प्रकारः—मनुष्याणां यद्भवं तदेव वानामहोरात्रम् । तदृशैशहोरात्रातै: पक्षमासादि-कल्पनया द्रादशिर्विर्यसहस्खृतुरुगं भवति । चतुर्युगसहस्रं च भ्राह्मणो दिनमस्त: । तार्कपरिमाणेऽरत्र: । तादृशैशहोरात्रातै: पक्षमासादिक्रमेण वर्षशतं भ्राह्मणः परमायुरिति ॥
8.17.1. Those who etc. Those who through their Yoga power know Brahmā’s day, that lasts for a thousand Yugas, and who know his night, that lasts for a thousand Yugas—those all-knowing persons alone are knowers of day and night. But those whose knowledge comes only from the motion of the sun and the moon, are not such knowers of day and night, for their vision is limited. By ‘Yuga’ is here meant a quartet of Yugas. For the Vishnu Purāṇa says: ‘Brahmā’s day lasts a thousand quartet of Yugas.’ (Viṣ. Pu. 6.3.11) The word ‘Brahmā’ in the text includes the inhabitants of Maharloka etc., by implication. Now that is the method of computing time: One year of men is equal to the day and night of the gods. Computing fortnights, months, etc., with such days and nights, one complete quartet of Yuga stands for twelve thousand (such) years. A thousand such Yugas is Brahmā’s day, and (his) night also is of equal duration. Computing fortnights, months, etc., with such days and nights, Brahmā’s lifetime lasts a hundred (such) years.

8.18.0. What follows from it? This is being answered:

18. अव्यक्ताध्यात्मकः सर्वः प्रभवन्त्यहरागमेऽ
राम्यागमेऽप्रलीयन्ते तत्रावायुक्तसंज्ञाः

From the Unmanifest all manifested things are born at the advent of (Brahmā’s) day, and at the approach of (his) night they get merged in that very thing called the Unmanifest.

8.18.2. अव्यक्ताध्यात्मकः। कार्यस्याथ्यं शृङ्खलातपमः
तस्माद्वक्तात्माराजानुपादायायायतं अभिव्यक्तं इति व्यक्ताध्यात्माराजाः
भूतानि प्रादुर्भवति। कदा? अहरागमेऽ ब्रह्मणो दिनस्योपक्रमे। तथा
रात्रेणागमेऽ ब्रह्मणे तस्मिनावायुक्तसंज्ञां कारणरूपे प्रलयं यान्ति। यद्य
तेस्महिन्तान्त्रबिन्द इत्यतः विश्वयते किन्तु ते प्रसिद्धा अहोरात्रविदं जना
यद्रेषोरात्रचतुर्वित्रस्तयाः आगमेऽ अव्यक्ताध्यात्मकः प्रभवति। यां च रात्रि
विदुर्भस्तस्या रात्रेणागमेऽ प्रलीयन्तं इति द्वयोर्चच्च।}
8.18.1. *From the* etc. The unmanifest form of the effect is the cause. Therefore *from the Unmanifest*, which is the cause, *the manifest beings*, the moving and stationary beings, come forth. When? *At the advent of day*, at the dawn of Brahmā’s day. Likewise, *at the approach of night in that very thing called the Unmanifest*, the causal substance, *they get merged*. Or the text of the previous verse does not predicate, ‘They are knowers of day and night,’ but that verse is to be construed with this one as follows: ‘That which the well-known knowers of day and night know as Brahmā’s day—at the approach of that day the manifest beings come forth from the Unmanifest. That which they know as the night—at the approach of that night they (these beings) get merged.’

8.19.0. तत्र च कृत्नाशाभ्रामणमयाः वायु-चैरणायत्र सृष्टि-प्रलयप्रवाहस्याविचछेदं दर्शयति—

8.19.0. Refuting the possibility therein of the destruction of what is done and the enjoyment of the result of what is not done, an unbroken succession of creation and dissolution is being shown in order to infuse a spirit of dispassion:

19. भूतग्रामः स एवायं भूतवा भूतवा प्रलीयते ।
रात्र्यागमेववशः पार्थ प्रभवत्यहरागमे ॥

That very multitude of beings, being born again and again, is absorbed at the approach of night, O Pārtha, and at the approach of day is born again in spite of itself.

8.19.1. भूतेति । भूतानां चराचरप्राणिनां ग्रामः समूहो यः प्रागासितस एवायमहरागमे भूतवा भूतवा रात्रेयमे प्रलीयते । प्रलीये पुनर्धरागमेववशः कमयादिपरस्तन्तः प्रभवति, नान्य इर्यर्थः ॥

8.19.1. *That very etc.* *That very multitude* or group of *beings*, moving and stationary creatures, which existed before, and none other, *being born again and again at the approach of day*, *is absorbed again and again at the approach of night*, and *is born again at the approach of day in spite of itself*, being subject to its past actions (Karma), etc.
8.20.0. After elucidating the impermanence of the worlds, the eternity of the Lord's nature is being elucidated in the two verses beginning with:

Beyond this Unmanifest there is another unmanifest eternal Being that does not perish when all creatures perish.

8.20.1. Beyond etc. Beyond this Unmanifest, existing as the cause even of this Unmanifest (Prakriti) which is the cause of the moving and unmoving universe, is another unmanifest eternal Being, which is different from the said Unmanifest (Prakriti), and which is beyond the perception of the senses and beginningless, that does not perish even when all creatures, which are but causes and effects, perish.

8.21.0. Giving evidence for its imperishability, the Lord says:

That Unmanifest which is called the Imperishable is said to be the supreme Goal, attaining which they return not; that is My supreme abode (state).

8.21.1. That Unmanifest is called the Imperishable is said to be the supreme Goal, attaining which they return not; that is My supreme abode (state).
254

**SRIMAD BHAGAVAD GĪTĀ**

**CHAP. 8**

8.21.1. *That unmanifest etc.* That Being which is unmanifest, beyond sense-perception, and imperishable, i.e., which has neither birth nor destruction, and hence *which is called the Imperishable* in Sruti texts like, ‘Similarly from the Imperishable this world comes into being’ (Mu. Up. 1.1.7), — *that is said to be the supreme Goal*, the final aim of human life, by scriptural texts like, ‘There is nothing higher than the Purusha; He is the limit, He is the supreme goal’ (Kath. Up. 3.11). Its being the supreme Goal is stated: *Attaining which they return not. That also is My abode, My natural state. The sixth case ending in ‘My’ is used in the sense of identity, as when we say ‘Rāhu’s head’ (Rāhu being nothing but the head). Therefore I am Myself the supreme Goal—is the meaning.*

8.22.0. *That supreme Being, O Partha, in whom are all beings and by whom all this is pervaded, is attainable by one-pointed devotion.* That very thing is reiterated:

22. **पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनवयाः।**

**यस्यान्तःस्थानि भूतानि येन सर्वमिदं तत्तमः॥**

That supreme Being, O Pārtha, in whom are all beings and by whom all this is pervaded, is attainable by one-pointed devotion.

8.22.1. *That etc. And I, that supreme Being, am attainable by one-pointed devotion, by devotion which knows no other*
refuge than Myself, and not by any other means. His supremeness is being stated: *In whom as the cause are all beings, and by whom as the cause all this is pervaded or permeated.*

8.23.0. तदेव पर्येष्ठोपासका: तत्पदं प्राप्य न निवर्तते, अन्ये त्यावर्तन्त इत्युत्सम्। तत्र केन मार्गं गता नावर्तते, केन वा गताशाब्वर्तन्तः इत्यपेशायामाह—

8.23.0. Thus it has been stated that the worshippers of the Lord, having attained Him, do not return, but others come and go. Now it may be asked, departing by which path do they not rotate and departing by which path do they rotate? This is being answered:

8.23.1. यत्र काले त्वनावृत्तिमावृत्ति चैव योगिनः।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥

The time at which departing (from hence) the Yogis attain non-return or return—that time, O best of Bharatas, I shall tell you.

8.23.2. यत्र यस्मिन्काले प्रयाता योगिनोनावृत्ति यान्ति, यस्मिन्तः काले प्रयाता आवृत्तिः यान्ति, तं कालं वक्ष्यामीत्यत्वयः। अत्र च 'रश्यनुसारी' (ब्रह्म. सू. 4.2.18), 'अतश्शयनेश्वरे दक्षिणे' (ब्रह्म. सू. 4.2.20) इति सूचित्याद्यनोत्तरायणादिकविशेषस्मरणस्य विविषितत्वातिकालश्वदेन कालाभिमानिनीभिरातिवाहिकीभिरैवताभिम: प्रायो मार्गं उपलक्ष्यते, अतोद्यमथः—यस्मिन्कालाभिमानितेवतोपलक्षितं मार्गं प्रयाता योगिन उपासकः कर्ममिश्र यथाक्रममनावृत्तिमावृत्ति च यान्ति तं कालाभिमानि-देवतोपलक्षितं मार्गं कथस्यप्रायमीति। अश्लिष्योतिषोऽऽकालाभिमानिन्याभ्युपेश्वः भूयसांमहर्षाधिश्वदेभावान्तां कालाभिमानित्वाततत्साहस्याद्विवणमित्यादिविवि-कालश्वदेनोपलक्षणमविरूढम् ॥

8.23.1. *The time* etc. The construction of the verse is as follows: I shall tell you the time when departing the Yogis attain non-return, and the time when departing they return. Here death
at special times like the six months of the northern course of the sun is not intended according to the reasoning established in the Brahma Sutras: ‘(The soul of the knower of the conditioned Brahman when he dies) follows the rays (of the sun)’ (Br. Sū. 4.2.18); ‘And for the same reason (the soul follows the rays) even during the sun’s southern course’ (Br. Sū. 4.2.20). Therefore, by ‘time’ is meant the path attained under guidance of deities identified with time (who conduct the soul). ¹ Hence the meaning is this: Departing by which path characterised by the presiding deities of time the Yogi, the worshippers of the Lord, and the performers of ritualistic work attain non-return and return respectively that path characterized by the presiding deities of time I shall tell you.

Though fire and flame (the first two stages in the path of non-return described in the next verse) have no identification with time, yet, as most of the things denoted by terms like ‘day’ are deities identified with time, and as these two are mentioned along with them, their inclusion in the path by the word ‘time’ is not inappropriate, even as we say ‘a mango grove’, though there may be a few other trees in it.

1. According to these Sutras the knower of Brahman goes to Brahma-loka at whatever time he may die, be it by day or by night, bright or dark half of the month, the northern or southern passage of the sun. So the reference to time in this verse is not to any particular auspicious time, but to the path of the gods and the path of the manes—or the bright and dark paths—as verse 26 states, along which the knower of the conditioned Brahman and the performer of sacrifices respectively are guided by deities identified with time, viz., the deity of the day, bright half of the month, etc., along the bright path of the gods, and the deity of smoke, of night, etc., along the dark path or the path of the manes. Those knowers of Brahman who go by the former path go to Brahma-loka and do not return to this world. They live in Brahma-loka till it is dissolved, when these souls along with Brahma, the ruler of the world, merge in the supreme Brahman. This is what is known as gradual emancipation. But those who go by the other path go to heaven, and there enjoy the fruit of the good deeds, and when they are exhausted, they are reborn in this world, to work out their Karma.
8.24.0. The path of the non-return is being stated:

24. अन्निज्योतिरः: शुक्ल: षण्मासा उत्तरायणम्।
तत्र प्रयाता गच्छति ब्रह्म ब्रह्मविदो जना:।

Fire, the flame, the day, the bright half of the month and the six months of the sun’s northern course—departing by this path the knowers of Brahman attain Brahman.

8.24.1. Fire, the flame, etc. By the words fire and flame is indicated the deity identified with flame mentioned in the Sruthi text: ‘(Those who know this science of the five fires and those who in the forest meditate with faith and penance), reach the deity identified with the flame’. (Ch. Up. 5.10.1). Day refers to the deity identified with it; the bright half of the month refers to the deity identified with it; the six months of the sun’s northern course refers to the deity identified with them. These few include by implication other deities like the deities identified with the year, the world of the gods, etc., mentioned in the Scriptures (Ch. Up. 5.10.1-2; 4.15.5). Departing by this path which is of
such a nature, the worshippers of the Lord attain (the conditioned) Brahman, for they are knowers of Brahman. As the Scripture says: 'They reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities identified with the six months in which the sun travels northward, from them he reaches the deity identified with the world of the gods', etc. (Br. Up. 4.4.6).

8.25.0. The path of return is being stated:

25. धूमो रात्रिस्तथा कृष्णः: षष्मासा दक्षिणायननः ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥

Smoke, the night, the dark half of the month, and the six months of the sun's southern passage—departing by this path the Yogi attains the lunar sphere and returns (thence).

8.25.1. Smoke etc. By smoke is meant the deity identified with smoke. By night, etc., as before, the three deities identified with the night, the dark half of the month and the six months of the sun's southern passage are meant. The path which is
characterized by these deities—*departing by this path* the man of (ritualistic) action *attains the lunar sphere*, i.e., heaven indicated by this sphere, and there enjoying the result of his virtuous acts, *returns*. On this point also Sruti says: ‘They attain the deity identified with smoke’, etc. (Ch. Up. 5.10.3-5). Thus through meditation combined with selfless work one attains gradual Liberation, and through actions done with desire (like sacrifices etc.), one returns (to this world) after enjoyment in the heavens. Those, however, who do prohibited actions—they return here after undergoing suffering in hell. While creatures of trifling actions are born again and again here itself.

8.26.0. उक्तीः मानवपुस्थिति—

8.26.0. (The topic of) the two paths mentioned is being concluded:

8.26. शुक्लकृष्णो गति होते जगत: शाश्वते मते ।
एक्या यात्यनाब्रूतिमन्ययावर्तेते पुनः ॥

These two paths of the world, the bright and the dark, are considered to be eternal; by one, one returns not, and by the other, one returns.

8.26.1. शुक्लस्वर्णितिः प्रकाशमयतवातः कृष्णशरीरितिः
शून्यादितिस्तमायमयतवातः ।
एतो गत्वे मानोऽज्ञानकर्मिकारिणो जगतः
शाश्वतेनादी सम्माते संसारस्यानन्दितवातः
तत्यथेक्या शुक्लवया निवृत्तिः मोक्षं
याति अनयाः कृष्ण्याः तु पुनर्वर्तते ॥

8.26.1. *These two* etc. *The bright*, the path of the flame, etc., as it is characterized by light. *The dark*, the path of smoke etc., as it is characterized by darkness. *These two paths of the world* of men qualified for knowledge and action (respectively) *are considered to be eternal*, beginningless, as the world is beginningless. Of the two, *by the bright* one, *one returns not*, one attains cessation (of conditioned existence) or Liberation, *and by the other*, the *dark* one, *one returns.*
8.27.0. By showing the result of knowledge about the (two) paths, the Yoga of devotion is being concluded:

27. नैतेऽसृती पार्थ जानन्योगी मुहार्ति कश्चन
तस्मात्स्वेषु कालेशु योगयुक्तो भवार्जुनः

Knowing these paths, O Partha, no Yogi is deluded; therefore at all times O Arjuna, be endowed with Yoga.

8.27.1. Knowing these etc. Knowing these paths, O Partha, which lead to Liberation and rebirth (respectively) no Yogi is deluded, i.e., he does not desire results like heaven as something pleasurable but is devoted to the Lord alone.

8.28.0. अध्यायार्थमप्रश्नार्थनिर्विद्यं सफलमुपसंहरतः]
8.28.0. The subject matter of the chapter, viz., the ascertaining of the meaning of the eight questions (of Arjuna), is concluded with its fruit:

28. वेदेषु यज्ञेषु तपः सु चैव दानेषु यथुपयुक्तां प्रदिद्धम्
अत्येन्ति तत्सार्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्राम्

Whatever good result is declared regarding the Vedas, sacrifices, asceticism and gifts—all that the Yogi who knows the above transcends and attains the primeval supreme Abode.

8.28.1. वेदेष्वार्थमयानादिभि: यथेवस्वार्थानादिभि:।
तपः सु कायशोषणादिभि: दानेषु सत्यात्मार्थानादिभि:।
शाश्वेषु तत्सार्वमिदं विदितं ततोपि श्रेष्ठो योगाधिष्ठयं प्राप्तीति।
कं कृत्वा?
8.28.1. Whatever etc. Regarding the Vedas, i.e., from their study, etc., regarding sacrifices, by their performance, etc., regarding asceticism, by emaciating the body, etc., and regarding gifts, by their being offered to worthy persons, etc.—whatever good result is declared by the Scriptures, all that he transcends, i.e., he attains that glory of Yoga which is even superior to it. Doing what (does he attain this)? By knowing the Truth which is expounded by way of answers to these eight questions, and thereby becoming a Yogi or man of knowledge, he attains the supreme primeval Abode, Abode that is the origin of the world, viz., the supreme abode of Vishnu.

In this eighth chapter is explicitly declared an easy attainment, by the eighth path, of the desired abode through the ascertainment of the meanings of eight specially desired questions.

इति श्रीमद्भगवदगीताया: श्रीधरस्वामिनिरबिचितायं सुबोधिन्यायं
टीकायां महापुरुषोऽयो नाम अष्टमोऽध्यायः: ॥
In the eighth chapter it has been established that the Lord is attained by pure devotion. Now in the ninth His most wonderful glory is being delineated.

9.1.0. Having first taught in the seventh and eighth chapters that His own supreme divine Essence is easily attained through devotion alone and by no other means, now in order to expound His incomprehensible glory and the extraordinary power of devotion:

The Blessed Lord said:

To you who are not cavilling, I shall teach this most secret knowledge in particular, coupled with realization, knowing which you will be freed from evil.
1. To you etc., That by which (the Lord) is well comprehended is Vijnāna, i.e., meditation. To you who are not cavilling, that is, who do not find fault with Me, the infinitely merciful one, thinking that I am repeatedly teaching My own greatness, verily I shall teach this knowledge in particular about the Lord, coupled with realization. The words, ‘in particular’, indicate speciality. This is being explained: Most secret etc. Knowledge about religion is a secret. A greater secret is the knowledge about the (individual) self, which is different from the body, etc. Knowledge about the supreme Self, being a much greater mystery than even that, is the most secret knowledge: knowing which (knowledge) you will be freed, liberated this moment, from evil, from this mundane existence.

2. This is royal knowledge, the royal secret, supremely holy, directly experienced, righteous, easy to practise and imperishable.

9.2.1. Rajaviḍyā Rajaguhāṇa Patitrīmāṇcyatamam

Pṛtyākṣāvagam Dharma Susūkha Kṛtumālasyam

This is royal knowledge, the royal secret, supremely holy, directly experienced, righteous, easy to practise and imperishable.

9.2.2. Rajaviḍyātāt | Iśvara Rajaviḍyā Vidyānā Rāja Guhānān Č Rāja Vidyāsū Gopīyā Čaṁkṣeṣājāṃśītāt

Pṛtyākṣāvagam Dharma Susūkha Kṛtumālasyam
9.2.1. *This is etc.* This knowledge is **royal knowledge**, the king of knowledges, and **the royal secret**, the king of secrets, i.e., amongst knowledges and secrets this is the best. The secondary words in these compounds are placed at the end, since they belong to the group of words like ‘Rājadanta.’ This (knowledge) is **supremely holy**, highly sanctifying; **directly experienced**, i.e., its result is patent; **righteous**, not deviating from duty, for it includes the fruit of all virtuous acts (prescribed by the Scriptures); **easy to practise**, possible to perform without effort; and **imperishable**, for its result is everlasting.

9.3.0. *Persons wanting in faith in this teaching, O scorcher of foes, return to the path of this mortal world without attaining Me.*

3. अश्रद्धानां: पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवत्मनि ॥

Persons wanting in faith in this teaching, O scorcher of foes, return to the path of this mortal world without attaining Me.

9.3.1. **Persons etc.** Persons who are wanting in faith in this teaching, who do not accept it with faith, though they may have tried to attain Me by other means—they without attaining Me return to the path of this mortal world, i.e., they go round and round in this world where death stalks freely.

1. In ‘Rājavidyā’ and ‘Rājaguhyam’, as the words Vidyā and Guhyam are secondary in import they ought to come first in the compound; yet they are put last as in the word ‘Rājadanta’ (‘the king of the teeth’), which normally would be ‘Dantarāja’
9.4.0. Thus having made the hearer inquisitive by praising the knowledge that has been introduced as the topic, that very knowledge is being expounded in the two verses beginning with:

4. मया तत्त्वमिदं सर्वं जगद्व्यक्तमूर्तिना ।
   मत्स्थानिन सर्वंभूतानि न चाहं तेष्वस्थितः ॥

All this is pervaded by Me of unmanifest form; all beings are in Me but I am not in them.

9.4.1. All this etc. All this is pervaded, permeated, by Me, the cause, of unmanifest form, whose nature is beyond sense perception. Witness the Sruti: ‘Having projected it, It entered into it’ (Tai. Up. 2.6). Therefore all beings are in Me, all beings moving and stationary dwell in Me who am their cause. Though it is so, yet I am not in them as clay is in its effects, the pots, etc.—being unattached like space.¹

9.5.0. किंश—

9.5.0. Further:

5. न च मत्स्थानि भूतानि पश्य ये योगमेश्वरम् ।
   भूतभृत्ति च भूतश्चो ममात्मा भूतभावन: ॥

¹. Though all objects are in space, space is not in any object, being non-attached.
Nor are the beings in Me, behold My divine mystery; (though) the sustainer and the protector of beings, yet, My Self is not in these beings.

9.5.1. Nor are etc. Nor are the beings in Me just because of My non-contact. But in that case would not Your pervading all beings and being their support, which have been stated in the previous verse, be contradicted? Anticipating such a doubt, the Lord says: Behold etc. Behold My divine mystery, supernatural (power of) arrangement, the skill to make impossible things possible. That is to say, as the grandeur of My mysterious power is beyond all reasoning, there is no contradiction whatsoever. Behold yet other wonders, He says: (Though) the sustainer etc. Sustainer of beings, one who nourishes or maintains beings. The protector of beings, one who maintains or protects beings. Though My Self, My supreme reality, is such, yet it is not in these beings. This is the idea: Though I am the sustainer and the protector of these beings, yet, being free from ego-consciousness I am not in them, unlike the embodied soul, which, as it sustains and protects the body, gets attached to it by reason of its ego-consciousness

1. The statement made in the previous verse is contradicted here, and explanation is also given as to how these two contradictory statements are feasible.
9.6.0. The relation of supporter and the thing supported even between two objects not in contact with each other is being stated through an example.

6. यथाकाशस्थितो नित्यं चायुः सर्वत्रगो महान्।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय॥

As the vast wind blowing everywhere ever abides in space, know, even so do all beings abide in Me.

9.6.1. As etc. Just as the wind, though vast and blowing everywhere, ever abides in space, for without space it is not possible for an object to exist, and yet it is not connected with space, as space has no parts and is therefore incapable of any contact (union) with any object, know, even so do all beings abide in Me.

9.7.0. Thus it has been stated that the unattached (Lord) is the cause of the sustenance through His mysterious power. That He is also the cause of creation and dissolution through that very mysterious power, is being stated:

7. सर्वभूतानि कौन्तेय प्रकृति याति मायिकाम्।
कल्पक्षये पुनस्तानि कल्पादौ वियुज्जाम्यहम्॥

At the end of a cycle all beings, O son of Kunti, attain My Prakriti; at the beginning of the (next) cycle I again send them forth.
9.7.1. At the end etc. At the end of a cycle, at the time of dissolution, all beings attain My Prakriti, get resolved in My Prakriti consisting of the three Gunas. At the beginning of the (next) cycle, at the time of creation, I again send them forth, create them conspicuously.

9.8.0. How do you, who is non-attached and changeless, create? That is being answered:

8. प्रकृति स्वामवश्य विसृज्जामि पुनः पुनः।
भूतग्राममिमं कृत्सनस्वप्तं प्रकृतेवर्षाताः।

Presiding over My Nature (Prakriti), I again and again send forth this entire aggregate of helpless beings, according to their nature.

9.8.1. Presiding etc. Resting upon, presiding over, My Nature (Prakriti) which is under Me, I again and again send forth diversely this entire fourfold aggregate of beings that remain merged at the time of dissolution and are helpless, dominated by their past actions etc. How do I send them forth? According to their nature, on the strength of their respective natures, the result of their past actions.

9.9.0. नन्दु एवं नानाविधानि कर्माणि कुर्वत्स्तव जीवविद्वन्धः कथं न स्यादित्याश्रज्ञायाम्——
9.9.0. But then, how is it that You who are performing such various actions are not bound by them like the embodied soul? Anticipating such a question the Lord says:

9. न च मां तानि कर्माणि निबधन्तति धनञ्जय
उदासीनवदासीनमस्तकं तेषु कर्मसु

These acts (of creation, etc.) do not bind Me, O Arjuna, who remain unattached to them like one indifferent.

9.9.1. न चैति । तानि सुष्ट्यादीनि कर्माणि मां न निबधन्तति ।
कर्माणि सत्तिहि बन्धैतुः । सा चास्कामत्वान्नम नास्ति । अतः उदासीन-
वदन्तमानस्य में बन्धं नापादयति । उदासीनवेऽ कर्तृत्वानुपपत्ति: कर्तृत्वे
चोदासीनवत्वानुपप्तेऽदासीनवस्तितस्थतमित्युक्तम ॥

9.9.1. These acts etc. These acts of creation etc. do not bind Me. Attachment to actions is the cause of bondage. I have not that attachment, being one whose desires are already fulfilled. Therefore, in the case of Myself, who remain like one indifferent, they do not lead to bondage. Agency is incompatible with indifference and indifference with agency; therefore it is stated, 'like one indifferent.'

9.10.0. तदेवोपपादयति—
9.10.0. That is being demonstrated:

10. मयाध्यक्षेण प्रकृति: सूयते सच्चाचारस ।
हेतुनानेन कौन्तेय जगद्दिपिरिवर्ततेऽ ॥

Presided over by Me, Prakriti brings forth the world of moving and unmoving things; for this reason, O son of Kunti (Arjuna), the world revolves.

9.10.9. मयेति । मयाध्यक्षेणाधिष्ठाने निमित्तभूतेन प्रकृति: सच्चाचारः
विश्वं सूयते जनयति । अनेन मदधिष्ठानेन हेतुना इदं जगद्दिपिरिवर्तते पुनः
पुनजायते । सत्त्शिष्ठिमात्रानि धिष्ठातृत्वकर्तृत्वानुपप्तेऽदासीनन्तं चाविरुद्धमिति भावः ॥
9.10.1. Presided etc. Presided over by Me, owing to My presiding over, Prakriti brings forth, gives birth to, the world of moving unmoving things. For this reason, owing to My presiding over, this world revolves, is created again and again. As My presiding over consists only in My nearness (to Prakriti), agency and indifference (in Me) are not incompatible. This is the sense.

9.11.0. Then why don’t some people revere You—such a supreme Ruler? It is being answered by the two verses beginning with:

11. अवज्ञानन्ति मा मूढा मानुषीं तनुमाध्यितम् ।
परं भावमज्ञानन्तो मयः भूतमहेश्वरस्म ॥

The ignorant deride Me who have taken a human form, not knowing My higher nature as the great Lord of beings.

9.11.1. The ignorant etc. Not knowing My higher nature or essence, as the great Lord of all beings, the ignorant, fools, deride Me, disregard Me. The reason for derision is being stated: Though My form is made of pure Sattva, yet (they disregard Me) because I have taken a human form at the instance of My devotees.¹

9.12.0. किंशु—

9.12.0. Further:

12. मोघाशा मोघक्षणो मोघज्ञाना विचितस: ।
राक्षसीमाणृसी चैव प्रकृति मोहिनीं श्रिता: ॥

¹. Being deluded by this human form people think Me to be an ordinary man and deride Me.
Of vain hopes, of vain efforts, of vain knowledge, thoughtless and taking to the deceptive and demoniac and fiendish nature (they deride Me).

9.12.1. Of vain hopes, etc. They who are of vain hopes, who entertain futile hope that a god other than Myself would grant results sooner, and therefore, whose efforts owing to their turning away from Me are vain, of no avail; whose knowledge of the Scriptures based on fallacious reasoning is vain; consequently who are thoughtless, whose minds are distracted. The underlying reason for all this is: They take to the deceptive, destructive of discrimination, nature—demoniac or Tamasika predominating in cruelty etc., and fiendish or Rajasika, predominating in passion, pride, etc.—they deride Me. The verse is to be construed with these words in the previous one.

9.13.0. के तर्क त्वामाराध्यन्ति? इत्यत आह—
9.13.0. Then who worship you? It is being stated:

13. भजन्त्यन्यन्यनसो ज्ञातव भूतादिम्यथ्यमु ||
But the great-souled ones taking to the divine nature, O Pârtha, worship Me with one-pointed devotion, knowing Me to be the cause of all beings and immutable.

9.13.1. महात्मनस्त्विचिति | महात्मन: कामाधनमभूतचिति: | यत: ‘अधमं सत्त्वसंशुद्धि’ (१६.१) इत्यादिना वक्ष्यमाणां दैवीं प्रकृतिः ||
9.13.1. But etc. Great-souled ones, those who are not overcome by passion etc., for they take to the divine nature which will be stated later as, ‘Fearlessness, purity of heart’ etc. (16.1), and therefore whose minds are not devoted to anything else but Me—they, however, knowing me to be the cause of beings, of the universe, and immutable or eternal, worship Me.

9.14.0. The different ways of their worship are being stated in the two verses beginning with:

14. सत्तं कीर्तयन्तो माय यतन्तक्ष्ठ दृढ़ब्रताः।
नमस्यतां माय भक्त्यानित्ययुक्ता उपास्यते॥

Always praising Me, striving with austere vows, and bowing down to Me with devotion, always steadfast, they worship Me.

9.14.1. Always etc. Some worship, adore, Me by always praising Me with hymns and mystic syllables; some by striving, making efforts for the worship etc. of the Lord and the control of the senses, with austere vows, rigid rules of conduct; some by bowing down, offering salutations, to Me with devotion; others worship Me by being always steadfast, by constant alertness. The epithets ‘with devotion’ and ‘always steadfast’ should be taken as qualifying ‘praising’, ‘striving’ etc. as well.
9.15.0. Further:

15. ज्ञानविज्ञ हास्यये यज्ञतो मामुपासते ।
   एकत्वेन प्रथमक्वेि बहुधा विश्वतो मुखम् ॥

Worshipping through the knowledge-sacrifice others adore Me, either as identical or as separate, or they adore Me, the manifold in different forms.

9.15.1. Worshipping etc. The realization of Him as the universal Self in the form, ‘All this is Vasudeva’, is knowledge; that itself is the sacrifice. Worshipping through that knowledge-sacrifice others adore Me. Of these, again, some adore Me as being identical, thinking themselves to be non-separate from Me; some adore Me as being separate, thinking, ‘I am His servant’; but some adore Me, the manifold, the universal Self, in different forms, in the form of Brahma, Rudra, etc.

9.16.0. सर्वभाष्यति प्रप्रस्तुति चतुर्थि:—

9.16.0. His being the universal Self is being declared in the four verses beginning with:

16. अहं क्रतुर्वः यजः स्वदाहमहमोषधम् ।
    मन्नोजहमहमेवाज्यमहमशिरं हुतम् ॥

I am Kratu, I am Yajna, I am the oblations to the Manes, I am the product of the annuals, I am the Mantra, I alone am the clarified butter, I am the (sacrificial) fire and the offering in the fire.
9.16.1. I am etc. Kratu, Vedic sacrifice like the Agnishtoma. Yajna, sacrifice prescribed by the Smritis like the five great sacrifices. The oblation to the manes like the Shrāddha (offerings to the departed) ceremony. The product of annuals, food produced from annual plants; or it may mean medicine. The Mantra, mystic words such as those uttered before the performance of the sacrifice and during its performance; the clarified butter—the means to the performance of the sacrifice. Fire, sacrificial fire such as the Āhavaniya etc. The offering in the fire, the ceremony itself. Verily I am all this.

9.17.0. Further:

17. चिन्ताहृदयं जगतो माता धाता धिताम: ।
वेदां पवित्रमोह्न्यार्व ऋव्वसाम यजुरेव च ॥

I am the father of this world, the mother, the dispenser, the grandsire, that which is to be known, the purifier, the Om and also the Vedas—Rik, Śāman and Yajus.

9.17.1. I am etc. I am the dispenser, awarer of the fruits of one’s actions. That which is to be known, the object to be realized. The purifier, sanctifier. The Om, the sacred Vedic syllable. And also the Rik and other Vedas. The rest is clear.
9.18.0. Further:

18. गतिभर्ता प्रभुः साक्षी निवासः शरण सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमययम् ॥

I am the goal, the sustainer, the Lord, the witness, the abode, the refuge, the friend, the source, the destroyer, the support, the repository and the eternal seed.

9.18.1. I am etc. That which is attained is the goal, the fruit of actions. The sustainer, nourisher. The Lord, the controller. The witness, the observer of good and evil. The abode, the place of enjoyment. The refuge, the protector. The friend, one who does good. The source, that from which a thing preeminently comes into existence, i.e., the creator. The dissolution, that by which a thing meets its dissolution, the destroyer. The support, that in which a thing rests. The repository, that in which a thing remains latent. Seed, cause, and that too eternal, not destructible like seeds of the rice etc.

9.19.0. Further:

19. तपायम्यहम् वर्ष निग्रहाम्युल्लुजामि च ।
अमृतं चैव मृत्युश्च सदस्चाहम्मर्जन ॥

I give heat, I restrain and let loose the rain, I am immortality, I am death, I am manifest and unmanifest also, O Arjuna.
9.19.1. I give etc. Existing as the sun, during summer I give heat to the world. During the rainy season I let loose, shower, the rain. Sometimes I restrain, withhold, the rain. I am immortality or life, death, destruction, manifest, the gross visible universe, unmanifest, the subtle invisible universe. Knowing that all this is Myself, they worship Me alone in different forms. The connection is with these words in verse 15.

9.20.0. In this way it has been shown in the two verses beginning with, ‘The ignorant deride Me’, etc. (Verse 11), that people who worship other gods with the hope of getting quick results do not regard the Lord, and thereby the non-devotees have been described. And by, ‘But the greatsouled ones. O Partha’, etc. (Verse 13), the Lord’s devotees have been described. Now, for those who do not worship the Lord Vâsudeva either as identical with or as separate from themselves a succession of births and deaths is inevitable. This is being stated in the two verses beginning with:

20. त्रेतिया मां सोमपा: पूतपापा यज्ञरिष्टा स्वर्गित राजर्यन्ते ।
ते पुण्यमासाच्छुरेन्त्वलोकश्रीनि दिव्यान्निविवे देवभोगानु ॥
The knowers of the Vedas, purified from sins by drinking the Soma juice and worshipping Me with sacrifices, pray for access to heaven; they having attained the meritorious sphere of Indra, experience in heaven celestial enjoyments of the gods.

9.20.1. The knowers etc. Traividya; The knowers of the three forms of knowledge (the Vedas), viz., Rik, Yajus and Sāman are Trividya. 'Traividya' is the same as 'Trividya', the lengthening of the first vowel introducing no new meaning. Or it may mean: Those who study or know the three forms of knowledge, i.e., those who are devoted to rituals prescribed by the three Vedas. Worshipping Me with sacrifices prescribed by the three Vedas—in reality worshipping Me alone in the form of Indra and other gods, though not knowing that they are but manifestations of Myself, drinking the Soma juice, the remains of the sacrifice, and by that very act being purified from sins, cleansed of all taints, those who pray for access to heaven—they having attained the meritorious—attained as a result of virtuous deeds—sphere of Indra or heaven, experience in heaven, celestial, excellent, enjoyments of the gods.

9.21.0. And then,
21. Having enjoyed the extensive heavenly sphere, when their virtue is exhausted, they enter the mortal world. Thus those who take refuge in the religion of the Vedas, desirous of enjoyments, go and come.

9.21.1. Having enjoyed etc. They, those who desire heaven, having enjoyed that extensive heavenly sphere desired by them, i.e., its enjoyments, when their virtue which led to this enjoyment is exhausted, (again) enter the mortal world. Again performing thus, in the self same way, the sacrifices prescribed by the three Vedas and desirous of enjoyments, they go and come.

9.22.0. But My devotees become blessed by My grace. This is being stated:

22. Those persons, who think of nothing else and worship Me through meditation—the accession to and the maintenance of the welfare of such ever devout persons I look after.

9.22.1. Those who, desirous of enjoyments, enter the mortal world, again performing thus, in the self same way, the sacrifices prescribed by the three Vedas and desirous of enjoyments, they go and come.
9.22.1. Those persons, etc. Those persons, who think of nothing else, who have no other object of desire than Myself—and worship Me through meditation, the accession to and maintenance of the welfare, the attainment of wealth, etc., and its protection when attained, as also final Liberation, of such ever devout persons, persons who are always exclusively devoted to Me, I Myself look after, see that they get unasked.

9.23.0. ननु च लक्ष्यतिरिक्षेन वसुन्तो देवतान्तरस्याभावावादिन्द्रादिः—

9.23.0. But then, as there is really no other god than Yourself, the worshippers of Indra and the rest are verily Your devotees; so how do they go and come? It is being answered:

23. येद्यप्रयत्नदेवता भक्ता यजन्ते श्रद्धायान्विता: ||
तेति पर मायेव कौन्तेय यजन्त्वविद्धिपूर्वकमु ||

Even those devotees of other gods who worship (them) endowed with faith, worship Me alone, O son of Kunti (Arjuna), though in an unauthorized way.

9.23.1. येद्पीति || श्रद्धायोपेता भक्ता: सन्तो येदपि जना
यज्ञोन्यदेवता हिन्द्रदिरुक्ता यजन्ते तेदपि मायेव यजन्त्वीति सत्यम्,
किंविद्धिपूर्वकं मोक्षप्राप्तं विधिं विना यजन्त्वत्स्तं पुनरावर्तन्ते ||

9.23.1. Even etc It is true that even those people who, endowed with faith, becoming devotees, worship other gods like Indra and others, worship Me alone. But they worship in an unauthorized way, without following the enjoined way for Liberation; therefore they go and come.

9.24.0. एतदेव विवृणोति—

9.24.0. That very thing is being explained:
24. अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मायाभिजानन्ति तत्तच प्रभुदश्यवत्ति ते ॥

I am the enjoyer, and the Lord also, of all sacrifices. But
they do not know Me in truth; therefore they fall down.

9.24.1. I am etc. I am the enjoyer of all sacrifices in the form
of those respective deities, and I Myself am the Lord also of all
sacrifices, i.e., the bestower of their fruit. They do not know Me,
who am of this nature, in truth, truly. Therefore they fall down,
i.e., are reborn.—The verb should be ātmanepadi.—But those
who see Me, the Inner Ruler, in all the gods and worship Me, do
not come back.

9.25.0. तद्वेदयावदयति—
9.25.0. That very thing is being demonstrated:

25. याति देवव्रताते देवार्थिन्तृत्यावति पितुर्व्रतात: ।
भूतानि याति भूतेज्या याति मद्याजिनोज्यि मामु ॥

The worshippers of the gods go to the gods, the worship-
pers of the manes go to the manes, the worshippers of
the spirits go to the spirits, and My worshippers too come
to me.

9.25.1. यान्त्रिति । देवेवक्ष्यं द्रादिधु व्रतं नियमो येषां ते अन्तवरो
देवान् यान्ति अत: पुनरावर्तन्ते । पितुशु व्रतं येषां आदादिक्रियापराणां ते
पितृनु यान्ति । भूतेषु विनयकमातुकादिविज्ञ्या पूर्णा येषां ते भूतानि
यान्ति । मां यथा शीलं येषां ते मध्याजिनस्य न नामेवावश्यं परमान्दरुपं
नारायणं यान्ति ॥
9.25.1. *The worshippers etc.* The worshippers, devotees, of the gods, Indra and others, go to the gods who are limited (beings.) The worshippers of the manes, those who perform the Shrāddha and other rites, go to the manes. The worshippers of the spirits like Vināyaka and the female demigods, go to the spirits. My worshippers, those who are accustomed to worship Me, however, come to Me alone, the embodiment of undecaying supreme bliss, Nārāyana.

9.26.0. Thus it has been stated that His own devotees attain undecaying fruit. Now is being shown how easy it is to attain devotion to Him:

26. पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छिति ।
तद् भक्त्युपहतमश्रामि प्रयत्तातमन्: ||

He who with devotion offers Me a leaf, a flower, a fruit or water, that devout offering of the pure-minded one I accept.

9.26.1. न निश्चायितं तस्य प्रयत्तात्मनं: शुद्धिकर्त्तव्य निष्कामभक्तिकर्त्तव्य तत्पत्रपुष्पादिकं 
तेन भक्त्योपहतं समर्पितमहमश्रामि प्रीत्या गृहामि ।

9.26.1. *He who etc.* He who with devotion, with love, offers Me only a leaf, a flower, etc., that leaf, flower, etc., of that pure-minded one, selfless devotee, offered with devotion, I enjoy, accept with pleasure. Unlike the petty gods, I, the supreme Lord possessing superlative powers, am not pleased by expensive sacrifices, but by devotion alone. Therefore, what little is offered
by the devotee, be it even a leaf etc., I accept just to favour him. This is the idea.

9.27.0. न च पत्रमुपादिकमपि यज्ञार्थ पशुसोमादिद्रव्यवन्मदर्मिवो-न्यमैरपाद्य समर्पणीयम्, किं तर्थे?

9.27.0. Even this leaf, flower, etc., need not be procured with effort just for My sake, like the (sacrificial) animal, Soma plant and other things collected for a sacrifice, and then offered to Me. What then is to be done? That is being stated:

27. यत्करोपि यदश्रासिः यजुहोषि ददासि यतः।
तत्तपर्यसिः कौतेय तत्तकुरुव्य मदर्पणम्॥

Whatever you do, or eat, or sacrifice, or give, whatever austerity you perform, that, O son of Kunti, offer unto Me.

9.27.1. यदिति। स्वभावतो वा शास्त्रो वा ततिक्षितकर्म करोपि,
तथा यदश्रासिः, यजुहोषि, यददासि, यत्तपर्यसि तपः करोपि तत्तस्वर्ग
मध्यर्थितं यथा भवस्वेवं कुरुष्य॥

9.27.1. Whatever etc. Whatever action you do, whether natural or prescribed by the Scriptures, likewise whatever you eat, or sacrifice; or give whatever austerity you perform, all that offer unto Me, perform in such a way that it becomes an offering to Me.

9.28.0. एवद्भ यतफलं प्राप्यसिः तत्त्तृतु—

9.28.0. Listen what fruit you will attain in this way:

28. शुभाशुभफलैःवं मोक्षसे कर्मबन्धने।
सन्न्यासयोगायुक्तमा विपुलो मामुष्पैष्यसि॥

Thus you will be rid of the bonds of action resulting in good and evil; being free and with your mind endowed with the Yoga of renunciation, you will attain Me.
9.28.1. Thus etc. Performing work thus, you will be rid of the bonds of action, of good and evil fruits resulting from actions; for all actions being offered to Me, your connection with their fruits is impossible. Being free from them (fruits of actions) and with your mind endowed with the Yoga of renunciation consisting in the offering of all actions to Me, you will attain Me.

9.29.0. If You grant Liberation to Your devotees alone and not to non-devotees, then are You also partial through attachment and aversion? No. That is being stated:

9.29.1. I am the same to all beings; there is no one hateful or dear to Me; but they who worship Me with devotion, are in Me, and I am also in them.

9.29.1. I am etc. I am the same to all beings; therefore verily there is no one hateful or dear to Me. Even though it is so, yet they, those devotees, who worship Me, are in Me. I am also in them as their helper. This is the idea: Even as fire, which destroys
the misery of darkness, cold, etc., only for those who tend it, is not partial, nor the wishing tree (which grants desired objects only to those who sit under it), so also, though I favour My devotees, there is certainly no partiality in Me; it is but the glory of devotion to Me.

9.30.0. अपि च मद्यस्फूर्तिकर्मः प्रभाव इति दर्श्यथः—
9.30.0. Moreover, the power of devotion to Me is indisputable. Describing it the Lord says:

30. अपि चेतुदुराचाराय भजते मामन्यथात् ।
साधुसः च मन्तव्यः सम्ययवसितो हि सः ॥

Even if a very wicked person worships Me to the exclusion of anybody else, he should be regarded as righteous, for he has rightly resolved.

9.30.1. अपि चेदिति । अत्यन्तं दुराचारोपि नरे यदि पृथक्कर्त्वेन
देवतान्तरभक्तिमुकुर्वन्मामेव परमेश्वरं श्रीनारायणं भजते तत्हि साधुः श्रेष्ठ एव स मन्तव्यः । यतोस्मी सम्ययवसितः परमेश्वरभजनेनेव कृतार्थो भविष्यामीति
शोभनमध्यवसायं कृतवान् ॥

9.30.1. Even if etc. Even if a very wicked person worships Me, the blessed Narāyana, alone, and is not devoted to any other god as different from Me, then he should be regarded as righteous, as the best; for he has rightly resolved, he has made a worthy resolution like, ‘I shall be blessed by the worship of the Lord alone.’

9.31.0. ननु कथं समीचीनाध्यवसायमात्रेण साधुर्मन्त्व्यस्तत्राह—
9.31.0. How could he be regarded as righteous by a mere right resolve? That is being answered:

31. क्षिप्रं भवति धर्माः शश्वच्छान्ति निगच्छति ।
कौन्तेय प्रतिज्ञानीहि न मे भक्तः प्रणस्यति ॥
He soon becomes righteous-minded and attains eternal peace; O Son of Kunti, proclaim (to the world) that My devotee never perishes.

9.31.1. He soon etc. Even a wicked person by worshipping Me soon becomes righteous-minded and thereby attains eternal or everlasting peace, i.e., devotion to the supreme Lord, Arjuna, who is agitated by the doubt that people who are sophisticated and sharp-tongued will not accept this (statement of the Lord) is encouraged by the Lord by saying: 'O Arjuna, go to the assembly of the opponents, proclaim unhesitatingly with lusty beat of drums and uplifted hands'—how?—that My, i.e., the Lord’s devotee, even if very wicked, never perishes, rather he becomes blessed. Then they, with their sophisms smashed by this display of your boldness, would undoubtedly make you alone as their preceptor.

9.32.0. What is there to wonder at that devotion to Me purifies one who is lax in conduct, when it liberates from transmigratory existence even the low-born and unqualified persons. This is being stated:

32. मां हि पार्थ व्यपाश्रित्य येजपि स्तुः पापयोनयः।

स्वियो वैश्यास्तथा शूद्रास्तेजपि यान्ति परां गतिम्॥
Even they who are of sinful birth, women, Vaishyas, as also Sudras, taking refuge in Me, verily attain the highest goal.

9.32.1. Even they etc. Even they who are of sinful birth, of low birth, i.e., the outcastes, etc., and they who are Vaishyas, engaged merely in agriculture, etc., and women, Sudras and the rest, who are devoid of (Vedic) study, etc.—even they, taking refuge in Me, worshipping Me, verily, undoubtedly, attain the highest goal.

9.33.0. When it is so (i.e., when even the low-born, etc., attain Me through devotion), then it goes without saying that those devotees of Mine who are of noble birth and good conduct attain the highest goal. That is being stated:

33. Not to mention virtuous Brähmanas and devoted royal sages. Having attained this ephemeral joyless body, worship Me.

9.33.1. Not to mention virtuous Brähmanas and devoted royal sages. Having attained this ephemeral joyless body, worship Me.
9.33.1. Not to mention etc. It goes without saying that virtuous Brāhmaṇas, Brāhmaṇas who have done pious deeds, and likewise Kṣatriyas who are sages as well as kings, attain the highest goal. Therefore, having got this body of a royal sage, worship Me. Moreover, having attained this ephemeral, non­permanent, joyless world or body, worship Me alone without delay, since the body is ephemeral, and giving up all efforts for happiness, since it is joyless.

9.34.0. भजनप्रकारं दर्शयनुपसंहरति—
9.34.0. By showing the method of worship the Lord concludes the subject:

34. मन्मणा भव मद्रको मद्याजी मां नमस्कुरु ।
   मामेवाच्यसि युक्तेवैवमात्माम् मत्यरायणः ॥

   Fix your mind on Me, be My devotee, sacrifice to Me and bow down to Me; thus fixing the mind on Me and having Me for the supreme goal, you will attain Me alone.

9.34.1. मन्मणा इति । मद्येव मनो यस्य स मन्मणस्तवं भव । तथा
   मद्रको मद्येवको भव । मद्याजी मद्यजनशीलो भव । मामेव च नमस्कुरु ।
   एवमेभि: प्रकरणंसंहरायणः सन्तानां मनो मयी युक्तवा समाधाय मामेव
   परमानन्दरूपमेवायसि प्राप्यायसि ॥

9.34.1. Fix etc. He whose mind is fixed on Me—be such. Likewise, be My devotee, My servant; sacrifice to Me, habitually offer sacrifices to Me; and bow down to Me alone. Thus, by these methods, having Me for the supreme goal, fixing the self or mind on Me, concentrating it on Me, you will attain Me alone, who am supreme bliss.

निजमेवर्त्यमाश्चर्यं भक्तेश्चाद्भूतविभवम् ।
नवमे राजगुप्ताः युक्तवावोचदच्चुतः ॥
In this ninth chapter named the royal secret the Lord has spoken out of His grace about His own transcendental glory and the wonderful greatness of devotion.
The glories of the Lord have previously been stated in brief in chapters seven, etc. In the tenth these are being expanded for the vision of God in everything.

10.1.0. Thus in the three chapters, the seventh and the next two, the form of the Lord which is to be worshipped has been determined. And His glories have been briefly stated in the seventh chapter in, 'I am, O son of Kunti, sapidity in waters', etc. (7.8) and the following verses. In the eighth chapter in the verse, 'What is that Brahman, what is Adhyātma', etc. (8.1) and the next one seven entities have been introduced by Arjuna. They are verily glories of the Lord, since it is mentioned, 'Those who know Me together with what concerns beings', etc. (7.30). In the ninth chapter in, 'I am Kratu, I am Yajna', etc. (9.16) and the following verses, His glories have been pointed out. Now in order to delineate those very glories and state that devotion to the Lord must be practised:
The Blessed Lord said:

Hear again, O Mighty-armed one, My supreme word, which I, wishing your welfare, shall tell you who take delight in My words as in nectar.

Neither the gods nor the great sages know My birth; for I am the cause of the gods and the great sages in all respects.
10.2.1. Neither etc. *Neither the gods nor even the great sages* like Bhrigu and others *know My excellent birth*—My appearance with various glories, though I am birthless. The reason for that is: *For I am the beginning or cause of the gods and the great sages in all respects*, i.e., as their creator and as the director of their intellect, etc. Therefore without My grace nobody can know Me. This is the sense.

10.3.0. The result of such self-realization is being stated:

3. यो मामजयमनादि च वेति लोकमहेष्वरम् ||
    असम्मूढः: स मल्येषु सर्वपापे: प्रमुच्यते ||

He who knows Me, the birthless and beginningless Lord of creatures, is undeluded among men and is freed from all sins.

10.3.1. He who etc. *He who knows Me, the beginningless, who has no beginning or cause*, being verily the cause of everything; therefore, *birthless, without birth*, and the *Lord of all creatures*, is undeluded, free from delusion, among men and is freed from all sins.

10.4-5.0. His being the great Lord of all beings is made clear in the three verses beginning with:
4-5 Discrimination, knowledge, non-delusion, forgiveness, truthfulness, self control, tranquility, happiness, misery, existence, non-existence, fear and also fearlessness, non-injury, equanimity, contentment, austerity, charity, fame, ill fame—these different dispositions of beings are indeed born of Me.

10.4.1. Discrimination, etc. Discrimination, the skill to differentiate the essential from the worthless; knowledge, about the Self; non-delusion, absence of bewilderment; forgiveness, forbearance; truthfulness, veracity; self-control (Dama), control of the external sense-organs; tranquillity (Shama), control of the internal organ (mind); happiness, the sensation of what is agreeable; misery, its opposite; fear, dread; fearlessness, its opposite; existence, coming into being; non-existence, its opposite. This verse is to be construed with the words ‘are indeed born of Me,’ in the next verse (4).

10.5.1. Further: Non-injury, etc., non-injury, refraining from causing pain to others; equanimity, absence of attachment, aversion, etc.; contentment, satisfaction with what comes by destiny; austerity, of the body, etc. to be described later on; charity, giving away of wealth, etc., earned by honest means
to a worthy person; *fame*, reputation; *ill-fame*, obloquy. *These different dispositions of beings, viz., discrimination, knowledge, etc., and their opposites, viz., non-discrimination, etc., are indeed born of Me* (5).

10.6.0. किंच्छ—

10.6.0. Further:

6. **महर्षयः सत्र पूर्वेऽ चत्वारो मनवस्तथा ।**

**मद्यावा मानसा जाता येषां लोक इमा: प्रजा: ॥**

The seven great sages, the earlier four, and also the Manus, were born of My mind endowed with My essence—whose progeny are these in the world.

10.6.1. **महर्षय इति । सत्र महर्षयो भृवादयः 'सत्र ब्राह्मणा इत्येते पुराणे निश्चयं गता.' (महा. शान्ति. २०८.५) इत्यादि पुराणप्रसिद्धः । तेन्योऽदि पूर्वेऽन्ये चत्वारो महर्षयः सनकादयः । तथा मनवः स्वायम्युवादयः, मद्यावा मदीयो भावः प्रभावो येषु ते हिश्यार्कस्तर्मो ममैः मनसः सक्तल्पमात्राजाता: । प्रभावमेवाह—येषामिति । येषां भृवादीनां च सनकादीनां मनूनां चेमा ब्राह्मणाय लोके वर्धमाना यथायथं पुनः पौत्रादिरिपु: शिष्यप्रक्षिप्यादिरिपूपाश्च प्रजा जाता: प्रवर्तन्ते ॥

10.6.1. *The seven etc.* *The seven great sages, Bhrigu and others, well known in the Purāṇas, as stated in texts like, ‘These have been assorted in the Purāṇas as the seven Brāhmaṇas’* (Mahā. Śānti. 208.5); *earlier even than these,—the other four great sages—Sanaka and the rest; and so also the Manus, Swayambhuva and others, endowed with My essence, in whom there existed My power, were born of My mind, were born of Myself alone as Hiranyagarbha by My mere wish. That very power is being stated: whose progeny, etc. Whose, i.e., of Bhrigu and other sages, of Sanaka and the rest, and of the (fourteen) Manus, progeny, these Brāhmaṇas and others, multiplying in the world as sons, grandsons, etc., or as disciples, grand disciples, etc., as the case may be.*
10.7.0. The fruit of a true knowledge of the glories that have been expounded is being stated:

7. He who knows in truth this glory and power of Mine, attains unflinching Yoga; there is no doubt about this.

10.7.1. He who knows this glory and power as Bhrigu and others and as lordship, attains complete realization; there is no doubt about this.

10.8.0. How through the knowledge of (this) glory and power (of the Lord) complete realization is attained, is being shown in four verses beginning with:

8. I am the source of all, everything is produced out of Me, knowing thus the wise worship Me with devotion.

10.8.1. I am the source of all, everything is produced out of Me, knowing thus the wise worship Me with devotion.
10.8.1. *I am etc. I am the source of all the world through My glories, Bhrigu and others; everything, viz., discrimination, knowledge, non-delusion, etc., of the world is produced out of Me—knowing, realizing, thus the wise, the discriminative, worship Me with devotion, with love.*

10.9.0. *Pratipūrvarṇa Bhajanevaḥ—*

10.9.0. That worship with devotion is being described:

9. 

मच्छित्ता मद्वत्रप्राणा बोधयन्त: परस्परस्।
कथयन्तस्त्र मां नित्यं तुष्णन्ति च समन्ति च॥

With their mind and senses directed to Me, explaining Me to each other, and talking of Me—they are always pleased and happy.

10.9.1. *With their mind etc. whose mind is on Me alone; whose Prānas or senses are directed to, have attained, Me alone; or Madgataprāna may mean, who have dedicated their life to Me. Such wise people explaining Me to each other through scriptural and other authority backed by reasoning, and after understanding, talking of Me singing My praise, they are always pleased, contented with others’ approval, and happy, delighted.*

10.9.0. *Evemmūtaramसमयज्ञानमहः ददमीत्यह—*

10.10.0. And to such persons as these I grant complete realization. That is being stated:

10. 

तेषां सततयुक्तानां भजतां प्रतिपूर्वकम्।
ददामि बुद्धियोगं तं येन माम्ययान्ति ते॥
To these who are (thus) ever devoted to Me and worship Me with love, I give that Yoga of understanding by which they come unto Me.

10.10.1. To these etc. To these who are thus ever devoted, attached, to Me and worship Me with love, I give that Yoga or means of understanding. To what does ‘that’ refer? To the means by which these devotees of Mine attain Me.

10.11.0. And having given him the Yoga of understanding, I make it last till he attains realization, and destroy his mundane existence that results from ignorance. This is being stated:

11. तेषामेवानुक्तम्पार्थमहम्मज्जानजं तम: ।
| नाशयायात्मभावस्थो ज्ञानदीपेन भास्वता ॥

Just to bless them, I, residing in their intellect, destroy the darkness born of ignorance by the resplendent light of knowledge.

10.11.1. Just to bless etc. Just to bless, favour, them, I destroy the darkness called mundane world, born of ignorance. Remaining where, or by what means do You destroy the darkness? That is being answered: Residing in their self, in the functions of their intellect, and by the resplendent, shining, light of knowledge.
12. You are the supreme Brahman, the supreme abode and extremely holy. All sages, the divine sage Nārada, (as also) Asita, Devala and Vyāsa call You the eternal, resplendent Being, the primeval deity, birthless and omnipresent. And You too are telling me so.

13. You are etc. You alone are the supreme Brahman, the supreme abode or refuge, and extremely holy. Why? That is being answered: For they call You the everlasting or eternal Being likewise resplendent, shining and self-effulgent Being; the primeval Deity, i.e., the origin of the gods; likewise they call You alone birthless and omnipresent, all-pervading.
Who call You so? All sages, Bhrigu and others, the divine
sage Nārada, (as also) Asita, devala and vyāsa. And you too
are personally telling me so.

10.14.0. Therefore my misgivings about Your powers
are now gone. That is being stated:

14. सर्वंमेत्तृत्वं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन् व्यक्ति विदुःध्वा न दानवः: ॥

All this and what (else) You say unto me, O Keshava, I
regard as true; O Lord, verily, neither the gods nor the
demons know Your manifestations.

10.14.1. All this etc., All this, that You are the supreme
Brahman, etc., I regard as true. And what You say unto me, viz.,
‘Even the gods do not know My birth’, etc., (verse 2), I also
regard as true indeed. This is being said: verily, the gods, etc.
O Lord, neither the gods know that these manifestations of
Yours are for favouring them, nor do the demons know that
they are for their punishment.

10.15.0. किं तत्त्वं?

10.15.0. What then?

15. स्वयमेवात्मनात्मां वेत्ति त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्यते ॥
You alone know Yourself by yourself, O best of persons, O creator of beings, O Lord of beings, O God of gods, O Lord of the universe.

10.15.1. You alone etc. You alone know Yourself¹ and not anybody else; that, too, You know by yourself and not by any other means. Out of surpassing reverence Arjuna addresses (the Lord) variously. O best of persons: Furnishing a reason for this are the other vocative epithets—O creator, generator, of beings: O Lord, ruler, of beings: O God of gods, the revealer of (shining) gods such as the sun; O Lord of the universe, protector of the world.

10.16.0. As You Yourself know Your manifestations, and not the gods or others, therefore,

Verily, You alone can fully tell about Your divine glories, through which pervading all these worlds You exist.

10.16.1. Verily, You alone can learn all the supernatural glories which pervade all these worlds. You alone can learn about all the supernatural glories which pervade all these worlds.

¹. In Your dual aspect, as the Lord possessing unsurpassed powers and glories and also as the unconditioned Self.
10.16.1. Verily, etc. All those divine, wonderful, glories of Yours, You alone can tell, are fit to tell. Through which etc. qualifies ‘glories’; its meaning is clear.

10.17.0. Showing the need for telling, he prays in the two verses beginning with:

17. कथं विद्यामहं योगिस्तवां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योदसिः भगवनमयः ॥

In what ways always thinking of You, O Yogin, can I know You? In which particular objects are You to be meditated upon by me?

10.17.1. In what ways etc. O Yogin, in what ways, through which particular glories of Yours, always thinking of You, can I know You? Though You are to be meditated upon through Your different glories, in which particular objects, are You to be meditated upon by me?

10.18.0. तदेवं बहुमुखेष्टिपि विचे तत्र तत्र विभूतिभेदेन तवं चिन्तिते यथा भवतथा विस्तरेण कथयेत्याह—

10.18.0. So tell me in detail (about Your powers and glories) in such a way that even a mind that is not introspective can contemplate You alone in different objects through Your diverse glories. This is being said:

18. विस्तरेणात्मनी यों विभूतिच जनार्दन ।
भूय: कथय तुसिः हिँ श्रृण्वतो नास्ति मेः स्रृतम ॥

O Janārdana, tell me once more in detail about Your powers and glories; for I am not satiated by listening to Your nectar-like words.
10.18.1. Tell me, etc. Tell me once more in detail about Your powers, Yogic splendours like omniscience and omnipotence, and glories, for I am not satiated, I do not feel as having heard enough, by listening to Your nectar-like words.

10.19.0. Being thus prayed to (by Arjuna),

The Blessed Lord said:

All right, I shall tell you about My principal divine glories, O best of the Kurus (Arjuna); for there is no end to the details of My glories.

10.19.1. All right, etc. ‘All right’ (Hanta) is a compassionate term of address. Of My divine glories I shall tell you the principle ones; since there is no end to the details of My minor glories, therefore I shall tell (you) a few major ones.

10.20.0. Now, to begin with, He describes the nature of the Lord:
I am, O Gudākesha, the Self residing in the minds of all creatures; I am the beginning, the middle and also the end of beings.

9.20.1. अहमिति | हे गुडाकेश, सर्वेष भूतानामायोजनः करणेष सर्वज्ञविद्यागुणिनित्वतृत्तेनाविशिष्टः परंतमाहम् | आदिर्ज्ञम्, मध्यं स्थितिः, अन्तः संहारः, सर्वभूताणां जन्मादिहेतुश्रावेत्ययः।

10.20.1. I am, etc. O Gudākesha, I am the supreme Self, residing as the controller endowed with qualities like omniscience in the minds, the internal organs, of all creatures. Beginnings, origin; the middle, continuance; the end, destruction; that is, I alone am the cause of the origin, etc., of all beings.

9.29.0. इत्यादि विभूतिः: कथयति यावदध्यायसमासि:—

10.21.0. Now from this verse beginning with ‘Of the Ādityas’ till the end of the chapter. He relates His glories.

21. आदित्यानामं विष्णुयोतिः रविरंशुमानः।

Of the Ādityas I am Vishnu, of luminaries I am the radiant sun, of the Maruts I am Marichi, and among constellations I am the moon.

9.29.9. आदित्यानामित्यादिना। आदित्यानां ब्राह्माण्यां मध्ये विष्णुवर्मनोऽहम्। उज्योतिः प्रकाशाणां मध्ये अंशुमानिचिवनीध्यायपरमिभियुतो रविः सूर्यः। मरुणां देवविशेषाणां मध्ये मरीचिन्माहसमिः। यद्य सस मरुणा वायुक्तेश्वरां मध्ये इति। तेच आवहः, प्रवहः, विवहः, परावहः, उद्रहः, संवहः, परिवह इति मरुणाः। नक्षत्राणां मध्ये चन्द्रोऽहम्। अत्र च ‘आदित्यानामं विष्णुः’ इत्यादित्व यात्रशो निर्धारिणयः षट्षि। कृष्णस ‘भूतानमस्मित्वेतना’ इत्यादित्व सम्बन्धे षष्ठि। तत्र तत्र त्रेतै दशमायः। विष्णुर्विषय्यवतारंश्यपि प्रभावालितश्चयाविवक्ष्या विभूतित्वेत निर्दिश्यते। अतः परं चाध्यायम् स्पष्टतित्वेतापि कृष्णिकितिस्चित्व्यायायायः।
10.21.1. Of the Ādityas etc., Of the twelve Ādityas I am Vishnu, Vāmana; of luminaries, shining objects, I am the radiant sun that possesses rays pervading the universe; of the Maruts, a particular class of gods, I am the one named Marichi; or it may mean: Of the seven groups of winds, viz., Ávaha, Pravaha, Vivaha, Parāvaha, Udvaha, Samvaha and Parivaha\(^1\), I am Marichi (Ávaha); among constellations I am the moon. In, ‘Of Ādityas I am Vishnu’, etc., the sixth case-ending is mostly partitive. In some, however, as ‘In beings I am consciousness’, the sixth case-ending is possessive. We shall show this while explaining those particular verses. Even with regard to Incarnations like Vishnu, the intention being only to refer to their superlative power, they are mentioned as glories. Though from now on the meaning of the chapter is quite clear, we shall comment briefly here and there.

22. वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ||
इन्द्रियाणां मनः श्रास्तिमि भूतानामस्मि चेतना ॥

Of the Vedas I am the Sāma Veda, of the gods I am Indra, of the senses I am the mind, and in beings I am consciousness.

10.22.1. वेदानामिति वासव इन्द्रः भूतानां सम्बन्धिनी चेतना
ज्ञानशक्तिरहमस्मि ॥

10.22.1. Of the Vedas etc. Vāsava, Indra. With reference to beings I am consciousness, the faculty of knowledge.

23. रुद्राणां श्रद्धार्शास्तिमि वित्तेशो यक्षरक्षसामः
वसूनां पावकशास्तिमि मेरुः शिखरिणामहम् ॥

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

\(^1\) Names of the seven groups of winds or bands of air of the atmospheric region between earth and heaven.
10.23.1. Of the Rudras etc. In the phrase, ‘of the Yakshas and Rakshasas’, Rakshasas are enumerated with the Yakshas, since the two are alike as regards cruelty, etc. Amongst them I am the lord of wealth—Kubera. Pavaka, Fire. Of things possessing peaks—of lofty objects, i.e., of mountains, I am Meru.

24. पुरोधसां च मुख्यं मा विद्य पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥

Know that I am Brihaspati, the foremost among priests, O Partha; of army leaders I am Skanda, of natural reservoirs I am the ocean.

10.24.1. Of the great sages I am Bhrigu, of words I am the monosyllable (Om), of sacrifices I am the Japa sacrifice, of immovable I am the Himalayas.

25. महर्षिणां भ्रूगुरहं गिरामस्येकमक्षरस्मि ।
यज्ञानां जपयज्ञोहस्मि स्थावराणां हिमालयः ॥

Of the great sages I am Bhrigu, of words I am the monosyllable (Om), of sacrifices I am the Japa sacrifice, of immovable I am the Himalayas.
10.25.1. Of the great etc. of words, speech consisting of words, I am the monosyllable, the word called Om; of sacrifices prescribed by the Sruti and the Smriti I am the Japa sacrifice.

26. अश्वाव: सर्वदक्ष्यां देवर्ष्यां च नारद: || गन्धर्वाणां चित्ररत्नं सिद्धान्त कपिलो मुनि: ||

Of all trees I am the Ashvattha (peepul tree), of divine sages I am Nārada, of Gandharvas I am Chitraratha, and amongst perfect souls I am the saint Kapila.

10.26.1. Of all trees etc. Amongst those who, while being gods, have become sages by being seers of Vedic hymns, I am Nārada; amongst perfect souls, amongst those who from their very birth are knowers of Truth, I am the saint called Kapila.

27. उच्चःःश्रवस्मानां विष्ट्राम माममृतोऽध्रवम् || एसवान्त गजेन्द्राणां मरणान्च नाराधिपम् ||

Of horses know Me to Uchchāiṣhṭaṁras born of (the churning for) nectar, of lordly elephants Airāvata, and amongst men the king.

10.27.1. Of horses etc. Know that the horse called Uchchāiṣhṭaṁras that arose out of the ocean of milk, when it was churned (by the gods and demons) for obtaining nectar, is

1. Japa is more or less silent repetition of mystic syllables or names of the Lord.
My glory. The term ‘born of (the churning for) nectar’ agrees with ‘Airāvata’ also. Know Me to be the ruler of men, the king.

28. आयुधानामहं वज्रं धनूनामस्मि कामधुकः

प्रजननामस्मि कन्दर्पः सर्पाणामस्मि वासुकिः

Of weapons I am the thunderbolt, of cows I am the Kāmadhenu, I am the productive passion, and of poisonous serpents I am Vāsuki.

10.28.1. Of weapons etc. Of weapons (I am) the thunder­bolt. Kāmadhenu, (Vasishtha’s) cow (called Surabhi) yielding all desired objects. I am the productive passion that is meant for the begetting of offspring; but that passion which only seeks enjoyment is not My glory, for it is prohibited by the Scriptures'. Of poisonous serpents I am their king Vāsuki.

29. अनन्तशास्मि नागानां वरुणो यादसामहम्

पितृणामर्यामिचास्मि यम्: संयमतामहम्

Among non-poisonous snakes I am Ananta, of aquatic beings I am Varuna, of the manes I am Aryaman, of regulators I am Yama.

10.29.1. अनन्त इति नागानां निरविषाणां राजा अनन्तः

शेषोस्मि यादसां जलवराणां राजा वरुणोस्मि

पितृणां राजा अर्यमास्मि संयमतां नियमम् कुर्वतां मध्ये यमोहमस्मि

1. The scripture enjoins on all householders to beget sons so that the departed ancestors may not go without the funeral cakes offered to the manes at the Shrāddha ceremony. So it was a sacred duty on all to keep the line of descent in tact. But sexual enjoyment for its own sake only panders to the senses and is prohibited by the Scriptures.
10.29.1. Among etc. Among non-poisonous snakes I am their king Ananta or Sesha; of aquatic beings, dwellers in water, I am their king Varuna; of the manes I am their king Aryaman; of regulators, of those who mete out punishment, I am Yama.

30. प्रहादशास्ति देत्यानां कालः कलयतामहम्।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम्॥

Of demons I am Prahlāda, of reckoners I am time, among beasts I am the lion, and among birds I am Garuda.

10.30.1. Of demons, etc. I am Prahlāda, the king of the demons; of subduers, or it may mean, of reckoners I am time; the king of beasts or the lion; among birds I am the son of Vinātā or Garuda (the king of birds).

31. पवनः पवतामस्मि रामः शस्त्रभृतामहम्।
झशाणां मकरशास्ति स्रोतसामस्मि जाह्वै॥

I am the wind among those who move fast, of wielders of weapons I am Rāma, among fish I am the Makara, of rivers I am the Gāṅga.

10.31.1. I am etc. Of purifiers, or according to another interpretation, among those who move fast, I am the wind: of

1. Prahlada, though born among demons, was a great devotee of the Lord.
wielders of weapons, among heroes, I am Rāma, the son of Dasaratha, or it may refer to Parashurāma; among fish I am that particular species called Makara: of rivers, of running waters, I am the Gāṅa.

32. सर्गाणामाधिन्तज्ञ मध्यं चैवाहमज्जुः।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम्॥

Of creations I am the beginning, the end, as also the middle, O Arjuna; of sciences I am metaphysics, and I am the constructive reasoning of the controversialists.

10.32.1. सर्गाणाभिंति । सुच्चिन्ता इति सर्गा आकाशादय-स्तेषामाधिन्तज्ञ मध्यं चैवाहम्। ‘अहमादित्व मध्यं च’ (10.20) इत्यत् सृष्टिदिकतुवं पारमेश्वरयमुक्तम्। अत्र तृतीयतिथितिलया मद्भूतित्वेन ध्येया इत्यच्यत इति विशेषः। अध्यात्मविद्या आत्मविद्या प्रवदता वादिनां सम्बन्धिन्यो वादजल्पविविधतां ध्यातास्तिस्तः कथा: प्रसिद्धास्तसां मध्ये वादो अहम्। यत्र धार्मायति प्रमाणतस्तर्कत्तेः स्वप्न्य: स्थायिते, परपक्षशचलातितिज्ञहस्थानेकौशयते स जल्यो नाम। यत्र त्वय: स्वप्न्य: स्थायित्वयन्यस्तु चचलातितिज्ञहस्थानैस्ततप्त्य: दृष्टविशेषत् नौतु स्वप्न्य: साधयिता सा वित्तवदा नाम कथा। तत्र जल्पविविधेः विजिग्रीमाणयोवदिनोः। शक्तिपरीक्षामात्रमले। वादस्तु वीतराग्यो: शिल्लाचर्ययोवश्चं योवव्य तत्वचन्दनीयस्वल:। अतोप्सै श्रेष्ठत्वमद्भूतितिर्यत्यर्थः॥

10.32.1. Of creations etc. Those that are created are creations, viz., the ether etc.; of these I am the beginning, the end and the middle. In, ‘I am the beginning, the middle’, etc. (verse 20) the Lord’s agency in creation, etc. was stated. Here, however, it is being stated that creation, preservation and destruction are to be meditated upon as the Lord’s glories. This is the difference between the two verses. Metaphysics, the science of the Self. Three kinds of discussions are well known with respect to controversialists, viz., Vāda, Jalpa and Vitandā. Of these I am Vāda or constructive reasoning. Jalpa is that mode of
debate by which both parties establish their own viewpoint through direct and indirect proofs, and refute the view of the opponent through circumvention (Chhala) and false generalization (Jāti) and by pointing out unfitness (of the opponent) to be argued with (Nigraha-sthāna). But where one party establishes his viewpoint, and the other refutes it through circumvention, false generalization and showing the unfitness of the opponent to be argued with without establishing his own view, that is termed Vitanda. Of these, Jalpa and Vitanda result only in a trial of strength between the opponents who are both desirous of victory. But the result of Vāda is the ascertainment of truth between the teacher and the disciple or between others, both unbiased. This being the best, it is My glory'. This is the meaning.

33. अक्षराणामकारोज्ञिम् द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहि विन्यतोपुस्कः ॥

Of letters I am the letter A and of compounds I am the Dvandva; I Myself am eternal time, I am the universal dispenser.

10.33.1. अक्षरेण । अक्षराण्म वर्णानां मध्येकारोज्ञिम् तस्य
सर्वाक्षरमूडः मध्ये द्वन्दः रामकृष्णादिकामासोज्ञिम् उभयपदप्रधानत्वम्
श्रेष्ठत्वात्। अक्षयः प्रवाहसः कालोऽहमेव । 'कालः कल्यताम्' (१०.३०)
इत्यत्रायुणानात्मकः संक्वसनशतावधयः: स्वरूपः काल उकः । स च
tस्मिन्अभायूषि क्षीणे सति क्षीणते । अत्र तु प्रवाहत्तकोक्षयः काल उच्यत इति
विशेषः । कर्मफलविधातृणां मध्ये विन्यतोपुस्को धाता सर्वकर्मफलविधाता
अहमित्यः। ॥

1. Since the best in everything is the Lord’s glory.
10.33.1. Of letters etc. Of letters, the alphabet, I am the letter A for it, representing all speech, is the best. As the Sruti says: ‘Verily the letter A is all speech. It is this that takes many and various forms when manifested from different parts of the body (the throat, palate, etc.)’. Of compounds, of the group of compounds, I am the Dvandva compound, e.g., ‘Rama-Krishna’, for both the terms in it being of equal importance, it is the best. I Myself am eternal, ever flowing, time. In, ‘Of reckoners I am time’, etc. (Verse 30), the time referred to is the reckoner of life’s span, as the hundred years’ longevity, etc. (i.e., finite time). That time is exhausted when the duration of life in question is exhausted. But here the ever-flowing, infinite time is referred to. This is the difference. Of the dispensers of the fruit of actions I am the universal—lit. with faces everywhere—dispenser, i.e., I am the dispenser of the fruit of all actions.

34. मृत्यु: सर्वहर्षाह्मुद्रवश्च भविष्यताम् ।
कीर्तिः श्रीवर्षकः नारीणां स्मृतिमेध्या धृतिः: क्षमा ॥

I am the all-destroying death, the prosperity of potentially prosperous beings, amongst women I am fame, prosperity, speech, memory, intelligence, fortitude and forgiveness.

10.34.1. मृत्युरितिः । संहारकारिणां मद्ये सर्वहर्षो मृत्युरहम् ।
भविष्यतां भाविकल्याणानां प्राणिनामुद्ध्रवश्च भविष्यतः ।
नारीणां स्रीणां मद्ये कीर्त्या: सत्य देवतारूप: स्त्रियोऽहम् ।
यासामाभासमात्रयोगेन प्राणिन: श्लाध्या भवति ता: कीर्त्यां: स्त्रियो मद्विभूतय: ॥

10.34.1. I am etc. Amongst destroyers, I am the all destroying death; of potentially prosperous beings, of those beings who are to be prosperous in future, I am prosperity; amongst women I am the seven goddesses—fame, etc. These women—fame etc.—

1. i.e., there is no repetition of the same idea, which is a defect in the exposition of a subject.
through whose mere trace people become praise-worthy, are My glories.

35. बृहस्पातः तथा सामना गायत्री छन्दसामाहम् ।
   मासांन मर्गशीर्षोहमूत्तरना कुमुमाकरः ॥

Of the Vedic lyrics also I am the Brihat Sāma, of metres I
am the Gāyatri, of months I am the Agrahāyana, of seasons
I am the spring.

10.35.1. Of the Vedic lyrics etc. The Brihat Sāma, which
is sung in the hymn, '(O Indra) we praise you alone', etc.
(Rg Ve. 4.7.27). As Indra is praised as the Lord of everything in
that hymn, it is the best. Of hymns composed in metres I am the
Gāyatri hymn, for it is the best, since it effects Brāhmanahood and
is sung at the time of fetching the Soma plant. Of the seasons I am
the Flowery season or spring.

36. दूतं छल्यतामस्मिति तेजस्तेजस्विनामाहम् ।
   जयोऽस्मि व्यवसायोऽस्मि सत्यं सत्यवतामाहम् ॥

Of those who deceive I am gambling, I am the prowess of
the powerful, I am victory, I am effort, and I am the good-
ness of the good.

10.36.1. दूतित्विति । छल्यतामन्योऽववश्यनपराणां सम्बन्धि
   दूतास्मि । तेजस्विनां प्रभाववतं तेजः प्रभावास्मि । जेतृणां जयोऽस्मि ।
   व्यवसायनामाहमवतां व्यवसाय उद्योऽस्मि । सत्यवतां साविकीनां
   सत्यमहम् ॥
10.36.1. Of those etc. Of, relating to, those who deceive, defraud one another, I am gambling; of the powerful, valorous, I am the prowess; of the victorious, I am victory; Of the enterprising, the energetic, I am effort, enterprise; of the good, the Sātvika people. I am the goodness.

37. चृणीनां वासुदेवोद्भवस्मि पाण्डवानां धनवजयः ||
पुनिनामपवहं व्यासः कबीनामुक्षणा कविः ||

Of the Vrishnis I am Vāsudeva, of the Pāndavas I am Dhananjaya (Arjuna), of sages I am Vyāsa, of seers I am the seer Ushanas.

38. दण्डो दमयतामस्मि नीतिरस्मि जिजीष्टताम् ||
मौनं चैचारस्मि गुह्यानां ज्ञानं ज्ञानवत्तामहम् ||

Of punishers I am the rod, of those desirous of victory I am policy, of secrets also I am silence, I am the knowledge of the wise.

10.38.9. दण्ड इति || दमयता दमनकर्त्ताः सम्बन्धी दण्डोद्भवस्मि येनासंयता आप संयता भवन्ति स दण्डो मद्विभूति || जेतुमिच्छतां सम्बन्धिनी सामाधुपायरुपा नीतिरस्मि || गुह्यानां गोप्यानां गोपनेतुर्मौलं मर्वनमहमस्मि || नहि तूर्णी दित्यत्स्थितस्याभिप्रायो ज्ञायते || ज्ञानवितां तत्वज्ञानिनां यज्ञानं तदहम् ||
10.38.1. *Of punishers etc.* Of punishers, regarding those that chastise, *I am the rod*; that rod by which the unruly become controlled is My glory. *Of those desirous of victory I am policy consisting of reconciliation¹*, etc. *Of secrets, with regard to mysteries, I am silence or absence of speech, which keeps a secret. Verily the intention of one who keeps silent is not known. I am the knowledge of the wise, that belongs to men of realization.*

39. याचापि सर्वभूतानां बीजं तदहमर्जून ।
न तदस्ति विना यत्स्यान्त्या भूतं चराचरं ॥

I am also, O Arjuna, that which is the germ of all beings; there is no being, moving or stationary, which can exist without Me.

10.39.1. *I am etc.* I am also *that which is the germ, the cause of germination (propagation), of all beings.* The reason is: *There is no being, moving or stationary, which can exist without Me.*

10.40.0. The subject matter of the chapter is being concluded:

40. नान्तोःस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूदेशत: प्रोक्तो विभूतेर्विस्तरो मया ॥

O tormentor of foes, there is no end to My divine glories; these details of My glories I have only stated in brief.

1. Reconciliation, bribery, dissension and punishment are four methods adopted by kings against enemies.
10.40.1. O tormentor of foes, etc. As My glories are infinite, it is not possible to state them in detail. I have only stated in brief these details of My glories.

10.41.0. The Lord again says in a somewhat comprehensive way to Arjuna who is still eager to hear:

41. यद्यपि श्रीमदूर्जयित्वं तत्तदेववाचगच्छ त्वं मम तेजोज्ञासम्भवम् ॥

Whatever thing is glorious, excellent or pre-eminent, verily, know that is born of a portion of My splendour.

10.41.1. Whatever thing etc. Whatever thing is glorious, powerful, excellent, graceful, or pre-eminent, distinguished by some quality like grandeur or strength—know that that very thing is born of a portion of My splendour or grandeur.

10.42.0. But of what avail is this limited vision of Myself? Better see Me in everything. This is being stated:

42. अथवा बहुनेतन फिक्ष्यते तवार्जुनः

But of what avail is it to you to know all these details; I exist pervading this entire universe by a portion of Myself.
10.42.1. But of what etc. Of what avail is it to you to know all (these details), to know all this separately, when I alone exist, supporting or pervading, this entire universe by a portion, only a fraction, of Myself? There is nothing else besides Me. For the Sruti says: ‘All creatures are but a quarter of this Being’ (Rg Ve. 10.90.3).

Even though the mind runs after external objects through the gates of the senses, to enjoin seeing God in everything, the Lord has stated His glories in the tenth chapter.
The Lord Hari, having declared out of extreme compassion the greatness of His glory, next showed His universal form to Arjuna, who was eager to see it.

11.1.0. At the end of the last chapter in, 'I exist pervading this entire universe by a portion of Myself,' the universal form of the Lord has been mentioned. Arjuna, who desired to see it, applauded what had been spoken before (by the Lord) and said in the four verses beginning with:

अर्जुन उवाच

1. मदनुग्रहयाय परमं गुहामध्यात्मसांज्ञितम् ।
   यत्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥

Arjuna said:

By the supreme and secret discourse known as Adhyātma that You have delivered for favouring me, this delusion of mine has been destroyed.
By the supreme etc. By the supreme, devoted to the highest reality, discourse known as Adhyātma, dealing with the discrimination between the Self and the non-Self, which though secret, esoteric, you have delivered for favouring me, for removing my grief—i.e., the talk beginning from, ‘You have been sorrowing for those who should not be grieved for’, etc. (2.11), and ending with the sixth chapter—this delusion of mine, consisting in erroneous ideas like, ‘I am the slayer’, ‘These are slain’, has been removed or destroyed, since the Self has been taught to be a non-agent, etc.

Further:

Verily, about the origin and dissolution of beings I have heard from You in detail, as also, O Lotus-eyed one, about Your inexhaustible greatness.

'At the origin of the universe the Self is the cause of all, and at the dissolution of beings the Self is the world as a whole, etc.' (9.24) 'Maya and the supreme' (9.4) 'On these truths the fruit of every action' (9.29)
11.2.1. Verily, etc. That the origin and dissolution, creation and destruction, of beings are from You alone, I have heard from You in detail again and again, in verses like, ‘I am the origin of the entire universe as also its destroyer’, etc. (7.6). O lotus-eyed one, one having large beaming eyes like lotus petals. I have also heard about Your undecaying or inexhaustible greatness. The idea is this: Though You are an agent in the creation, etc., of the universe, the ruler of everything, the prompter of all good and evil actions, and the dispenser of varied results like bondage and Liberation, yet of Your immeasurable greatness consisting in changelessness, impartiality, non-attachment and indifference, etc. I have also heard from statement like: ‘The ignorant regard Me, the unmanifest, as coming into being’ (7,24); ‘All this is pervaded by Me’ (9.4); ‘These acts (of creation, etc.), do not bind Me (11.9); ‘I am the same to all beings’, etc. (9.29). Therefore, as the embodied beings are all dependent on You, my delusion of the type, ‘I am the doer’, has been removed.

11.3.0. किंश—
11.3.0. Further:

3. एवमेतद्यथात्थ त्वमात्मानं परमेश्वर
   द्रष्टूमिच्छामि ते रूपमैश्वरं पुरुषोत्तमं ||

What You say about Yourself, O great Lord, is just so; O best of persons, I desire to see Your Divine form.

11.3.1. एवमिति । ‘भवाप्याऽहि भूतानाम’ इत्यादि मया श्रुतमू।
   यथा चेदानीमात्मानं त्वमात्थ ‘विष्णुवर्गेऽपि कृत्सनं’ (१०८२) इत्येवं
   कथयिसि हेपरमेश्वर, एवमेलतु। अनात्मविद्यासों मम नास्तीत्वर्थः।
   तथापि हेपुरुषोत्तमं, तवेश्वरं ज्ञानेश्वर्यशक्तिभविन्यंतिजोभि।
   सम्प्रथं तत्वदूरं
   कौतौहलाद्वां द्रष्टूमिच्छामि ॥

11.3.1. What you etc. I have heard before (Your statement),
   ‘I am the origin of the entire universe as also its destroyer’
(7.6). And what You now say about Yourself, ‘I exist pervading this entire universe by a portion of Myself’, etc., (10.42) O great Lord, is just so. That is, about this also I have no doubt. Still, O best of persons, out of curiosity, I desire to see Your Divine form, endowed with knowledge, lordship, power, strength, prowess and splendour.

99.4.0. न कचां दृष्टिमिति यत्वा तद्वृं दर्शयितव्यम् कि ताहि—

11.4.0. You need not show me that Divine form just because I wish to see it. What, then?

4. मन्यसे यदि तच्चक्यं मया दृष्टिमिति प्रभो।
   योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम्॥

O Lord, if You think that (form of Yours) can be seen by me, then, O Lord of Yogis, show me Your eternal Self.

99.4.1. मन्यस इति। योगिन एव योगास्तेषामिश्र मयाजुनेन तद्वृं शक्यमिति यदि मन्यसे ततस्ताहि तद्वृपवन्तमात्मानमव्ययं नित्यं मम दर्शिय॥

11.4.1. If You etc. O Lord of Yoga, i.e., of the Yogis, if you think that form of Yours can be seen by me, i.e., by Arjuna, then show (me) Yourself, immutable or eternal that You are, as possessing that form.

99.5.0. एवं प्रार्थित्यः सन्नत्यदृष्टां रूपं दर्शयित्वन्साधानो भवेत्येवज्ञानमभिमुखीकरोति चतुर्थिः—

11.5.0. Being thus requested, the Blessed Lord, proceeding to show His most wonderful form, said to Arjuna in effect, ‘Be careful!’—in the four verses beginning with:
The Blessed Lord said:

See My various divine forms, O Pārtha, of diverse hues and shapes, by the hundreds and thousands.

11.5.1. See My etc. Though the form is one, yet as it had different varieties, the plural—‘forms’—is used. See My various, of different types, divine, supernatural, forms of diverse hues—white, black, etc.—and shapes, particular arrangement of parts, (by the hundred and thousands), infinite in number.

11.6.0. These (forms) are being enumerated:

See the Ādityas, the Vasus, the Rudras, the two Asvins and the Maruts; see many wonderful (forms) never seen before, O descendant of Bharata.
11.6.1. See etc. See the Adityas, etc., in My body. Maruts—forty-nine gods of a particular type. Forms never seen before either by you or by others. Wonderful, marvellous.

99.9.0. किश —
11.7.0. Further:

7. इहाकस्थं ग्रात्कृत्तसं पश्याय यस्याय सचराचरम् ।
मम देहे गुडाकेष यच्चाचायुद्कुमित्चिसि ॥

7. See this day the entire universe with movable and immovable objects united here in this My body, O Gudākesha (Arjuna), and anything else that you like to see.

99.7.9. इहेति । तत्र तत्र परिप्रेमता वर्षकॉटिभिरपि द्रष्ट्वमशक्यं
कृत्स्यमापि चराचरसहितं जगदिहस्मिन्मम देहेःवयवरुपे पालावः स्थितम—
द्वाधुनैव पश्य । यवन्यजयदशश्यमूलूं कारणस्वरूपं जगतश्वशस्याशिशेशादिकं
जयपराज्यादिकं च यदयन्यदद्भुमित्चिसि तत्सर्वं पश्य ॥

11.7.1. See this day etc. See this day, this very moment, the entire universe with movable and immovable objects united, integrated as different parts, here in this My body, which (universe) it is impossible to see even in tens of millions of years by a person wandering about from place to place; and see also anything else that you like to see, things such as the Cause which is the substratum of the world, particular states of the world, victory and defeat.

99.8.0. यदुक्तमजुनेन ‘मन्यसे यदि तच्छवयम’ इति तत्राह—
11.8.0. With respect to what Arjuna said, ‘If you think I can see’, etc., it is stated:

8. न तु मां शक्यसे द्रष्ट्वमधुनेव स्वचक्ष्याय ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमेधशरम् ॥
But you will not be able to see Me just with these eyes of yours; I am giving unto you the celestial eye, behold My divine miracle.

11.8.1. न त्विति। अनेनेव तु स्वीयेन चर्मचक्रुषा मा दृष्ट्युं न शक्यसे

शतो न भविष्यसि। अतोऽहदिव्यमलोकिकं ज्ञानात्मकं चक्षुष्टुभं ददामि।

ममेष्ट्रसाधारणं योंगं युक्तिमघटितघटनासामध्यम्य पश्य॥

11.8.1. But you etc. But you will not be able to see Me just with these physical eyes of yours. Therefore I am giving unto you the celestial eye, supernatural eye of illumination. Behold My divine Yoga or miracle, the marvellous capacity of bringing to pass things that have never taken place.

11.9.0. एवमुक्तवा भगवान्तुर्जनाय रूपं दर्शितवान्। तत्र रूपं

हस्तार्जुनः श्रीकृष्णं विज्ञापितवान्तिममर्थं ‘एवमुक्तवा’ इत्यादिभि: षड्भि: 

श्लोकैकैर्थरांष्ट्र प्रति—

11.9.0. Having spoken thus, the Lord showed His (universal) form to Arjuna. Seeing that form, Arjuna addressed Sri Krishna—this is what Sanjaya said to Dhritarashtra in the six verses beginning with:

सन्याज्य उवाच

9. एवमुक्तवा ततो राजनमहायोगेश्वरो हरि: 

दर्शियामात्स पार्थीय परमं रूपमेश्वरम् ॥

Sanjaya said:

O king, having spoken thus, Hari, the great lord of Yoga, next showed to Partha the supreme divine form.

11.9.1. एवमिति। हे राजन! धृतराष्ट्र श्रीमातिवर्योगेश्वरो हरि: 

परमेश्वरं रूपं दर्शितवान् ॥

11.9.1. Having spoken thus, etc. O king Dhritarashtra, Hari, the great Lord of Yoga showed the supreme divine form.
10. अनेकवक्त्रनमेनकादृष्टाविष्रुप्तम्।
अनेकदिव्याध्ययन दिव्यानेकोद्भातायुधम्॥

Having many mouths and eyes, and containing many a wonderful sight, with many heavenly ornaments and wielding many heavenly uplifted weapons.

11.10.1. Having etc. In which there were many mouths and eyes, many a wonder to see, many heavenly ornaments and many heavenly uplifted weapons.

11.11.0. Further:

11. दिव्यमाल्याम्बर्धरं दिव्य गन्धानुलेपनम्॥
सर्वाश्रयत्रं देवमनन्तं विश्वतोमुखम्॥

Wearing celestial garlands and apparel, anointed with heavenly perfumes, full of wonders, resplendent, infinite and having faces on every side.

11.11.1. Wearing etc. (A form) which was wearing celestial garlands and apparel, anointed with heavenly perfumes, having
exquisitely scented unctions, full of wonders, abounding in many a marvel, resplendent, self-effulgent, infinite, unlimited, in which there were faces everywhere.

11.12.0. The incomparable nature of the effulgence of the divine form is being stated:

12. दिवि सूर्यसहस्रस्य भवेद्युगपुल्लिथिता ।
यदि भा: सतृणी सा स्याद्रासास्तस्य महात्मनः: ॥

If the effulgence of a thousand suns were to appear in the skies simultaneously, it might compare somewhat with the splendour of that great form.

11.12.1. If etc. If the effulgence of a thousand suns, simultaneously risen, were to appear in the skies simultaneously, then it might compare somewhat with the splendour of that great or universal form. That is to say, there is no other parallel, ‘(Hari) showed’ such a ‘(form)’ ante (verse 9)—this is the connection of these verses.

11.13.0. What happened after that? In answer Sanjaya said:

13. तत्रैकस्थं जगात्कृतं प्रविभत्तमनेकथा ।
अपशयद्वेदवेस्त्य शरीरे पाण्डवस्तदा ॥

Then the son of Pāndu saw the entire universe with its manifold divisions united there, in the body of the God of gods.
11.13.1. Then etc. Then the son of Pându, Arjuna, saw in the body of the God of gods the entire universe with its manifold divisions, which exists in manifold divisions, coordinated in sections as different parts of that one body.

11.14.0. Having seen thus what did Arjuna do? That is being stated:

14. तत्: स विस्मयाविष्टो हृद्योमा धनञ्जयः।
प्रणाम्य शिरस्सा देवं कृताज्ञलिरभाषत।

Then Dhananjaya, filled with wonder and his hairs standing on end, bowing his head before the Lord said with joined palms.

11.15.0. What he (Arjuna) spoke is stated in these seventeen verses:
Arjuna said:

In Your body, O Lord, I see the gods, as also all the hosts of various beings, Brahmā, the ruler seated on his lotus-seat, all the heavenly sages and serpents.

9.15.1. पश्यामि । हे देव तव देहे देवानादित्वादिन्यश्यामि ।
तथा सर्वักษोतिशेषाणं जरायुजाण्डजारीनां सद्यांशः ।
तथा दिव्यानूच्छसिषादीनं, उर्गांश तक्षकादीनं ।
तथा तेषां देवानामीश्व स्वामिनं ब्रह्मां च। कथमेवंतमः?
कमलासनस्य पृथवीपदकर्णिकाः मेरी स्थितम् ।
यद्य त्वम्भामिपथासनस्यं 

11.15.1. In Your body, etc. O Lord, in Your body I see the gods, the Ādityas and others, as also all the hosts of various beings, viviparous, oviparous, etc.; as also the heavenly sages, Vasishtha and others, and serpents, Takshaka, etc.; so also the ruler, the lord, of those gods and others, viz., Brahmā—of what description?—Seated on Mount Meru, the pericarp of the earth-lotus; or it may mean, seated on the lotus rising from Your navel.

9.16.0. किंचः

11.16.0. Further:

16. अनेकावहृद्वक्तवनेत्रं पश्यामि त्वां सर्वप्रमोक्तमरूपम् ।
नान्तयं न मध्यं न पुनस्तवादिपि पश्यामि विश्वेश्वर विश्वरूप ॥

I see You with many hands, bellies, mouths and eyes, possessing infinite forms on every side; O Lord of the universe, O You of universal form, I see, however, neither Your end, nor middle nor Your beginning.

9.16.1. अनेकेति । अनेकानि बाहादीनि यस्य तादृशं पश्यामि ।
अनन्ताणि रुपाणि यस्य तं त्वां सर्वत: पश्यामि । तव तु अन्तं मध्यमार्दिच न पश्यामि सर्वगतवात् ॥

11.16.1. I see etc. I see You as having many hands, etc.; I see You as possessing infinite forms on every side; but I do not see Your end, middle or beginning, for You are all-pervading.
9.17.1. किरोटिनमिति। किरोटिन मुक्तक्षं गदिनं गदावन्तं
चक्रिणं चक्रवं च। सर्वं दीस्मिनं तेजः पुजुरां च। तथा दुरिनश्यं
द्रुमशक्यं। तत्र हेतु: दीस्मयरनलार्क्योडुतिरिव दुतिस्तेऽ तर्य तम।
अत् एवाप्रमेयेमेभूतं इति निश्चेतुमशक्यं त्वा समन्नतं: पश्यामि।

11.17.1. I see etc. I see You all around possessed of the
diadem, mace and disc, a mass of light resplendent on all sides, blinding, impossible to see. The reason for this: (I see You as one)
whose effulgence or lustre is like that of the blazing fire and sun,
and therefore immeasurable, i.e., impossible to decide that You
are such and such.

9.18.0. यस्मादेऽ त्वात्तक्यमैवश्यं तस्मात्—

11.18.0. Since Your lordly power is thus beyond concep-
tion, therefore, it is stated:

18. त्वमकर्यं परं वेदित्वं त्वमस्य विश्वस्य परं निधानम्।
त्वमस्याय: शाश्वत धर्मोऽसा सनातनस्यं पुरुषं मतो मे।

You are the imperishable, the Supreme, the thing to be
known, You are the supreme resting place of this universe,
You are undecaying and the preserver of the eternal
religion; I regard You as the primeval Being.

9.18.1. त्वमिति। त्वमेवकर्यं परं ब्रह्म। कथमभूतम? वेदित्वं
नुस्तुम प्रभृतिज्ञात्वं। त्वमेवस्य विश्वस्य परं निधानं निधियतेऽस्मिती निधानं
11.18.1. You are etc. You alone are the Imperishable, the supreme Brahman—of what nature?—The thing to be known by seekers of Liberation. You alone are the supreme resting place, the refuge par excellence, of this universe; therefore You are undecaying, everlasting, the preserver, protector, of the timeless or eternal religion. I regard You as the primeval, ancient, Being.

11.19.0. Further:

19. अनादिमध्यान्तमनन्त्वीर्यमनन्त्वादृहै शशिसूर्यनिष्ठ्रम् ||

पश्यामि त्वां दीस्युताश्वक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ||

I see You as one with no beginning, middle, or end, of infinite prowess, with infinite arms, with the sun and moon for Your eyes and the blazing fire in Your mouths, scorching this universe with Your radiance.

11.19.1. अनादीति || अनादिमध्यान्तमतिस्थितित्रित्तमल्यर्थितम् ।

अन्त्वीर्यम्—अन्तं वीर्य प्रभावो यस्य तम् । अनन्तबालु अनन्ता

वीर्यवनतो बाह्य यस्य तम् । शशिसूर्यं नेत्रे यस्य तादृशं त्वा पश्यामि ।

तथा दीयो हुताशोधिर्विद्रेक्षु यस्य तम् । स्वतेजसा इदं विश्वं तपतं सत्तापयतं

पश्यामि ॥

11.19.1. I see You etc. I see You as one with no beginning, middle, or end, without birth, continuity, or dissolution, of infinite prowess or power, with infinite powerful arms, and the sun and moon for Your eyes, and also as having the blazing fire in Your mouths, scorching, burning, this universe with Your radiance.

11.20.0. किंचि --

11.20.0. Further:

20. द्राक्षपूर्विध्वषोरिद्यमनं हि व्यामान त्वपैकेन दिश्यं सर्वः ।

दृष्टव्याप्तं रूपमुप्रयं तवेदं लोकेत्यं प्रव्यधितं महात्मनः ॥
This space betwixt heaven and earth is pervaded by You only, as also all the quarters; seeing this wonderful terrible form of Yours, the three worlds are extremely afflicted, O great Soul.

11.20.1. This space etc. This space betwixt heaven and earth, the sky, is pervaded by You only, as also are all the quarters; seeing this wonderful, not seen before, fierce, terrible, form of Yours, the three worlds are extremely afflicted, very much frightened. The connection is with 'I see' in the preceding verse.

11.21.0. Further:

21. Verily, these hosts of gods are entering into You, some being frightened are praising You with joined palms, while the bands of great sages and perfected souls, uttering the word 'peace', are praising You with numerous hymns.

11.21.1. Verily, etc. Those hosts of gods being frightened are entering into You, are taking refuge in You. Of these, some being frightened are praising You from a distance with joined palms saying, 'Glory to You, save us, O save us!' The rest is clear.
22. रुद्रादित्याः कस्यो ये च साध्याः: विश्वेश्वरिणी महत्तथोष्पपाश्र्यः
बन्ध्वरथ्यक्षासुरसिद्धसंहां
वैकस्तन्ते त्वां विस्मिताश्रीव सर्वेः

The Rudras, the Ādityas, the Vasus and the Sādhyas, the Vishvadevas, the two Asvins, the Maruts, the manes, the Gandharvas, the Yakshas, the Asuras and, bands of Siddhas—all these are verily looking at You aghast.

11.22.1. The Rudras, etc. The Rudras, the Adityas, the Vasus, the gods called Sādhyas, the two Asvins, the Maruts and those who imbibe the vapour (of food), i.e., the manes1,—for the Sruti says, ‘The manes take in the vapour (of hot food)’, (Kr. Yaj. Tai. Br. 1.3.10) and the Smriti also says, ‘The manes take the food so long as it is hot, (the guests) eat silently, and the food is not praised’2 (Manu Sam. 3. 237)—the Gandharva, the Yakshas, the Asuras, Virochana and others, and bands of Siddhas—all these are verily looking at You aghast.

1. lit. those who take hot food and drinks.
2. By the guests, on being asked by the host if it tastes good.
O mighty-armed one, seeing Your great form consisting of many mouths and eyes, many arms, thighs and feet, and many bellies, and fearful with many tusks, the worlds are awe-struck, and so am I.

It is not that I am merely frightened, but also,

O Vishnu, seeing You touching the sky, blazing, of many hues, with gaping mouths and large fiery eyes, I am frightened at heart, and I feel neither fortitude nor peace.
11.24.1. O Vishnu, etc. Touching the sky, pervading the region between heaven and earth; blazing, glowing; of many hues, multi-coloured; having gaping mouths and many large fiery eyes: Seeing You of this form, I am frightened at heart, and I feel neither fortitude, steadiness, nor peace, equanimity.

11.25.0. Further:

25. दंष्ट्रकारालानि च ते मुखानि दृष्ट्वैव कालानलस्त्रिभानि दिशो न जाने न लभे च शर्म प्रसीद देवेश जगत्तिवास ॥

Seeing verily Your mouths fearful with teeth, and blazing like the fire of dissolution, I know not the cardinal points, nor do I find pleasure; O Lord of the gods, O abode of the universe, be merciful.

11.25.1. Seeing etc. O Lord of the gods seeing Your mouths, I, overcome with fear, know not the cardinal points, nor do I find pleasure, happiness. O abode of the universe, be merciful (propitious). What kind of mouths? Fearful with teeth and blazing like the fire of dissolution.¹

¹. That consumes the universe at the end of a cycle.
11.26-27.0. Seeing now what the Lord had said in, 'And see anything else that you like to see' (Verse 7), meaning, 'See also in My body the coming victory or defeat, etc., in this war.' Arjuna said in the five verses beginning with:

26. अमी च त्वां धृतराष्ट्रस्य पुत्रा: सर्वं सहैवावनिपालसहः।
भीष्मो द्रोण: सूतपुज्जस्तथा सहस्रस्तीवैरपि योधमुखः।

27. वक्त्राणि ते त्वरमणा विशालिति दंष्ट्राकरालानि भयानकानि।
केचिद्विन्ध्रा दशनानालेषु सन्तृप्त्यते चूर्णितेरुत्तमाहः।

All those sons of Dhritarāṣṭra along with hosts of kings, Bhishma, Drona, as also that charioteer's son (Karna) together with the principal warriors on our side, are entering in a rush into Your terrible jaws fearful with teeth; some are seen sticking in the interstices of the teeth with their heads smashed.

99.26.1. अमी चेति । अमी धृतराष्ट्रस्य पुत्रा दुर्योधनादयः।
सर्वं अवनिपालानां जयद्रथादीनां राज्यं सहः।
सहैव तव वक्त्राणि विशालितं-चरनानंव ।
तथा भीष्मश्च द्रोणश्चासौ सूतपुज्जः।
कर्णश्च न केवलं त एव विशालिति अपितु प्रतियोद्धरो योधमुखः।
शिक्षणः।

d. ।

99.27.1. वक्त्राणि । ये एते सर्वं त्वरमणा ध्रावन्तस्तव दंष्ट्रामिति।
करालानि वक्त्राणि विशालिति तेषां मध्ये केचिद्वृणीकृतस्तमाहः।
शिरोभिरप-लक्षिता: दन्तसन्धिषु संशिल्ला: सन्तृप्त्यते।

11.26-27.1. All those etc. All those sons of Dhritarāṣṭra, Duryodhana and others, along verily with hosts of kings, such as Jayadratha—they are to be construed with the words 'are entering into Your jaws' in the next verse. So also Bhishma,
Drona and that charioteer’s son, Karna. It is not they alone who are entering, but (they are doing so) together with their opponents, the principal warriors on our side, like Shikhandi and Dhrishtadyumna (26).

All these are entering in a rush, running, into Your terrible jaws, fearful, distorted, with teeth. Of these, some are seen sticking in the interstices of the teeth with their heads smashed (27).

9.28.0. यथा नदीनां बहवोम्बुवेगः:
समुद्रमेववाभिमुखः द्रवन्ति ॥
तथा तत्वामी नरलोकवीरा
विशाल्यविविज्वलन्ति ॥

As many currents of water from rivers flow towards the sea alone, even so do those heroes in the world of men enter Your mouths, flaming all round.

9.28.1. यथेति । नदीनामनेकन्याक्षयान्तः बहवोम्बूनो सारीणां
वेगः प्रावः समुद्राभिमुखः सन्तो यथा समुद्रमेव द्रवन्ति प्रविशाल्येऽ
तथा अमी ये नरलोकवीरास्त्रेभिविज्वलन्ति सर्वतः प्रविष्टमानानि तव
वक्त्राणि प्रविशाल्ये ॥

11.28.1. As etc. As many currents of water from rivers through multiple channels proceed towards the sea and enter into it alone, even so do those heroes in the world of men enter Your mouths, flaming, blazing, all round.

9.28.0. अवश्यकन प्रवेशे नदीवेगः दृश्यतं उक्तः । बुद्धिपूर्वकप्रवेशे
दृश्यतमाह—
11.29.0. The example of the river has been given with respect to entering out of helplessness into the Lord’s mouth. Now an example is given with respect to conscious entering:

29. यथा प्रदीपं ज्वलनं पतञ्जः:
   विशिष्टि नाशाय समुद्रवेगः:
   तथैव नाशाय विशिष्टि लोकः:
   तवापि वक्राणि समुद्रवेगः:

   As moths enter a blazing fire with great speed only to be destroyed, even so are these people also entering into Your mouths with great speed just to be destroyed.

11.29.1. As etc. As moths or locusts, with great speed consciously enter a blazing, flaming fire, only to be destroyed, even so are these people also entering into Your mouths.

11.30.0. What then? That is being stated:

30. लेलिह्से ग्रस्माण: समन्तात् लोकान्समग्रावन् ब्रजस्वलिहः:
   तेजोभिरापूर्यं जगत्समग्रं भास्तवोग्रः: प्रताप्नः विषणेः

   You are licking all these people on all sides while devouring them with Your flaming mouths; filling the entire world with it radiance, Your fierce flow is scorching it, O Vishnu.

11.30.9. लेलिह्स इति। ग्रस्मानो गिलन् समग्राबोकान्विनि-न्वीरान् समन्तात्सवर्ती लेलिह्स अतिशयेन भक्तिः। कै: ज्वलद्वित्वेन? किंश? हे विषणो, तव भास्व दीपयर्त्यजोधिर्विविश्वुकाण्: समस्तं जगद्ध्वाप्रोग्रास्तीभा: सत्यः प्रताप्नः सन्ताप्यन्ति।
11.30.1. You are licking etc. You are licking, eating completely, all these people, heroes, on all sides while devouring, swallowing— with what?—With Your flaming mouths. Further, O Vishnu, Your glow, brilliance filling or pervading, the entire world with its radiance, effulgence, and becoming fierce, is scorching, burning, it.

99.39.0. यतेन तस्मात्—
99.31.0. As it is so, therefore,

31. आख्याहि मे को भवानुग्रहपी नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवनमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥

Tell me who You are, of ferocious form; salutations to You; O great God, be pleased. I like to know You, the primeval Being; for I do not comprehend Your inclination.

99.39.9. आख्याहीति । भवानुग्रहप: क इत्याख्याहि कथय । ते
तुभ्यं नमोऽस्तु, हे देववर प्रसीद प्रसयो भव । भवनमाद्यं पुरुषं विशेषेण
ज्ञातुमिच्छामि, यत्स्तव प्रवृत्ति चेष्टां किमर्थमेवंप्रवृत्तोस्तिति न जानामि ।
एवंभूतस्य तव प्रवृत्ति वातामिपि न जानामीति वा ॥

11.31.1. Tell me etc. Tell me who You are, of ferocious form; salutations to You; O great God, be pleased, gracious. I like to know You, the primeval Being, fully for I do not comprehend Your inclination, attempt, why You are acting thus. Or it may mean: I have not even a scent of You, who are like this.

99.32.0. एवं प्रार्थित: सन्त्र त्रिभि:—
11.32.0. Being thus prayed to, the Blessed Lord said in three verses beginning with:

श्रीभगवानुवाच

32. कालोऽस्मि लोकक्षयकृतप्रवृत्तोऽ
लोकान्तसमाहुस्तिमह प्रवृत्त: ।
ऋतेःपि त्वां न भविष्यति सर्वे
येतेवस्थिता: प्रत्यनिकैऽश्योधा: ॥
The Blessed Lord said:

I am the terrible Time, the destroyer of people, and am here proceeding to destroy them; even without you, all these warriors in every division shall cease to be.

11.32.9. कालोस्मीति I लोकाना क्षयकार्ता प्रवृद्धोत्तयुः
कालोस्मी लोकान्नाप्राणिन्: संहुपमिह लोके प्रवृद्धोस्मी I अतः: ऋतेदर्पि त्वाः,
इति त्वा हन्तारं विनापि न भविष्यन्ति न जीविष्यन्ति I यद्यपि त्वया न
हन्तव्या एते तथापि मया कालात्मानं ग्रस्ता: सन्तो मरिष्यन्येव I के ते?
प्रत्यन्निहु अनीकान्यनीकानि प्रति भीभ्रोप्रायादीनां सर्वासु सेनासु ये
योध्यारोपवस्थितास्ते सर्वेक्षि I I

11.32.1. I am etc. I am the terrible, fierce, Time, the destroyer of people; and am here, in this world, proceeding to destroy them, the people. Even without you, as their slayer, they shall cease to be, to live. Even though they are not to be slain by you, yet, being devoured by Me, as Time, they will surely die. Who are they? All these warriors in every division, in the entire army under Bhishma, Drona and others.

11.33.0. यस्माद्वेदम्—

11.33.0. As it is so,

33. तस्मात्मुचित्स यशो लभस्व
जित्वा श्रृण्णुकृष्क्ष्व राज्यं समृद्धम् ।
मयेवैते निहताः पुर्वमेव
निमित्तमात्रं भव संव्यसाचिन् ॥

Therefore arise and attain fame, and conquering your enemies, enjoy a flourishing kingdom. By Me alone have these been killed already. O Savyasāchīn (Arjuna), you be merely an instrument.

11.33.1. तस्मादिति I तस्मात्म युध्यायोलिन्त् I देवेषिपि दुर्जया
भीभ्रोप्रायादयोहसुनेन निर्जिता इत्येकम्भूतं यशो लभस्व प्राप्तुहि I अयत्तेन
Therefore etc. Therefore you arise for battle and attain fame that Bhishma, Drona and other, invincible even by the gods, were defeated by Arjuna. Easily conquering your enemies, enjoy a flourishing kingdom. These your enemies have almost been killed by Me, the all-destroying Time, even before your battle has commenced. Still you be merely an instrument, O Savyasāchīn—etymologically, one who is accustomed to discharge an arrow with one’s left hand. Arjuna is called Savyasāchīn, since he could shoot arrows even with his left hand.

Even the doubt expressed in, 'And we do not know which would be the better course for us' etc. (2.6), should not be entertained. This is being stated:

Kill Drona, Bhishma, Jayadratha, Karna as also other great warriors, already killed by Me; be not distressed. Fight, you will conquer your enemies in battle.
11.34.1. *Kill Drona*, etc. *Kill Drona* and others, whom you are afraid of—Who are already killed by *Me*; be not distressed, be not afraid, you will certainly conquer your adversaries, enemies, in battle.

99.35.0. ततो यद्वृत्तं तद्वृत्तराश्र प्रति—

11.35.0. What happened after that, Sanjaya related to Dhritarāshtra:

सञ्जय उवाच

35. एतच्छुत्वा वचनं केशवस्य कुताज्जलिवेंपमानाः किरीट: ।

नमस्कृत्वा भूय एवाह कृष्णं सगद्वं भीतभीत: प्रणाम्य ॥

Sanjaya said:

Hearing these words of Keshava (Sri Krishna), the trembling Arjuna, saluted with folded palms and said again to Sri Krishna in faltering accents, bowing down and in great fear.

99.35.1. एतदिति एतत्पूर्वश्लोकस्यावत्मकं केशवस्य वचनं श्रुत्वा वेपमान: कम्पमान: किरीटज्जुन: कृताज्जलित: समपुटेकृतहस्त: कृष्णं

नमस्कृत्य पुनरभावाः उज्जवलाः। कथमाः? भवहर्ष्यायेवश्वासिन्धुरस्तरिदेन कण्ठकप्यनन सह वर्तते इति सगद्वं यथा भौति तथा। किंश्च भीतादिपि

भीत: सन्नमाणाय्यवतोभूत्वा ॥

11.35.1. *Hearing these words* of Sri Krishna, spoken in the last three verses, the trembling diademed one, Arjuna, saluted with folded palms and said again to Sri Krishna. How did he say? *In faltering accents, with his voice choked under the impulse of fear, joy, etc., bowing down and in great fear, being too much frightened.*

99.36.0. स्थाने इत्येकादशभिर्ज्ञनस्योक्ति:—

11.36.0. The eleven verses beginning with *It is mete* etc. give Arjuna’s words:
Arjuna said:

36. It is mete, O Hrishikesa (Krishna), that by Your glorification the world gets delighted and attracted (towards You), the demons, getting frightened, run in all directions, and all the hosts of perfected beings bow down to You.

11.36. Sthāne is an indeclinable, meaning, 'It is proper.' O Hrishikesa (Krishna), since You are thus of wonderful prowess and kind to Your devotees, therefore by Your glorification, by singing Your greatness, it is not I alone that get delighted, but the whole world gets delighted, derives great pleasure—this indeed is mete, is but proper. So also that the world gets attracted, is drown (towards You), that the demons, getting frightened, run, flee, in all directions, and that all the hosts of beings perfected by Yoga, austerities, Mantra, etc., bow down to You, offer salutations to You,—all this is proper indeed, i.e., there is nothing surprising in it.

11.37. The reason for that (which is stated in the last verse) is being given:
37. कस्माच्छ ते न नमेरन्महात्मन् गरीयसे ब्रह्माणोऽवादिक्षर ।
अनंत देवेश जगात्मवास त्वमक्षरं सदस्ततरं यत् ॥

And why should they not, O noble soul, salute You the original Agent, who are greater than even Brahmā? O infinite being, O ruler of the gods, O abode of the world, You are the imperishable, the manifest and the unmanifest, and that which is beyond both.

99.37.1. कस्माविदिति । हे महात्मन्, हे अनन्त, हे देवेश, हे जगात्मवास, कस्माच्छॅते तुभयं न नमेरन्मस्यां न कुर्यं: । कथमभूताय? ब्रह्माणोऽपि गरीयसे गुरुतराय । आदिकृतां च ब्रह्माणोऽपि जनकाय । किंश दत्तेऽवश्यं क्षेत्रां तथा ताभ्यां परं मूलकारणं यदक्षरं ब्रह्म तद्भव त्वमेव । एततेविभिन्तुस्तत्र वर्ण नमस्यन्तीति न चिन्तमिल्यथः: ॥

11.37.1. And why etc. O noble soul, O ruler of the gods, O abode of the world, why, for what reason, should they not salute You?—Of what nature?—You who are the original Agent and greater than even Brahmā, the progenitor even of Brahmā. Further, You are also the Sat or manifest and the Asat or unmanifest and that which is beyond these both, the primeval Cause, the imperishable Brahman. In other words, there is nothing surprising in the fact that on account of these nine reasons all should salute You.

99.38.0. किंश—
11.38.0. Further:

38. त्वमातिदेवः पुरुष: पुराणस्त्वमस्य विप्रस्य परं निधानम् ।
वेत्तासि वेदं च परं च धाम त्वम च तव विद्वषमन्तरस्य ॥

You are the primeval God, the ancient Being, You are the supreme repository of this universe, You are the knower and the knowable, and the highest abode; O You of infinite form, by you is the universe pervaded.
11.38.1. You are etc. You are the primeval God, the first among the gods. Since you are the ancient, beginningless, Being, therefore you are the supreme repository, place of dissolution, of this universe. Likewise, You are the knower of the universe, and You are everything that is knowable, as also the highest abode, the status of Vishnu. Therefore, O You of infinite form, by You is this universe pervaded. Owing to these seven reasons You alone are worthy of salutation—this is the idea.

11.39.0. For another reason You are worthy of salutation from all, viz., that You are the Self of all the gods—praising the Lord thus, Arjuna also offers his own salutations:

39. वायुवर्धोप्रवर्णः शशाङ्गः प्रजापतिस्वं प्रपितामहः |
नमो नमस्तेषस्तु सहस्रकृत्वः पुनः भूयोऽपि नमो नमस्ते ||

You are the Wind-god, Death, Fire, the Sea-god, the moon, Prajāpati (Brahmā) and also the great-grand sire; salutations, a thousandfold salutation to You; salutations again and again to You, salutations.

11.39.1. वायुरिति | वायवदिद्वस्तविति सर्वदेवतामकोप-लक्षणार्थम् | प्रजापति: पितामहस्तस्यापि जनकवात्परितामहस्तवं
अनुत्तरे तुथ्यं सहस्रकृतं: सहस्रशीत नमोऽस्तु | भूयोऽपि पुनः सहस्रकृतोऽस्तु नमो नम इति भक्तिश्रद्धाभारातिरिक्केन नमस्कारेषु तृतीयनिधिगच्छन्तबुधशः: प्रणमति ||
11.39.1. You are etc. You are the Wind-god etc., is stated to imply, 'You are the sum of all the gods', Prajāpathi, the grandsire (Brahmā). You being even his progenitor, You are the great grandsire; therefore a thousandfold salutation to You. Again a thousandfold salutation to You. Through excessive devotion, reverence and fear, not feeling satisfied with offering salutation, Arjuna offers salutations many, many times.

99.40.0. किर्ति—

11.40.0. Further:

40. नम: पुरस्तादथ पृष्टतस्ते नमोऽस्तु ते सर्वं एव सर्वं।
अनन्तवीर्यामितिविक्रमस्तवं सर्वं समापनोषि ततोऽसि सर्वं: ||

O All, salutations to You in front and from behind, salutations to You all round; You are of infinite prowess, of immeasurable valour; You pervade everything, and so You are everything.

99.40.1. नम इति। हे सर्व सर्वात्मनः सर्वत्: सर्वस्वपि दिश्यु तथ्य नमोऽस्तु। सर्वत्मकत्वमुपपादयः अनन्तं दैर्घ्य सामार्थ्य यस्य, तथायमितो विक्रमः पराक्रमो यस्य: सः, एवं भूतस्तवं सर्वं विशं सम्प्राणतविश्व विश्वानो, सुवर्णिमिव कटककुण्डलादि स्वकार्य व्याप्त वर्तसे तत: सर्वस्वरुपसि: ||

11.40.1. O All, etc. O All, embodiment of all, salutations to You in all directions. By way of establishing the Lord's being the embodiment of all, Arjuna states: He whose prowess, strength, is infinite and likewise whose valour, courage, is immeasurable—You who are like the pervade, exist pervading, everything, the entire universe, both inside and outside, even as gold pervades its effects, bracelets, ear-rings, etc., therefore you are the embodiment of all.

99.41-42.0. इदानि भगवन्तं क्षमापयति द्वाध्याम्—

11.41-42.0. Now Arjuna is imploring the Lord for forgiveness in the two verses beginning with:
41-42. Whatever I, not knowing the greatness and this form of Yours, may have said to You importunately, out of ignorance or affection, addressing You as, O Krishna, O Yadava, O friend, regarding You as my friend, and in whatever way you may have been slighted out of fun at sport, in bed, on the seat, or in eating, either alone or in company—all that, O Achyuta, I entreat You, the incomprehensible one, to forgive.

11.41-42.1. Whatever etc. Regarding you as an ordinary friend of mine, whatever I may have said to You importunately, rashly, insultingly, I entreat You to forgive, in the next verse—this is the construction. What is it?—Addressing You as, O Krishna, O Yadava, O friend. The conjunction (Sandhi) in सख़्चेति is a seer’s (Arsha) license¹. The reason for addressing importunately is being stated: Whatever I, not knowing the greatness and this

1. सख़्चेति in conjunction ought to be सख़्चि without a second combination.
universal form of Yours may have said out of ignorance or affection. Further, O Achyuta, in whatever way You may have been slighted out of fun at play etc., alone, i.e., staying in solitude without friends, or in company, in the presence of joking friends, too, all that series of offences I entreat You, the incomprehensible one, i.e., whose glory is inconceivable, to forgive.

11.43.0. His inconceivable glory is being stated:

43. पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गृहीयान्।
   न त्वतस्मोऽस्यभ्याधिकः कुतोऽयो लोकत्रयेऽप्यप्रतिम प्रभाव।

You are the father of this world of moving and unmoving things, adorable and the teacher, greater than any superior, there is none indeed equal to You in all the three worlds, how then could there be one greater than You, O You of unrivalled power?

11.43.9. पितेति । न विद्यते प्रतिमा उपमा यस्य सोऽप्रतिमः
   तथाविष्टः प्रभावो यस्य तव है अप्रतिमप्रभाव।
   त्वमस्य चराचरस्य लोकस्य पिता जनकोऽसि।
   अति एव पूज्यश्च, गुरुश्च, गुरुरिपि गरीयानु गुरुतरः।
   अतो लोकत्रयेऽपि त्वतस्य एव तावद्यो नास्ति परस्मेवर्शस्यायत्वाभावाच,
   त्वतोऽस्यभ्याधिकः पुनः कुतः स्यात्।

11.43.1. You are etc. Unrivalled, which has no comparison; You whose power is of this kind, O You of unrivalled power, You are the father, progenitor, of this universe of moving and unmoving things, therefore adorable and the teacher, greater than any superior. Therefore there is none else indeed even equal to You in all the three worlds, there being none else than the Lord. How then could there be one greater than You?

11.44.0. यस्मादेवम्—

11.44.0. As it is so,
44. Therefore prostrating the body and bowing down to You, I entreat You, the adorable Lord, to be gracious; just as a father forgives his son, a friend his friend, and a lover his beloved one to please her, even so You should forgive me, O Lord.

11.44.1. Therefore etc. Therefore I entreat You, the adorable Lord, the praiseworthy Master of the world. How? Prostrating the body, making it fall flat like a stick, thus completely bowing down to You. Therefore You should forgive me, excuse my offence. As who forgiving whom? Just as a father out of kindness puts up with the offence of his son, as a disinterested friend (forgives) the offence of his friend, and a lover (forgives) the offence of his beloved one, to please her, even so You should forgive me.

11.45.0. Having craved forgiveness Arjuna now entreats (the Lord) in the two verses beginning with:

45. O lord, seeing what has never been seen before, I am overjoyed, but my mind is extremely agitated through fear; show me that very (old) form; O God of gods, O abode of the universe, be gracious.
I like to see You as before diademed, bearing a mace and disc in Your hands; assume that very form with four arms, O thousand-armed one, O You of universal form.

11.46.1. I like etc. Just as I used to see You before, diademed, bearing a mace and disc in Your hands, even so do I like to see You (now). Therefore, O thousand-armed one, O You of universal form, withdrawing this universal form, assume, manifest, that very form with four hands, (decked) with diadem etc. From this we understand that Arjuna used to see Sri Krishna even before
(seeing the universal form) only with diadem etc. What has been said before in connection with the universal form in, ‘I see You with diadem, mace, disc,’ etc. (Verse 17), is meant to suggest many diadems etc. Or it may mean: What I used to see so long as gracious and with diadem, mace and disc, I now see as a dazzling mass of light. This being the suggestion of the words there, there is no contradiction (between verse 17 and this).

11.47.0. Being thus entreated, the Lord cheering up Arjuna said in the three verses beginning with:

The Blessed Lord said:

Being pleased, I have shown you, O Arjuna, through My Yoga power, this supreme form of Mine, resplendent, universal, infinite and primeval, which has not been seen before by any one else than you.

11.47.1. Being pleased, etc. O Arjuna, why are you afraid when being pleased, out of grace, I have shown you this supreme, excellent, form of Mine through My Yoga power, by virtue of My miraculous power (Yogamāyā). Its very excellence is being

1. If Arjuna used to see Sri Krishna with diadem, etc., then how could he say in verse 17, ‘I see you with diadem etc.,’ as if he is seeing something new. The commentator here explains this apparent contradiction.
stated: (Which is) resplendent, universal, infinite and primeval
and which has not been seen before by any one else than you,
by any one else except a devotee like you.

99.48.0. एतद्वैष्णमतिदुर्लभं लक्ष्यम् तथं कृतारथोसीत्याह् —

11.48.0. Having seen this vision, which is very rare, you are blessed. This is being stated:

48. न वेदयज्ञाध्ययनेन दानेः: न च क्रियामिनि तयोभिरुपंः
एवरूपः शक्य अहं नूलोके दृश्यं त्वदन्येन कुरुप्रवीरः

Neither by a study of the Vedas and sacrifices, nor by charity, nor by ceremonies, nor by austere penances, can I be seen in this form, in the world of mortals, by any other person than you, O great hero among the Kurus.

99.48.9. नैति | वेदाध्ययननतिरेकं यज्ञाध्ययनस्राकावालिः
यज्ञश्रद्धेन यज्ञविद्या: कल्पसूत्रादा लक्ष्यन्ते | वेदानं यज्ञविद्यानां
चाध्ययनप्रतिधर्म: | न च दानां च क्रियामिनि धोषात्मानादिनिनं चोयस्तपोः
भिष्चान्द्रायणादिभिः हं त्वदन्येन मनुष्यलोके दृश्यं शक्यः: | अपि तु
त्वमेव केवलं मत्प्रसादेन दृश्यवा कृतारथोसीसि

11.48.1. As there is nothing like a study of the sacrifices besides a study of the Vedas, the word ‘sacrifices’ here stands for books on sacrifices like the Kalpa Sutras. Therefore the text means, by a study of the Vedas and books on sacrifices. Nor by charity, nor by ceremonies like the Agnihotra, nor by austere penances like the Chāndrāyana, can I be seen in this form, in the world of mortals, by any other person than you. It is you alone who have seen it through My grace, and have become blessed.

99.49.0. एवमपि चेतस्वेवं घोरं रूपं दृष्टं वय मुह भवति तह्यं तदेव
रूपंदश्रयामात्याह —

1. Daily offering of milk in the sacred fire.
2. Increasing and decreasing the food in the bright and dark half of the month respectively, ranging between fasting and fifteen mouthfuls.
11.49.0. Even after this, if you should be agitated seeing this terrible form, then I shall show that very form. This is being stated:

49. Ma te vaṣṭha ma ca viṁśabdabāhavo dhūṣṭvā ruṃ pārasimūḍhavamadastun.

Vyāpatīṁśiḥ: pṛitiṁnāḥ: punastven tadvem me ruṃ pārasimūḍhavamadastun.

Be not agitated, or deluded, seeing this terrible form of Mine; free from fear, and with cheerful mind, see again that very form of Mine.

99.49.1. Ma t vā ṣṭha ma ca viṁśabdabāhavo dhūṣṭvā ruṃ pārasimūḍhavamadastun.

11.49.1. Be not etc. Seeing this terrible form of Mine, be not agitated or deluded. Being free from fear and with cheerful mind, see well again that very form of Mine.

99.50.0. Evamūṃtavā pṛātannem ev ruṃ darśītavāniṁśiḥ—

11.50.0. Speaking thus, the Lord showed His former form. So,

Sūjāy utvaḥc

50. Ṛṣyajñunān vāpaṇdevasvatathāokekvā śvarṛṣiḥ ruṃ darśīyamānas bhūyaḥ:

Aśvāsaṁyamānas ca bhūteṣyāṃ bhūtvā punā: sāmāyapūryamānāma

Sanjaya said:

Speaking thus to Arjuna, Vāsudeva (Krishna) again showed His own form; the great soul again cheered up the frightened (Arjuna), assuming His benign body.

99.50.1. Īśvā sarvāesavāraṇaṃ evaḥramatvāmaṃ vāṣṭha puṃsāmśiṣyeṣārṣaṁ kīr̥ita-dvīyakānti tvaruṃ puṇārśeṣāyamānas ēvaṃ ākṛtir ātmanio nāmādy ātmano nāmaṃ pārdtavābhūtvā puṇārśeṣāyamānāmaḥ pārāśiṣṭi Śrīmad Bhāgavatam-

11.50.1. Speaking thus etc. Speaking thus to Arjuna, Vāsudeva showed again His own form, i.e., as He used to be
before, with diadem etc., and with four hands. Thus *assuming His benign body*, He again cheered up the frightened Arjuna, Great soul (Mahatma), of universal form, or it may mean, kindhearted.

11.51.0. Then being free from fear,

अर्जुन उवाच

51. दृष्टेवते सचेताः प्रकृति गतः॥

Arjuna said:

O Janardana, seeing this benign human form of Yours I have now become self-composed and come to normal state.

11.51.1. O Janardana, etc. I have now become self-composed, serene. And I have come to normal state, recovered myself. The rest is clear.

11.52.0. स्वरूपस्य नित्यं दर्शनकाल्पनः॥

The Blessed Lord said:

Exceedingly difficult is it to see this form of Mine that you have seen; even the gods are ever eager to see this form.
11.52.1. Exceedingly etc. This universal form of Mine that you have seen is exceedingly difficult, impossible, to see; for even the gods are only ever eager to see this form, but they do not see it.

11.53.0. The reason for it is:

Neither by the Vedas, nor by austerities, nor by gifts, nor by sacrifices, am I visible in this form, as you have seen Me.

11.53.1. Neither etc. The meaning is clear.

11.54.0. By what means, then, are You visible (like this)? That is being stated:

But by undivided devotion, O Arjuna, can I in this form be known and realized in truth and entered into, O scorcher of foes.

11.54.1. But by etc. But by undivided, by one pointed, devotion to Me can I of this universal form be known in truth, in reality, through the Scriptures, and realized by direct cognition and entered into attaining identity with Me, and not by any other means.
11.55.0. Now hear the supreme secret, the essence of all Scriptures. That is stated:

55. भक्तं करोतीति मनःकृतः सज्जविजितः ॥

निवर्तः सर्वभूतेषु यः स मामेति पाण्डव ॥

He who works for Me, has Me for the supreme goal, is devoted to Me, and non-attached, and bears no hatred towards any creature, he attains to Me, O Pāndava.

11.55.1. He who works etc. He who works for Me, he who has Me for the supreme goal, he who is devoted to Me and non-attached to sons etc., and who bears no hatred towards any creature—such a person as this attains to Me and not any one else.

देवैरपि सुदुर्दशः तपोज्ञानादिकोटितिभः ॥

भक्ताय भगवानेवं विश्वमर्मदर्शयत् ॥

Thus the Lord showed to His devotee the universal form which is very difficult even for the gods to see or with millions of penances and sacrifices.

इति श्रीमद्भगवद्गीताय: श्रीधरस्वामिविरचितायं सुबोधिन्यां

टीकायं विश्वसंपर्दणयोगो नाम एकादशोऽद्यायः ॥
The twelfth chapter sets about to determine which of the two, viz., the worship of the Impersonal or that of the Personal, is superior.

12.1.0. At the end of the last chapter in, ‘He who works for Me, has Me for the supreme goal’ etc., the superiority of one who is steadfast in devotion has been declared. Here and there, in verses like, ‘O son of Kunti, proclaim (to the world)’ etc. (9.31) his (the devotee’s) superiority alone has been described. Similarly the superiority of one who is devoted to knowledge has also been declared in, ‘Of these, the man of knowledge, who is constantly in communion and single-minded in devotion excels’ etc. (7.17) and in, ‘You will cross all sin by the boat of knowledge alone’ etc. (4.36). Thus though both are good, (yet) in order to know which one is superior, Arjuna questioned the Lord thus:
Arjuna said:

Between those devotees who worship You being thus ever devoted, and those who worship the Imperishable, the Unmanifest, who are better versed in Yoga?

The Blessed Lord said:

Those who worship Me fixing their mind on Me, ever devoted, and endowed with supreme faith—them I regard as the best Yogins.
9.2.2.1. Those who etc. Those who worship Me, fixing, concentrating, their mind on Me, the supreme Lord endowed with omniscience etc., ever devoted, attached to Me by performing work etc., for My sake, and endowed with supreme faith—them I regard as the best Yogins.

12.3–4. Are not the others then superior? This is being answered in the two verses beginning with:

3. ये त्वक्षरमनिदेश्यमन्वयं पर्युपासते ।
सर्वनामभाविन्यं स कूटस्थमचलं ध्रुवम् ॥

4. सत्त्रायम्येनेन्या ग्राम सर्वन्त समष्टद्वयः ।
ते प्राप्तुवदित मामेव सर्वभूततिहिते रता: ॥

3–4 But they who worship the Imperishable, Indescribable, Unmanifest, All-pervading, Inconceivable, Changeless, Immovable and Eternal, controlling well their senses, even-minded everywhere and devoted to the good of all beings, (also) attain Me alone.

12.3–4.1. But they etc. But they who worship, meditate on, the Imperishable also attain Me alone—this is the construction of the two verses. The characteristics of the Imperishable are Indescribable etc. Indescribable, which cannot
be expressed in words, because it is *Unmanifest*, has no form etc.; *All-pervading*, omnipresent; just because It is Unmanifest, It is *Inconceivable*; *Changeless*, existing as the substratum of the phenomenal universe; *Immovable*, free from increase etc., and therefore *Eternal*, everlasting. The rest is clear.

12.5.0. ननु े तेसपि त्वामेव प्राप्तज्ञनूति तहितरेण युक्तमात्रं कुतः? *Ityepaksayaṃ klesaklesakṛtā viśeṣmaḥ triṃbhī:—* ।
12.5.0. If they also attain You alone, then where is the excellence of the former? In reply, the distinction between them, due to one being easy and the other difficult, is being stated in the three verses beginning with:

5. क्लेशोधिकतरस्तेषाम् व्यक्तासात्तेन चेरतसामेव ।
अव्यक्ता हि गतिरुः:ऽं देहवदिक्षावृत्तेन II

The trouble of those whose minds are attached to the unmanifest is greater; for the way of the Unmanifest is attained with difficulty by the embodied soul.

12.5.1. व्लेश इति । अव्यक्ते निर्विशेषे अक्षरे आसक्त चेतो येषा । वेषां तेषां
क्लेशोधिकतर: । हि यस्माद्व्यक्तविषया गतिरिष्टा देहाभिमानिन्न:; दु:खं
यथाभव्यक्त्वेयविषयेत् । देहाभिमानिन्नां नित्य: प्रत्यक्षप्रवणत्वस्य दुर्दर्थत्वादिति
भाव: II

12.5.1. *The trouble etc.*, *The trouble of those whose minds, are attached to the Unmanifest the Impersonal, Immutable One, is greater, for the way of the Unmanifest, devotion to the Unmanifest, is attained with difficulty by the embodied soul. Because, to those who are identified with the body, devotion to the inner Self is always difficult.*

12.6-7.0. मद्यकान्तां मद्यसादादनं यस्माद्व्यक्तविषयम् ये
त्त्वति द्वार्यामेव—
12.6-7.0. *But My devotees attain realization easily through My grace. This is being stated in the two verses beginning with:*
6. Those, however, who renouncing all actions in Me, and being attached to Me, worship Me with unswerving devotion through meditation—these people, who have fixed their mind on Me, I quickly redeem from this ocean of transmigratory existence beset with death.

7. Those, etc. Renouncing all actions in Me, offering them to Me, the supreme Lord, being attached to Me, worship Me with unswerving devotion, devotion which has no other object of worship than Myself, i.e., worship Me with whole hearted devotion, through meditation—these people, who have thus fixed their mind on Me, I quickly redeem from this ocean of transmigratory existence beset with death.

8. Fix your mind on Me alone, let your intellect rest in Me, you will live in Me alone hereafter; there is no doubt (about it).
12.8.1. Fix your mind etc. Fix, steady, your cogitating mind on Me alone, and also let your intellect, which is determinative, penetrate Me alone. Thus acting, you will attain knowledge through My grace, and you will hereafter, after death, live in Me alone, i.e., exist as one with Me, there is no doubt about it. Asa the Sruti says, “At death, the Lord instructs about the redeeming supreme Brahman” (Jāb. Up. 1).

12.9.0. अत्र शरणं प्रति सुगमपायमाह—

12.9.0. To one who is unable to worship like that an easier means is being taught:

9. अथ चित्तं समाधातुं न शक्मोचि मयि स्थिरम् ।
अध्यासयोगेन ततो मामिच्छायुं धन्यजय ॥

If, however, you are not able to fix the mind steadily on Me, then through the Yoga of practice seek to attain Me, O Dhananjaya.

12.9.1. अथ चित्तं स्थिरं यथभवत्वेव मयि चित्तं धारितं यदि शतो

न भवसि तहि विक्षितं चित्तं पुनः पुनः प्रत्याहत्य ममानुस्मरणलक्षणो
योस्यासयोगस्तेन मां प्रातृमिच्छ प्रयत्नं कुरु ॥

12.9.1. If, etc. If you are not able to fix the mind on Me in such a way that is becomes steady, then bring the distracted mind back again and again and seek to attain Me, strive to attain Me, through the Yoga of practice which consists in remembering Me.

12.10.0. यदि पुनः च तादाह—

12.10.0. If further, even this (is not possible), the Lord says—
10. अभ्यासेऽप्यसमस्याःसि मत्कर्मपरमो भव। 
मद्ध्ममपि कर्माणि कर्म्यनिष्ठिमवाप्यसि।

If you are unable even to practise, then be solely devoted to 
rites for Me; even by doing rites for My sake, you will 
attain perfection.

9.10.9. अभ्यास इति। अभ्यासेऽपि यद्यशस्त्रोषि तस्मां मतः 
तत्स्ततर्थानि यानि कर्मणेऽयकादशुपवासशत्त्रविनाय 
नामसंस्कारत्नादीनि तदनुष्ठानवेव परम यस्य तादृशो भव। 
एवमभूतानि कर्माणि पि मद्ध्म क्षेत्रमोक्ष 
प्राप्यसि।

12.10.1. If you are etc. If you are unable even to practise 
constantly, then be solely devoted to rites which are meant to please 
Me, like fasting on the eleventh day of the moon, observing 
other vows and singing My name. Even by doing such rites for 
My sake, You will attain Liberation.

9.99.9. अथैवत्तद्यशस्त्रोषि कर्तु मद्ध्ममाध्यानि 
सर्वकर्मफलतायां तत: कुषु यतात्मवान्।

If, however, you are unable to do even this, then taking 
refuge in Me and being self-controlled, renounce the fruit 
of all actions.

9.99.9. अथैवतीति। यद्यैवति कर्तुमशस्त्रोषि तस्मां मद्ध्म 
मदेकशरणत्मांश्रित: सन सर्वां दृष्टाथमावश्यकानां 
चालिहोत्रादिकर्मणां 
फलानि नियततितो भूत्वा परित्यज्ज। 
एतदुक्ता भवति—भया तावदेशस्त्रा क्ष्या 
यथाशस्त्र कर्माणि कर्त्त्वयानि, 
फलं पुनर्हृद्दुःस्वरूपे वा परस्मेशाधीनमिति 
मयि 
भारमार्याय 
फलास्तिं परित्यज्ज वर्त्तमानो मद्ध्मसादेन कुतार्थो भविष्यसीति 
ताल्पर्यम्।
12.11.1. If, however, etc. If however, you are unable to do even this, then taking refuge in Me, surrendering yourself to Me alone, and being self-controlled, renounce the fruit of all actions which have visible results and obligatory rites like the Agnihotra. This is what is meant: ‘All I can do is to work under the Lord’s command according to my ability, but the results, whether visible or invisible, are in the hands of the Lord’—if you live thus, leaving all responsibility to Me, and renouncing the hankering for results, then you will through My grace attain blessedness.

12.12.0. This renunciation of the fruit of action is being praised:

Knowledge is superior to (mere) practice, meditation is superior to knowledge, superior to meditation is renunciation of the fruit of action, from renunciation results peace immediately.

12.12.1. Knowledge etc. Knowledge based on teaching coupled with reasoning is superior to mere practice without proper comprehension. Meditation based on knowledge is superior even to that, for Sruti texts say, ‘Then through meditation one realizes that absolute’ (Mu. Up. 3. 1. 8). Superior to this even is renunciation of the fruit of action already described. From such renunciation of the fruit of action, through the consequent
non-attachment to work and its fruit, and through My grace, results immediately Liberation from the worldly existence.

12.13-14.0. The characteristics of such a devotee which lead quickly to divine grace are being stated in the eight verses beginning with:

13. Non-envious, friendly, and compassionate towards all beings, free from ideas of possession and ego-consciousness, sympathetic in pain and pleasure, forgiving, always contented, contemplative, self-controlled, of firm conviction with his mind and intellect dedicated to Me—such a devotee of Mine is dear to Me.

12.13-14.1. Non-envious, etc. Non-envious, friendly, and compassionate towards all beings as the case may be, that is to say, bearing no malice towards people who are superior, friendly towards equals, and compassionate towards inferiors, free from ideas of possession and ego-consciousness, sympathetic in, who feels equally, the pain and pleasure of others just because of
compassionateness, forgiving, always, whether in gain or in its absence contented, cheerful, contemplative (Yogi), vigilant, self-controlled, of restrained nature, whose conviction with respect to Me is firm, and who has dedicated his mind and intellect to Me—such a devotee of Mine is dear to Me.

12.15.0. किंत्रु—

12.15.0. Further:

15. यस्मात्स्मायोद्विजेते लोको लोकायोद्विजेते च यः।
हर्षामर्पिः भयोयंग्रेश्वरणुष्टुः स च मे प्रियः।

From whom the world gets no trouble, and who gets no trouble from the world, who is free from elation, jealousy, fear and anxiety—he is dear to Me.

12.15.1. यस्मात्स्मायोद्विजेते लोको लोकायोद्विजेते च यः।
अर्थामर्पिः स्वाभाविकार्णहिरण्यसिद्धिमुः।
तत्र हर्षायं स्वस्येष्यार्थलाभं उत्तमायं।
अर्थायं परस्य लाभे।
भयं प्रतिः।
उद्रेकेऽयं भयादिनिमत्तचिच्छब्यः।
एतिर्वादेऽयं यो मद्यः।

12.16.0. किंत्रु—

12.16.0. Further:

16. अन्वेषः: शुचिर्विद्य कुदासीनाः गतव्यः।
सर्वार्थपरित्यागी यो मद्यः। स मे प्रियः।
Independent, clean, dexterous, indifferent, untroubled, and discarding all endeavours—such a devotee of Mine is dear to Me.

12.16.1. Independent etc. independent, indifferent even to objects that have come of themselves; clean, having external and internal purity; dexterous, not lazy; indifferent, not taking sides; untroubled, free from anguish; and discarding, habitually giving up all endeavours, undertakings bearing visible or invisible results—such a devotee of mine is dear to Me.

12.17.0. किंतु—

12.17.0. Further:

17. यो न हृद्यति न द्वे षि न शोचति न कालक्षि ।
शुभशुभपरित्यागी भक्तिमान यः स मे प्रिय: ॥

He who neither rejoices nor dislikes nor grieves nor desires, who renounces good and evil, and who is devoted, is dear to Me.

12.17.1. यो नेति । प्रियं प्राप्य यो न हृद्यति, अप्रियं प्राप्य यो न द्वे षि, इष्ठार्थनाशे सति यो न शोचति, अप्रासार्थ यो न कालक्षि । शुभाशुभे पुण्यपापे परित्यं शीलं यस्य स: । एवमभूतो भूत्वा यो मद्यक्तिमानसमे प्रिय: ॥

12.17.1. He who etc. He who neither rejoices on getting what is pleasing nor dislikes on getting what is unpleasant, who neither grieves on the loss of a desired object, nor desires an object not (yet) attained, who habitually renounces good and evil, merit and demerit, who, being like this, is devoted to Me, is dear to Me.
12.18-19.0. Further:

18. शत्रू च मित्रेऽ च तथा मानापमानयोः।
शीतोष्णसूक्तुऽखेषु समः सज्ज्विवर्जितः।

19. तुल्यनिन्दास्तुतिमौऽनि सन्तुष्टो येन केनचित्।
अनिकेतः स्थिरस्तिर्दिन्तिक्ष्यन्मेप्रियो नरः।

Alike to foe and friend, in honour and dishonour, in heat and cold, happiness and misery, free from attachment, alike in praise and censure, reticent, satisfied with anything, without a home, steady in mind—such a devoted person is dear to Me.

12.18-19.1. Alike to foe etc. Alike, same, to foe and friend; alike even in honour and dishonour, that is, free from joy and sorrow respectively; alike in heat and cold, happiness and misery; free from attachment, not attached to anything; to whom praise and censure are alike; reticent, of controlled speech; satisfied with anything, with whatever is obtained; without a home, having no fixed shelter; steady or sober in mind—such a devoted person is dear to Me.

12.20.0. The religion taught above together with its fruits is being concluded:
20. ये तु धर्म्यामृत्तिमिदं यथोत्कं परयुपासते ।
श्रद्धानामत्यरोम भक्ताचतातीतिव मे प्रिया: ॥

Those devotees who practise this nectar-like religion just taught with faith, and with Me as their supreme goal, are extremely dear to Me.

12.20.1. ये त्विति । यथोत्कमुत्प्रकार धर्मं एवामृत्तमृत्तत्वः
साधनत्वात् । धर्म्यामृत्तिमिदं सत्तता । तथा उपासतेः नूतिष्ठति
श्रद्धां कुर्वन्तो मत्यरोम शन्तो मद्यकाताः तीतीव मे प्रिया इति ॥

12.20.1. Those etc. Those devotees who practise, follow, this religion just taught—nectar-like, because it leads to immortality—with faith, and with Me as their supreme goal, are extremely dear to Me.

दुःखम्यतवत्त्वत्तमहुविधमतः बुधः ।
सुखं कुण्ठश्रममुष्मोबिकस्तपश्याभेजः ॥

The way of the Unmanifest is difficult and is attained with many obstacles; therefore the wise man should take to the easier and noble path of devotion to the lotus feet of Sri Krishna.

इति श्रीमद्भगवद्गीताय: श्रीधरस्वामिविरचितायां सुबोधिन्यां
टीकायां भक्तिवृत्ति नाम १०७६यायः ॥
It has been stated by the Lord, 'I redeem My devotees from this transmigratory existence' (12.7). Now in this thirteenth chapter the knowledge of the Truth is being declared for the fulfilment of that.

13.1.0. It has been promised by the Lord earlier 'Those people I quickly redeem from this ocean of transmigratory existence beset with death' (12.7) As this redemption out of transmigratory existence is not possible without the knowledge of the Self, in order to inculcate this knowledge of the Truth, this chapter dealing with the discrimination between matter (Prakriti) and spirit (Purusha) is begun. Now it is the want of discrimination between the two Prakritis, the lower and the higher, mentioned in the seventh chapter that leads to this transmigratory existence of a fraction of Pure Consciousness that has assumed the state of an embodied being. And it is these two Prakritis with which the Lord embarks on creation etc., for...
the enjoyment of the embodied being. In order to determine
the true nature of these very two Prakritis called the Kshetra
and Kshetrajna, quite distinct from each other,

The Blessed Lord Said:

This body, O son of Kunti, is called the Kshetra, and that
which is conscious of it is called Kshetrajna (embodied
self) by those who have knowledge thereof.

13.1.1. This body etc. This body which is the basis of all
enjoyment is called the Kshetra (lit. the field), since it is the
sprouting ground of transmigratory existence; and that which is
conscious of this (Kshetra), which thinks in terms of ‘I’ and ‘mine’
in respect of it, is called Kshetrajna (the embodied self) by those
who have knowledge thereof, who have discriminative knowledge
of the Kshetra and Kshetrajna, since he is the enjoyer of the fruit¹,
like the farmer (who reaps the harvest).

13.2.0. Thus the transmigratory nature of the embodied self
has been stated. Now the transcendental non-transmigratory
nature of that very self is being stated:

2. क्षेत्रज्ञ चापि मां विद्य सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञोथ्योऽनं यत्तज्ञानं मां मम ॥

¹. The result of his actions done in this body.
And know the Kshetrajna (embodied self) in all the bodies (Kshetras) to be Myself, O descendant of Bharata. The knowledge of the Kshetra and Kshetrajana (i.e., matter and spirit) is, in My opinion, true knowledge.

13.2.1. And know etc. And know the Kshetrajna, the embodied self, to be in reality Me alone, who am pervading all bodies, for My nature is referred to be the fraction of Pure Consciousness which is implied by the Sruti text. ‘Thou art That.’ (Ch. Up. 6.8.7)¹ That knowledge (of the Kshetra and Kshetrajna) is being praised to show its desirability: The knowledge which differentiates the Kshetra (body or matter) from the Kshetrajna (embodied self or spirit) is, in My opinion, true knowledge, for it leads to Liberation. Knowledge other than that is useless learning, since it leads to bondage. So it is said: ‘That is real work which does not lead to bondage, and that is true learning which leads to Liberation. Work other than that causes only fatigue, and knowledge other than that gives one mere technical skill’ (Viṣ. Pu. 1.19.41).

13.3.0. The term ‘Kshetra’ means ‘embodied self’ or ‘spirit’ and refers to the individual self in its various forms. It is divided into twenty-four categories, which are explained in the text as the different aspects of the self. The knowledge of these categories is important for spiritual advancement, as it helps in understanding the nature of the self and the universe.

¹. See Commentary on 4.10, and foot note on pages 125 and 126.
manifest only in matter evolved as this body, therefore in order to differentiate it, the body is called the Kshetra. To explain it further He proposes:

3. तत्क्षेत्रं यच्च यादृक्क्य यद्विकारिः यत्तथ यतः ||
स च यो यत्रभावश्च तस्मातेन मे श्रुणु ||

What that Kshetra is, what it is like, what its modifications are, whence it arises, and what its forms are; and also what the other entity (the Kshetrajna) is, and what its powers are—hear that from Me in brief.

13.3.1. तत्क्षेत्रमिति || यदुक्तं मया क्षेत्रं तत्भेदुपतं जरदः
दुश्यादिस्वभावं, यादृक्क्य चेच्छादिर्दर्थकं, यद्विकारिः यथिन्द्रियादिविकाः
रूपः, यत्तथ्य प्रकृतिपुरूषसंयोगाः द्रविति यैः स्वाभाजिमा देवैपर्वि
अश्रित्याः || स च क्षेत्रः, यः स्वरूपं स्यं यत्रभावश्च अचिन्त्याश्रयोऽयैः
प्रभावः सम्पूर्णः तत्सौरः सहोपतो मतः श्रुणु ||

13.4.0. Of whose elaborate teachings is this a brief summary? That is being stated:

4. भृविरीहसद्य गीतं छन्दोद्धिरियिरिद्वः पृथकः
ब्रह्मसूत्रपदेश्वर हेतुमद्रिरिष्टितः
It has been sung differently by the sages (Rishis) and variously in different Vedic hymns, as also in passages indicative and descriptive of Brahman, furnished with reasons and decisive.

13.4.1. ऋषिभिरिति म ऋषिभिरिक्षिः दिन्यांधारणादिविषयते वैरागादिरुपेण बुधुषा गीतं निरुपितम्। विविधविविद्भेद नित्यनैन्मितिकायदिविषयँखन्त्रोमिवर्द्देनानायजनीयदेरतादिरुपेण बुधुषा गीतम्। ब्रह्माण: सूर्ये पदेश्च, ब्रह्म सूर्येते सूर्येते एभिरिति ब्रह्मसूत्राणि यतो वा इसानि भूलानि जायन्ते’ (तै. उ. 3.9) इत्यादीनि तस्तथलक्षणपराणं’ सत्यं ज्ञानमन्नं ब्रह्म’ (तै. उ. 2.9) इत्यादीनि तेश्च बुधुषा गीतम्। किंतु हेतुमिति: ‘सदेव सोम्यदया आसीत्’ (छा. उ. 6.2.9) ‘कथमसः साजायेः’ (छा. उ. 6.2.2) इति, तथा ‘को हेवावायतः कः प्राण्यात्, यदेष आकाश आनन्दो न स्यात्, एष हेवावायताः’ (तै. उ. 2.7) इत्यादियुक्तिमिति:, अन्यायपाण्वेषां कः कुयात् प्राण्यात्माणां व्यापारं को वा कुयात् इति शृणुत्पदयोर्थः। विनिश्चितेतुर्युल्क्रमोपसंहारकौशायत्या असन्धिधार्थप्रतिपादकारित्यथः। तदेवतैतिष्टर-स्तरेणां दुःसंख्यं सदसृष्टतसृष्टत्थानं कथितप्रायमि तद्वृत्तिथिथः। यदा ‘अथातो ब्रह्मज्ञानसा’ (ब्रह्म सू. 9.1.9) इत्यादीनि ब्रह्मसूत्राणि गृहमन्ते, तान्त्रेय ब्रह्म पदाते मिश्रीयत एभिरिति पदानि, तौहेमिति: ‘इश्वरेनिष्ठवम्’ (ब्रह्म सू. 9.1.5) ‘आनन्दमयोभ्यासात’ (ब्रह्म सू. 9.1.9.2) इत्यादियुक्तिमिति: विनिश्चिताः:। शेषं सामान्यम्।।

13.4.1. *It has been etc. It has been sung, taught, by sages like Vasishtha in the Yoga Scripture, differently, in various ways as objects of meditation and concentration in the form of the Viraj (cosmic intellect) etc; and which has been sung variously, in the form of various gods to whom sacrifices are to be offered, in different Vedic hymns prescribing daily and occasional rites and those for the attainment of specific desires; as also in passages indicative of Brahman. Upanishadic texts
like, 'That from which all these beings are born' etc. (Tai. Up. 3.1), which describe Brahman indirectly, and passages descriptive of Brahman which help one to attain Brahman directly, i.e., Upanishadic passages like, 'Existence, Knowledge, Infinity is Brahman' (Tai. Up. 2.1), which define Brahman in Its true essence. Further, (they are) furnished with reasons like, 'This universe, my child, was Existence alone in the beginning' (Ch. Up. 6.2.1); 'How can Existence come out of non-existence?' (Ch. Up. 6.2.2); 'who would have breathed in and who would have lived had not Bliss existed in this ether (of the heart)? This verily it is that bestows bliss' (Tai. Up. 2.7) The words, 'Anyāt' and 'Prānyāt' of (the last quotation from) the Sruti¹ mean: 'who would have performed the function of the apana and the vital force?' Decisive, establishing an indisputable meaning through an identity of the introductory and concluding statements. What has thus been taught elaborately by those texts, and is difficult to summarise, I shall tell you in brief; listen to it—this is the purport.

Or we may take 'Brahma-sutra' to mean the aphorisms beginning with: 'Now therefore an inquiry into Brahman' (Br. Sū. 1.1.1), which are also descriptive of Brahman ('Brahma-pada'), in as much as they ascertain the nature of Brahman. By such aphorisms furnished with reasons, as, for example, 'On account of thinking, (Pradhāna) is not (the First Cause); it is not based on the Scriptures' (Br. Sū. 1.1.5); and '(In the passage) 'The Self consisting of bliss' (Br. Sū. 1.1.12), (Brahman is put forward as an independent entity) on account of the repetition of Brahman (as the main topic in that chapter)—which decide the thing to be known (Brahman). The rest as in the first interpretation.

13.5-6.0. The nature of the Kshetra is being stated in the two verses beginning with:

1. Translated above as 'breathed in' and 'lived', respectively.
5-6. The (five) great elements, egoism (Ahankara), the intellect, and the unmanifest, the ten sense-organs and the one (mind) and the five objects of the senses; desire, aversion, happiness, misery, the body, intelligence and patience—thus the Kshetra has been described in brief together with its modifications.

13.5-6.1. The (five) etc. The five great elements, earth etc.; egoism (Ahankara), the cause of these (five great elements); the intellect, the great principle (Mahat), which is determinative; the unmanifest, the primordial Nature; the ten external sense-organs, viz., the ears, the skin, the nose, the eyes, the tongue, the organ of speech, the hands, the feet and the organs of excretion and generation and the one, mind; the five objects of the senses, viz., sound etc., which are primarily of the nature of Tanmātras (subtle elements) and are manifest as the special qualities of
Ākāsa (ether) etc. and thus become the five objects of the senses. Thus the twenty-four categories have been enumerated (5).

Desire etc. are well known; the aggregate, the body (which is an aggregate of the elements); intelligence, the cognitive function of the mind; patience, fortitude. These—desire and the rest—being objects of cognition, are not attributes of the Self (Ātman) but of the mind alone, and hence they come under Kshetra. These (the qualities mentioned here) include (other qualities of the mind) reflection etc., by implication. The Scripture also says: ‘Desire, reflection, doubt, faith, want of faith, patience, impatience, modesty, intelligence and fear—all these are but the mind’ (Br. Up. 1.5.3). By this the qualities of the Kshetra introduced in, ‘What it is like’ (verse 3), are enumerated. Thus the Kshetra together with its modifications such as the senses has been described in brief to you by Me. This concludes the topic of the Kshetra (6).

13.0–11.0. Now, in order to describe at length the pure Kshetrajna, which is the object to be realized, as distinct from the Kshetra described above, the means to its realization are being enumerated in the five verses beginning with:

7. आचार्योपासनं शौचं स्थ्रेय्यमात्मविनिग्रहः ||
8. इन्द्रियार्थेऽऽवैराग्यमनहः एव च ||
9. असंक्तितनभिष्य: पुनःदार्गुहादिशु ||
10. मधि चानन्योगेन भक्तिर्यथिभिचारिणी ||

vinijjñaddaśeśaśriyamārātirjanamsandhitii
11. **अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थंदर्शनम्**

एतत्ज्ञानमिति प्रोक्तमज्ञानं यदतोन्न्यथा

7-11. Humility, unostentatiousness, harmlessness, forbearance, uprightness, service to the Guru, purity, steadiness, self-control, dispassion for sense-objects and absence of egoism, seeing misery and evil in birth, death, old age and sickness, non-attachment and non-identification with son, wife, home, etc., always being even-minded whether good or evil befalls, unswerving devotion to Me through the Yoga of non-separation, resorting to solitude, and aversion for company, always being devoted to spiritual knowledge, perception of the aim of the knowledge of Truth—all this is called knowledge. What is different from this is ignorance.
13.7.1. **Humility, etc.**

Humility, not boasting of one’s virtues; unostentatiousness, absence of vaunting; harmlessness, avoidance of causing pain to others; forbearance, patience; uprightness, straightforwardness; service to the Guru, serving the worthy preceptor; purity both external and internal—external purity with clay, water, etc., and internal purity by removing attachment etc. The Smriti also says: ‘Purity is described as twofold, external and internal. External purity is said to be attained through clay and water, while internal purity is purification of the mind’ (Ag. Pu. 372.17-18). Steadiness, steadfastness in the path of righteousness by one who has taken to it; self-control, control over the body (7).

Further:

13.8.1. **Dispassion etc.**

Seeing, repeatedly pondering, misery and evil in birth etc., or the phrase may mean, seeing the evil of misery in birth etc. The rest of verse 8 is clear.

Further:

13.9.1. **Non-attachment etc.**

Non-attachment not delighting in sons and other objects; non-identification, not feeling happy or miserable at the happiness or misery of one’s son etc. arising through excessive identification; always being even-minded whether evil or good befalls or comes to him (9).
Further:

13.10.1. **Unswerving etc.** Unswerving, unflinching, devotion to Me, the supreme Lord, through the Yoga of non-separation, i.e., by seeing the Self in everything; **solitude**, a place which is clean and soothing to the mind—habitually dwelling in such places is (resorting to solitude); aversion for company, absence of fondness for gathering of worldly-minded people (10).

Further:

13.11.1. **Always etc.** Spiritual knowledge, knowledge that has for its object the Self—always being devoted to or dwelling on it, i.e., being constantly engaged in realizing the precise significance of (the terms) ‘That’ and ‘Thou’ in the Vedic dictum ‘Thou art That’; the aim, purpose, of the knowledge of Truth, i.e., Liberation—perception of that, i.e., realizing Liberation to be the highest goal of life; **all this**, the twenty virtues, viz., humility, unostentatiousness, etc., that have been enumerated, is called knowledge, for they are means to it; **what is different from this**, contrary to this, viz., pride, etc., is said to be ignorance by Vasishtha and others, for they are antagonistic to knowledge. Therefore they are always to be renounced. This is the idea (11).

13.12.0. **That which has to be known by these means (described in the previous verses) is being declared in the six verses beginning with:**

I shall tell you that which has to be known, knowing which one attains immortality; it is the beginningless, supreme Brahman, which is said to be neither being nor non-being.
13.12.1. I shall tell etc. I shall tell you that which has to be known. The fruit of this knowledge is being declared in order to make the hearer attentive. Knowing which, presently to be told, one attains immortality, Liberation. What is that? Beginningless, which has no beginning, supreme, unsurpassed, Brahman. Though the same meaning would have been conveyed if the word ‘Anādi’ alone had been used as a Bahuvrihi compound, yet the addition of the suffix (denoting possession) in ‘Anādimat’ is a metrical license. Or the two words may be split as, Anādi matparam (instead of Anādimat param), in which case it would mean ‘My, i.e., Ishvara’s, supreme, attributeless form’, Brahman. That is being further expounded: Which is said to be neither being nor non-being. That which is the object of a positive statement is said to be ‘being’, and that which is the object of a negation is expressed as ‘non-being’. But Brahman is different from both these, for It is not an object of knowledge.

13.13.0. But if Brahman is neither being nor non-being, then Sruti texts like, ‘All this is indeed Brahman’ (Ch. Up. 3. 14. 1); ‘All this is nothing but Brahman’ (Nṛ. Ut. Up. 7. 3),
will be contradicted. Apprehending such a doubt, the text, showing Brahman’s all-pervasiveness (or being the Self of all) through Its incomprehensible power as described in Sruti texts like, ‘The supreme power of this Being is said to be manifold, and His knowledge, strength and action are described as inherent in Him’ (Śve. Up. 6.8), says in the five verses beginning with:

13. सर्वतःपाणिपादं तत्सर्वतोऽक्षिषिरोमुखम् ।
सर्वतःश्रुतिमहःके सर्वमातृत्व तिष्ठति ॥

With hands and feet everywhere, with eyes, heads and faces everywhere, with ears everywhere, It rests pervading every thing in this world.

13.13.1. सर्वत इति । सर्वत: सर्वत्र पाणियः पादाशु यस्य ततः, सर्वतोऽक्षिषिः मुखानि च यस्य ततः, सर्वतः श्रुतिमहःके सर्वमातृत्व व्याप्त साक्षिः है के सर्वमातृत्व व्याप्त तिष्ठति । सर्वप्राणिप्रवृत्तितिभः पाण्यादिभिः दिभिः सर्वव्यवहारस्पदत्वेन तिष्ठतीत्यथः: ॥

13.13.1. With hands etc. He who has his hands and feet everywhere, who had his eyes, heads and faces everywhere, with organs of hearing everywhere, i.e. having ears everywhere—It rests pervading everything in this world, i.e., It remains as the basis of all activity, through its adjuncts such as the hands belonging to all creatures.

13.13.0. किंश—
13.14.0. Further:

14. सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितसं ।
अस्तं सर्वभृत्त्रौच निर्गुणं गुणभोक्तः च ॥

It is manifest in the functions of the various sense-organs, yet bereft of all sense-organs, unattached, yet sustaining everything, without attributes, yet the protector of the qualities.
13.14.1. It is manifest etc. It is manifest in the functions in the form of colour etc., of the various sense-organs, viz., the eyes, etc., as those particular objects; or it may mean: It manifests all the sense-organs together with their functions, viz., their respective objects; and is yet bereft of all sense-organs. As the Scripture says, ‘Without hands and feet He moves fast and grasps. He sees without eyes and hears without ears’ etc. (Śve. Up. 3. 19). Unattached, devoid of all attachments, yet sustaining or supporting, i.e., the substratum of, everything; That (Knowable) is without attributes, without qualities like Sattva, yet is the protector of the qualities, viz., Sattva etc.

13.15.0. Further:

15. बहिष्न्ति भूतानामवर्यं चरमेव च । 
सूक्ष्मत्वात्तदविजेयं दूरस्तं चान्तिकेच च तत् ॥

It is without and within all beings, It is moving and unmoving, being subtle, It is incomprehensible, It is far, yet near.

13.15.1. बहिष्निति । भूतानां चराचरान्त स्वकार्याणां बहिष्कार्यान्त तदेव गुणांमिव कटककुण्डालादीनां जलतस्ताणामंत्रबहिष्कार्यान्तमिव । अचरं स्थावरं च च ज्ञातं भूतानं चराचरां तदेव कारणात्मकत्वात्कार्यस्य । एवमपि सूक्ष्मत्वादूपादिहीतत्वात्तदविजेययोगियं तदित्व स्पष्टानां हृ भवति । अते एवाविद्यायं योजनलक्षणन्तरितमिव दूरस्तं च ॥ सविकारया: प्रकृते: परत्वात् ।
13.15.1. **It is without** etc. **It** alone *is without and within all beings*, moving or stationary, that are Its own products, even as gold is in bracelets and earrings, or water is within and without the waves. **It** alone *is all beings*, moving and unmoving, animate and inanimate, for the effect is but the cause in another form. Even so, *being subtle*, having no form etc. **It is incomprehensible**, is not capable of being definitely known as, ‘**It is this**.’. Therefore to the ignorant **it is far**, as though hundreds of thousands of miles away, being beyond Nature (Prakriti) that is subject to change. To the wise again, **It is near**, ever close by, being his very soul. As the Scripture says, ‘**It moves and it moves not; It is far and again near. It is within all this, and again It is outside of all this**’ (Īṣā. Up. 5). *Ejati* moves; *Naijati* moves not. *Tadvantike* should be disjoined as *Tat u and antike*.

13.16.0. किंश—
13.16.0. **Further:**

16. **अविभक्तं च भृतेषु विभक्तमिव च स्थितम् ।
भृतभर्तृ च तत्ज्ञयं ग्रसिष्णु प्रभविष्णु च ॥**

**It is undivided in beings and yet remains as if divided; that Knowable is the sustainer of beings as also the destroyer and creator.**

13.16.1. **अविभक्तमिति । भृतेषु स्थावरजङ्गमात्मकेषु अविभक्तं कारणात्मना अभिन्नं, कार्यात्मना विभक्तं भिभिभिवावस्थितं च । तत्पूर्वकं ज्ञेयम् । भृतानां भर्तूं च पोषकक्षिष्ठितिकाले । प्रलयकाले च ग्रसिष्णु ग्रसनशीलम् । सुष्टिकाले च प्रभविष्णु नानाकार्यात्मना प्रभवनशीलम् ॥**
13.16.1. It is undivided etc. In beings, animate and inanimate, it is undivided, not separate, as the cause, and yet as effect it remains as if divided or manifold. That knowable mentioned above, is the sustainer, nourisher, of beings during the existence of the world. At the time of dissolution, it is the destroyer, i.e., it consumes everything, and at the time of creation, it is the creator, appearing as various effects.

13.17.0. Further:

17. ज्योतिषामपि तत्ज्योतिःस्तमाः परमुच्यते
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विषितम्

It is the Light of lights and is said to be beyond all darkness,
It is knowledge, the knowable and accessible through knowledge, and is implanted in the heart of all beings.

13.17.1. It is the light of lights, illuminer of even the sun, the moon, etc. As the Srtui says, ‘Kindled by which Light the sun shines’ (Kr. Yaj. Tai. Br. 3.12.9), ‘There the sun shines not, nor the moon, nor the stars, nor these lightnings, and much less this fire. He shining, everything shines after Him; by His light all this universe is lighted’ (Kath. Up. 5.15) and so on. Therefore it is
said to be beyond all darkness, untouched by ignorance. As the Sruti says, ‘(He shines) with the brilliance of the sun, beyond darkness’ (Sve. Up. 3.8), etc. It is knowledge which is manifest in the functions of the intellect. It is also the knowable in the form of colour etc., and accessible, attainable, through knowledge, i.e., through the means to knowledge enumerated earlier, viz., ‘humility, unostentatiousness’ etc. ‘Accessible through Knowledge’ is being elucidated: is implanted, i.e., resides in Its unflinching essence as the Ruler in the heart of all beings.

13.18.0. उक्तं क्षेत्रादिकमधिकारिफलसहितमुपसंहरति—

13.18.0. The topic under discussion, viz., the Kshetra etc., together with a description of one qualified for this (knowledge) and the fruit (of this knowledge) is being concluded:

18. इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोकं समासतः ।

मद्द्रक एतद्विज्ञाय मद्द्रावयोपपदवते ॥

Thus the Kshetra, knowledge and the Knowable have been stated in brief. Knowing this, My devotee becomes fit to attain My being.

13.18.1. इत्तीति । इत्येवं क्षेत्रं महाभूतादिद्वित्यत्वानं (१३.५-६) तथा ज्ञानं च अमानित्वादित्वावज्जानार्थदर्शनां ज्ञेयं (१३.६-९१) च ‘अनादिमित्यः ब्रह्म’ इत्यादि ‘विष्ठितम्’ (१३.९२-९६) इत्यत्तम् । वसिष्ठादिविभिन्निक्षेत्रोंके सर्वमपि मया सादक्षेपणोक्तम् । एतद्ध पूर्वाध्यायोक्त-लक्षणो मद्द्रको विज्ञाय मद्द्रावय ब्रह्मत्वायोपपदवते योग्यो भवति ॥

13.18.1. Thus etc. Thus what has been taught in detail by Vasishtha and others, viz., the Kshetra consisting of the items beginning with, ‘The great elements’ and ending with ‘patience’ (verses 5-6) knowledge consisting of items beginning with ‘humility’ and ending with ‘perception of the aim of the knowledge of Truth’ (verses 7-11) and the knowable, described in the verses beginning with, ‘It is the beginningless, supreme
Brahman', and ending with 'implanted in the heart of all beings' (12-17) have all been stated in brief by Me. Knowing this, My devotee, described in the last chapter, becomes fit, worthy, to attain My being, i.e., Brahmanhood.

93.19.0. Thus the Kshetra, what it is and what it is like, have been described up to this. Now, by stating Prakriti and Purusha to be the cause of transmigratory existence, what has already been introduced, viz., 'What its modifications are, whence it arises, what its forms are, and also what the other entity (the Kshetrajna) is, and what its powers are,' is being declared in the five verses beginning with:

19. प्रकृति पुरुषं चैव विकारांश्च गुणांश्च विन्दु प्रकृतिः द्विप्रकृतिः सम्भवान्॥

Know both Prakriti and Purusha to be beginningless and know the evolutes and the Gunas as born of Prakriti (Nature).

93.19.1. प्रकृतिप्रकृतिः प्रकृति पुरुषः पुरुषः विन्दु विन्दुः प्रकृतिः शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः प्रकृतिः प्रकृति..."

13.19.1. If Prakriti and Purusha should have a beginning, then we have to accept another Prakriti as their cause, which will lead us to a regressus in infinitum. Therefore know both to be beginningless. Prakriti, being the power
of the Lord (Ishvara) who is without a beginning, is beginningless. *Purusha*, too, being a part of the Lord, is of course beginningless.

As the great commentator Sankarāchārya has established by his elaborate composition the beginninglessness and eternity of the Lord (Ishvara) and His powers, we refrain from dilating on them. *Know the evolutes, viz., the body, senses, etc. and the Gunas, the modifications of the Gunas like happiness, misery and delusion, as born of Prakriti.*

13.20.0. *विकारणां प्रकृतिसंभवतः दर्शयन्तः पुरुषस्य संसारहेतुत्तवं दर्शयति—

13.20.0. Having shown that the evolutes are born of Prakriti, the Lord is now showing that the Purusha is the cause of transmigratory existence:

20. कार्यकारणकर्त्तव्ये हेतु: प्रकृतिरुच्यते ।
   पुरुषः सुखदः खानां भोकृत्ये हेतुरुच्यते ॥

With respect to the production of the effect (body) and the causes (the senses), Prakriti is said to be the cause, while with respect to the experience of happiness and misery, the Purusha is said to be the cause.

13.20.1. कार्यकारणगति । कार्यः श्रीस्मृ कारणानि सुखदः—
   खादिसाधनानानीन्द्रियाणि तेषां कर्त्तव्ये तदाकारणपरिणामेऽप्रकृतिःतुरुच्यते कपिलादिभि: । पुरुषो जीवस्तृतसुखदः:खानां भोकृत्ये हेतुरुच्यते । अर्थं
   भावः—यद्यप्यचेतनायः प्रकृते: स्वतः कर्त्तव्यं न सम्भवति तथा
   पुरुषस्यायविकारणो भोकृत्यं न सम्भवति, तथापि कर्त्तव्यं नाम
   क्रियानिर्विकल्पवित्तः । तत्वचेतनस्यापि चेतनादृढ्वशास्तस्मृतवित्तः । यथा
   वहेरुपवर्ज्ज्वलनम्, वायुस्तिथिभ्यमनम्, वत्सस्रुद्धशास्तस्तत्न्य पयसः
   शरणामित्यादि: । अतः पुरुषश्रविधानात्प्रकृते: कर्त्तव्यः हेतुतः । भोकृत्यं च
   सुखदः:खसंवेदनम् । तत्त्वातन्धर्म एवोऽपि प्रकृतिसश्रविधानात् पुरुषस्य
   भोकृत्यमुच्यत इति ॥
13.20.1. With respect to etc. Effect, the body; the causes, the means to the experience of happiness and misery, viz., the senses—with respect to the production of these, i.e., their modification in those forms, Prakriti is said to be the cause by Kapila and others. Purusha, the embodied soul, is said to be the cause with respect to the experience of happiness and misery which are of its own making. This is the idea: Though the inert Prakriti cannot by itself be the cause, nor can the Purusha, who is changeless, be an experiencer, yet agency (here) means merely the accomplishment of an act. Such a thing is possible for an inert entity through the Adrishta (the resultant of past work) of a sentient principle, even as fire burns upwards, the wind blows obliquely, the milk in the udder streams forth owing to the Adrishta of the calf, and so on. Therefore Prakriti’s agency is said to be due to the Proximity of the Purusha. Experience is the cognition of happiness and misery. That being the quality of only a sentient being, the experience of the Purusha is said to be due to the proximity of the Prakriti.

13.21.0. Even then how can the changeless and birthless Purusha be an experiencer? This is being answered:

21. पूरुष: प्रकृतिस्य हि भुक्ते प्रकृतिजान्तान्
कारण गुणस्थोपस्य सदाधोनिन्नामस्य

For the Purusha residing in Prakriti experiences the Gunas born of Prakriti. The cause of its birth from good and evil sources is its attachment to the Gunas (senses).

13.21.1. पुरुष इति हि यस्माप्रकृतिस्थ: तत्कार्यदेहे तदात्म्येन
स्थित: पुरुष: अतस्तजनितान्युखादीन्युक्तके अस्य च पशुस्य सतीशु
देवदियोनिषु, अस्तीशु तिर्यगदियोनिषु यानि यानि जन्मानि तेषु गुणसङ्गः
गुण: शुभाशुभकर्मारितिभिरिन्द्रियः: सः कारणामित्यर्थः।
13.21.1. For the Purusha etc. For the Purusha residing in Prakriti, i.e., its effect, the body, as identified with it, experiences happiness etc., produced by the body. The cause of its, the Purusha’s birth from good sources like those of the gods and evil sources like those of animals etc. is its attachment to the Gunas, the senses, which perform good and evil acts.

13.22.0. Thus the transmigratory existence of the Purusha is due to want of discrimination with respect to Prakriti, and not by itself. To bring this out the essential nature of the Purusha is being set forth:

22. उपद्रवन्युपन्तः च भर्तर भोक्तः महेश्वरः

मतामेचि चाप्युक्तः देस्मिनयुरुः परः ||

The supreme Purusha in this body is called the Onlooker, the Permitter, the Nourisher, the Protector, the great Lord, and also the supreme Self.

13.22.1. उपद्रवेति अस्मिनप्रकृतिकार्यं देस्व च वर्तमानोपिः पुरुष: परो भिन्न एव न तद्रूपण्युज्यत इत्यर्थः। तत्र हेतवः—यस्मादप्रद्रश्या पृथगभूत एव समीपे स्थित्वा द्रश्य साक्षीत्यर्थः। तथासनुमन्तः अनुमोदितेन सत्सिद्धानुप्रयोगः। ‘साक्षी चेता केवलो निर्गुणश्च’ (श्व. उ. ६.९९) इत्यादिशुः। तथा ऐश्वर्यं रुपेण भर्तर विधारक इति चोकः। भोक्ता पालक इति च, महान्त्वादिवृहवर्त्र ब्रह्मादीवामध्यपतितिः च परमात्मात्त्यमिति चोकः श्रुत्याः। तथाच श्रुतिः—‘एष भूताधिपति’ (बृह. उ. ४.४.२२) ‘एष लोकेश्वर एष लोकपाल’ (कौषी. उ. ३.८) इत्यादि: ||

13.22.1. The supreme Purusha etc. Though the Purusha resides in this body, which is a product of Prakriti, yet it is supreme, quite different from it that is to say, it is not associated with its qualities. The reasons are: Because it is called the Onlooker,
being a distinct entity, it only watches as a bystander, i.e., a Witness; similarly the Permitter, it helps by the mere presence like one who approves. The Sruti also describes it as, ‘The witness, the Pure consciousness, absolute and devoid of attributes’ (Śve. Up. 6.11). So also, as God it is called the Nourisher, sustainer, and the Protector, preserver, the great Lord, the ruler even of Brahmā and others, and is also called by the Sruti the supreme Self, the Inner Ruler. As the Sruti says, ‘It is the ruler of all beings (Br. Up. 4. 4. 22), It is the lord of all beings, It is the protector of all beings’ (Kau. Up. 3.8).

13.23.0. एवं प्रकृतिपुरुषविवेकज्ञानिनं स्तौतिः—
13.23.0. He who is able to discriminate thus between the Prakriti and the Purusha is being praised:

23. य एवं वेत्ति पुरुषं प्रकृतिः च गुणे: सह ||
सर्वथा वर्तमानोपि न स भूयोपिनियाते ॥
He who thus knows the Purusha and the Prakriti together with the Gunas is not born again, whatever his mode of life.

13.23.9. य एवमिति || एवमुपपृत्वादिरूपेण पुरुषं यो वेत्ति ||
प्रकृतिः च गुणे: सुखज्ञातिपरिशुचि: सहिताः यो वेत्ति स पुरुषं: सर्वथा
विधिमितिलघुयों वर्तमानोपि पुनर्भिनियाते मुच्यते एवेत्यथः ॥
13.23.1. He who etc. He who thus knows the Purusha as an onlooker etc. and the Prakriti together with the Gunas, with the modifications like happiness and misery—such a person, whatever his mode of life, i.e., even though he may live disregarding all scriptural injunctions, is not born again, i.e., certainly gets liberated.

13.24.0. एवम्भूतविविकातम्ज्ञाने साधनविवेकत्वानाह ब्राह्याम्—
13.24.0. With respect to this kind of discriminative knowledge of the Self, alternative paths are being declared in the two verses beginning with:
24. ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अनेक साइक्षेण योगेन कर्मयोगेन चापे ॥

Some see the Self in the Self by the self through meditation, others by (the path of) knowledge, some others by Yoga and (still) others by the path of action.

13.24.1. Some see etc. Some see the Self in the self or body by the self or mind, through meditation, by a repetition of mental states in the form of the Self. Others see (the Self) by knowledge, by thinking of the difference between the Prakriti and the Purusha, some other by Yoga (as taught by Patanjali) which has eight steps, and (still) others by the path of selfless action (Karma-Yoga). The verb 'see' is understood in all cases. Though meditation etc. are fit to be practised in sequence, yet from the standpoint of differences in allegiance, they are spoken of as alternative paths (to the realization of the Self).

13.25.0. अतिमदाधिकारिण्या निस्तरोपयमाह—

13.25.0. The means to deliverance for very dull-witted aspirants is being taught:

25. अनेच्छ त्वेवमानन्तः श्रुत्वान्येभ्य उपासते ।
तेजपि चातितरस्येव मृत्युः श्रुतिपरायणाः ॥

Others (again), not knowing thus worship by hearing from others; verily, they also, being devoted to hearing, go beyond death.
13.25.1. Others etc. Others again, not knowing how to realize the Self which is an onlooker and so on, by the path of knowledge, Yoga, etc., worship, meditate, by hearing from others, viz., the preceptors, through instructions. They also, being devoted with faith to hearing the instructions, slowly go beyond death, this transmigratory existence.

13.26.0. Inasmuch as the path of selfless action has been taught in chapters three to five, and Yoga and meditation in chapters six and eight, and as meditation is concerning the Self that is discriminated by (the path of) knowledge, therefore knowledge alone is being declared from whatever etc., up to the end of the chapter.

26. Whatever being is born, moving or unmoving (animate or inanimate), know that, O best of Bharatas, to come from the mixing of the Kshetra and the Kshetrajna.

13.26.1. Whatever being or thing is born, know all that to come from the mixing, mutual superimposition of identity, of the Kshetra and the Kshetrajna, due to want of discrimination between them.
13.27.0. Having declared the transmigratory existence which arises due to want of discrimination, now is being taught the realization of the Self as discriminated from Prakriti for the cessation of this transmigratory existence:

27. समं सर्वेषु भूतेषु तिष्ठन्ति परमेश्वरम्।
विनिश्चयतविनिश्चयत्यं यः पश्यति स पश्यति ॥

He who sees the supreme Lord abiding equally in all beings, the imperishable amidst the perishable—he sees indeed.

13.27.1. He who etc. He who sees the supreme Lord abiding equally as mere Existence, without attributes, in all beings, animate and inanimate, and therefore who realizes that even when these beings perish He does not perish—he alone sees rightly and none else.

13.28.0. कुष्ठ? इत्यत आह—

13.28.0. Why (is he said to see rightly)? This is being explained:

28. समं पश्यन्ति सर्वेऽ समविश्वितमिश्ररम्।
न हिन्नत्वात्मनात्मानं ततो याति परां गतिम् ॥

For, seeing the Lord abiding equally everywhere, he does not injure the Self by the self; therefore he attains the supreme goal.
For, seeing, etc. For, seeing, because he sees, the Lord equally abiding, truly in His unflinching essence, everywhere, in all beings, he does not injure the Self by the self, does not deny through ignorance the Self, whose nature is Existence, Knowledge and Bliss and thus kill it; and therefore he attains the supreme goal, i.e., Liberation. But he who does not see like this, is indeed one who looks upon the body as the Self, and along with the body kills the Self. As the Sruti says, 'Those, verily, are worlds of the Asuras, which are covered by blinding darkness, and to these worlds go, after death, those who destroy their Self' (Īśā. Up. 3).

But then, as differences are seen (in the Self) as the doer of good and evil actions, how can the Self be alike? Anticipating such a doubt the text says:

He who sees that actions are in every way performed only by Prakriti, and likewise (sees) the Self as the non-doer, (alone) sees (in truth).
13.29.1. *He who etc.* He who sees that actions are in every way, in all respects, performed only by Prakriti, transformed as the body and the sense-organs, and likewise sees the Self as the non-doer, sees that the agency attributed to the Self is only due to its identification with the body and not in itself—alone sees in truth and none else.

13.30.0. Since all beings are nothing but Prakriti (Nature), they are not different from one another; therefore he who sees no difference in the Self because of the differentiation due to beings, attains Brahmanhood. This is being said:

When one sees the diversity of beings as abiding in the one (Prakriti) and their emanation from that one alone, then one becomes Brahman.

13.30.1. *When etc.* When one sees, perceives, the diversity, separateness, of beings, animate and inanimate, as abiding in the one only, the Prakriti, which is but the power of the Lord, at the time of dissolution (Pralaya), and who sees their emanation from that one Prakriti alone, at the time of creation, then, seeing the oneness of beings also on account of their being nothing but Prakriti, he turns out to be, becomes, the all-pervading Brahman indeed.
13.31.0. Even then differentiation in the Self is inevitable owing to actions and their results, viz., happiness, misery, etc., arising from Its connection with the body during Its transmigratory existence (i.e., as an embodied being); so how can there be sameness? That is being answered:

31. अनादित्वात्तिर्युण्तत्वात् परमात्मायं भवति: ||
श्रीरस्त्रोष्पिकौन्तेयं न करोति न लिप्यते   ||

This supreme Self, being without a beginning and devoid of attributes, is immutable. Though residing in the body, O son of Kunti, It neither acts nor is It attached.

13.31.1. This supreme etc. What is created, alone changes or is destroyed. And a thing that has attributes is destroyed when those attributes are gone. But this supreme Self is without a beginning and devoid of attributes, hence immutable, changeless; therefore though residing in the body It neither acts, does anything, nor is It attached to the fruit of actions.

13.32.0. तत्र दृष्टांतमाह—

13.32.0. An example is being given:

32. यथा सर्वगतं सौक्ष्म्यादाकाः नोपलिप्यते   ||
सर्वनाश्रत्रिविश्वेतो देहे तथात्मा नोपलिप्यते   ||
Just as the all-pervading ether, being subtle, is not contaminated, so is the Self located in every body not contaminated.

13.32.1. यथेति । यथा सर्वत्र पञ्चादिः पि स्थितमाकारं सौक्ष्यादसम्बलत्वात्पञ्चादिभिन्नामलय्ये तथा सर्वत्र उत्तमे मध्यमेषधमे वा देहस्तिथिस्तोप्यात्मा नोपलिय्ये दैहिकेण्णोपैशिं युज्यत् इत्यथः: ॥

13.32.1. *Just as etc.* Just as the ether, which exists everywhere, even in mire etc., being subtle, being untouched, is not contaminated by mire etc., so is the Self, though abiding in every body, superior, mediocre of inferior, not contaminated, not connected with the merits or defects of the body.

13.33.0. असम्बलत्वापि नास्तित्याकाशदृश्यात्मानोत्तमम्, प्रकाशकक्षेत्रच प्रकाश्यधर्मं यूज्यत् इति रविदृश्यात्मेनाह—

13.33.0. By the example of the ether it has been shown that the Self is not contaminated, being unattached. Now by the example of the sun it is being shown that the Self, since it illuminates all bodies, is not contaminated by the properties of the objects illumined.

33. यथा प्रकाश्यत्येकः कृत्स्य लोकमिर्मि रवि: ।
क्षेत्रं क्षेत्री तथा कृत्स्य प्रकाश्यति भारत ॥

Even as the one sun illumines the whole world, even so, O descendant of Bharata, does the embodied soul illumine all bodies.

13.33.9. यथेति । स्पष्टाः: ॥
13.33.1. The rest is clear.

13.34.0. अध्यायार्थमुपसंहरति—
13.34.0. The import of the chapter is being concluded:

34. क्षेत्रक्षेत्रजयोरिक्षमतरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्याल्नि ते परम् ॥
Those who thus perceive with the eye of knowledge the difference between the Kshetra and the Kshetrajna, as also (the means of) freedom from the cause of beings (Nature)—attain the Supreme.

13.34.1. Those who etc. Those who thus, in the manner stated, perceive with the eye of discriminative knowledge the difference, distinction, between the Kshetra and the Kshetrajana, as also those who know freedom, i.e., the means of freedom, viz., meditation, etc., from the said Nature, the cause of all beings, attain the supreme state.

I bow to the son of Nanda (Sri Krishna), the Lord, who is of the nature of supreme Bliss, and by whom the Prakriti and the Purusha, which are (generally) mixed up, have been accurately distinguished.

इति श्रीमद्भागवतमीति: श्रीधरस्वामिदिविचितायां मुबोधिन्यां
टीकायां प्रकृतिपूर्णविवेकक्योऽनाम त्र्योदशवेश्यायः।
CHAPTER 14

THE SEPARATION OF THE THREE GUNAS

Refuting the independence of Prakriti and Purusha, in the fourteenth chapter is described at length the manifold phenomenal existence of the soul arising out of the association with the Gunas.

14.1.0. ‘यावत्सञ्ज्ञायते किंचित्सत्वं स्थावरजागरम्। क्षेत्रक्षेत्रज्ञः-संयोगात्द्विद्विद्ध भरतर्ष्य्याधि (13.26) इत्युत्तम्। स च क्षेत्रक्षेत्रज्ञाधि: संयोगो
निश्चरसादिर्म्यानामेव न स्वातन्त्र्याणि किं लवश्यस्त्यिवेति कथनपूर्वकं ‘कारणं गुणसंस्कृतस्य सदसदधोनिनाढम्य’ (13.27) इत्यन्नेनोकं सत्यादिगुणं
कृतं संसारवैचित्र्यं प्रपश्चिथ्यावेवभूतं वश्यमानमर्थं स्तौति द्राप्याम्—

14.1.0. It has been told in the last chapter, ‘Whatever being is born, animate and inanimate, know that, O Best of Bharatas, to come from the mixing of the Kshetra and the Kshetrajna’ (13.26). By declaring that this union of the Kshetra and Kshetrajna does not take place independently, as held by the Sāṅkhya school, who do not posit an Ishvara (Lord), but solely through the will of the supreme Lord, in order to delineate the manifoldness of the world on account of the Guna, Sattva, etc., as stated in, ‘The cause of its birth from good and evil sources is its attachment to the Guna’ (13.21), the Lord (first) praises the subject-matter, to the above effect, that is going to be told in the two verses beginning with:

1. In order to make Arjuna attentive.
The Blessed Lord Said:

I shall tell you again the supreme knowledge—the best of all knowledges, knowing which all the sages have attained supreme felicity from hence.

14.1.1. I shall tell you etc. Supreme, devoted to the ultimate goal; knowledge, that by which a thing is known, i.e., teaching; I shall tell you that again in detail. What kind of knowledge? The best of all knowledges devoted to penance, rituals, etc., for this leads to Liberation. That is being told: Knowing, attaining, which (knowledge) all the sages, those devoted to contemplation, have gone to, attained, supreme felicity, Liberation, from hence, from the bondage of the body.

14.2.0. किंचि—

14.2.0. Further:

2. इदं ज्ञानमुपाश्रित्य मम साधयत्मागताः।
सर्वेदिपि नोपजायन्ते प्रलयः न व्यथन्ति च॥

By resorting to this knowledge they, having attained to My nature, are not reborn even at the time of creation nor are they distressed at the time of dissolution.

14.2.9. इदमिति। इदं वक्ष्यमाणं ज्ञानमुपाश्रितम्। इदं ज्ञानसाधनं—
मनुष्यं मम साधयम् मदूपत्वं प्राप्तः सत्त्वं। समेतं ब्रह्मादिपूर्वपद्मानेष्वरिपि
14.2.1. By resorting etc. By resorting to this knowledge, by practising this means to knowledge that is going to be stated, they, having attained to My nature, attained identity with Me, are not reborn even at the time of creation, even when Brahmā and others are created; so also at the time of dissolution they are not distressed, they do not suffer the pangs of dissolution. That is to say, they do not undergo transmigration any more.

14.3.0. Thus making the listener attentive to what is going to be taught by praising it, the Lord declares the import of the teaching, viz., that the emergence of all beings from Prakriti and Purusha is subservient to the Lord and not independent of Him.

The great Nature is My womb; in that I place the germ, and from that, O descendant of Bharata, is the origin of all beings.

14.3.1. The great Nature etc. Great, because it is not limited by time and space, (Brahmā), literally, the cause of the

1. Derived from a root meaning ‘to expand’.
expansion (evolution) of its effects, i.e., Nature (Prakriti). That great Nature is My womb, which I, the supreme Lord, impregnate. In that I place the germ, infuse the reflection of My intelligence, which is the cause of the evolution of the cosmos. At the time of creation I unite with a body suitable for enjoyment of the Kshetrajna, who during the period of dissolution was resolved in Me, endowed with the impressions of ignorance (nescience), desire and action. And from that impregnation is the origin, creation, of all beings, Brahmā and others.

14.4.0. It is not merely at the starting of creation that all beings are produced from Prakriti and Purusha presided over by Me, but it is the case always. This is being stated:

4. सर्व्योनिन्यू कौन्तेय मूर्त्तिः सम्भवन्ति या: ||
तासां ब्रह्म मह्योनिनसं वीजप्रदः पिता ||

Whatever forms, O son of Kunti, are born in different wombs, of them the great Nature is the womb, and I am the seed-giving father.

14.4.1. Whatever forms, etc. Whatever forms, animate and inanimate, that are born in different wombs, human and so forth, of them the great Brahmā, Nature is the womb, is the matrix, and I am the seed-giving, generating, father.

14.5.0. Having thus declared that the origin of all beings is from Prakriti and Purusha, which are subservient to God, the
Lord, now elaborates the mundane existence of the Purusha due to its conjunction with Prakriti in the fourteen verses beginning with:

5. सत्तं रजस्तम इति गुणः: प्रकृतिसम्भवाः: ||

निवधनति महाबाहो देहे देहिनमव्ययम् ||

Sattva, Rajas and Tamas—these Gunas, O mighty-armed one, that are born of Nature (Prakriti), bind fast the immutable, embodied being in this body.

14.5.1. Sattva, etc. These three Gunas called Sattva, Rajas, and Tamas are born of Nature (Prakriti), have their source in Prakriti. The state of equilibrium of these Gunas is Prakriti. Being manifest from that as different, (the Gunas) bind fast, that is, connect with their effects, viz., happiness, misery, delusion, etc., in this body, which is a product of Prakriti, the embodied being, that portion of Pure Consciousness which has identified itself with the body, but which in reality is immutable, changeless.

14.6.0. तत्र सत्तस्य लक्ष्णं बन्धकत्वप्रकारं चाह—

14.6.0. Of these the characteristics of Sattva and the manner in which it binds are being stated:

6. तत्र सत्तं निर्मलत्वात् प्रकाशकमनामयम् ।

सुखस्मृत्व बध्यति ज्ञानस्मृति चानाच ॥

Of these, Sattva on account of its stainlessness is luminous and free from evil; it binds (the embodied self) by
attachment to happiness and by attachment to knowledge, O sinless one (Arjuna).

14.6.1. Of these, etc. Of these Gunas, Sattva on account of its stainlessness, transparency, is luminous, bright like a crystal, and free from evil, troubles, i.e., is serene. Hence, being serene, it binds by attachment to its product, happiness, and being luminous it binds by attachment to its product, knowledge, O sinless one. That is to say, it connects the mental states like, ‘I am happy’, ‘I am wise’, with the Kshetrajna (soul), which identifies itself with these states.

14.7.0. The characteristic of Rajas and its binding nature are being stated:

7. रजो रागात्मकं विद्वित्र तृणासङ्गस्मुद्रवम् ।
तत्रिन्दधानाति कौन्तेय कर्मस्थाने देहिनम् ॥

Know Rajas to be of the nature of passion, the source of desire and attachment; O son of Kunti, it binds fast the embodied self by attachment to action.

14.7.1. रजो रागेति । रजः सञ्ज्ञाक गुणं रागात्मकम्यनुर्जनरूपं विद्वित्र आत एव तृणासङ्गस्मुद्रवम् । तृणा आप्रामोदेभिताष्ट्रः, सञ्ज्ञाद् प्रामोदेभित्त्रीतः, विशेषणासनक्ष्योत्ती्रणासण्डः समुद्रभो यस्मात्त्रजो देहिनं वृद्धाद्वारायणं कर्मस्य सप्तगेनासक्तया नितरं धनाति । तृणासङ्गश्चायं हि कर्मवाससिंहवसिते ॥
14.7.1. \textit{Know Rajas etc.} Know the Guna called Rajas, \textit{to be of the nature of passion}, of the nature of gratification (fondness); therefore (it is) \textit{the source of desire and attachment}. Desire is hankering for things not attained, and \textit{attachment} is love or great fondness for things already attained; hence Rajas is that from which desire and attachment arise. \textit{It binds fast by attachment to action} for visible and invisible ends. Verily from desire and attachment comes attachment to action.

14.8.0. \textit{The characteristic to Tamas and its binding nature are being stated:}

8.

\begin{quote}
अिया छोटी बिद्विभोत्तं सर्वदेहिनाम्
प्रमादालस्यनिग्रामिभिस्तत्रिबिध्वन्ति भारत ॥
\end{quote}

But know Tamas to be born of ignorance and deluding all embodied beings; it binds fast, O descendant of Bharata, through inadvertence, laziness and sleep.

14.8.1. \textit{But know etc.} But know Tamas to be born of ignorance, from that portion of Prakriti which has the power of concealment (of the real nature of things), and therefore deluding, confounding, \textit{all embodied beings}. Hence that Tamas \textit{binds fast the embodied being through inadvertence, laziness and sleep}. \textit{Inadvertence, negligence}; \textit{laziness want of effort}; \textit{sleep}, the dissolution (inaction) of the mind through fatigue.

14.9.0. \textit{The preponderating power of Sattva, etc., to produce their respective effects is being shown:}
9. **सत्त्व सुखे सज्ज्यति रजः कर्मणि भारतः** ।

ज्ञानमातृत्व तु तमः प्रमादे सज्ज्यतुष्टः ॥

Sattva binds (one) to happiness, Rajas, O descendant of Bharata, (binds one) to work, while Tamas by covering knowledge binds (one) to inadvertence, etc.

14.9.1. **सत्त्व सुखे सज्ज्यति संश्लेष्यति दुःखशोकादिकारणे सत्यपि सुखाशिमुखमेव देहिनं करोतित्यर्थः** । एवं सुखादिकारण सत्यपि रजः कर्मणैव सज्ज्यति । तमस्तु महत्त्वा गोरौत्पद्यान्यानमपि ज्ञानमातृत्वाच्छाया प्रमादे सज्ज्यति महंक्रियपदिशं साधनस्यार्थ्यानवधाने योज्यति । उत्त अपि आलस्यादावपि संयोज्यतीत्यर्थः ॥

14.9.1. **Sattva etc. Sattva binds, attaches, (one) to happiness, i.e., it inclines the embodied being to happiness even though the causes for misery and sorrow are there. Similarly, though there are reasons for happiness etc., Rajas (binds one) to work; while Tamas binds (one) to inadvertence, by covering knowledge, though it may have arisen from the company of the great, i.e., it binds one to the neglect of the teachings of the great ones. The word Utameans ‘and so forth’, indicating that Tamas binds one to laziness etc., also.**

14.10.0. **सत्त्वः तर्कः**

14.10.0. The reason for that is being stated:

10. **रजस्तम्भश्राभिभूय सत्त्वं भवति भारतः** ।

रजः सत्त्वं तमश्रेष्ठ तमः सत्त्वं रजस्तथा ॥

Sattva manifests, O descendant of Bharata, overpowering Rajas and Tamas; Rajas (manifests) overpowering Sattva and Tamas and likewise Tamas (manifests) overpowering Sattva and Rajas.

14.10.1. **रजः इति । रजस्तम्भश्रेष्ठिति गुणद्रयमभिभूय तिरस्कृत्य सत्त्वं भवत्यदृष्टवशाद्ववति । ततः स्वकार्यं सुखे ज्ञानादै संयोज्यतीत्यर्थः** । एवं
14.10.1. Sattva etc. Sattva manifests, originates, through the resultant of past work (Adrishta) (of the soul), overpowering, the two Gunas, Rajas and Tamas. Then it binds (the embodied self) to its effects, happiness, knowledge, etc. So also Rajas manifests overpowering the two Gunas Sattva and Tamas and then binds (the soul) to its effects, desire, activity, etc. So also Tamas manifests overpowering Sattva and Rajas and then binds (the soul) to its effects, inadvertence, laziness, etc. This is the idea.

14.11.0. Now the characteristics of developed Sattva etc. are being described in the three verses beginning with:

11. वर्षीयेन देहेःस्मिन् प्रकाश उपजाते ।
जानं यदा तदा विद्याद्विबृंह सत्वसिद्धिः ॥

When through all the sense-openings in this body the light of knowledge radiates, then indeed one should know that Sattva predominates.

14.11.1. When through etc. When through all the sense-openings, viz., the ears etc., in this body, the seat of experience for the soul, the light of knowledge concerning sound, etc., radiates, manifests, then by this characteristic, viz., the light, one should know, understand, that Sattva predominates. The word Uta (‘so forth’) suggests that one should know it through signs such as happiness as well.
14.12.0. Further:

12. लोभः प्रवृत्तिरङ्गः कर्मणामशः स्पृहा।
राजस्येतानि जायन्ते विवृद्धे भरतर्भः॥

Greed, activity, undertaking of works, restlessness, desire—these prevail, O best of the Bharatas, when Rajas predominates.

14.12.1. *Greed, etc.* Greed, the ever-increasing desire for wealth etc., already acquired in various ways; activity is engaging oneself always in work; undertaking of works, the effort to construct houses etc.; restlessness, constant cogitation of the kind, ‘After doing this I will do that’; desire, longing to possess good or bad things from all sides the moment they are seen. When Rajas predominates these characteristics prevail. That is to say, by these characteristics one should know the predominance of Rajas.

14.13.0. किष्ठ—

14.13.0. Further:

13. अप्रकाषोप्रवृत्तिः प्रमादो मोह एव च।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन॥

Darkness, inactivity, inadvertence, as also delusion—these prevail, O descendant of Kuru (Arjuna), when Tamas predominates.
9.13.9. अप्रकाश इति | अप्रकाशो विवेकाभ्रंशः | अप्रवृत्तिरनुभयः | 
प्रमादः कर्त्त्वार्थायमुसनन्धानराहित्यम् | मोहे मिथ्याभिनिवेशः | तमसिः प्रवृद्धे 
एतानि लिङ्गानि जायन्ते | एतःतस्मात वृत्तिः जानीयादित्यर्थः || 

14.13.1. Darkness, etc. Darkness, want of discrimination; 
inactivity, absence of effort; inadvertence, not remembering one’s 
duty; delusion, erroneous resolve. When Tamas Predominates 
these characteristics prevail, O descendant of Kuru. From these 
one should know the predominance of Tamas.

9.14.0. मरणसमय एव वृद्धानां सत्त्वादीनां फलविशेषमाह द्राभ्याम्— 

14.14.0. The result of the predominance of Sattva etc., at 
the time of death in particular is being stated in the two verses 
beginning with:

14. यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभूतः 
तदोत्तमविदा लोकानमलान-प्रतिपद्याते ||

If the embodied self meets with death when Sattva is 
predominant, then it attains the pure spheres of the 
worshippers of the highest deities.

9.14.1. यदेति | सत्त्वे प्रवृद्धे सति यदा जीवो मृत्युं प्राणोति तदा 
उत्तमानु हिस्यगभिन्दिचदिति उपासत इत्युत्तमविदस्तेषा ये अमला: 
प्रकाशमया लोकः सुखोपभोगस्थानविशेषास्तान-प्रतिपद्याते प्राणोति ||

14.14.1. If the embodied self etc. If the embodied self meets 
with death when Sattva is predominant, then it attains the pure, 
luminous, spheres, particular places of enjoyment, of the 
worshippers of the highest deities such as the Hiranyagarbha.

9.15.0. किशः—

14.15.0. Further:

15. रजसिः प्रलयं गत्वा कर्मसंधिः जायते | 
तथा प्रलीनस्तमसि मूढयोनिः जायते ||
If it meets with death when Rajas is predominant, then it is born amongst those who are attached to work; likewise if it meets with death when Tamas is predominant, then it is born in the wombs of irrational species.

14.15.1. *If it meets etc.* Meeting with death when *Rajas* is predominant, it is born amongst men attached to work; likewise if it meets with death when Tamas is predominant, then it is born in the wombs of irrational species like the animals.

14.16.0. *How Sattva etc., through their characteristic actions produce varied results, is now being stated:*

16. कर्मण: सुकृतस्याहु: साचिकं निमलं फलम् ।
रजसस्तु फलं दुःखमः तमसः फलम् ॥

The result of virtuous actions is said to be Sāttvika and pure, the result of Rajas is pain, while ignorance is the result of Tamas.

14.16.1. *The result etc.* The result of virtuous, Sāttvika, actions is said by Kapila and others to be happiness which is Sāttvika, i.e., predominating in Sattva, and pure, highly luminous.
By Rajas is meant Rājasika action, as this section treats of the results of actions. *The result of that is said to be pain.* By Tamas is meant Tāmasika action. *Ignorance, stupidity, is said to be the result of that.* The characteristics of Sāttvika and other actions will be described in the eighteenth chapter (from verse 23 onwards) as, ‘An action that is ordained and done without attachment’ etc.

14.17.0. तत्र इत्येतमाह—
14.17.0. The reason for this variety of results is being stated:—

17. सत्त्वात्सज्जायते ज्ञान रजसो लोभ एव च ।
प्रमादमोही तमसो भवतोऽज्जानमेव च ॥

From Sattva results knowledge, from Rajas only greed, and from Tamas nothing but inadvertence, delusion and ignorance.

14.17.1. तत्रादिति । सत्त्वाज्जानं सञ्ज्ञायते । अतः साचिकस्य कर्मण: प्रकाशबुहुः सुखं फलं भवति । रजसोलोभे जायते । तस्य च दुःखेतुत्वात् तत्पूर्वकस्य कर्मणो दुःखं फलं भवति। तमसस्तु प्रमाद-मोहाज्जानानि भवन्ति । तत्तत्सामस्त तस्य कर्मणोऽज्जानप्राप्तं फलं भवतीति युक्तमेवेतर्थ: ॥

14.17.1. *From Sattva etc.* *From Sattva results knowledge.* Therefore the result of Sāttvika action is happiness, which is highly luminous. *From Rajas results greed:* that (greed) being the cause of pain, the result of greedy action is pain. *From Tamas result inadvertence, delusion and ignorance; therefore it is but mete that the result to Tāmasika action should be ignorance. This is the idea.*

14.18.0. इत्यादिः सत्त्वादिद्वितिशीलानां फलोदेशमाह—
14.18.0. Now the different results attained by those who follow the course of Sattva etc. are being stated:
Those who abide in Sattva go upwards (to higher spheres), the Rājasika dwell in the middle (spheres), and the Tāmasika, dwelling in the functions of the lowest Guna, go downwards (to lower spheres.)

14.19.0. Having thus described the mundane world with its manifoldness, which results from the conjunction with the Gunas of Prakṛti, the Lord now points out how Liberation comes through discriminating it:
19. When the seer beholds no (active) agent other than Gunas, and knows that which is beyond the Gunas, he attains My being.

14.19.1. *When the seer etc.* When the seer, becoming discriminative, beholds no agent other than the Gunas, which have transformed themselves into the intellect etc., rather realizes that the Gunas alone are performing actions, and know that Self which is beyond the Gunas, different from them and their witness, he indeed attains My being, i.e., Brahmanness.

14.20.0. Then by the cessation of all evils that result from the Gunas, he becomes blessed. That is being stated:

20. Having transcended these three Gunas, which are the cause of this body, the embodied self, bereft of birth, death, old age and misery, attains immortality.

14.20.1. Having transcended etc. Having transcended, gone beyond, all the three Gunas, which are the causes of this body, which have transformed themselves into the form of this body, and bereft
of birth, etc., which results from that, (the embodied self) attains immortality, the bliss of Brahman.

14.21.0. गुणानेतानित्यामृतमश्नुता इत्येतचुङ्च्या, गुणातीतस्य लक्षणमाचारं गुणात्ययोपायं च सम्यन्तुतुः:—

14.21.1. Hearing that one who transcends these Gunas attains immortality, Arjuna, with a view to fully knowing the characteristics and conduct of such a person, as also the means to go beyond these Gunas said:

अर्जुन उवाच

21. कैरिन्जे गुणानेतानिति भवति प्रभो ।
किमाचारः कथं चैतन्यनिति वर्तते ॥

Arjuna said:

By what characteristics, O Lord, is one who has transcended these three Gunas Known? What is his conduct, and how does he transcend these three Gunas?

14.21.1. By what etc. O Lord, by what characteristics, by what marks manifest in him, is the embodied self who has transcended these Gunas known? This is the question with regard to characteristics. What is his conduct, that is to say, how does he live? And how, by what means, does he transcend, happen to go beyond, these three Gunas? Please tell me these.

14.22.0. ‘स्थित प्रज्ञस्य का भाषा’ (२.५४) इत्यादिना द्वितीयाध्याये पृष्ठपि कौतेरस्मापि पुनःविशेषशुभुत्स्या पृच्छितीति ज्ञात्वा प्रकारान्तरेण तस्य लक्षणादिकं श्रीभगवानुवाच ‘प्रकाशं च’ इत्यातिषेष्ठिम्: ।

तत्स्मैन् लक्षणम्—
Though in the second chapter (verse 54) the question, ‘What is the definition of a man of steady wisdom?’ etc., was put and answered, yet understanding that Arjuna was asking again to know further details, the Blessed Lord said, described the characteristics etc. of such a person in another way, in the six verses beginning with:

The Blessed Lord said:

He who does not hate when the light (of knowledge), activity and delusion arise, O son of Pāndu, nor desires them when they cease:

14.22.1. He who does not etc. Of these, through one verse He states the characteristics, He who etc. Light (of knowledge), the result of Sattva, as stated before in, ‘When through all the sense-openings in the body the light of knowledge radiates,’ etc., (verse 11); activity, the result of Rajas; and delusion, the result of Tamas. Here only the typical characteristics of the three Gunas are referred to. As a matter of fact, when all the activities of Sattva etc., as stated before, arise, present themselves, as the case may be, he who does not hate them, because he finds them painful, nor desire them when they cease, because he finds them pleasing, ‘he is said to have transcended
the Gunas’—the construction is with the fourth succeeding verse (verse 25).

14.23.0. Thus having given those characteristics of such a person that can be known only by him, now in order to state those characteristics that can be known by others, the answer to the second question, viz., ‘What is his conduct?’ is being stated in the three verses beginning with:

23. उदासीनवदासीनो गुणैयों न विचाल्यते ।
गुणा वर्तन्त इत्येव योक्तिर्भिति नेन्द्रते ॥

He who rests like one indifferent and is not disturbed by the Gunas, who, realizing that the Gunas alone function, is steady and does not waver;

14.23.1. He who rests etc. He who rests, abides, like one indifferent, like a witness, and is not disturbed, is unshaken from his real nature, by the Gunas, by the effects of the Gunas, viz., happiness, misery, etc., may, who, realizing that the Gunas alone are abiding in their effects, and who, through the discriminative knowledge, ‘I have no connection whatsoever with these,’ is steady and does not waver, does not move. The use of the suffix *ti* instead of *te* in the verb is license allowed to seers.

14.24.0. Further:
24. तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुति: ॥

Alike in pleasure and pain, Self-abiding, regarding a clod of earth, a stone and gold as of equal worth, the same towards agreeable and disagreeable objects, calm, and the same to praise and blame bestowed on him;

14.24.1. Alike etc. To whom pleasure and pain are alike, because he is Self abiding, abides in his real nature; consequently to whom a clod of earth, a stone and gold are of equal worth, and to whom agreeable and disagreeable objects, which are the cause of pleasure and pain, are the same, calm, of steady intellect, and to whom praise and blame bestowed on him are the same.

14.25.0. Further:

25. मानायोस्तुल्यस्तुल्यो मित्रार्पिपक्ष्यो: ॥

The same in honour and dishonour, the same towards friend and foe, habituated to renounce all actions—such a person is said to have transcended the Gunas.

14.25.1. The same etc. The same in honour and dishonour, the same towards friend and foe, who is habituated to renounce all
actions, undertakings producing visible or invisible results—such a person, one of such conduct, is said to have transcended the Gunas.

14.26.0. Now the question, ‘How does he transcend the Gunas?’ is being answered:

26. यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो

० गुणान्वतन्तरां ब्रह्मभूताऽय कल्पते

He who serves Me alone through the unswerving Yoga of devotion, transcends these Gunas and becomes fit for the state of Brahman.

14.26.1. He who serves Me alone, the supreme Lord. Nārāyaṇa, through the unswerving, exclusive, Yoga of devotion, transcends, rises well above, the Gunas and becomes fit for, worthy of, the state of Brahman.

14.27.0. The reason for that is being stated:

27. ब्रह्मानो हि प्रतिष्ठाहमुमुक्तस्यायत्यस्य च

शाश्वतस्य च धर्मस्य सुखवेकान्तिकस्य च

For I am the embodiment of Brahman, of immutable immortality, of the eternal religion and of absolute bliss.

14.27.1. ब्रह्मानो हि प्रतिष्ठाहमुमुक्तस्यायत्यस्य च

वै यथा भगवान् यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा

तथा
14.27.1. *For I am etc.* For I am the embodiment, image, of Brahman—I am but Brahman concentrated, even as the solar orb is concentrated light; likewise, of immutable, eternal, immortality, Liberation, being ever free; likewise, of the eternal religion, which is the means to this Liberation, for I am pure Sattva; likewise, I am the embodiment of absolute, undivided, bliss, for I am of the nature of supreme bliss. As My worshippers would inevitably attain My nature, it has been rightly said that they become fit for the state of Brahman.

That the ocean of relative existence, which results from the attachment to the Gunas, which are subservient to the Lord Sri Krishna, is easily crossed by His devotees, is declared by the Lord in this fourteenth chapter.

*Iti Shri Madhavananda-taya: Shri Dharmarshi-virachitayam su-bodhiniyam
ti-kayam guptra-tvibhagayogini nam chaturdoshya:*

---

![Diagram](image-url)
Without dispassion there can be neither devotion nor knowledge. Therefore the Lord teaches clearly in the fifteenth chapter knowledge together with dispassion.

15.1.0. At the end of the last chapter it has been stated in the (two) verses beginning with, 'And he who serves Me through the unswerving Yoga of devotion' (14.26), that one who worships the Lord with unflinching devotion, attains oneness with Brahman by knowledge obtained through His grace. But as it is not possible for one bereft of dispassion to attain either unflinching devotion or knowledge, the Blessed Lord, in order to expound knowledge together with dispassion, first described the nature of this mundane existence through the metaphor of a tree and said in a verse and a half beginning with:

श्रीभगवानुवाच

1. उध्वर्मूलमधः शाखमश्रध्यः प्राहरुव्ययम् ।
   छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवितः ॥
The Blessed Lord Said:

They speak of the immutable Ashvattha tree with its root above and branches below, whose leaves are the Vedas; he who knows it is a knower of the Vedas.

15.1.1. They speak etc. With its root above, whose root (source), the supreme Person, superior to things perishable and the imperishable soul, is beyond. Below: By this are meant entities that come into existence later than the Ishvara (the Lord) and have for their limiting adjuncts the effects, i.e., Hiranyagarbha and other beings. These are branches as it were (of this tree). Being perishable, there is no surety that it will last till the morrow, and hence they speak of it as the Ashvattha. They also speak of it as immutable, because it is everlasting as a continuous stream (though ever changing). The Sruti also says: ‘This is the ancient Ashvattha tree whose root is above and branches (spread) below’ etc. (Kath. Up. 6.1). Whose leaves are the Vedas, i.e., by propounding what is good and bad, the Vedas establish that the mundane tree gives shelter to all beings through the fruit of

1. ‘Svas’—tomorrow. That which lasts till tomorrow is ‘Shvattha’. So Ashvattha means that which will not last till tomorrow, i.e., perishable.
their work, which can be compared to the shade of leaves; hence the Vedas are the leaves as it were of this tree. He who knows the Ashvattha tree of this kind is a knower of teachings of the Vedas. The source of the mundane tree is the Lord (Ishvara) Nārāyana. Brahmā and others, who are parts of Him, stand for the branches. That mundane tree is perishable, and yet eternal like an ever-flowing stream. It becomes the resort of people through actions prescribed by the Vedas. This much is the purport of the Vedas, and therefore a man of knowledge is praised as the knower of the Vedas.

15.2.0. किर्ष—

15.2.0. Further:

2. अध्योपदेशः प्रसृतास्तस्य शाखा गुणप्रवृत्ता विषयप्रवाला: ।
   प्रारम्भानुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥

Its branches, nurtured by the Gunas, spread below and above, its shoots are the sense-objects, and its rootlings are stretched below, producing actions in the world of men.

15.2.1. अध्यायः। हिरण्यगर्भः। कार्यार्थयो जीवः
   शाखार्थ्यानीयत्वेनोत्तरः। तेषु च ये दुष्कृतिनस्ततेषः।
   पश्चादियोनिषु प्रसृता:। विस्तरं गता:। सुकृतिनश्चोद्वर्धः
   देवादियोनिषु प्रसृतास्तस्य संसारवृक्षस्य
   शाखा:। किर्ष गुणः:। सत्तविद्वृत्तिभिरजलसेरिव
   यथायथं प्रवृत्ता:। वृद्धिम्
   प्रातः। किर्ष विषयं रूपादयः
   प्रवाला:। पलवर्षानीयः
   यासं ता:। प्रारम्भार्थानीयानिर्दिष्टवृत्तिभिः
   संयुक्तवात्। किर्ष अध्यायः
   चश्चवदूर्धवः।
   च मूलानि अनुसन्ततानि
   विरुधानि मुखं मूलं ईश्वर एकं एवं।
   इमानि
   त्वान्तरसूतानि
   तत्तद्रोगवासनालक्षणानि।
   तेषां कार्यमहां—मनुष्यलोके
   कर्मानुबन्धीनि कर्म एवानुबन्धिः
   अनन्तस्वाभाविः येषां तानि।
   उद्धोद्धोकाक्षु
   यद्यपुचं तत्तद्रोगवासनानिहर्षिः
   कर्मश्चे।
   मनुष्यलोके प्रामाणान्त
   तत्तनुरुपेषु
   कर्मसु प्रवृत्तिभवति।
   एतंस्मिष्ठव हि
   कर्माधिकारो नायेषु
   लोकेषु॥
   ततो
   मनुष्यलोके इत्युक्तम्॥
15.2.1. *Its branches*, etc. Hiranyagarbha and other beings, having for their limiting adjuncts the effects, have been spoken of as the branches of this tree. Of these, those who are evil-doers spread below, (taking birth) among animals etc., and the virtuous spread above, taking birth among the gods etc. These constitute the *branches* of the mundane tree. Further, they are *nurtured by the Gunas*, i.e., being watered as it were by the functions Sattva etc., they develop according to fitness. Further: In which tree the shoots, leaves, are *the sense-objects*, viz., colour etc., for they are connected with the functions of the senses, which stand for the tips of the branches. *And its rootings are stretched*, spread out, *below*—and from the word ‘cha’, above as well. The tap root is the Lord alone; while these others are rootlings representing subtle impressions of particular enjoyments. Their effect is being stated: *Producing actions*, i.e., which result in actions later on, *in the world of men*. When (past) actions are exhausted, and people are born once more in the world of men on account of the impressions of what has been enjoyed in the worlds above and below, they have an inclination for actions in keeping with these impressions. The fitness to perform action is limited to this world alone, and so it is said, ‘in the world of men’.

95.3-4.0. किन्न—

15.3-4.0. Further:

3. न रूपमस्येह तथोपलाभ्यते नान्तो न चार्दिन्न च सम्प्रतिष्ठा ।
अश्वत्थमें सुविरूढःपूर्णस्वस्थक्षेत्र दृढः छिद्रा ॥

4. ततः पदं तत्त्वरिमार्गितत्वं यस्मिन् गता न निवर्तनि भूयः ।
तमेव चार्दिं पुरुषं प्रपद्ये यत्: प्रवृत्ति: प्रसृता पुराणी ॥

1. This world is called the Karmabhumi, or the place for action, and the results of good and evil actions performed here, men reap in heaven or hell. After exhausting by enjoyment or suffering the fruit of such actions, souls are again embodied as human beings.
3-4. Its form as such is not experienced here, nor its end, nor its beginning nor its continuity. Having severed this deep-rooted Ashvattha tree with the strong weapon of non-attachment, one should next seek that goal reaching which they do not return, saying, ‘I seek refuge in that primordial Purusha from whom this eternal process has sprung.’

15.3-4. 1. Its form etc. The form as such of this mundane tree, i.e., as having its root above etc., is not experienced here, by beings inhabiting this relative world (Samsāra); nor its end, its limit, it being unlimited; nor its beginning, since it is beginningless; nor its continuity, its existence—it is not known how it exists. Since this tree of the world, being such, is hard to uproot and also the cause of all suffering, therefore having severed this tree with the strong weapon of dispassion one should strive for realization. This is being stated: Having severed etc. Having severed, cut into two, this deep rooted, firmly fixed, Ashvattha tree with the strong, fully discriminative, weapon
of non-attachment, which consists in the giving up of all ideas of 'me' and 'mine', one should next seek that goal the entity called Vishnu, which is the source of this tree. What kind of goal is it? Reaching, attaining, which they do not return, are not reborn. The way of seeking this goal is being stated: I worship, seek refuge in that primordial Purusha from whom this eternal process, this ever-flowing stream of the world phenomena, has sprung. That is to say, one should seek it with such one-pointed devotion.

15.5.0. Describing other means for attaining that goal the text says:

5. निर्माणमोहा जितसंकोचया अध्यात्मनित्या विनिवृत्तकामाः।
   द्वैतविमुक्ता: सुखदः:खस्तृर्गचछन्त्यमूह्यः: पदमव्यं तत् ॥
   Free from pride and delusion, overcoming the evil of attachment, ever devoted to spiritual pursuits, rid of desires and the dual throng named pleasure and pain, the wise go to that immutable goal.

15.5.1. Free from etc. From whom pride and delusion, egoism and false identifications have departed; by whom the evil of attachment to sons etc., has been overcome; who are ever devoted to spiritual pursuits, the knowledge of the Self; from whom desires have completely receded; rid of the dual throng named pleasure and pain, freed from the pairs of opposites such as heat and cold designated as pleasure and pain, because they are
the cause of them, and therefore being wise, i.e., bereft of ignorance, they go to that immutable goal, the state of Vishnu.

15.6.0. The very goal is being described:

6. न तद्वर्त्तन्ते सूयों न शाश्वको न पावकः ।
यद्यत्वा न निवर्तन्ते तद्वर्तम परसः मम ॥

The sun does not illumine it, nor the moon nor the fire; That is My supreme state reaching which they do not return.

15.6.1. The sun etc. That state the sun etc., do not illumine. Attaining which the Yogis do not return, that is My supreme state or nature. As it is not an object revealed by the sun etc., the possibility of defects like materiality, heat and cold in it are refuted.

15.7.0. If attaining Your abode they do not return, then as every one attains You at the time of dissolution (Pralaya) and deep sleep (Sushupti) according to the Sruti, ‘When they have become merged in the True (Sat), they know not that they are merged in the True’ (Ch. Up. 6.9.2), who then will be a Samsārin (transmigrating soul)? Apprehending such a question, the text describes the Samsārin in the five verses beginning with:
7. ममैवांशो जीवलोके जीवभूतः सनातनः।
मनःपरान्निद्रायणि प्रकृतिस्थानिन कर्षिति॥

Verily, A part of Myself, having become this eternal embodied soul, draws to this world of beings the senses with the mind and the sixth, which rest in Nature (Prakriti).

95.1.9. ममैवांशो योजयमिद्यया जीवभूतः सनातनः.
सर्वदा संसारित्वेन प्रसिद्धः, असो सुषुप्सिन्नत्योऽथ.
प्रकृत्तो लीलतया स्थितानि मनः
पदं येषा तातीन्द्रियापि पुनर्जीवलोके संसारे भोगार्थमाकर्षिति।
एतत्र कर्मेन्द्रियाणां प्राणस्य चोपलक्षणार्थाः।
अयं भावः—सत्यं सुषुप्सिन्नत्योरपि
मद्यशतस्वस्यापि जीवमात्रस्य मधि लयादस्येव मत्लबसिः
तथाप्यृविद्यावृत्तस्य सांस्कृतिकै मधि लयो न तु शुद्धः।
तदुक्तः—
'अव्यक्तदुःक्तः सर्वः प्रभवन्ति' (८.९८) इत्यादिः।
अतः पुनः
संसाराय निर्गच्छश्वविद्वान् प्रकृतौ लीलतया स्थितानि
स्थोपाधभूतानी—
न्द्रियायाकर्षिति। विदुषा तु शुद्ध्वशस्यप्रामाण्यावृत्तिरिति॥

15.7.1. Verily, a part etc. He who, although being but a part of Myself, has on account of ignorance become the eternal embodied soul that is always well known as the Samsārin, again draws to this world of beings, to the mundane existence, for the purpose of enjoying or suffering, the senses with the mind as the sixth, from Nature, in which they merged at the time of deep sleep and dissolution. These imply also the organs of action and the vital force. This is the idea: It is true that in deep sleep and in dissolution every individual soul, being a part of Myself and getting merged in Me, attains Me; yet, as covered with ignorance and carrying the impressions of his past work, it gets merged in Me as endowed with My Prakriti and not in My Pure Being. As it has been said, 'From the unmanifest all manifested beings are born' etc. (८.१८). Therefore going forth again to the relative world, the ignorant person draws out to the
senses, his limiting adjuncts, which remained merged in Nature. But for men of realization, who have attained My Pure Being, there is no return.

15.8.0. Drawing them (the senses) what does he do? That is being stated:

8. श्रीरं यदवानोति यच्चास्युक्तक्रामतीश्वरः ।
गृहीत्वेऽविभानि संयत्ति वायुर्गन्धानिवाश्यात् ॥

When the master (soul) acquires a body, he takes these (the six referred to above) from the one he leaves, even as the breeze carries odours from their seats, and attains (the new body).

15.8.1. When the master etc. When owing to the result of his actions the master, the owner of the body etc., acquires a fresh body, he takes these from the one he leaves, i.e., the previous body, and effectively attains another body. That whenever a body is taken the senses also come in, is shown by an example: Even as the breeze carries odours, blows taking with it the fine particles having odours, from their seats, viz., flowers etc., even so (the soul carries with it the senses, etc., i.e., the subtle body).

15.9.0. Enumerating those senses, the purpose for which the soul takes them is being stated:
Presiding over the ears, the eyes, the organs of touch, taste and smell, and also the mind, he enjoys the sense-objects.

10. The deluded do not see him departing (from this body) or residing (in it) or experiencing (objects), being associated with the senses; but they who have the eye of knowledge see him.

15.10.1. The deluded etc. The deluded do not see, perceive the individual soul departing, going from one body to another, or residing in that body or experiencing (enjoying) the sense-objects, being associated with the Gunas, being endowed with the senses. They whose knowledge is their eye, i.e., the discriminative, see him.
15.11.0. It is very hard to know him, as even among those who are discriminative, only some see him while others do not. This is being stated:

11. यतन्तो योगिनश्रीं पश्यन्त्यात्मन्यवस्थितम् ।
यत्तनोऽस्यकृतात्मानो नैं पश्यन्त्यचेतसः: ॥

The Yogis who strive see him seated in themselves, but those who are not self-controlled, being thoughtless, do not see him in spite of striving.

15.11.1. The Yogis etc. Some Yogis who strive, struggle through meditation etc., see him, the self, seated in themselves, within their body, as different from it. Those who are not self-controlled, not pure in mind, and therefore who are thoughtless, dull-witted, do not see him, in spite of striving by the study of the Scriptures and so forth.

15.12.0. Thus, in the verse, 'The sun does not illumine it,' etc., (verse 6) the supreme state of the Lord has been described, as also the non-return of those who attain it. Again anticipating the doubt that there will be no transmigrating soul (Samsārin), the nature of the individual soul as distinct from
the body etc., has also been shown. Now that very nature of
the Lord is being described as omnipotent in the four verses
beginning with:

12. यदादित्यगतं तेजो जगद्रासयते खिलम् ।
   यच्चन्द्रमसि यच्चायो ततेजो विद्वि मामकम् ॥

The light in the sun which illumines the world and that
in the moon and the fire—know that light to be Mine.

15.12.1. The light etc. The various kinds of light existing in
the sun etc., which illumines the world—know all that light to be
Mine alone.

15.13.0. किंशः—
15.13.0. Further:

13. गामाविश्य च भूतानि धारयाम्यन्यहोजसा ।
   पुण्यामि चौषधी: सर्वा: सोमो भूत्वा रसायमक: ॥

Entering the earth with My energy I support the beings;
and I nourish all the herbs, becoming the watery moon.

15.13.1. Entering etc. Entering the earth with My energy,
presiding over it by My prowess, I support the moving and un-
moving beings. I Myself becoming the watery moon, develop all the
herbs such as rice.

15.14.0. किंशः—
15.14.0. Further:
14. Residing in the bodies of beings as the digestive fire (Vaishvānara), and united with Prāna and Apāna (breaths), I digest the four kinds of food.

15.14.1. Residing etc. Becoming the digestive fire and entering the bodies of beings, I with the outgoing (Prāna) and incoming breaths (Apāna), which excite this fire, digest the four kinds of food, eaten by beings, viz., what is chewed, mulled, licked and sucked. Of these, the first is that which is eaten by cutting into pieces with the teeth; for instance, a cake; the next is that which is only swallowed after mulling with the tongue; for instance, porridge; the third is that which is only taken by placing on the tongue so as to enjoy its taste; for example, molasses; and the last is that which is pressed between the teeth etc., and only the juice of it is taken, rejecting the rest; for instance, sugarcane. This is the difference among these.
I am seated in the heart of all beings; from Me are memory and knowledge as also their loss. I alone am to be known through all the Vedas, I am the originator of the Vedāntic tradition, and I am also the knower of the Vedas.

15.15.1. I am seated etc. I have effectively entered the heart of all beings as the Inner Ruler. Hence from Me as the cause arises the memory concerning objects experienced before of every being, and knowledge due to the contact of the senses with their objects; as also their loss, removal. I alone am to be known in the form of the various gods, through all the Vedas, I am the originator of the Vedāntic tradition, i.e., enlightening teacher promulgating it through a succession of disciples, and also the knower of the meaning of the Vedas.

15.16.0. इदानीं ‘तद्धाम परम मम’ (१५.६) इति यदृक्त तत्त्वकियं सर्वत्तमां दर्शयति त्रिभि:—

15.16.0. Now, what has been referred to in the text, ‘That is My supreme state’ (verse 6). that supreme nature of His is being shown in the three verses beginning with:

16. द्वाविमी पुरुषो लोके क्षरशाक्षर एव च
क्षर: सर्वाणि भूतानि कृतस्योऽक्षर उच्चते ॥

There are two beings (Purushas) in this world—perishable and imperishable; the perishable one is all these creatures, and the immutable is called the imperishable.
15.16.1. There are etc. There are two beings, perishable and imperishable, which are well known in this world. They are being stated: Of these, the being called perishable is all these creatures, consists of bodies beginning with that of Brahmā down to immovable things, for the ignorant commonly use the word ‘person’ with respect to bodies only. The immutable, that which stands firm like a rock without any change when the bodies perish, i.e., the conscious principle (soul) that is the experience; he is said to be the imperishable being by the discriminative.

15.17.0. The purpose for which the two (persons) were described is being stated:

17. उत्तमः पुरुषस्वत्वः परमात्मेत्युदाहतः।

यो लोकत्रयमात्माविश्व विभार्त्यव्यः ईश्वरः।

Different from these is the supreme Being known as the supreme Self (Paramātmā) the immutable Lord, who having entered the three worlds sustains them.

15.17.1. Different etc. Different from, other than, these, the perishable and imperishable beings, is the supreme Being.
The difference is being pointed out: He is known as, described by Sruti texts as, Parama or supreme and also Atman or Self. As the Self He is different from the inert perishable being, and being supreme, He is different from the imperishable being, the conscious principle (the individual soul) that is the experiencer. His being the supreme Self is pointed out: The immutable Lord etc. The Lord, the Ruler, who is immutable, changeless all the while, and who having entered the three worlds, i.e., the whole universe, sustains, maintains, them.

15.18.0. That He is the supreme Being of the nature described above, the Lord is showing from the derivation of His name:

18. यस्मात्क्षरमति। तत: वेदे च प्राधित: पुरुषोत्तमः।

Since I am beyond the perishable and even excel the imperishable, therefore I am well known in this world and in the Vedas as the supreme Being (Purushottama).

15.18.1. Since I am etc. Since I am beyond the perishable, i.e., the entire group of inert things, being eternally free, and even excel the imperishable, the entire group of conscious beings, being their Ruler, therefore in this world and in the Vedas, I am well known, celebrated, as the supreme Being (Purushottama). The Scripture also says, ‘This Atman is the controller of everyone, the lord of all, the ruler of all (Br. Up. 4. 4. 22) and governs all this’ (Br. Up. 5. 6. 1).
15.19.0. The result according to a knower of such a Lord is being stated:

19. He who, being thus undeluded, knows Me, the supreme Being, worships Me in all respects, O descendant of Bharata, and becomes all-knowing.

15.19.1. He who, being thus undeluded, of fixed conviction, knows Me, the supreme Being, worships Me alone in all respects, in all ways, and thereby becomes all-knowing.

15.20.0. The subject-matter of the chapter is being concluded:

20. Thus this most secret doctrine has been expounded by Me, O sinless one. Knowing this, one becomes wise, and accomplished are all his duties, O descendant of Bharata.

15.20.1. Thus this most secret doctrine has been expounded by Me, O sinless one. Knowing this, one becomes wise, and accomplished are all his duties, O descendant of Bharata.
15.20.1. Thus etc. Thus, in this brief way, this most secret, esoteric, doctrine had been expanded by Me in full, and not merely a chapter of twenty verses, O sinless one, one free from vice. Hence, knowing this doctrine taught by Me, any and every one becomes wise, truly enlightened, and accomplished are his duties. Therefore it goes without saying, O descendant of Bharata, that your duties are accomplished (having known the secret doctrine).

संसारशाखिनं छित्ता स्पष्टं पश्चदेश प्रभुः।
पुरुषोत्तमयोगस्ये परं पदमुपादिशत्॥

Having cut as under the mundane tree, the Lord has in this fifteenth chapter called ‘the way to the supreme Spirit’, clearly taught the supreme state.

इति श्रीमद्वामवद्वरीत्रियाम् श्रीधरश्वामिरविर्चितायं सुवोधिनि यान्
टीकायं पुरुषोत्तमयोगी नाम पश्चदशोध्यायः॥
In order to determine that persons who renounce demoniac wealth and take only to divine wealth are freed, these two kinds of wealth are distinguished in the sixteenth chapter.

16.9.0. पूर्वांग्यानंते 'एतदु बुद्ध्या बुद्धिमान्यात्तत्कृत्वात्मवेशं भारत' इत्युक्तम्। तत्र क एततस्य बुद्धयते को वा न बुद्धयत इत्यपेक्षायां तत्त्वज्ञानेनशिकारिणोठनशिकारिणश्च विवेकार्थ प्रेतशोध्यायांस्मी। निरूपिते हि कायर्थशिकारिज्ञासा भवति। तदुकं भद्रद्—'भारो यो येन बोद्वयः स प्राप्तं वेलितो यदा। तदा कस्तस्य बोद्देति शक्यं कर्तु निरूपणम्' इति। तत्राधिकारिविशेषण्भूतां दैवी सम्पदमाह त्रिभि:—

16.1.0. At the end of the last chapter it was said, 'Knowing this, one becomes wise, and accomplished are all his duties, O descendant of Bharata.' Now, who knows this Truth, and who does not? As an answer to this, the sixteenth chapter is begun to distinguish between a fit and an unfit aspirant after true knowledge. It is only when the object to be accomplished has been determined that the inquiry about a fit aspirant arises. As Kumarila Bhatta has said: 'Only when a load that is to be carried by somebody has been weighed, can one fix who is to carry it.' Now the divine wealth that characterizes a fit aspirant is being stated in the three verses beginning with:
The Blessed Lord Said:

Fearlessness, purity of heart, steadfastness in the Yoga of knowledge, charity, self-control, sacrifice, study of the Vedas, austerity, uprightness.

16.1.1. Fearlessness, etc. Fearlessness, absence of fear; purity of heart, perfect serenity of the mind; steadfastness in the Yoga of knowledge, steady devotion to the means for attaining Self-knowledge; charity, a proper apportionment of one’s food; self-control, control of the external organs; sacrifice, performing rituals like Darshapurnamāsa according to one’s fitness; study of the Vedas (Swādhyaśya), teaching and reciting the Vedas, or it may mean repetition of holy names; austerity, that pertaining to the body etc., to be described in the next chapter; uprightness, straight-forwardness;

16.2.0. Further:

2. Non-injury, truthfulness, absence of anger, self-sacrifice, tranquillity, freedom from slander, kindness to beings, non-covetousness, gentleness, modesty, absence of fickleness.
16.2.1. Non-injury, etc. Non-injury, abstaining from hurting others; truthfulness, speaking of things as they have been perceived; absence of anger, absence of agitation in the mind even when beaten; self sacrifice, generosity; tranquility, self-collectedness of the mind; freedom from slander, avoiding backbiting; kindness to beings, to the distressed; non-covetousness: the elision of the final 'a' from the word 'alolupa' in the text is a license allowed to sages; gentleness, meekness, not being cruel; modesty, feeling shy to commit a wrong; absence of fickleness, avoidance of useless activity;

16.3.0. Further:

3. तेजः क्षमा धृति: शौचमब्रह्मो नातिमानिता।

भवति समयं दैविमभिजातस्य भारत॥

Boldness, forgiveness, fortitude, purity, absence of hatred, absence of conceit,—these belong to one born for divine wealth, O descendant of Bharata.

16.3.9. तेजः इति। तेजः भ्रमण्यं, क्षमा परिभ्रमित्वा पूर्वदानेषु क्रोधप्रतिष्ठितं। धृतिः खादियर्वसीदत्तविस्ततस्य स्थिरीकरणम्। शौचं बाधाध्यान्तरं शुद्धिः। अद्वैतं जीवांसाराहित्यम्। अतिमानिता आत्मन्यति—पूर्वजत्वाभिमानस्तदेभावो नातिमानिता। एतान्यभयादानि षड्विनाशितं—लक्षणनि देवीं स्मर्दं भवित्व—भिलाक्षण तदाभिमुख्येन जातस्य भाविकल्यणस्य पुंसो भवन्तीत्यर्थ॥
16.3.1. Boldness, etc. Boldness, courage; forgiveness, not getting angry in humiliation etc.; fortitude, steadying the mind when drooping under pain etc.; purity, external and internal cleanliness; absence of conceit, not thinking too much of oneself. These twenty-six characteristics beginning with fearlessness belong to one born for divine wealth. That is to say, they are found in one who is born to attain Sāttvika wealth befitting a god, i.e., one for whom well-being is in store.

16.4.0. The demoniac wealth is being stated:

4. दम्भो दर्पो अभिमानश्च क्रोधः पारस्यमेव च ।
अत्रां चाभिजातीय पार्थ सम्पदामात्मरीम् ॥

Ostentation, arrogance, self-conceit, anger, rudeness, and ignorance belong, O Pārtha, to one who is born for demoniac wealth.

16.4.1. Ostentation, etc. Ostentation, sanctimoniousness; arrogance, pride due to wealth, learning, etc.; self-conceit, already explained; anger, well known; rudeness, harshness; ignorance, want of discrimination. Demoniac implies fiendish also. These qualities, ostentation, etc., are found in one who is born to attain demoniac wealth—the attributes of demons and fiends.

16.5.0. एतयोः सम्पदोः कार्यं दर्शयन्त्राह—

16.5.0. Showing the result of these two kinds of wealth the text says:
Divine wealth is deemed to lead to Liberation and the demoniac to bondage. Grieve not, O son of Pându, you are born for divine wealth.

16.5.1. Divine etc. He who is endowed with divine wealth is fit for attaining the knowledge that I have expounded. But one endowed with demoniac wealth is ever bound. The Lord cheers up Arjuna who was perturbed on hearing this, doubting whether he was a fit aspirant or not: O son of pându, grieve not, do not be sorrowing, for you are born for divine wealth.

16.6.0. In order to inculcate that the demoniac wealth should always by avoided, the text expounds it:

There are two types of beings created in this world—the divine and the demoniac. The divine type has been described at length; (now) hear from Me, O, Pártha, of the demoniac.

16.6.9. Prāvitī. । दृष्टि कारणी भूतानां सम्गो में मद्वनांद्वत । आसुरसम्पत्तिर्योक्तिकेरष्ण भवत्वतनुम । अतो 'राजस्मासुरीयं सैय प्रकृति मोहिनी श्रीता' (१.१२) इत्यादिना नवमध्य्योक्तिप्रकृतितत्रिविध्येना—विरोधः । स्पष्टमन्यतः ।
16.6.1. There are two etc. Two, i.e., two types, of creation of beings. Hear from Me, from My words. Combining the demoniac and fiendish natures into one, it is stated that there are two types. Therefore there is no contradiction with the threefold nature described in the ninth chapter in the words, ‘Taking to the descriptive, demoniac and fiendish nature’ (9.12).

16.7.0. The demoniac nature is being described at length in the twelve verses beginning with:

7. प्रवृत्ति च निवृत्ति च जना न बिदुरासुरा: ।
   न शौच नापि चाचारार न सर्वं तेषु विद्यते ॥

Persons of a demoniac nature do not know what to do and what to refrain from; they have neither purity nor good conduct nor truth.

16.7.1. Persons etc. Persons of a demoniac nature do not know how to perform right conduct or to refrain from wrong conduct. Therefore, verily, they have neither purity nor good conduct nor truth.

16.8.0. ननु वेदोज्ज्वोध्यमोथम: प्रवृत्ति निवृत्ति च कथं न विदु:? कुतो वा धर्मं स्वयमः नान्ति कथं वा शौचाचारार विनीत्यमीमांशग्रामात्वत्वं? इक्ष्यन्ति कथं जगद्वृत्तिः?
   स्यात्?
   अतः आह—

16.8.0. It may be urged: How is it they do not know how to perform acts declared by the Vedas as right conduct or to refrain from what has been declared by them as wrongful conduct? How, again, can there be any explanation for happiness and misery in this world without the acceptance of right and wrong conduct? And how can they transgress the Lord’s command
with respect to purity, good conduct, etc.? Also unless God is accepted, whence can the world originate? All this is being answered:

8. असत्यमप्रतिष्ठे ते जगदाहुस्नीश्चर्मम्।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम्॥

They describe the world as being without a truth, without a basis, without a God and brought about by mutual union—as nothing but originating in lust.

96.8.9. असत्यमिति। नास्ति सत्यं वेदपुराणादिप्रमाणं यस्मिनः
स्तादृशं स्तं जगदाहुः। वेदादिनां प्रमाणं न मन्यन्त्य इत्यथः।
ततुकम्—‘तैयो वेदस्य कर्तरो मुनिमाण्डनिशाचरः’ (स. द. सं. चार्यक. २५) इत्यादि। अत
एव नास्ति धर्माधर्मो रूपं प्रतिष्ठा व्यवस्थाहेतुवर्गस्य तत्।
स्माभाविकं जगद्रैवित्तमाहैतुकिर्मित्यः। अत एव नास्तीश्वरः कर्ता व्यवस्थापकश्च यस्य
तादृशं स्तं जगदाहुः। तर्थं कुतोस्य जगतं उत्पत्ति वदति? इत्यत आह—
अपरशस्य परश्चत्यपरस्य अपरश्च परश्चत्यपरस्य अपरस्यपरोवन्योपस्य:
स्थीरमिश्नातमस्मून्तं जगतु किमन्यत्कारणमस्य, नास्त्यन्यकार्यतिष्ठितं, किन्तु
कामहैतुकम्, स्वीकषयोः काम एव प्रवाहरुपेण हेतुर्गत्याहैतुकिर्मित्यः॥

16.8.1. They describe etc. They describe the world as being without a truth, without any authority like the Vedas and Purānas, i.e., they do not accept the authority of the Vedas etc. As it is said (by them). ‘Cheats, hypocrites and fiends—these three classes are the authors of the Vedas,’ etc. (Sar. Dar. Sang. Cār. Dar. 25). Hence without any moral basis in the shape of right and wrong. They regard the manifoldness in this world as natural (spontaneous). Therefore without a God, as the maker and dispenser. Then from whence do they say the world has originated? This is being answered: Brought about etc. (The world is) brought about by mutual union, of man and woman. What else can be the cause of this? Nothing but merely originating in lust, i.e., they say that only the passion between the sexes as a continuous stream is the cause of this world.
16.9.0. Further:

9. एतानं दृष्टिमवर्ष्ण्यनप्रभावन्युग्मकर्मण: क्षयाय जगतोजहिता: ॥

Holding this view, these ruined souls of small intellects and of fierce deeds, are born for the destruction of the world as its enemies.

16.9.1. एतां लोकायतिकानां दृष्टं दर्शनमापित्य नष्टात्मानो मलिनचित्ता: सन्तोत्पुलयादृश्यात्मात्मत्य: अत एव उः हिंसं कर्म येषां तेषांहिता: वैरिणो भूतवा, जगत: क्षयाय प्रभावन्ति उद्भवन्तीत्यथ: ॥

16.9.1. Holding etc. Holding this view of the materialists, these ruined souls, i.e., of impure mind, of small intellects, accepting only what is perceived by the senses, and who are therefore of fierce, cruel, deeds, are born for the destruction of the world as its enemies.

16.10.0. अपि च—

16.10.0. Further:

10. काममापित्य दुःखूं दयभामानमदार्थिता: ॥

Resorting to insatiable desires, full of hypocrisy, pride and arrogance, they of impure vows act holding false views through delusion.

16.10.1. काममापित्य दुःखूं पूर्वितुमशक्यं काममापित्य दयभामानमदार्थियुक्त: सन्त: क्षुददेवताराधनादृविवर्तन्ते। कथम्? असत्ग्राहान् गृहीत्वाजेन मन्त्रेन तां देराकारात्य महानिधीनसाधिरिष्याम् इत्यादिदुराग्न्योपहारणे स्वीकृत्य प्रवर्तन्ते। अशुचिब्रह्म: अशुचीनि मद्यार्यासदि-विषयाणि ब्रतानि येषां ते ॥

8-10] DIVINE AND DEMONIAC ATTRIBUTES 443
16.10.1. Resorting to etc. Resorting to desires impossible to fulfil, and possessed of hypocrisy etc., they act, take to the worship of minor deities, and so on. How? (By) holding to false views, holding merely through delusion to foolish obstinacies like, ‘By worshipping such and such a deity with such and such a mystic syllable I shall attain immense wealth.’ Of impure vows, those who observe vows with impure things like liquor and flesh.

16.11.0. Further:

11. चिन्तामणि या च प्रलयानामुपाश्रिताः ||
कामोपभोगपरमा एतावदिति निश्चिताः ||

Beset with immense cares ending only with death, regarding gratification of sensual enjoyment as their highest aim, and convinced that this is all;

16.11.1. Beset etc. Beset with immense, innumerable, cares which end only with death, i.e., always worried with cares; to whom gratification of sensual enjoyment is the highest aim; convinced that this is all, that this gratification of the sensual enjoyment is the highest aim; convinced that this is all, that this gratification of the sensual enjoyment is the highest aim of human life and that there is nothing else, they ‘strive to collect hoards of wealth’ in the next verse—this is the construction. As Brihaspati’s Aphorisms say: ‘Sensual enjoyment is the only end of man’, ‘The body endowed with consciousness is the Self.’
16.12.0. And therefore (they are):

12. आशापाश्चतैर्वृत्ति: कामक्रोधपरायणा: ||
इहते कामभोगार्थमन्यायेनार्थसङ्ग्राहयान्त् ||

Bound by a hundred ties of expectation and given to lust and anger, they strive to collect by foul means hoards of wealth for sense gratification.

16.12.1. Bound etc. Expectation itself is the tie; bound, drawn hither and thither, by a hundred such ties; whose supreme resort is lust and anger—they strive, desire, to collect by foul means, by theft etc., hoards, heaps, of wealth for sense gratification.

16.13.0. तेषां मनोराज्यं कथयेनकप्राधिमाह चतुर्भि:—
16.13.0. By describing their fanciful kingdom, their attainment of hell is being described in the four verses beginning with:

13. इदममद्द्या मया लब्धिमिम प्राप्ये मनोरथम् ||
इदमस्तीदमपि मे भविष्यति पुनर्धनमात् ||

'This has been gained today by me; this desire I shall obtain; this wealth is mine, and this other too will be mine.

16.13.1. इदमद्दति। प्राप्ये प्राप्ययामि। मनोरथं मनसं: प्रियम्।
शेषं स्पष्टम्। एषां च र्याणां श्लोकानां ‘इत्यज्ञानविमोहिता:’ (१६.१५) सन्तो नरके पतन्त्तीति (१६.१६) चतुर्थ्यन्तन्व: ||

16.13.1. This etc. Desire, what is agreeable to the mind, I shall obtain. The rest is clear. This and the next two verses are to be construed as follows: ‘Thus deluded by ignorance’ (verse 15), ‘They fall into hell’—in the sixteenth verse.
16.14.0. Further:

14. असौ मया हत: शनुह्निष्ये चापरान्यपि 
ईश्लोहहमं भोगी सिद्धोहं बलवानपुर्की ॥

‘That enemy has been slain by me, and others too I will slay. I am the Lord, I am full of enjoyments, I am successful, powerful and happy.

16.14.1. That etc. I am successful, I have accomplished my purpose. The rest is clear.

16.15.0. किंशः

16.15.0. Further:

15. आक्षोभिजनवानस्मि कोज्योस्तिरि सदृशो मया ॥
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिता: ॥

‘I am rich and of noble birth; who else is equal to me? I will sacrifice, I will make gifts, I will rejoice.’ Thus deluded by ignorance.

16.15.1. I am rich etc. I am rich, endowed with wealth etc.; of noble birth, aristocratic; I will sacrifice, i.e., by performing sacrifices etc., also I shall attain a greater name than other sacrificers; I will make gifts to flatterers; I will rejoice, enjoy myself. Thus deluded, made to entertain false notions, by ignorance.

16.16.0. एवम्भूता यत्रापापुष्वति तत्चछूः

16.16.0. Listen what such people attain to:
16. अनेकचित्तविन्नान्ता मोहजालसमावृत्ता:।
प्रस्तकाः कामभोगेशु पतन्ति नरकस्यशुची॥

Perplexed by many a fancy, entangled in the net of delusion, and addicted to the gratification of desires, they fall into foul hell.

16.16.1. Perplexed etc. Perplexed, distracted, by many a fancy, lit., by a mind entertaining many fancies; entangled thereby in the net of delusion, even as fish are fettered by a net made of strings; thus addicted to, engrossed in, the gratification of desires, they fall into foul loathsome, hell.

16.17.0. Their fancy, ‘I shall sacrifice,’ that has already been refered to, is only dominated by ostentation and conceit, and not at all inspired by pure motives. This idea is being elaborated in the two verses beginning with:

17. आत्मसम्भावितं: स्तुब्धः धनमानमदावितं:।
यज्ञन्ते नामयज्ञस्ते दम्भेनाविन्धिपूर्वकम्॥

Self-esteemed, arrogant, filled with vanity and haughtiness due to wealth, they ostentatiously perform sacrifices in name, disregarding prescribed methods.

16.19.9. आत्मसम्भाविता इति। आत्मनेत्य सम्भाविता: पूजयतानं
नीता: न तु साधुभिः कैक्षितैः। अत एव स्तुब्धां अन्यं:।
धनन्ते यो मानो मद्ध
ताम्यामन्नित्वं: संतस्ते नाममाण्ट्रेण ये यज्ञस्ते नामयज्ञः। यद्रां दीक्षितः.
Self-esteemed, etc. Self-esteemed, glorified by themselves and not by good people; therefore who are arrogant, not humble; filled with vanity and haughtiness due to wealth, they perform sacrifices which are so only in name; or it may mean; they perform sacrifices which are meant only to gain a name such as, 'He is a sacrificer', 'He is a Soma sacrificer.' In what way do they perform these sacrifices? They perform them ostentatiously and not with devotion, and disregarding prescribed methods.

That disregard of prescribed methods is being described:

Possessed of self-conceit, power, insolence, lust and anger, these cavilling people perform sacrifices, hating Me (residing) in their own bodies and in those of others.

Possessed of self-conceit, etc. Being possessed of self-conceit etc., these cavilling people, people who cast aspersions on the virtues of the righteous, perform sacrifices hating Me who reside in their own bodies and in those of others as the Inner Self. Sacrifices performed just for show result in mere trouble to oneself, since they are lacking in faith. Similarly, when animals too are sacrificed without due regard for
the injunctions, it merely results in injury to the Conscious Principle (manifesting through all beings). Hence it is said, 'hating Me.'

16.19.0. They never deviate from their demoniac nature. This is being stated in the two verses beginning with:

19. तानहं द्विषतः कृरान्तुः सम्परिज्ञ
क्षिपायत्जस्यमेशुभानासुपीवेव योनिषु ॥

These cruel haters, the most degraded of men, I hurl perpetually among demoniacal species in the transmigratory worlds.

16.19.1. तानिनिति । तानहं मां द्विषतः । कृरान् सम्परिज्ञ
मृत्युमार्गसु । तत्रापि आसुपीवेवतिकृरासु व्याधादियोनिषु अजस्यमनवल्तं
क्षिपामि । तेषा पापकर्माणां तादृशं फलं ददामीत्यथः ॥

16.19.1. These cruel etc. These haters of Me, who are cruel, I hurl perpetually, always, in the transmigratory worlds, in the cycle of births and deaths and even there, among demoniacal species, i.e., in the bodies of cruel animals like the tiger, i.e. I give unto these sinners such fruit.

16.20.0. ते च—

16.20.0. And they:

20. आसुरी योनिमायपत्रा मूढा जन्मनि जन्मनि ।
मामप्राप्येि ततो यात्यथा मां गतिम् ॥

Obtaining demoniac bodies, and deluded birth after birth, far from attaining Me, O son of Kunti, they fall into still lower conditions.
16.20.1. Obtaining etc. Far from attaining Me: The word एव (verily) suggests that far from attaining Me, they do not attain even the path of righteousness that leads to Me, but fall into still lower conditions like the bodies of worms and insects.

16.21.0. Of the demoniac vices described above, three that are the basis of all the rest should be shunned by all means. This is being stated:

21. त्रिविधं नरकस्येद्वारं नाशनमात्मन: ।
कामः क्रोधात्रथा लोभस्तमादेतत्तत्रयं त्यजेत् ॥

There are three types of gates to hell destructive of the self—lust, anger and greed; therefore these three should be shunned.

16.21.1. There are etc. Lust, anger and greed—these are the three types of gates to hell; hence they are destructive of the self i.e., leading to lower births. Therefore these three should be shunned by all means.

16.22.0. त्यागे च विशिष्टफलमाह—
16.22.0. The special result of renouncing these three is being stated:
22. एतैरिविर्भुतम् नन्दोत्तमयः दिशिनरः
आचार्यायत्मनः श्रेयस्ततो याति परां गतिम्

The man who has got rid of these three gates to darkness, O son of Kunti, practises what is good for himself, and thus goes to the supreme Goal.

16.22.1. एतैरिविर्भुतम् नन्दोत्तमयः दिशिनरः
आचार्यायत्मनः श्रेयस्ततो याति परां गतिम्

16.22.1. The man etc. The man who has got rid of these three, viz, lust etc., which are the gates to darkness, hell, practises austerities, Yoga, etc., which are good for himself and thereby attains Liberation.

16.23.0. कामादिद्याण्यः स्वधर्मचरणं विना न भवतीत्याह—

16.23.0. The renunciation of lust etc. is not possible without the performance of one's duties. This is being stated:

23. य: शास्त्रिविधिमुन्युञ्जय वर्तते कामकार्त: ।
न स सिद्धिमवाननोति न सुकं न परां गतिम् ॥

He who, setting aside the ordinances of the Scriptures, acts under the impulse of desire, attains neither perfection nor happiness nor the supreme Goal.

16.23.1. य: इति। शास्त्रिविधिभिः धर्ममुन्युञ्जय य: कामकार्तो यथेच्छ वर्तते स सिद्धं तत्वानं न प्राप्तोति। न च सुखमुप्पाशं न च परां गतिम् च तु मुक्ति प्राप्तोति ॥

16.23.1. He who, etc. He who, setting aside the ordinances of the Scriptures, the religious rites prescribed by the Vedas, acts under the impulse of desire, acts as he likes, attains neither perfection, knowledge of the Truth, nor happiness, tranquillity nor the supreme Goal, Liberation.
16.24.0. The conclusion reached is being stated:

24. 

So let the Scriptures be your authority in ascertaining what ought to be done and what ought not to be done. Having known what has been prescribed by the Scriptures, you should act in this matter.

16.24.1. So let etc. ‘This ought to be done, and this ought not to be done’—in ascertaining this, the Scriptures, viz., Sruti, Smriti and the Puranas, are your sole authority. Therefore, having known the work prescribed by the Scriptures, you should do work according to your fitness, in this matter, in this sphere of work, to which you belong; for, purification of the mind, perfect knowledge and Liberation spring from that.

By differentiating between the divine and the demoniac wealth, it is shown in the sixteenth chapter that the pure-souled alone are fit for the knowledge of Truth.
Among the causes described above leading to the fitness for true knowledge, the Sattvika faith is the foremost. Therefore in the seventeenth chapter the threefold secondary differentiation of faith is being stated.

17.1.0. At the end of the last chapter it was said: ‘He who, setting aside the ordinance of the Scriptures, acts under the impulse of desire, attains neither perfection’ etc. (16.23). By this (statement) it has been declared that he who sets aside the ordinances of the Scriptures and acts under the impulse of desire is not fit for knowledge. Now, with a view to knowing whether one who sets aside the ordinances of the Scriptures, but acts with faith and not under the impulse of desire, is fit for knowledge or not,
Arjuna Said:

Those who setting aside the ordinances of the Scriptures perform sacrifices with faith (Shraddhā)—What is their status, O Krishna? Is it Sattva, or Rajas, or Tamas?

17.1.1. Those who etc. Here the words, ‘(Those who) setting aside the ordinances of the Scriptures perform sacrifices,’ do not mean those who is spite of knowing the meaning of the Scriptures transgress them, for such people cannot be said to sacrifice with faith. Faith is belief in sacred tradition, and this, to one who has knowledge of the Scriptures, is not possible with regard to things that are contrary to them. Moreover, with respect to such people, the reply, ‘Threefold is that faith; ‘Sāttvika (men) worship the gods (Devas),’ etc., will not be compatible. Therefore the transgressors of the Scriptures are not meant here, but only those who, without striving to know the injunctions of the Scriptures either from a sense of trouble or from sheer laziness, just follow tradition and occasionally worship some
deity with faith. Therefore this is the meaning: *Those who setting aside the ordinances of the Scriptures*, being indifferent to them either because they consider them to be troublesome or out of sheer laziness, and following the authority of mere tradition, *perform sacrifices with faith—what is their status, resort?* This is being inquired into in detail: *Is it Sattva, or Rajas, or Tamas?* That is to say, is such desire of theirs to worship deities etc., based on Sattva, or Rajas, or Tamas? The doubt is threefold, because faith is Sattvika, while indifference to the Scriptures from a sense of trouble or sheer laziness is Rājasika and Tāmasika respectively. If it is based on Sattva, then even these people, being Sāttvika, are entitled to the knowledge of the Self that has been described; otherwise not. This is the idea behind this question.

17.2.0. In reply,

श्रीभगवानुवाच

2. त्रिविधा भवति श्रद्धा देहिनां सा स्वभावव्यः।
   सात्विकी राजसी चैव तामसी चेति तां गृणु॥

The Blessed Lord Said:

Threefold is that natural faith of embodied beings—Sāttvika, Rājasika or Tāmasika. Hear about it.

17.2.1. त्रिविधेति। अयमवर्थः—शास्त्रतत्वातः प्रवर्तमानाना परस्स्मरपूज्यशया सात्विकी एकविधेव श्रद्धा। लोकाचारसामृतेन तु प्रवर्तमानाना देहिनां या श्रद्धा सा तु सात्विकी राजसी तामसी चेति त्रिविधा भवति। तत्र हेतुः— स्वभावव्यः, स्वभावः पूर्वजन्मसंस्कारस्माणाता स्वभावव्यः। स्वभाववद्यथा कद्रू समर्थ हि शास्त्रोतु विवेकमानं तत्रु तेषां नास्ति। अतः केवल पूर्वस्वभाववेत्व भवतीति श्रद्धा त्रिविधा भवति तामिमां त्रिविधां गृणु।
   तदवतम् ‘व्यक्तसायानिका बुद्धिरस्केकह कुरुनन्दन’ (२.४९) इत्यादिना॥

17.2.1. Threefold etc. This is the meaning: The faith in the worship of the Lord of those who act with the knowledge of Scriptural injunctions is of one kind alone, viz., Sāttvika. But that
faith of embodied beings who act only according to popular usage is threefold, viz., Sattvika, Rajasika and Tamasika. The reason being: It is natural, resulting from their nature, i.e., the impressions left in their minds in previous lives (Samskāras). Only discriminative knowledge taught by the Scriptures is able to change nature. But this they have not. Therefore their faith arises only out of their former nature, and is of three kinds. Hear about it, this threefold faith. As it has been said, ‘In this, O descendant of Kuru, there is a single one-pointed determination’ etc. (2.41).

17.3.0. But faith is Sattvika alone, for You Yourself have declared it to be a product of Sattva to Uddhava. As has been stated: ‘Control of the mind and the senses, fortitude, discrimination, devotion to duty, truthfulness, compassion, circumspection, contentment, generosity, dispassion, faith, shame, charity and the like, and taking pleasure in the Self’ (Bhāgavata 11.25.2)—these are the modifications of Sattva.

Therefore how can faith be said to be threefold? True; yet, being inherent in a person who is Rajasika and Tamasika, and being thus mixed up with Rajas and Tamas, Sattva becomes threefold, and therefore faith also can be threefold. That is being stated.

3. सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो वच्छृद्धः स एव सः ॥

The faith of each person is according to his stuff, O descendant of Bharata. A man is made up of his faith: he verily is what his faith is.
17.3.1. The faith etc. The faith of a person, wise or ignorant, is according to his stuff, quality of his mind. Therefore the worldly man is made up of, a product of, his faith, i.e., is affected by the three kinds of faith. This is being stated: He verily is what his faith is, i.e., one is endowed with faith in accordance with his (past) faith. In other words, a person who owing to preponderance of Sattva was endowed with Sattvika faith formerly, is on account of this inherent tendency (Samskāra) endowed again with Sattvika faith; one who was endowed with Rājasika faith through preponderance of Rajas, again becomes of a like nature; and one who was endowed with Tamasika faith owing to preponderance of Tamas, again becomes of a like nature. This division of Sattvika, Rājasika and Tamasika faith is only with respect to persons who act only according to popular usage. But with respect to those who are endowed with discriminative knowledge resulting from the Scriptures, because they conquer their nature, their faith is Sattvika alone. This is the purport of this section.

17.4.0. The (threefold) division of Sattvika and the rest is being delineated through differences in actions:

4. यजन्ते सात्त्विका देवान्यक्षर्सिंहं राजस: ||
प्रेतान्बूतगान्मान्यं यजन्ते तामसा जना: ||
The Sāttvika worship the gods, the Rājasika (worship) the Yakshas and Rākshasas, while others, the Tāmasika men, worship spirits and goblins.

17.4.1. The Sāttvika etc. The Sāttvika men worship the gods alone, who are of a Sāttvika nature. The Rājasika worship the Yakshas and Rākshasas, who are of a Rājasika nature. While others, those different from these two, viz., the Tāmasika men, worship only spirits and goblins. That is to say, by the inclination to worship particular deities of Sāttvika and other natures, the nature of their worshippers also as being Sāttvika etc., is to be known.

17.5-6.0. Further distinctions regarding the Rājasika and Tāmasika groups are being stated in the two verses beginning with:

5. अशांश्रविहितं घोरं तपः ते तपो जना: ।
   दम्पतर्क्षयस्यस्युतं: कामरागबलावितं: ॥

6. कर्ष्यन्त: शरीरस्य भूतग्रामययमेववस: ।
   मां चैवात:शरीरस्य तान्भिक्यायुपनिश्चित्यान। ॥

5-6. Those men who practise severe austerities not enjoined by the Scriptures, being given to ostentation and self-conceit, possessed of desire, attachment and pertinacity, and senseless, torture the elements in the body, as also Me residing within it—know them to be of demoniac resolves.

17.5.9. अशांश्रविहितमिति । शास्त्रविधिमाणानन्तरोपि केचित्रगता—
   चीनपुण्यसांस्कारेणोत्तमाः: साल्चित्का एव भवन्ति । केचितुः मध्यमा राजसा
those who are extremely unfortunate, and who follow custom and the practices of the heretic owing to their keeping company with such people, practise severe, terrible to beings, austerities— the reasons for which are: being given to ostentation and self-conceit, likewise possessed of desire, cravings, attachment, clinging, and pertinacity, foolhardiness—‘know them to be of demoniac resolves.’ This is the connection with the next verse (5).

Further:

17.6.1. Senseless, etc. who, being senseless, non-discriminative, torture, cause to wither by useless fasts etc., the elements, earth, etc., existing in the body as being its material cause, as also Me residing within it as the Inner Ruler, by transgressing My commands— those who practise austerities like this, know them to be of demoniac, extremely cruel, resolves.
17.7.0. To show the distinction about (people being) Sattvika etc., even from the differences in food etc., the Lord says in the thirteen verses beginning with:

7. आहारस्त्रस्वप्नि सर्वस्य त्रिविधो भवति प्रियः ।

The food also liked by each is threefold, as also sacrifice, austerity and gift. Listen about these distinctions among them.

17.7.1. The food etc. The food, cooked rice, etc., that is liked by each person is threefold according to his type; similarly sacrifice, austerity and gift are also threefold. Listen about these distinctions among them that is going to be stated. This is being declared in order that people may give up Rajasika and Tamasika food, sacrifice, etc., and strive to increase their Sattva by resorting to Sattvika food, sacrifice, etc.

17.8.0. Of these, the threefold food is being described in the three verses beginning with:

8. आयुःस्वच्छव्याप्रमुस्वह्याप्रतितिविवर्धनाः ।

The foods that augment life, energy, strength, health, happiness and joy, and which are savoury, oleaginous, nourishing and agreeable, are liked by the Sattvika.
17.8.1. *The foods etc.* life, longevity; energy, vigour; health, freedom from sickness; happiness, serenity of the mind; joy, relish. *The foods that augment,* particularly increase, *life etc.,* and which are savoury, juicy, oleaginous, fatty, nourishing, which as serum remain long in the body, *and agreeable,* relished at sight—foods masticated, sucked, etc., which are of this kind *are liked by the Sāttvika.*

17.9.0. तथा—

17.9.0. Likewise:

9. कन्त्वम्बलवणात्युणात्क्षणस्त्रक्षविदाहिनः । आहारा राजसस्येष्ठा तुःखशोकामयप्रदा: ।

The foods that are very bitter, sour, saltish, hot, pungent, dry and burning are liked by the Rājasīka and are productive of pain, grief and disease.

17.9.9. कब्जितः । अतिशयः: कन्त्ववादिषु समस्वपि सम्बन्धेते । अतिकुटिः भविष्यते । अतित्वातिलवणात्युणशः प्रसिद्धः । अतितीक्षणो मरीचादि । अतितत्त्वादकः कन्त्वकोट्ववादि । अतितिविदाही रस्पा किदि । अतिकुटिः आहारा राजसस्येष्ठा प्रियः । तुः च तत्कालिन्क हृदयस्नात्तापि । शोचः पश्चात्माविदैर्मन्नन्यायः । आमयो रोगः । एतानु प्रददन्ति प्रयत्नंत्तीति तथा ।

17.9.1. *The foods etc.* The word *very* applies to all the seven kinds, bitter and so on. *Very bitter* like the ‘Nimba’ fruit. *Very sour,* very *saltish* and very *hot* are well known; *very pungent* like pepper; *very dry,* grains like Kangu and Kodrava; *very burning* like mustard. *Foods that are very bitter etc.,* are liked by the Rājasīka. *Pain* causing distress at the time (of eating), *grief,* subsequent depression of spirits, *disease,* sickness. The above foods *are productive of these.*
17.10.0. Likewise:

The food that is pretty cold, worthless, putrid, stale, partly eaten and impure is liked by the Tamasika.

17.10.1. The food etc. 'Yatayāma', food cooked three hours before, i.e., which has become pretty cold; worthless, from which the essence has been pressed out; putrid, foul-smelling; stale, cooked the day before; partly eaten, what is left after eating by somebody; and impure, forbidden food, like the meat of an animal killed with a poisoned arrow. Such food is liked by the Tamasika.

17.11.0. Sacrifice, too, is threefold. Of these the Sattvika sacrifice is being stated:

That sacrifice which is performed according to scriptural injunctions by men desiring no fruit and with their mind fixed on it for its own sake is Sattvika.
17.11.1. *That sacrifice etc.* That sacrifice which is performed, offered, according to scriptural injunctions, as being enjoined by the Scriptures as compulsory, by men who have no desire for its fruit, is Sāttvika. How is it performed? *With their mind fixed,* i.e., concentrated, *on it,* with the idea that it must be performed *for its own sake,* as a sacrifice, and not for gaining any other fruit.

17.12.0. *Rājasika sacrifice is being stated:*

12. *अभिसन्धाय तु फलं दम्भार्थमपि चैव यत्।*  
इन्ते भरतश्रेष्ठः यज्ञं विद्विद्व राजसम्भ॥

But know that sacrifice to be Rājasika, O best of the Bharatas, which is performed aiming at its fruit, as also for ostentation.

17.12.1. *But know etc.* But know that sacrifice to be Rājasika which is performed, undertaken, aiming at, caring for, its fruit, as also for ostentation, for parading one’s greatness.

17.13.0. *Tamasika sacrifice is being stated:*

13. *विद्धिोहनमयुष्टां मन्त्रात्मनमदक्षिणाम्।*  
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते॥

The sacrifice which is contrary to ordinance, in which no food is distributed, which is devoid of Mantras, gifts to the priests and faith, is said to be Tāmasika.
17.13.1. *The sacrifice etc.* The sacrifice which is contrary to ordinance, in which the scriptural injunctions are not observed; in which no food is distributed, offered to Brāhmaṇas and others; which is devoid of Mantras, the prescribed gifts to the priests and faith, is said to be Tāmasika by the cultured.

17.14.0. To show the Sattvika and other varieties of austerity, its threefold division with respect to the body etc., is stated first in the three verses beginning with:

14. देवद्विजगुरुप्राज्ञपूजनं शौचमार्ज्जवम् 
ब्रह्मचार्यमहिः स शारीरं तप उच्छयते II

Worship of the gods, the twice-born, the preceptor and the wise, purity, straightforwardness, continence and non injury, are said to be physical austerity.

17.14.1. *Worship of the gods, etc.* The wise, knowers of Truth as well those other than one’s preceptor (spiritual guide); the worship of the gods, the Brāhmaṇas (the twice-born) etc., and purity and the rest, are said to be physical austerity, i.e., austerity which is performed by the body.

17.15.0. Verbal austerity is being stated:

15. अनुद्वेगकरं वाक्यं सत्यं प्रीयहिं च यतुः 
स्वाध्यायाभ्यस्त सैव वाक्यं तप उच्छते II

Speech that causes no worry and is also truthful, agreeable and beneficial, as also study of the Vedas, are said to be verbal austerity.
17.15.1. *Speech etc.,* Speech that causes no worry, fear and is also truthful and agreeable to hear and beneficial, i.e. resulting in good, as also study of the Vedas, are said to be verbal austerity, i.e., austerity performed through speech.

17.16.0. Mental austerity is being stated:

16. मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः II

भावसंशुद्धिरित्येततत्तपो मानसमुच्छ्यते II

Serenity of mind, kindliness, silence, self-control and purity of heart, are said to be mental austerity.

17.16.1. *Serenity etc.* Serenity, composure of the mind; kindliness, freedom from harshness; silence, lit., the condition of the Muni, i.e., practice of meditation; self-control, withdrawing the mind from sense-objects, purity of heart, absence of deceit in conduct, are said to be mental austerity.

17.17.0. Thus the threefold austerity performed through the body, speech and mind has been shown. The three divisions of this threefold austerity into Sāttvika etc., are being described:
This threefold austerity practised with great faith by men who desire no fruit and are steadfast, is said to be Sāttvika.

17.17.1. This threefold etc. This threefold austerity practised with great, supreme, faith by men who desire no fruit and are steadfast concentrated in mind, is said to be Sāttvika.

17.18.0. The Rājasika austerity is being stated:

18. सत्कारमानपूजार्थ तपो दम्पेन चैव यत्। क्रियते तदिह प्रोक्तं राजसं चलमधुबम्॥

That austerity which is practised to gain respect, honour and adoration, and that with ostentation, and which is transitory and unstable, is here said to be Rājasika.

17.18.1. That austerity etc. Respect, verbal worship through words such as, 'He is good', 'He is a man of great austerities'; honour, physical worship by acts such as rising up and salutation; adoration, gaining wealth etc. That austerity which is practised for this purpose, and that with ostentation, and which is therefore transitory, not constant, and unstable, fleeting, is here said to be Rājasika.

17.19.0. The Tamasika austerity is being stated:

19. मूढ्राहेणात्मनो यत्वीडया क्रियते तपः। परस्योत्सादनार्थ वा तत्तामसमुदाहतम्॥
That austerity which is practised out of a foolish notion, with self-torture, or for the purpose of ruining another, is called Tāmasika.

17.19.1. That austerity etc. That austerity which is practised out of a foolish notion, practised through fool-hardiness due to non-discrimination, with self-torture, or for the purpose of ruining, destroying, another, like black magic, is called, said to be, Tāmasika.

17.20.0. The threefold division of gifts introduced earlier is being stated:

20. दात्त्वाभिमिति यद्वां दीयते नुपकारिणेः।
  देशे काले च पात्रे च तद्वां साचिकं स्मृतम्॥

To give is a duty—a gift given with this idea to one who will do no service in return, in a fit place and time and to a worthy person, is known to be Sattvika.

17.20.9. दात्त्वाभिमिति। दात्त्वाभिमितेवं निश्चयेन यद्वां दीयते अनुपकारिणे प्रतिपकारासमथाय। देशे कुरुक्षेरादौ, काले ग्रहणादौ, पात्रे चेति देशकालादिसाहचर्यात्समी प्रयुक्ता। पात्रभूताय तपःशुद्धाद्विष्रधाय ब्राह्मणायेयस्य। यथा पात्र इति चतुर्थ्यवेषा। पात्रे इति तृजन्तम्। रक्षकायेयत्याः। स हि सर्वस्मादापदुग्राणातां पातीति, यदेकम्भूतं दानं तत्साचिक्कम्॥

17.20.1. To give etc. To give is a duty—a gift given with this conviction to one who will do no service in return, who can give no return, in a fit place, like (the holy) Kurukshetra and fit time as during an eclipse (considered auspicious for a gift) and to a worthy
person—the seventh case-ending is used instead of the fourth, being grouped with ‘time’ and ‘place’, which have got the seventh case-ending—that is to say, to a Brāhmaṇa endowed with austerities and scriptural learning; or the word ‘pātre’, may be taken as having the fourth case ending, meaning, ‘to a protector’ (from the root pā); for a Brāhmaṇa protects the giver from all dangers—such a gift is Sāttvika.

17.21.0. The Rājasika gift is being described:

21. यत्र वर्त्युपकारार्थ फलमुद्भिष्य वा पुनः।
धीयते च परिक्लिष्ण तहां राजस्य स्मृतम्॥

That gift, however, which is given with a view to receiving in return, or looking for its fruit, or grudgingly, is said to be Rājasika.

17.21.1. That gift, etc. That gift, however, which is given with a view to receiving in return with the expectation that the person would in time return the service, or looking for its fruit, i.e., with the object of attaining heaven etc. or grudgingly, with reluctance, is said to be Rājasika.

17.22.0. The Tāmasika gift is being stated:

22. अदेशकाले यद्यानमपापव्यय्यस्य दीयते।
अस्तःक्रृतमवज्ञातं तत्तामस्मुद्भाहतम्॥

The gift that is given at the wrong place and time and to unworthy persons, without regard and disdainfully, is said to be Tāmasika.
17.22.1. The gift etc. The gift that is given at the wrong, unholy, place, at the wrong time, during defilement, and to unworthy persons, such as rogues, (and vulgar) actors and dancers; or even where the conditions regarding the proper time, place and person are fulfilled, which is given without regard, without hospitable reception like washing the feet, or disdainfully, contemptuously—such a gift is said to be Tāmasika.

17.23.0. But then, considered in this light, all the sacrifices, austerities and gifts would mostly be Rājasika or Tāmasika; so all efforts at performing sacrifice etc., would be useless. Apprehending such a doubt, the Lord, in order to show a means by which even such sacrifices etc., can be turned into Sāttvika, says:

'Om Tat Sat'—this is considered to be the threefold designation of Brahman. By that were fashioned, of old the Brāhmanas, the Vedas and sacrifices.

17.23.1. ओऽ तत्सदिदिति निरेद्धो ब्रह्मणब्रिबिधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्व यज्ञाश्च विहिता: पुरा ॥

'Om Tat Sat'—this is considered to be the threefold designation of Brahman. By that were fashioned, of old the Brāhmanas, the Vedas and sacrifices.
17.23.1. 'Om Tat Sat' etc. — this is considered by the cultured to be the threefold designation by name of Brahman, the supreme Self. Of these, being well known through Sruti texts like, 'Om is Brahman' (Tai. Up. 1.8.1). Om is the name of Brahman. Being well-known as the cause of the world, and not being cognized by the ignorant, 'Tat' also is the name of Brahman. The word 'Sat' also is the name of Brahman, for it denotes absolutely reality, goodness and auspiciousness (Ch. Up. 6.2.1). These three designations (of Brahman) are praised with a view to showing that all of them are capable of rectifying a defective rite (by merely being pronounced). By that threefold designation of Brahman were fashioned, created, or the word may mean, perfected by the Lord, of old, at the beginning of creation, the Brahmanas, the Vedas and sacrifices. Or the sentence may mean: The supreme Lord to whom this threefold designation is applied, created the Brāhmaṇas etc., as holiest. Therefore this three-fold designation of Brahman is exceedingly praiseworthy. This is the idea.

17.24.0. Now in order to show the auspiciousness of every one of these three 'Om' etc., that of the 'Om' is being stated first.
Therefore the acts of sacrifice, gift and austerity enjoined by the ordinance, on the part of the followers of the Vedas, by uttering the word ‘Om’, are always begun well.

17.24.1. Therefore etc., Since this designation of Brahman is auspicious, therefore the acts of sacrifices etc., enjoined by the ordinance, on the part of the followers of the Vedas, done by uttering the word ‘Om’, are always begun well, i.e., although they may be defective, they are made efficacious.

17.25.0. The second name is being praised:

25. तद्वित्यनिभिसन्धाय फलं यज्ञतपः क्रिया: ||
 दानक्रियाख्य विविधा: क्रियन्ते मोक्षाक्षर्ध्विभि: ||

Uttering ‘Tat’, the various acts of sacrifice, austerity and charity are performed by the seekers of Liberation without aiming at their fruit.

17.25.1. Uttering ‘Tat’ etc. Uttering—this word is to be repeated from the previous verse—‘Tat’ the acts of sacrifice etc., are performed by the pure-minded seekers of Liberation without aiming at their fruit. Therefore designation by the word ‘Tat’ is auspicious, because, through the purification of the mind and the consequent renunciation of the desire for fruit, it creates the desire for Liberation. This is the idea.
17.26.0. The auspiciousness of the word ‘Sat’ is being stated in the two verses beginning with:

26. सद्याभावात्वर्णवेदित्यत्वप्रयुज्यते।
प्रशस्तेन कर्मणि तथा सच्चाद्वः पार्थ युज्यते॥

‘Sat’ is used to denote existence and goodness; so also, O Pārtha, the word ‘Sat’ is used for any auspicious act.

17.26.1. ‘Sat’ etc. The word ‘Sat’ is used to denote existence, meaning, for instance, ‘Devadatta has sons etc.,’ and goodness, excellence, meaning, for example, ‘Devadatta’s sons are excellent.’ So also the word ‘Sat’ is used, or is apt, for any auspicious, sacramental, act like marriage, (as when we say), ‘This act is auspicious (Sat).’

17.27.0. किर्तिः
17.27.0. Further:

27. यजः तपसि दाने च स्थिति: सदिद्वेदित्यते।
कर्म चैव तदर्शीयं सदिद्वेवाभिधीयते॥

Steadiness in sacrifice, austerity and gift is also called ‘Sat’; as also work even done indirectly for the sake of the Lord is verily called ‘Sat’.

17.27.1. यजः इति। यज्ञादिषु च स्थितिस्तात्तपेयावस्थानं तदपि सदिद्वेदित्यते। यस्य चेतं नाममात्रं स एव परमात्मा अर्थं: फलं यस्य तदर्शः कर्म पूजोपहारूहार्जपरिमार्जनोपपूजन्यमाञ्जिलिकादिक्रियास्तत्सिद्धे यदन्यत्कर्म क्रियते उद्यानालिक्ष्येत्राध्यायानाधिविषयं तत्कर्म तदर्शीयम्।
The Three Kinds of Faith

17.27.1. Steadiness etc. Steadiness, absorption, in sacrifices etc., is also called 'Sat'. Activity that has for its aim the supreme Self whose names are these three, like the collection of offerings for worship, cleaning of the temple and its courtyard, anointing, painting, and making flower garlands, is work for the sake of the Lord; other activity to accomplish these, like the laying out of gardens and agricultural fields and acquiring wealth, is work done indirectly for the sake of the Lord. The latter even though so indirect, is verily called 'Sat'. Thus, since these three names are exceedingly auspicious, therefore they should be uttered for perfecting all actions. This is the sense. As a mere laudatory statement does not fit in here, it is to be taken as an injunction, according to the maxim, 'It is (only) an injunction that is praised.' Some (commentators) say that the present tense used in 'Acts enjoined by the ordinance are begun well' etc., and 'Acts are performed by the seekers of Liberation' etc., (verses 24 and 25), is to be converted into the injunctive form, as in the case of the text: 'He sacrifices to the (deities called) Samidhs.' (Tai. Sam. 2.6.1) This, however, does not fit in with, 'Sat is used to denote existence and goodness,' etc. (Verse 26), for there it is already a known fact (and requires no injunction). Therefore it is better to assume an injunction, as stated above.

17.28.0. Now, as an incentive to all action being undertaken with faith, everything done without faith is being condemned:
Offering oblations, making gifts, austerities practised, or anything else done—without faith, are called ‘Asat’ O Pārtha; they fructify neither hereafter nor here.

One who renounces Rājasika and Tāmasika faith and takes recourse to Sāttvika faith, is fit for realization of the Truth—this is established in the seventeenth chapter.
In order to decide the final goal, the essence of the whole Gita is taught clearly in the eighteenth chapter by distinguishing between renunciation and relinquishment.

18.1.0. In the foregoing pages, complete renunciation of action has been taught in texts like, ‘Renouncing all actions through his mind, he rests at ease’ etc. (5.13), and ‘With your mind endowed with the Yoga of renunciation’ etc. (9.28). Likewise, the performance of action, renouncing merely its fruit, has been taught in texts like, ‘Renouncing the attachment for action and its fruit, ever contented, and without any refuge’ etc. (4.20), and ‘Being self-controlled, renounce the fruit of all actions’ (12.11). And the infinitely merciful and omniscient Lord cannot teach self-contradictory things. Therefore Arjuna, who was eager to know the way to reconcile these two, viz., the renunciation of work and its performance, said:
Arjuna Said:

I desire to know distinctly the true nature of renunciation (Sannyāsa), O Hrishikesa, as also of relinquishment (Tyāga), O mighty-armed One, O slayer of Keshin.

18.1.1. I desire etc. O Hrishikesha, controller of all the senses, O slayer of Keshin. A great demon called Keshin, with the form of a horse, came with a gaping mouth to devour Sri Krishna in a fight. Sri Krishna thrust His left hand into that terribly gaping mouth and then enlarging it, He killed the demon through that alone then and there, splitting him like a cucumber; hence the term of address, O might-armed One. I desire to know distinctly, as distinguished from each other, the true nature of renunciation (Sannyāsa) and relinquishment.
The Blessed Lord said:

Sages understand the renouncing of actions that fulfil desires as renunciation (Sannyāsa), and the learned declare the abandoning of the fruit of all actions as relinquishment (Tyāga).

98.2.1. काम्यानामिति। 'पुत्रकामो यजेत' (आप. सू. 3.9.8) 'स्वर्गकामो यजेत' (आप. सू. 99.10.18) इत्येवमादिकामोपबन्धेन विहितानां काम्यानां कर्मणां न्यासं परित्यागं सन्न्यासं कर्मः विदु: सम्यक्षनात: सह सर्वकर्मानां न्यासं सन्न्यासं पाण्डिता विदु: जान्नीत्वः। सर्वां काम्यानां नित्यनैमित्तिकानां च कर्मणां फलमात्रत्वान्यां प्राहुस्त्यान्यां विचक्षण निपुना: ननु स्वरूपत: कर्मयागमः। ननु नित्यनैमित्तिकानां फलाश्रयवाददियमानस्य फलस्य कथं त्यागः: स्यात्। नहि वन्ध्याया: पुनःर्त्यागः: सम्भवति। उच्यते-यद्यपि 'स्वर्गकामः' 'पशुकामः' इत्यादिवद्ये 'अहरह: सन्न्यामुपासती' 'यावजीवमिश्रोतं जुहोति' इत्यादिपु फलविभेषो न श्रूयते तथायुपुरुषार्थ्य व्यापे प्रेक्षावलं प्रवत्त्यितथुपमुक्तज्ञन विद्धि: विश्वजिता यजेत: इत्यादिविव सामान्यत: किमपि फलमाक्षिप्तिये, न चातीव गुरुमात: भ्रह्म्या स्वसिद्धिने विद्धे: प्रयोजननिमिति मन्त्रायमः, पुरुषप्रवृत्त्यानुपर्यःपरिहर्ष्यात्। श्रूयते च नित्यदिदश्यपि फलमा-'सर्व ऐते पुरुषलोकभवन्ति' (छा. उ. 2.23.1) इति, 'कर्मणा पितृतोलकः' (बृह. उ. 9.5.16) इति, 'धर्मेण पापमपुनर्दति' (महा. उ. 22.1) इत्येवमादिदिषु। तत्रादुषकुमुदं 'सर्वकर्मफलत्यां प्राहुस्त्यां विचक्षणः' इति। ननु फलत्यागेन पुनर्दिष्टेन कर्मस्रवृवृत्तिरैव स्यातन्त्र, सर्वांपि कर्मणां संयोगपूर्वकेन विविदिशार्थ्या विनियोगात्। तथाच श्रुतिः—'तभेत्तमात्मानं वेदानुवचनेन भ्राह्मणा विविदिश्तिन्य यजेन दानेन तपसाणाशकेन' (बृह. उ. 8.8.22) इति। अतः प्रतिपदोंक सर्व फलं बन्धकर्तेन त्यक्त्या विविदिशार्थ सर्वकर्मनुसारं गहतं एव। विविदिशा च नित्यभद्रंस्वतुविवेकेन निवृत्तदेहाः— भिन्नतया बुद्धे: प्रत्यक्षविषयं तावत्तपर्यं च सत्तशुद्धिस्यायांविषयं यथोचित्तमाख्यं कर्मं कुर्वचंस्तत्तफलत्यां एव कर्मयायं नाम न स्वरूपेन। तथाच श्रुतिः—'कुर्वचंस्तत्तफलत्याः निजिविषयव्रतं समा।' (छा. उ. 2) इति।
18.2.1. Sages etc. Sages understand, know, the renouncing, giving up, of actions that fulfil desires, actions which are prescribed for the fulfilment of desires by texts such as, ‘One who desires a son should sacrifice’ (Apa. Sū. 3.9.4), ‘One who desires heaven should sacrifice’ (Apa. Sū. 19.10.14), as renunciation (Sannyāsa), i.e., they consider the renouncing of all actions as well as their fruit to be that. The learned, the proficient, declare the abandon­ning of the fruit only of all actions that fulfil desires, as also of regular and occasional rites (prescribed by the Scriptures), as relin­quishment (Tyāga), and not the actual renouncing of the actions themselves. It may be urged: Since no fruit is declared for the regular and occasional rites, how can there be the abandoning of their fruit which does not exist, even as a barren woman cannot give up her son? The answer is: Though no particular fruit is declared for injunctions like, ‘One should perform the Sandhya ceremony daily’, and ‘One should perform the Agnihotra all through life’, as in the case of injunctions like, ‘One who desires heaven should sacrifice’, and ‘One who desires cattle should sacrifice’, yet as an injunction cannot prompt a discerning person to an act which serves no purpose of man, some fruit or other in general is taken for granted here, as in the case of injunctions like, ‘One should
perform the Vishvajit sacrifice', (where, though no fruit is declared, yet heaven is taken to be the fruit). It is not proper to think, in too much deference to Prabhākara’s view, that the injunction is self-sufficient and requires no fruit, for the difficulty of explaining how men may be inclined to action in the absence of any fruit, cannot be got over. Moreover, the Sruti declares fruit even for regular rites etc., in texts like, 'All these attain the world of the blessed' (Ch. Up. 2.23.1), 'The world of the Manes (is attained) through rites' (Br. Up. 1.5.16), and 'By the performance of rites one gets absolved from sins' (Maha. Up. 22.1). Therefore it has been aptly said, 'The learned declare the abandoning of the fruit of all actions as relinquishment (Tyāga).'

But then, it may be urged, from the relinquishment of fruit there would again be no inclination to action that bears no fruit. The answer is, it is not so, for all actions, according to the rule of 'severality of injunctions' are meant to produce a desire for realization. The Scripture also says, 'The Brāhmaṇas seek to know the Self through the study of the Vedas, sacrifices, charity and austerities consisting in a dispassionate enjoyment of sense objects' (Br. Up. 4.4.22). Hence, renouncing all the fruits declared severally for each action, inasmuch as they lead to bondage, it is possible to perform all work for getting the desire for realization. Desire for realization means the inward inclination of the intellect (i.e., introspection) through the cessation of one’s identification with the body, resulting from the discrimination between the real and the unreal. The due performance by one till then, for the purification of the mind, of prescribed work which is not antagonistic to knowledge, giving up its fruit, is relinquishment of work, and not the actual giving up of work itself. The Sruti also says, 'By performing work alone one should desire to live here a hundred years' (Īśā. Up. 2). But after that the cessation of all work comes about spontaneously. This is said in the Naishkarmyasiddhi: 'All works, creating the inward inclination of the intellect through its purification, disappear like the autumnal clouds, having fulfilled their purpose' (Nai. Si. 1.49). The Lord
has also said, ‘But the person who delights only in the Self, is satisfied with the Self, is contented in the Self alone, has no duties to perform’ (3.17). It is also said by the sage Vasishththa: ‘The Yogi need not renounce work, but work gives him up, for the root of all work, viz., desire, is destroyed in him.’ Or he may renounce work, finding it disturbing to the practice of contemplation. As it is said by the Lord in the Bhāgavata: ‘One should perform work until one has got disgusted with it, or until one has developed a veneration for listening to tales about Me and that kind of thing’ (Bhāgavata 11.20.9); ‘He who, averse to the objective world, is devoted to knowledge, or not caring even for Liberation, is devoted to Me, should move about regardless of the orders of life with their respective insignia; he should be above the ties of formality’ (Bhāgavata 11.18.28), etc. Enough of digression; let us come back to the subject.

18.3.0. अविदुषः फलत्यागमात्रेव त्यागशब्दार्थों न कर्मत्याग इत्येवतदेवमतात्तरनिरासेन दृढ़ीकर्तु मतभेदं दर्शयति—

18.3.0. For the ignorant, the giving up of the fruit (of work) alone is what is meant by relinquishment (Tyāga), and not the renunciation of work itself. It is to establish this firmly by refuting the opposite view that a difference of views (on the subject) is being stated:

3. त्याज्यं दोषविदित्येके कर्म प्राहुर्मनीषिण: ।
बज्जदानतपः कर्म न त्याज्यमिति चापरे ॥

Some philosophers declare that all action should be relinquished as being evil, while others say that the work in the form of sacrifice, gift and austerity should not be relinquished.

18.3.9. त्याज्यमिति । दोषविदिःसादिदोषवचन बन्धकमिति हेतोऽसर्वंपि कर्मत्याज्यमित्येके साहिष्यः प्राहुर्मनीषिण इत्यस्यायं भावः—
‘न हिस्यास्वर्भूतानि’ इति निषेधः पुरुषस्यानथेतुहिंसेत्यावजः ॥
18.3.1. Some philosophers etc. Some, the Sānkhya, philosophers declare that all action should be relinquished as being evil, because being contaminated by evil such as killing, it produces bondage. This is the idea: The prohibition, ‘One should not kill any being,’ declares that killing causes evil to a person. Again, injunctions like, ‘One should sacrifice an animal to the Fire and Moon,’ mentioned in the section dealing with the sacrifice, speak of killing as contributing to a sacrifice. As the two injunctions deal with separate matters, they do not come under the rule guiding a general and a particular injunction and as such, one does not annul the other. And as in all (ritualistic) work accomplished by material things there is the possibility of causing injury etc., all work should indeed be relinquished. As it has been said: ‘The means prescribed by the Vedas, like the temporal one, is ineffectual (for attaining a final release from mundane existence), for it is impure, perishable and results in unequal rewards.’
means: That which is heard from the Guru is Anusrava, i.e., the Vedas, and what is declared by it is Anusravika. The means such as the Jyotishtoma sacrifice, prescribed by the Vedas (to get over evil), is like the temporal means—it is attended with impurity, i.e., killing, and is likewise destructible. Moreover, there is difference in the resulting heaven attained by Agnihotra, Jyotishtoma, etc., and another’s superiority makes one miserable.

While others, the Mimāmsakas say that work such as sacrifice should not be relinquished. This is the idea: Thought this killing is done for the accomplishment of the sacrifice, yet it has to be committed by a person (the sacrificer). That killing, though done for some other purpose, is yet the cause of sin to the person. An injunction enjoins the performance of that which is prescribed, for a particular aim (viz., the benefit of the person for whom it is prescribed), for a subsidiary only subserves the purpose of the main sacrifice. But a prohibition does not similarly require that the act prohibited must subserve the purpose of something else, but only the possibility of that act being committed. For otherwise acts done through ignorance or inadvertence will cease to be sinful. Therefore, both these injunction dealing with the same thing (viz., killing), the general injunction is cancelled by the particular one, and for that reason there is no sin in killing as prescribed by the Scripture. Therefore regular rites like sacrifice should not be relinquished. This refutes the equal force of the injunction and prohibition so as to establish the rule of the general and the particular.¹

¹. According to Purva Mimāmsā, when two injunctions contradict each other, the particular one is stronger than the general and therefore annuls it. The Sāṅkhya, who accept this rule of interpreting the Vedic texts, say that the two injunctions referred to in the commentary, viz., ‘One should not kill any being’ and ‘One should sacrifice an animal to the Fire and the Moon’, do not refer to the same subject-matter. The former refers to killing, while the latter refers to the accomplishment of the sacrifice, but does not say that no sin results from such killing. Hence there being no contradiction between the two, no relation of a general
18.4.0. Thus stating these two different views, in order to declare His own view, the Lord says:

4. निश्चयं गृहुं मे तत्र त्यागे भरतस्तस्तमः

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ||

Hear from Me the final truth about this relinquishment, O best of the Bharatas; for relinquishment is truly declared to be of three kinds, O best of men.

18.4.1. निश्चयमिति तत्रैवं विप्रतिपि स्त्राये निश्चयं मे वचनाच्छूतुः

त्यागस्य लोकप्रसिद्धत्वात्किमत्र श्रोतव्यमिति मावमस्त्था इत्याहः हे

पुरुषव्याघ्र, पुरुषश्रेष्ठ, त्यागोद्यं दुर्गःः हि यस्मादयं कर्मत्यागस्तत्ततः

विद्यङ्कासिद्धमेव त्रिविधः सम्प्रविशेषेन प्रकीर्तितः || त्रिविधं च

‘नियतस्य नु सन्त्यासः कर्मण:’ (१८.०..) इत्यादिना वक्ष्यति ||

and particular injunction can be established between the two, by which, according to the rule of interpreting the Vedic texts, the former can be annulled by the latter. So, according to them, while a person gets the benefits of the sacrifice, he incurs the sin of killing also with it. As more or less in all Vedic rites there is sacrifice of animals, they are all impure, and so do not help one to get beyond evil. Moreover, the result, viz., heaven attained by such sacrifice is not eternal, but temporary, for one has to return to this world after enjoyment in heaven, and there is also a difference in the result, leading to a difference in the status of people in heaven, which would lead to jealousy and hatred as in this world. So all ritualistic work should be abandoned.

The Mimamsakas however, establish this relation of a general and a particular injunction between the two, and say that the particular injunction prescribing the killing of animals annuls the general one, about non-killing, and therefore interpret the general one thus: The injunction, ‘One should not kill any being’, is applicable to all cases except where the Scripture enjoins killing. So killing enjoined in the Scripture, as in a sacrifice, is not sinful. Therefore sacrifices are not impure and should not be abandoned. The Sānkhya view is thus refuted by the Mimamsakas.
18.4.1. *Hear from Me etc.* About this relinquishment, about which there are such conflicting views, *hear the final truth* from My words. Do not disregard (this), thinking what is there to hear (in this matter), since relinquishment is well known? This is being stated: *O tiger among men, O best of men, this relinquishment is difficult to understand, for this relinquishment of action is truly, discriminatively, declared by knowers of truth to be of three kinds*, being differentiated as Tamasika etc. The three kinds will be declared in, ‘But the renunciation of obligatory work is not proper’ etc. (verse 7 et seq.).

18.5.0. प्रथम तावश्रयमाह द्वाभ्याम्

18.5.0. At first the final truth is being stated in the two verses beginning with:

5. यज्ञदानतपः कर्म न त्याज्यं कार्यमेव ततुः।

यज्ञो दानं तपश्रीव पावनानि मनीषिणाम् ॥

Work in the form of sacrifice, gift and austerity should not be relinquished, but should indeed be performed; (for) sacrifice, gift and austerity are sanctifying to the wise.

18.5.1. यज्ञदानेति । मनीषिणां विवेकिनां पावनानि वित्तशुद्धिकरणि।।

18.5.1. *Work etc.* To the wise, the discriminative, (they are) sanctifying, i.e., leading to the purification of the mind.

18.6.0. येन प्रकारेण कृतान्येतानि पावनानि भवन्ति तं प्रकारं दर्शयन्ताः—

18.6.0. The way these (sacrifices etc.) are to be performed to be purifying is being stated:

6. एतान्यपि तु कर्माणि सहृ त्यक्त्यां फलानि च ।

कर्तव्यानीति मे पार्थ निषिद्धं मत्युन्मनम् ॥

But even these activities should be performed giving up attachment and fruit—this is My decided and best view.
18.6.1. But even etc. These activities, sacrifices etc., which I have said to be purifying, should indeed be performed. How? They should be performed giving up attachment, giving up the idea of being a doer and merely as acts of worship to the Lord, and also giving up (the desire for) fruit, this is My decided view and therefore the best.

18.7.0. The three kinds of relinquishment introduced earlier are being shown in the three verses beginning with:

7. नियतस्य तु सन्यासः कर्मणो नोपपद्यते।
मोहात्स्य परित्यागस्तात्मसः परिकीर्तितः।

But the renunciation of obligatory work is not proper; abandonment of such work from delusion is declared to be Tamasika.

18.7.1. But etc. The renunciation of action prompted by desire is proper, since it leads to bondage. But the renunciation, giving up, of obligatory work, regular rites, is not proper, since it leads to liberation through purification of the mind. Therefore the abandonment of such work, arises from delusion—of the form that it should be abandoned, although it is prescribed. That delusion being Tamasika, it is declared to be Tamasika.
18.8.0. The Rājasika relinquishment is being stated:

8. दुःखमित्येव यत्कर्म कायक्लेशभयात्यजेतुः ।
   स कृत्वा राजसं त्यागं नैव त्यागफलं लभेतुः ॥

If from fear of bodily trouble, one relinquishes action because it is irksome, thus performing a Rājasika relinquishment, one certainly does not obtain the fruit of relinquishment.

18.8.1. If from etc. Without the knowledge, 'I am not a doer', if from fear of bodily trouble one relinquishes regular rites, considering only that they are irksome, such relinquishment is Rājasika, for pain is Rājasika. Performing such a Rājasika relinquishment, a Rājasika person certainly does not obtain the fruit of relinquishment, viz., steadfastness to knowledge.

18.9.0. Sāttvika relinquishment is being stated:

9. कार्यमित्येव यत्कर्म नियतं क्रियतेजर्जूः ।
    सह त्यक्तवच फलं चैव स्त्यागं: सात्त्विको मतः ॥

When obligatory work is performed, O Arjuna, only because it ought to be done, giving up attachment for it and its fruit—that relinquishment is regarded as Sāttvika.
18.9.1. When etc. When obligatory work, work which is prescribed as compulsory, is performed with the knowledge that it ought to be done, giving up attachment for it and its fruit—that relinquishment is regarded as Sattvika.

18.10.0. The characteristic of a person well established in such Sattvika relinquishment is being stated:

10. न द्रेष्ट्याकुशलं कर्म कुशले नानुष्जये ||

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ||

The relinquisher endued with Sattva and a steady understanding, having his doubts resolved, neither hates disagreeable work nor is attached to agreeable work.

18.10.1. The relinquisher etc. The relinquisher endued with Sattva, permeated with Sattva, i.e., a Sattvika relinquisher, neither hates disagreeable work, work which is painful, like taking an early morning bath in the winter, nor is attached to, relishes, agreeable work, work that gives pleasure, like bathing in the noon in summer, the reason being: he is a wise man, a man of steady understanding, that is to say, one who discriminates as follows: ‘In a state when even a great pain like humiliation by others is endured, and the pleasure of heaven etc., is renounced, what is this temporary pleasure and pain?’ Therefore whose doubts, wrong
knowledge of the nature of a desire to welcome bodily pleasure and avoid bodily pain are resolved.

18.11.0. It may be urged that better than relinquishment of the fruit of action is the renunciation of all action, for then there being no distraction from work, one attains the joy of steadfastness in knowledge. This is being answered:

11. न हि देहभृता शक्यं त्यङ्कुर्म वर्णणयोथ: ||
यस्तु कर्मफलत्यागी स त्यागीत्यमिकल्याते ॥

Action cannot be entirely relinquished by an embodied being. He who relinquishes the fruit of action, is called a relinquisher.

18.11.1. Action etc. Action cannot be entirely relinquished by an embodied being, by one who identifies himself with the body. As it has been said: ‘Verily, no one ever remains inactive even for a moment,’ etc. (3.5). Therefore, he who, while performing action, relinquishes the fruit of action is called a real relinquisher.

18.12.0. The result of such relinquishment of the fruit of action is being stated:

12. अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणि: फलमु ॥
भवत्तत्त्यागिनां प्रवत्य न तु सन्यासिना क्रियतु ॥
The threefold fruit of action—disagreeable, agreeable and mixed—accrues to non-relinquishers after death, but never to relinquishers.

18.12.1. The threefold etc. Disagreeable, birth in hell, agreeable, birth as god, and mixed, birth as man—this threefold fruit of action that is either sinful, virtuous or mixed respectively, which is well known, accrues only to non-relinquishers, i.e., those who are full of desire, after death, in the next world, for the performance of these three kinds of work is possible for them, but never to relinquishers (Sannyāsins). By the word ‘Sannyāsin’ even the relinquishers of the fruit of action, who are being discussed, are meant, because this giving up of the fruit of action is a common factor (between them and the real Sannyāsins, who renounce work as well as its fruit), and also because this word ‘Sannyāsin’ has been used to denote the relinquisher of the fruit of action in texts like, ‘He who does the prescribed work without caring for the fruit, is a Sannyāsin as also a Yogi’ etc. (6.1). The idea is that in the case of these Śāttvita persons, sinful conduct being impossible, and the fruit of virtuous action having been given up as offering to the Lord, none of the threefold fruits of action accrues to them.

18.13.0. ननु कर्म कर्यत्: कर्मफलं कर्थं न भवेदित्याश्चेत्र सज्ज्ञात्म-गिनो निरह्मारस्य सत: कर्मफलं लेपो नास्तीत्युपपादित्यतुमाह पश्चिमः—
18.13.0. But how is it possible that for a person doing work no fruit would result? Apprehending such a doubt, the Lord, in order to show that for one who has given up attachment and is free from ego-consciousness there is no connection with the fruit of work, says in the five verses beginning with:

13. पढ़ैतानि महाबाहो कारणानि निबोध मे ।
साइख्ये कृतान्ते प्रोक्तानि सिद्धे सर्वकर्मणाम् ॥

Learn from Me, O mighty-armed one, these five causes for the accomplishment of all work, as declared in the wisdom which is the end of all action.

18.13.1. Learn etc. Learn from Me, know from My words, the five causes that are going to be stated, for the accomplishment, production, of all work. For the cessation of the idea of a doer with respect to the Self, it is necessary to know these, and so to praise them the Lord says: As declared etc. That by which the supreme Self is thoroughly known is Sāṅkhya (wisdom) or knowledge of the Truth, which is also the end, termination, of what is done, or action: that is to say, the final conclusions of the Vedānta; as declared therein. Or it may mean: That in which the (twenty-four) categories are enumerated is Sāṅkhya, and that in which the end or conclusion is reached is Kṛitanta, i.e., the Sāṅkhya philosophy itself; (the causes) as declared in this. Therefore know them well.
18.14.0. These are being enumerated:

14. अधिष्ठानं तथा कर्ता करणं च पृथ्विविधम्।
विविधाश्च पृथ्विक्षेत्रा देवं चैव अत्र पश्चामम्॥

The seat of action and likewise the agent, the various senses, the different and manifold efforts—the presiding divinity being the fifth of these.

18.14.1. अधिष्ठानामिति। अधिष्ठानं शरीरं, कर्ता चित्तकृत-निथिरहि:; पृथ्विविधमक्षुप्रकारं, करणं चक्षु:श्रोतादि, विविधाश्च कार्यतः.
स्वरूपतः पृथ्विभूताश्चेत्: प्राणापानार्थिः व्यापारः। अत्र चैत्यवेदे पश्चाम देवं च कारणं चक्षुरादयनात्राहकमा विद्यादिन्यस्वप्रेक्षकोन्तराम्यि वा॥

18.14.0. एतेषामेव सर्वकर्महिं विचः—
18.15.0. That these alone are the causes of all actions is being stated:

15. शरीरवाद्यमनोभिर्यत्कर्म प्रारंभते न:।
न्यायं वा विपरितं वा पशै:ङ तत्स्य हेत:॥

Whatever action a man performs by his body, speech and mind, whether proper or the reverse, has these five as its causes.

18.15.1. शरीरेति। यथोक्ते: पश्चामि: प्रारंभायमां कर्म त्रिष्वेवान्तर्भावः व्यशरीरवाद्यमनोभिर्यतुकं शरीरं वाचिकं मानसं च त्रिजीविं
18.15.1. *Whatever* etc. Including all actions done by the five causes enumerated, in three kinds (those done by the body, speech and mind), it is said, *by his body, speech and mind;* for it is well known that all actions are either physical, vocal or mental. *Whatever action a man performs by his body etc., whether virtuous or sinful, has these five as the causes of it all.*

18.16.0. *तत्त: किम्? अत आह—*  
18.16.0. What then? It is being stated:

16. *तत्रेव सति कर्तरसमात्मानं केवलं तु य:!*  

**पश्यत्यक्तुजऍत्त्वात्र स पश्यति दुर्मिति:**  

Such being the case, he who owing to his unrefined understanding looks upon the Absolute Self as the agent, is foolish, and does not see.

18.16.1. *Such being etc.* *Such being the case, because these five are the causes of all actions, he who looks upon the Absolute, i.e., free from all limiting adjuncts, non-attached Self as the agent, owing to his understanding being unrefined by the teachings of the Scriptures and the perceptor, is foolish, and does not see truly.*

18.17.0. *कस्तत्हि सुमतिर्यस्य कर्मेऽपि नास्तिस्युक्तमित्यपेश्या—यामाह—*  

18.17.0. Who then is the wise person who was said to be not tainted by action? Such a possible question is being answered:
17. यस्य नाहि कृतो भावो बुद्धिर्भ्यो न लिप्यते।
हत्वापि स इमाँहोकान्त हानि न निबध्यते।।

He who is free from the notion of ‘I’ (egoism), and whose understanding is not trammeled, though he kills these beings does not really kill, nor is he bound.

18.17.1. He who etc. He who is free from the notion of ‘I’, i.e., is free from the idea. ‘I am the doer.’ Or it may mean: Free from the notion of egoism which regards the Self as the agent, on account of the discrimination that it is the body etc., that are the agents of actions. Therefore whose understanding is not trammeled, not attached to work considering it as agreeable or disagreeable. Such a person who has realized the Self, which is different from the body etc., though in the eyes of the world he kills these beings, all creatures, yet in his own detached vision does not really kill, nor is he bound by its fruit. That is to say, where, then, is the possibility of his being bound by actions that are intended to be a means to intuitive realization through purification of the mind? As it has been said: ‘He who performs actions dedicating them to the Lord and giving up attachment, is not touched by sin’ etc. (5.10).
18.18.0. It is to establish the point, 'Though he kills, he really does not kill, nor is he bound,' that the impulse and the basis of action are being described so as to show that the Self, which is without qualities, has no connection with the cause, the basis and the fruit of action, which are all made up of the three Gunas:

Knowledge, the knowable and the knower form the threefold impulse to action. The instrument, the object and the agent form the threefold basis of action.

18.18.1. Knowledge etc. Knowledge, the understanding that this is a means to obtain the desired object; the knowable, the work that achieves what is desired; the knower, the person having such knowledge—thus threefold is the impulse to action, i.e., that by which action is prompted. That is to say, these three, viz.,
knowledge etc., are the incentives to action. Or Chodana (incentive) may mean scriptural injunction. As Kumarila Bhatta has said: Direction (Chodana): prescription and injunction are synonymous. In that case the meaning of the sentence would be: All injunctions with respect to work take effect depending on the threefold cause, viz., knowledge etc., which are made up of the three Gunas. As has been said: ‘The Vedas deal with subjects coming under the three Gunas’ etc. (2.45). And likewise: The instrument, the best means for effecting knowledge (viz., the sense-organs); the object, what is most desired; and the agent, he who performs the action; karma Sangraha means that which epitomises action; in other words, the three factors of work, viz., instrument etc., form the basis of action. The other three factors, viz., the person for whom something is done and so forth, merely help to bring about an action indirectly, and are not the basis of action directly. Hence the triad consisting of the instrument etc., are alone called the heads of action.

18.19.0. What follows from it? It is being stated:

19. ज्ञानं च कर्मं च कार्यं च त्रिध्वेक गुणाभेदतः ।

प्रोच्चते गुणसङ्क्षयानेन यथावच्छणु तान्यपि ॥

Knowledge, action and agent are declared in the science of the Gunas to be of three kinds only, according to the distinction of the Gunas; of them also hear duly.

18.19.1. ज्ञानमिति । गुण: सम्यकार्यभेदेन ख्यायते

प्रतिपादन्तेऽस्मिनिति गुणसङ्क्षयान्ति साधिक्यशास्त्रं तस्मिन्

ज्ञानं कर्मं च क्रिया कार्यं च प्रत्येक सच्चादिगुणभेदेन त्रिध्वेकंते ।

तान्यपि ज्ञानादीन वक्ष्यमाणान्ति यथावच्छणु ।

त्रिध्वेकवेयाकारो गुण्यपापधिवितरितेऽस्मिन्न: स्वतःकार्तवादिप्रतिपः ।

चतुर्दशोप्याये ’तत् सच्च: निर्मलवातः’

(१४.६) इत्यादिना गुणानं बन्धकत्वप्रकरारे निरुपित: ।

सप्तदशोप्याये
18.19.1. *knowledge* etc. In the science of the Gunaś, that in which the Gunaś are described or propounded thoroughly according to their effects, i.e., in the Sāṅkhya Philosophy, *knowledge, action and agent* are declared to be of three kinds only, according to the distinction of each in respect of the Gunaś such as Sattva. Of them also, viz., *knowledge* etc., which are going to be described, *hear duly*. In ‘three kinds only’, the word ‘only’ is for negating all activity etc., in the Self independent of it adjuncts consisting of the Gunaś.

In the fourteenth chapter, how the Gunaś bind has been described in texts like, ‘Of these Sattva from its stainlessness’ etc. (verse 6). In the seventeenth chapter, in texts like, ‘The Sāttvika men worship the gods’ etc. (verse 4), describing the threefold nature that results from the Gunaś, it has been declared that one should strive for Sāttvika nature by discarding Rajasika and Tāmasika natures and by taking Sāttvika food etc. Here, however, in order to show that action, its factors and its fruit have no connection with the Self, all these are stated to be made up of the Gunaś. This, we should note is the difference.

18.20.0. तत्र ज्ञानस्य सात्त्विकादिद्विवध्यमाह त्रिभि:—

18.20.0. Of these, the threefold nature of knowledge as Sāttvika etc., is being stated in the three verses beginning with:

20. सर्वभूतेषु येनेकं भावमच्यमीक्ष्टे ||

अविभक्तं विभक्तेणु तत्ज्ञानं विभिं सात्त्विकं ||

The knowledge by which one sees the one undivided, imperishable substance in all beings which are divided, should be known to be Sāttvika.
18.20.1. The knowledge etc. The knowledge by which one sees in all beings, from Brahmā down to immoving objects, which are divided, distinguished from one another, the one undivided underlying, imperishable, changeless, substance, viz., the supreme Self, should be known to be Sattvika.

18.21.0. The Rājasika knowledge is being stated:

21. पृथ्वक्त्रेन तु यज्ञानं नानाभावावन्यथाविधान ।
वेति सर्वेष मृत्युं तत्ज्ञानं विद्व राजसम ॥

But the knowledge by which one sees as distinct, in all beings, different entities of various kinds, should be known to be Rājasika.

18.22.0. Tāmasika knowledge is being stated:

22. यन्ते कृत्वनवदेकस्मिन्कारयं सत्त्रमहेतुकम ।
अतत्वार्थेन दल्प्य च तत्तामसमुदाहरतम ॥
Whilst that knowledge which is confined to a single product as if it were the whole, which is irrational, not founded upon truth, and trivial, is declared to be Tāmasika.

18.22.1. Whilst etc. knowledge which is attached to a single product, the body or an image, for instance, as if it were the whole, the all, believing that this much is the Self or the Lord, which is irrational, not based on reason, not founded upon truth without any support in reality, and therefore petty, trivial, because it concerns very limited things and produces meagre results—knowledge that is of this kind is declared to be Tāmasika.

18.23.0. इदानी तृतिवं कर्मांह त्रिभि:—
18.23.0. Now the threefold action is being described in the three verses beginning with:

23. नियतं सदनिरहितं मरागद्रेष्ठत: कृतम् ।
अफलप्रेप्युना कर्म यत्तसादिचिकमुच्यते ॥

An action that is ordained, performed without attachment, free from attraction or repulsion, by one not coveting its fruit, is declared to be Śāttvika.

18.23.1. नियततत्त्वं । नियतं नित्यतं विद्वितं, सदनिरहितम्—
भिनिवेशशून्यं, अरागद्रेष्ठ: पुनःदिप्रित्या वा शाशुद्रेष्ण वा यकृतं न भवति,
फलं प्रायुमिच्छतीति फलप्रेप्युस्तद्दिलक्षणे निष्कामेन कर्म यत्कृतं कर्म
तत्सार्थीकमुच्यते ॥

18.23.1. An action etc. An action that is ordained, prescribed as a regular rite, performed without attachment, without hankering; free from attraction or repulsion, which is not done out
of love for one’s son etc., or hatred towards one’s enemy; by one not coveting its fruit, i.e., a disinterested agent, as opposed to one who desires its fruit, is declared to be Sāttvika.

98.24.0. राजस्कर्मः—
18.24.0. Rājasika action is being described:

24. यथृ कामेप्पुन्या कर्म साध्विरेण वा पुनः ||
क्रियते बहुलायासं तद्राजसमुदाहरतम् ॥

But an action that is done by a person seeking desire or possessed of conceit, and that with much trouble, is declared to be Rājasika.

98.24.9. यत्विति। यथृ कर्म कामेप्पुन्यान फलं प्राप्तुमिच्छता साध्विरेण वा मत्सः: कोष्ठ्यं: श्रोत्रियोऽस्तीत्येवं निरूढाहास्युक्तं च क्रियते यथृ पुनर्हुलायास्मतिकेलेशयकं तत्कर्म राजसमुदाहरतम् ॥

18.24.1. But an action etc. But an action that is done by a person seeking desire, craving fruit, or possessed of conceit, deep-rooted egotism of the kind, ‘who else is such a Vedic scholar as myself?’ and which, again, is done, with much trouble, with great strain, is declared to be Rājasika.

98.25.0. तामस्कर्मः—
18.25.0. Tāmasika action is being described:

25. अनुबन्धं क्षयं हिंसामनवेक्ष्यं च पौरुषम् ||
मोहादारभ्यते कर्म यत्तामसमुच्चयते ॥

That action which is undertaken through delusion, without regard to consequence, loss, hurtfulness and capacity, is declared to be Tāmasika.

98.25.9. अनुबन्धयति। अनुबन्धात्यथनुबन्धः: पश्चात्ताविशु-भाशुभु, क्षयं वित्तव्यं, हिंसां परपीडा च, पौरुष स्वसामथ्यं वा, अनपेक्षय अपर्यालोच्य केवलं मोहादेव यत्कर्मरभ्यते तत्तामसमुच्चयते ॥
18.25.1. That action etc. That action which is undertaken through mere delusion, without regard to, without considering, consequence, lit., that which follows, i.e., the good or evil that would come in its wake; loss, expenditure of wealth; hurtfulness, injury to others; and capacity, one’s own strength, is declared to be Tāmasika.

18.25.2. कर्तारं त्रिविधमाह त्रिभि:—

18.26.0. The threefold agent is being stated in the three verses beginning with:

26. नुक्सङ्कोणहवादी धृत्युत्साहसमन्वित: ।
सिद्धाग्रसिद्ध्योर्निर्विकार: कर्ता सात्त्विक उच्यते ॥

An agent who is free from attachment, non-egoistic, endued with fortitude and enthusiasm, and unaffected by success or failure, is called Sāttvīta.

18.26.1. An agent etc. Free from attachment, ardent longing; non-egoistic, not given to boasting; fortitude, steadiness; enthusiasm, zeal; endued with, possessed of these, and unaffected, i.e., free from joy and despondency at the success or failure of a work that was undertaken—such an agent is called Sāttvīka.

18.27.0. राजसं कर्तारसमाह—

18.27.0. The Rājasika agent is being described:

27. रागीकर्मफलप्रेष्मुरुण्ड्धो हिंसात्मकोभृत्य: ।
हर्षशोकान्वित: कर्ता राजसे: परिकृतित: ॥
An agent who is interested, desirous of the fruit of action, greedy, malevolent, unclean and subject to elation and dejection, is declared to be Rājasika.

18.27.1. An agent etc. Interested, affectionate to sons etc.; desirous of, longing for, the fruit of action; greedy, covetous of another’s property; malevolent, inclined to killing; unclean, not observing the prescribed cleanliness; subject to elation and dejection at gain or loss—such an agent is declared to be Rājasika.

18.28.0. The Tāmasika agent is being described:

28. अयुक्तः प्राकृतः स्त्राध्यः गहो नैष्कृतिकोऽज्ञते: ।
विषादी दीर्घसूत्री च कर्ता तामसं उच्यते ॥

An agent who is unsteady, vulgar, arrogant, deceptive, overbearing, indolent, despondent and procrastinating is said to be Tāmasika.

18.28.1. अयुक्त इति । अयुक्तो विवेकशून्यः
स्त्राध्योऽध्यं, शठ: शत्कृतिकारी, नैष्कृतिक: परावमानी, अलसोऽस्तंभ-मशीलः, विषादो शोकशीलः, यदद्वा शो वा कार्यं तथासेनापि न ब्याप्तितयति यः स दीर्घसूत्री । एवम्भूतेऽक्षतात्मासं उच्यते । क्त्रित्विद्योऽनैव
झालुपणि त्रिध्विध्यमुकं भवति । क्त्रित्विद्योऽनं च ज्ञेयस्यापित्यज्ञित्यमुकं
वेदित्वम् । बुद्धिस्वेतिध्येऽनं करणस्याप्सुकं भविष्यति ॥

18.28.1. An agent etc. Unsteady, careless; vulgar, wanting in discrimination; arrogant, not humble; deceptive, concealing one’s strength; overbearing, insulting others; indolent, wanting in effort; despondent, sorrowing; procrastinating, not accomplishing
even in a month what ought to be done that very day or the day after—such an agent is said to be Tāmasika. It should be noted that by the description of the threefold agent the threefold knower also is described, and by the description of the threefold action the threefold knowable also is described. By the description of the threefold understanding the threefold instrument will also be described.

18.29.0. इवार्नां बुद्धेऽधृतेष्ठचापि तैविधर्यं प्रतिज्ञानीते—
18.29.0. Now is being introduced the threefold distinction of the understanding and tenacity:

29. बुद्धेिमेंदं धृतेश्चैव गुणतत्तविविधं श्रुण।
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय॥

Listen now to the threefold variety, according to the Gunas, of the understanding and tenacity, as I declare them exhaustively and severally, O Dhananjaya.

18.29.1. बुद्धेिरिति  सप्तार्थः॥
18.29.1. Listen etc. The meaning is clear.

18.30.0. तत्र बुद्धेिविध्यमाह त्रिधिः—
18.30.0. Of these the threefold understanding is being stated in the three verses beginning with:

30. प्रवृत्तिः च निवृत्तिः च कार्याकार्यं भयाभयं।
बन्धं मोक्षं च या वेति बुद्धः सा पार्थ सात्त्विकी॥

That understanding which knows inclination and abstention, what ought to be done and what ought not to be done, fear and absence of fear, and bondage and Liberation, is Sāttvika, O Pārtha.

18.30.9. प्रवृत्तिः चेति  प्रवृत्तिः च धर्मेऽ निवृत्ति चाथर्मैः।
यस्मिन् देशे काले च यत्कार्यान्तिकार्यं च भयाभयं कार्याकार्यान्तिमीतावर्धान्ति॥ कथ बन्धः.
That understanding by which one knows incorrectly righteousness and unrighteousness, and what ought to be done and what ought not to be done, is Rājasika, O Pārtha.

That understanding which, enveloped in ignorance, regards unrighteousness as righteousness and all things in an inverted way, is Tāmasika, O Pārtha.
18.32.1. *That understanding* etc. That is to say, the understanding that grasps things in an inverted way is Tāmasika. *Understanding*, the inner organ (mind) already referred to. Knowledge is a function of that. Fortitude also is a function of it. Or it may mean: Understanding also is a determinative function of the entity that is the inner-organ. Though the inner-organ has many functions like desire and aversion, yet as understanding, tenacity and happiness, which lead to righteousness and unrighteousness, fear and absence of fear, are the chief ones, their threefold nature is stated. These are suggestive of the rest.

18.33.0. *Now the threefold tenacity is being described in the three verses beginning with:*

33. धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः।
 योगेनाव्यभिचारिण्य धृतिः सा पार्थ सांत्विकी॥

That tenacity, unswerving through Yoga, by which one controls the functions of the mind, the breaths (Prānas) and the senses, is Sāttvika, O Partha.

18.33.1. *That tenacity etc. That tenacity, which is unswerving, which does not think of anything else, through Yoga or the concentration of the mind, by which one controls, regulates, the functions of the mind, the breaths and the senses, is Sāttvika.*
18.34.0. The Rājasika tenacity is being described:

34. यया तु धर्मकामार्थनृत्या धारयते|प्रसन्नः फलाकाप्रे धृतिः सा पार्थ राजसी

But the tenacity by which one holds fast to duty, pleasure and wealth, desiring their fruit because of attachment, is Rājasika, O Pārtha.

18.34.1. But etc. The tenacity by which one holds fast primarily to duty, pleasure and wealth, does not give them up, and because of attachment to them becomes desirous of their fruit, is Rājasika.

18.35.0. The Tāmasika tenacity is being described:

35. यया स्वप्नं भयं शोकं विषादं यद्येव च|न विमुश्थति तुमेधा धृतिः सा पार्थ तामसी

The tenacity by which a stupid person does not give up sleep, fear, grief, depression and pride, is Tāmasika, O Pārtha.

18.35.1. The tenacity etc. The tenacity by which a stupid person, a person whose intellect is wanting in discrimination, does not give up sleep etc.—Svapna (primarily meaning dream) here means sleep—but indulges in them again and again, is Tāmasika.
18.36-37. Now hear from Me, O Prince among the Bharatas, of the threefold happiness: The happiness which one relishes through practice, in which one comes to the end of all pain, and which is like poison at first, but like nectar at the end, is declared to be Sāttvika, born of the serenity that concerns itself with the Self.

18.36. The threefold happiness is being introduced in half a verse:

36. Now hear from Me, O Prince among the Bharatas, of the threefold happiness: The happiness which one relishes through practice, in which one comes to the end of all pain, and which is like poison at first, but like nectar at the end, is declared to be Sāttvika, born of the serenity that concerns itself with the Self.

18.37. Something which at first, at the beginning, is like poison, seems to be painful, being dependent on the control of the mind, but at the end is like nectar. Ātmabuddhi—the understanding that
concerns itself with the Self; serenity of that, that is, its resting as transparent by the giving up of the impurities, Rajas and Tamas; the happiness that results from this is called Sattvika by the Yogis.

18.38.0. राजसं सुखमाह—
The Rājasika happiness is being described:

38. विषयेन्द्रियसंयोगाद्यांत्यमोक्षम्।
परिणामे विषमिव तत्सुखं राजसं स्मृतम्॥

The happiness that arises from a contact between the objects and the senses, which is like nectar at the beginning, but like poison at the end, is said to be Rājasika.

18.38.1. विषयेन्द्रियति। विषयाणामिन्द्रियाणं च संयोगाद्यां-
त्त्वसिद्ध सृष्टिस्थादि सुखमृतमुपमा यस्य तादृशं भवत्यक्रेपमेव परिणामे तु
विषुत्त्वयमिहामुन्त च तु दुःखेत्वावति मुखं राजसं स्मृतम्॥

18.38.1. The happiness etc, The well known happiness that arises from a contact between the objects and the senses, for example, enjoyment, which is like, comparable to, nectar at the beginning, at first, but like poison at the end, because it causes pain both here and hereafter, is said to be Rājasika.

18.39.0. तामसं सुखमाह—
The Tāmasika happiness is being described:

39. यद्ग्रो चानुबन्धे च सुखं मोहनमात्मनः।
निद्रालस्यप्राप्तोलयं तत्तामसमुदाहरतम्॥

That happiness which is self-delusive both at the beginning and at the end, and which arises from sleep, lassitude and inadvertence, is said to be Tāmasika.

18.39.1. यदिति। अप्रेय प्रथमक्षणेनुबन्धे च पश्चादिपि यस्य सुखमात्मनो
मोहकस्मृ तदेववहनिद्रा चालस्यं च प्रमादश्च कर्त्त्यवाच्यात्विधानरहितयेन
मनोशार्यमेतेभ्य उत्तिष्ठिति यस्य सुखं तत्तामसमुदाहरतम्॥
18.39.1. *That* etc. *That* happiness which at the beginning, at the first moment, and also at the end, subsequently, is self-delusive—that is being explained—which arises from sleep, lassitude and inadvertence, i.e., fantasy, to the neglect of the duty at hand, is said to be Tāmasika.

18.40.0. Summing up even what has not been specifically mentioned, the subject-matter of the section is being concluded:

40. न तदस्ति पृथिव्यां च दिविदे वेतु द पुनः ||
सत्त्वं प्रकृतिजेर्मूर्तं यदेदभि: स्वातिर्भिषिगुणि: ||

There is no being on earth or again in heaven among the gods, that is free from these three Gunas born of Nature.

18.40.9. न तदस्ति तिति । एभि: प्रकृतिसमभवे: सत्त्वादिभिस्त्रिभिगुणमुर्तं हीनं सत्त्वं प्राणिजातमन्यन्त्र यत्स्यात्तपृथियां मनुष्यलोकाभिषु दिविदे वेतु च क्वापि नास्तीत्यर्थः: ॥

18.40.1. *There* is etc. *There* is no being, no creature or anything else, on earth among men etc., or in heaven among the gods, that is free from, devoid of these three Gunas, Sattva etc., born of Nature. That is to say, nowhere does such a being exist.

18.41.0. ननु च यद्यव सर्वत्रःप्रियकारकफलादिकं प्राणिजातं च त्रिगुणात्मकं कथं तदहस्त्य मोक्ष इत्यपेक्षायां स्वस्वाधिकारिगित्वेति: कर्मभि: परमेवराराधनतप्रसादलभ्जानेनेत्येवं सर्वपूर्वत्तार्थसारं सद्गृहा प्रदश्चित्वं प्रकरणान्तरस्मारम्भे यावदविनिहस्मासि:—

18.41.0. But if everything, such as action, agent and fruit (of action), as also all beings are made up of the three Gunas, then how can there be Liberation for beings? In answer to such a question, in order to show in a nutshell the purport of the whole Gitā, viz., that beings can attain Liberation by knowledge attained through the grace of the Lord by worshipping Him
through the performance of the duties prescribed according to individual fitness, the Lord begins a new topic from this verse, ‘The duties’ etc. till the end of the chapter:

41. भावनाश्चाचिन्तियं विशं शूद्राणां च परंतपः
कर्मणि प्रविभक्तनि स्वभावप्रभवैर्गुणे।

The duties of the Brāhmanas, Kshatriyas and Vaishyas, as also of the Sudras, are clearly divided, O scorcher of foes, according to the dispositions born of their own nature.

18.41.1. The duties etc. O scorcher, scourge of foes, the duties of the Brāhmanas, Kshatriyas and Vaishyas, as also of the Sudras, are clearly divided, are prescribed with sharp distinction. The Sudras are mentioned separately from the compound, since they are distinct (from the other three) by not being twice born. The typical characteristics for this division (of duties) are being stated: According to the Gunas (Sattva etc.), serving as typical characteristics, which give rise to the Sattvika and other natures (Svabhāva). Or it may mean: Arising from the tendencies acquired in their past births (Svabhāva). Of these, the Brāhmanas have a predominance of Sattva; the Kshatriyas, of Rajas mixed with some Sattva; the Vaishyas, of Rajas mixed with some Tamas; and the Sudras, of Tamas mixed with some Rajas.

18.42.0. Of these, the natural duties of a Brāhmana are being stated:
42. शमो दमस्तपः शौचं शान्तिरार्जुनवेभ  च ।
ज्ञानं विज्ञानमात्सित्कं ब्रह्मकर्म स्वभावज्ञम् ॥

Serenity, self-control, austerity, purity, forbearance, and also uprightness, knowledge, realization and faith, are the duties of a Brāhmaṇa born of his nature.

18.42.1. Serenity etc. Serenity, control of the mind; self-control, control of the external senses; austerity of the body etc., mentioned earlier; purity—external and internal; forbearance, forgiveness; uprightness, straightforwardness; knowledge, scriptural; realization, direct intuition; faith, the conviction that there exists a next world—these, the control of the mind etc., are the duties of a Brāhmaṇa born of his nature.

18.43.0. The natural duties of a Kshatriya are being stated:

43. शौर्यं तेजो धृतिर्दैर्यं युद्धं चाप्यपलायनम् ।
दानमीश्रर्वभावं क्षात्रं कर्म स्वभावज्ञम् ॥

Heroism, boldness, firmness, dexterity, not fleeing from the battle, generosity and lordliness, are the duties of a Kshatriya born of his nature.

18.43.1. Heroism etc. Heroism, valour; boldness, spiritedness; firmness, steadiness; dexterity, skilfulness; not fleeing from the battle, not turning away (from the enemy),
generosity, liberality; lordliness, leadership—these are the duties of a Kshatriya born of his nature.

18.44.0. वैश्यशृद्धियोऽन्तः कर्मां—
18.44.0. The duties of a Vaishya and a Sudra are being stated:

44. कृषिगौर्जर्यात्मकृत्यं वैश्यकर्म स्वभावजम् ।
परिच्छेद्यत्मकं कर्म शूद्रस्यापि स्वभावजम् ॥
Agriculture, cattle-rearing and trade are the duties of a Vaishya born of his nature; and work of the nature of service is the duty of a Sudra born of his nature.

18.44.1. कृषि: कर्षणम्, गा: रक्षतीति गोर्जर्यस्य भावो गौर्जर्यं पाशुपाल्यमित्यथः। वाणिज्यं क्रयविक्रयादि । एतद्वैश्यस्य स्वभावां कर्म। चैविन्दकपरिच्छेद्यत्मकं शूद्रस्यापि स्वभावां कर्म ॥

18.44.1. Agriculture etc. Agriculture, cultivation; one who raises cattle is a cattle raiser; the calling of such a person, i.e., cattle-rearing; trade, buying, selling, etc—these are the duties of a Vaishya born of his nature. Work of the nature of service to the other three castes is also the duty of a Sudra born of his nature.

18.45.0. एवम्भूतस्य ब्राह्मणादिकर्मणो ज्ञानहेतुतः वान्—
18.45.0. How such duties of the Brāhmana and others lead to knowledge is being stated:

45. स्वे स्वे कर्मण्यभित्त: संसिद्धि लभते नः ।
स्वकर्मनिरतः सिद्धं यथा विन्दिता तत्क्षणु ॥
Devoted to his own duty, a man attains perfection. Listen how one engaged in one’s own duty attains perfection.

18.45.1. स्वे स्वं इति । स्वस्वाधिकारविहिते कर्मण्यभित: परिनिष्ठतो नरः संसिद्धं ज्ञानयोग्यतां लभते । कर्मणां ज्ञानप्राप्तिप्रकारमाह—
18.45.1. Devoted etc. Devoted to, heartily engaged in, duty according to his own qualifications, a man attains perfection, fitness for knowledge. How duties lead to knowledge is being stated in a verse and a half: Listen etc. Listen how, by what method, one sincerely engaged in one’s own duty attains knowledge of the Truth.

18.46.0. That method is being described:

46. यतः प्रवृत्तिः भूतानां येन सर्वमिदं तत्तम् ।
स्वकर्मणा तमभ्याच्य सिद्धि विन्द्वति मानवः: ॥

From whom proceeds the activity of all beings, and by whom all this is pervaded—worshipping Him through his own duty a man attains perfection.

18.46.1. From whom etc. From whom, the Lord, the Inner Ruler, proceeds the activity, effort, of all beings or creatures, and by whom as the cause all this universe is permeated, pervaded—worshipping that Ishvara (Lord) through his own duty a man attains perfection.

18.47.0. The result of the qualifying phrase, ‘through one’s own duty’ is being stated:

47. श्रेयान्वितत्वमः विगुणः परथमात्वमुक्तितत् ।
स्वभावानियतं कर्म कुर्वत्रापनोति किल्विषम् ॥
Better is one's own duty, though defective, than the duty of another, well performed. Doing the duty ordained by one's own nature, one incurs no sin.

18.47.1. Better etc. Though defective, one’s own duty is better than, superior to, the duty of another well performed. You must not think that living on alms etc., which is the duty of another (a Brāhmaṇa), is superior to your own duty of fighting etc., though attended with the killing of relatives and so forth. For doing the duty ordained, prescribed, by one’s own nature as declared earlier, one incurs no sin.

18.48.0. If, however, according to the Sānkhya viewpoint, you think the duty of another to be superior, considering the evil of killing etc., in your own duty, then you should know that the duty of another is also equally attended with evil. Having this in view the Lord says:

48. सहज कर्म कौतेय सदोषमपि न त्यजेत्।
स्वारम्भा हि दोषेण धूमेनाग्रिरिवावृता:॥

One should not, O son of Kunti, relinquish the duty to which one is born, although it may be attended with evil; for all undertakings are covered by defect, as fire by smoke.

18.48.1. सहजमिति। सहजं स्वभावविहितं कर्म सदोषमपि न त्यजेत्। ति यस्मात् स्वर्ग्यारम्भा दृष्टादृष्टार्थानि स्वर्णयपि कर्माणि दोषेण केनविदावृता: व्यासा एव। यथा सहजेन धूमेनाग्रिरावृतस्तन्त्रत्। अतो
18.48.1. One should not etc. One should not relinquish the duty to which one is born, which is ordained by one’s nature, although it may be attended with evil; for all undertakings, all actions, yielding visible or invisible results, are indeed covered by some defect or other, even as fire is enveloped by its concomitant smoke. Hence, just as discarding the evil—smoke—the heat of the fire is used to remove darkness, cold, etc., even so rejecting the evil part in work, the good part alone is accepted for the purification of the mind. This is the sense.

18.49.0. Anticipating the question, ‘How can one in doing work get only the good out of it, rejecting its evil part?’—the Lord says:

49. असक्तबुद्धि: सर्वन जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धि परमां सन्यासेनाधिगच्छति ॥

He, whose understanding is unattached everywhere, whose mind is conquered, who is bereft of desires, attains by renunciation that supreme state of freedom from action.

18.49.1. असक्ति । असक्ता सहजशून्या बुद्धिस्य सर्वजितात्मा निरहस्ते, विगत्रप्रहा विगता स्पृहा फलविषयवेच्छा यस्मात्स एवम्भूतेन ‘स
t्यागः साप्तिको मह्’ (१८.९) इत्येव पूर्वप्रिझ कर्मसक्तितफल–
योस्यागलक्षणेन सन्यासेन नैष्कर्म्यसिद्धि सर्वकर्मनिवृत्तिलक्षणां सत्त्वशृद्धि–
मधिगच्छति । यद्यपि सहजस्थलयोस्यागेन कर्मनुभावमपि नैष्कर्म्यमेव,
कर्तुचिन्तितविनेत्राभावात्, तदुक्तम्–‘नैव किष्ठितकरोमीति युक्तो मन्येत
tतत्थिति’ (५.८) इत्यादिदशोकचरुष्येन, तथाप्यनेनोकलक्षणेन सन्यासेन
18.49.1. *He whose* etc. *He, whose understanding is unattached*, devoid of attachment, *whose mind is conquered*, *i.e.*, who is free from egotism, *who is bereft of desires*, from whom desires for results have gone—that person *by such renunciation*, consisting in the giving up of attachment for work as also for its fruit, as has been referred to earlier in, *‘That relinquishment is considered to be Sāttvika’* (verse 9), *attains that state of freedom from action*, purity of mind, in the form of the cessation of all activity. Though the performance of work giving up attachment and fruit is also no activity, since there is no idea of a doer, for it is stated in the four verses beginning with, *‘The man of (selfless) action, who knows the Truth, thinks, I am not doing anything’* etc. (5.8), yet, by this renunciation described above, he attains the supreme state of freedom from action of the kind described in, *‘The self-controlled embodied being, renouncing all actions through his mind’* etc. (5.13), which is another name for the state of the highest Sannyāsin, the Paramahamsa.

18.50.0. The manner in which such a Paramahamsa attains Brahmanhood through steadfastness in knowledge, is being stated in the six verses beginning with:

50. सिद्ध्य प्राप्तो यथा ब्रह्म तथापनोति निवर्ध्य भे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥

Learn from Me in brief, O son of Kunti, how reaching (such) perfection he attains Brahman, which is the supreme consummation of knowledge.
18.50.1. Learn from Me etc. How, reaching the perfection of freedom from action, he attains Brahman, learn that manner from My words just in brief.

18.51.0. That is being stated:

51. बुद्ध्या विशुद्धया युक्तो ध्र्‍यात्मानं नियम्य च ।
शब्दादिनिविषयांस्यांत्यक्त्वा राग्र्हेषो व्युद्धय च ॥

Endued with a pure understanding, controlling the mind with tenacity, relinquishing sense-objects such as sound, and laying aside likes and dislikes.

18.51.1. Endued etc. Endued with a pure understanding, with the Sattvika understanding, already referred to, purified in the manner described above, controlling the mind, making that very understanding steady, with Sattvika tenacity, relinquishing sense-objects such as sound, and laying aside likes and dislikes with respect to them—these words are to be construed with, ‘He is fit for becoming Brahman in the third verse (of this quarter).

18.52.0. किंतु—
18.52.0. Further,

52. विविक्तसेवी लघुआशी यत्वाच्छायामानसः ।
ध्यानियोगपरो नित्यं बैराग्यं समुपाश्रित: ॥

Resorting to a sequestered place, eating little, controlled in speech, body and mind, always devoted to the Yoga of contemplation, cultivating dispassion.
18.52.1. Resorting etc. Resorting to a sequestered place residing in a pure place, eating little, moderately, and by these means controlled in speech, body and mind, i.e., having speech, body and mind under restraint, always devoted to that Yoga, union with brahman, which comes of contemplation, cultivating again and again firm dispassion for keeping the contemplation etc., unbroken.

18.53.0. किंश—
18.53.0. Further,

53. अहंसकारं बलं दर्प कामं क्रोधं परिचितम् ।
विमुच्य निर्मम्: शान्तो ब्रह्मभूताय कल्पते ॥

Forsaking egotism, power, arrogance, desire, anger and superfluous things, free from the notion of ‘mine’ and tranquil, he is fit for becoming Brahman.

18.53.1. अहंसकारमिति । तस्तश्च विरक्तोहमित्यादहक्षारं, बलं दुरायहं, दर्प योगोबलाज्ञार्ग्र्तृमित्यादहक्षारं, प्रारंभवशक्त्रायमाणेभिपि विशेषेण कामं, क्रोधं परिग्रहं च विमुच्य विशोषेण त्यक्त्वा, बलादापशेषु निर्मम: सन्न, शान्त: परामुपशान्तिनि प्रासो ब्रह्मभूताय ब्रह्माहिमिति नैशचत्येनावस्थानाय कल्पते योयो भवति ॥

18.53.1. Forsaking etc. Forsaking egotism of the form, ‘I am free from worldly attachment’; power, foolhardiness; arrogance, the inclination to go astray from a sense of spiritual strength; forsaking, giving up completely, desire, for objects of enjoyment, even though attained through Prarabdha, anger and superfluous things, free from the notion of ‘mine’ with regard to objects of enjoyment that have come to him in spite of himself, and tranquil
i.e., having attained supreme peace, *is fit for becoming Brahman,*
fit to remain steady in the idea, ‘I am Brahman,’

18.54.0. The result of remaining steady in the idea ‘I am Brahman,’ is being stated:

54. ब्रह्माभूतः प्रसन्नात्मा न शोभितः न कालितः
 समः सर्वं भूतेशु मद्दर्किं लभते पराम्

Becoming Brahman and tranquil-minded, he neither grieves nor desires; alike to all beings, he attains supreme devotion to Me.

18.54.1. Becoming Brahman etc. Becoming Brahman, i.e., remains in Brahman (consciousness), and tranquil-minded, *he neither grieves for what is lost nor desires what is not attained,* for he does not identify himself with the body etc. Therefore being *alike to all beings,* owing to the absence of distractions arising out of desire and aversion, *he attains supreme devotion to Me* which consists in looking upon all beings as Myself.

18.55.0. तत्तथः

18.55.0. Then,

55. भक्त्या मामभिज्जनति यावान्यश्चास्मि तत्त्वः
 ततो मां तत्वतो ज्ञातवि विशाते तदननरम्

By devotion he knows Me truly, how much and what I am. Then, having known Me truly, he forthwith enters into Me.
18.55.1. By devotion etc. By that supreme devotion he knows Me truly: As of what nature? How much, i.e., all pervading, and what, i.e., Existence, Knowledge, Bliss Absolute, I am. Then, having known Me truly, after that when his knowledge, too, is at rest, he enters into Me, that is to say, he becomes one with supreme Bliss.

18.56.0. The manner referred to above, in which Liberation results from the worship of the Lord through one’s duties is being concluded:

Even performing all works always, taking refuge in Me, he attains through My grace the eternal and immutable state.

18.56.1. Even performing etc. Performing all works, regular and occasional rites, as also actions performed with desire, in the way described above, taking refuge in Me, having Me as the sole resort and not results like heaven, he attains through My grace, the eternal, beginningless, immutable everlasting supreme state of Vishnu.
57. **Resigning mentally all actions to Me, regarding Me as the supreme goal, and resorting to Yoga through the intellect, ever fix your mind on Me.**

18.57.1. **Resigning etc.** Resigning, offering, mentally all actions to Me, regarding Me as the supreme goal, the highest end of life to be attained, resorting to Yoga through the intellect, whose nature is determination, ever, i.e., even while performing work, fix your mind on Me alone in the manner stated in: ‘The ladle is Brahman, the oblation is Brahman’ etc. (4.24).

18.58.0. **Hear what will follow from that:**

58. **Fixing your mind on Me, you will overcome all difficulties through My grace. But if from self-conceit you do not listen to Me, you will perish.**

18.58.1. Fixing etc. Fixing your mind on Me, you will through My grace overcome all difficulties whatsoever, all wordly troubles difficult to get over. The evil that would result from a contrary behaviour is being stated: *But if, on the contrary, from self-conceit, from the notion that you are wise, you do not listen to what I have said, then you will perish, fail to attain the goal of life.*

18.59.0. कामं विनिःश्यामि नन्तु बन्धुभिर्युध्ग करिष्यामि ते चित्ताहः—

18.59.0. ‘I would rather die, but I will not fight with my relations’—in answer to such a position the Lord says:

59. यदहाःप्रमाणश्रित्य न योत्स्य इति मन्यसे \ 
मिथ्याष व्यवसायस्ते प्रकृतिस्तवं नियोक्ष्याति ||

That, indulging in self-conceit, you think, ‘I will not fight’—vain is this resolve of yours. Your nature will compel you (to fight).

18.59.1. यदिति । मुदत्मनासृत्य केवलमहामार्गमल्ल्य युध्वः 
न करिष्यामि तवं यमन्यसस्तथ्यवस्यसि एष तेष्थवसायो मिथ्यायेव, 
अस्वतन्त्रवावः । तदेवाह—प्रकृतिस्तवं रशोगुणांशं परिणता सती 
नियोक्ष्याति युध्वे प्रवर्तिष्यात्येव ॥

18.59.1. *That, indulging etc.* Disregarding what I have said, and indulging merely in self-conceit, that you think, resolve, ‘I will not fight’—vain is this resolve of yours, for you are not a free agent. That is being stated: your nature, evolving as Rajas, will compel you, undoubtedly engage you in battle.

18.60.0. किंशः—

18.60.0. Further,

60. स्वाभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यायवशोषोपि तत् ॥
O son of Kunti, what you out of delusion do not wish to do, you shall do in spite of yourself, fettered by your own duty born of your nature.

18.60.1. O son of Kunti, etc. Your nature, the tendencies of past life that are the cause of your birth as a Kshatriya; duty born of this, viz., valour etc., already enumerated—fettered, constrained, by this that you are, what, viz., work, you out of delusion do not wish to do shall surely do in spite of yourself.

18.61.0. Thus in the two (preceding) verses the subservi­ence of all the beings to Prakriti, to one’s own nature and to duty has been stated according to the views of the Sāṇkhyaś etc. Now the Lord declares His own view in the two verses beginning with:

61. ईश्वरः सर्वभूतानां हृदेऽरुपज्जन तिष्ठति ।
भ्रामयन्तीर्थभूतानि यत्रास्तहानि मायया ॥

In the heart of all beings, O Arjuna, resides the Lord, whirling all of them by His Māyā as if they were mounted on a machine.

18.61.1. ईश्वर इति । सर्वभूतानां हृदयमध्ये ईश्वरेऽरुत्तरान्तयामी तिष्ठति । किं कुल्नु? सर्वाणि भूतानि मायया निजसक्षया भ्रामयन्ते तत्तक्षत्तसु प्रवर्त्यन् यथा दारुणज्ञानाक्षण कृत्तिमाणि भूतानि सुधारो लोके भ्रामशति तददित्यर्थः । यद्य यन्त्राणि शरीराणि आरूढानि भूतानि देहाभिमानिनो जीवनां भ्रामयशिन्त्यर्थः । तथा च श्वेताश्वतराणां मन्त्र:-‘एको देव: सर्वभूतेषु गृहः सर्वव्यापी सर्वभूतान्तरत्नम् । कर्माध्यक्षः सर्वभूतातिवासः साक्षी चेता
18.61.1. In the heart etc. Within the heart of all beings resides the Lord, the Inner Ruler. Doing what? Whirling, engaging in their particular duties, all beings by His own power called Māyā even as in the world the stage-manager makes all artificial beings (dolls) fixed on a wooden machine move about. Or it may be interpreted thus: Whirling all beings mounted on machines, bodies, i.e., the individual souls that identify themselves with their bodies. As the Svetāśvatara Upanishad says, 'God, who is one only, is hidden in all beings. He is all-pervading, and is the Inner Self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the Gunas' (Śve. Up. 6.11); and the section dealing with the Internal Ruler in the Brhadāranyaka Upanishad also says: 'He who inhabits the self but is within it, whom the self does not know, whose body is the self and who controls the self from within, is the Internal Ruler, your own immortal Self,' (Br. Up. 3.7) etc.

62. तमेव शरणं गच्छ सर्वभावेन भारत
तत्प्रसादात्पर्यं शान्तिः स्थानं प्राप्त्यसिः शाश्वतम्

Take refuge in Him alone with all your heart, O descendent of Bharata (Arjuna); by His grace you shall attain supreme peace and the eternal abode.

18.62.1. तमेव शरणं गच्छ सर्वभावेन भारत
तत्प्रसादात्पर्यं शान्तिः स्थानं प्राप्त्यसिः शाश्वतम्

18.62.1. Take refuge etc. Since all individual souls are thus dependent on the Lord, therefore giving up self-conceit, take
refuge in Him, the Lord, along with all your heart, with your whole soul. Then it is by His grace that you shall attain supreme peace as also the eternal, everlasting, abode of the Lord.

18.63.0. Concluding the teaching of the whole Gitā the Lord says:

Thus has knowledge more secret than all secrets been declared to you by Me; reflect on it fully and act as you like.

18.63.1. Thus etc. Thus, in this way, has knowledge been declared, taught, by Me who am omniscient and extremely gracious. What kind of knowledge? More secret than all secrets like the esoteric knowledge about mystic syllables (Mantras) and Yoga. Reflect on, consider fully, it, the Gitā Scripture that has been taught by Me, and then act as you like. The idea being, if you reflect on it, then your delusion will be removed.

18.64.0. For those who are unable to reflect on the very profound teaching of the Gitā in its entirety, the Lord graciously tells the essence of it in the three verses beginning with:
Hear again My supreme word, the most secret of all. Because you are dearly beloved of Me, therefore I shall tell you what is good for you.

18.64.1. Hear again etc. Though My teachings, the most secret of all secrets, have been declared from place to place, yet hear again what I am going to say. The reason for declaring it again and again is being stated: Considering the fact that you are dearly, very much, beloved of Me. For that very reason I shall tell you what is good for you. Or it may mean: Because I have come to the conclusion that you are beloved of Me, and what I am going to tell you is unassailable, or supported by all proofs, therefore I shall tell you. Some read ‘Dridhamati’ (of firm resolve) instead of ‘Dridhamiti.’

18.65.0. That is being stated:

65. मन्मना भव मद्दानो मद्दाजी मां नमस्कुरूः ।
मामेवैश्यसि सत्यं ते प्रतिज्ञाने प्रियोडसि मे ॥

Fix your mind on Me, be devoted to Me, worship Me, and bow down to Me; then you shall come to Me. Truly do I promise to you, for you are dear to Me.

18.65.1. मन्मना इति । मन्मना भव, मद्धितो भव, ममैव भक्तो भव, मद्याजी मद्याजनशीलो भव, मामेव नमस्कुरूः । एवं वर्त्त्यानस्तं मत्राः सादा-लब्ध्यान्नेन मामेवैश्यसि प्राप्त्यसि । अत्र च संशयं मा कार्ष्यं । तत् हि मे प्रियोडसि । अत: सत्यं यथाभवकथेयं तुभ्यमहं प्रतिज्ञाने प्रतिज्ञां करोमि ॥
18.65.1. Fix etc. Fix your mind on Me, remember Me, be devoted to Me alone, habitually worship Me, and bow down to Me alone. Living thus, you shall come to Me through knowledge attained through My grace. And do not entertain any doubt about this, for you are dear to Me; therefore do I promise to you, give you My word, truly.

18.66.0. तत्तोतपि गुह्यतममाह—

18.66.0. More secret than even what has been stated is being declared:

66. तत्तथाययपरिवत्त्याय मामेकं शरणं ब्रज ।
अहं त्वा सर्वपपेश्यो मोक्षायय्यामि मा शुचः ॥

Giving up all duties, take refuge in Me alone. I will liberate you from all sins, do not grieve.

18.66.9. सर्वमिति । मद्दक्ष्यैव सर्व भवत्वतीति उद्देश्यायनेन
विधिकेकं त्यतव तदेकशरणो भव । अं वर्तमान: कर्मशास्त्रात्मि अपमं
स्थानिति मा शुच: शोकं मा कार्षी: । यतत्स्वमां त्वां मदेकशरणं सर्वपपेश्योर्हं
मोक्षायय्यामि ॥

18.66.1. Giving up etc. With the firm conviction that everything will come through devotion to Me, giving up the slavery to injunctions, take refuge in Me alone. Do not grieve that by living like that you will incur sin for abjuring your duties, for I will liberate you, whose sole refuge is Myself from all sins.

18.67.0. एवं गीतार्थतत्त्वमुपदेश्य तत्सप्रदायप्रवर्तने नियममाह—

18.67.0. Having thus taught the essence of the teaching of the Gitā the Lord is now stating the rule as to the handing down of the instruction:

67. इदं ते नातपस्काय नाभञ्ज्याय कदाचन ।
न चाशुश्रृव्ववाच्यं न च मा योधयसूयति ॥
Never should this be declared by you to one who is devoid of austerities, or who is not a devotee, nor to one who does not wish to hear it, nor one who cavils at Me.

18.67.1. Never etc. This doctrine of the Gita should never be declared by you to one who is devoid of austerities, who does not perform his duties, or to one who is not a devotee, who is devoid of devotion to the preceptor and the Lord, nor to one who does not do service; or it may mean, to one who does not wish to hear; nor should it be told to one who cavils at Me, the Lord, i.e., to one who, thinking Me to be an ordinary mortal, speaks ill of Me by imputing faults to Me.

18.68.0. The result of teaching the Gita to My devotees who are free from the defects mentioned (above) is being stated:

He who will impart this profound secret to My devotees, has supreme devotion to Me, and being thereby free from doubt attains Me alone.

18.68.1. He who etc. He who will impart this to My devotees, has supreme devotion to Me, and being thereby free from doubt attains Me alone.

18.69.0. Further,
69. If none among men who does dearer service to Me than he, nor will there be any; and there is none on earth dearer to Me than he.

18.69.1. There is etc. There is none, whatsoever, among men who does dearer service, anything more pleasing, to Me than he who explains the Gita scripture to My devotees, nor will there be any in future; and there is none who is dearer to Me also than he; and the sense is, nor will there by any in future.

18.70.0. The fruit that comes to one who studies the Gita is being stated:

70. And he who will study this sacred dialogue between us, will be sacrificing to Me through the knowledge sacrifice; this is My opinion.

18.70.1. The fruit that comes to one who studies the Gita is being stated:

70. अध्येष्यते च य इम धर्म्य संवादमावयोः: 

ज्ञान्यज्ञेन तेनाहिमिषः: स्यामिति मे मति: 

And he who will study this sacred dialogue between us, will be sacrificing to Me through the knowledge sacrifice; this is My opinion.
18.70.1. And he etc. And he who will study, repeat like Japa, this sacred, righteous, dialogue between us, Sri Krishna and Arjuna, will be sacrificing to Me through the Knowledge-sacrifice, which is the best of all sacrifices; this is My opinion. Even though he simply repeats the Gitâ without understanding its meaning, yet, hearing it, I shall know that he is revealing Me alone. Just as in the world when anyone casually utters the name of some one at anytime, the latter thinks that it is he who is called and comes to that person, even so would I approach that man (who reads the Gitâ). Hence I am pleased by the mere utterance of My name by persons like Ajâmila and Kshatrabandhu. So also shall I be pleased with him (who thus reads the Gitâ).

18.71.0. The fruit that comes even to one who hears while another is reading (the Gitâ) is being stated:

71. A person who merely hears (the Gitâ) with devotion and without cavilling shall be freed and attain the blessed spheres attained by men of righteous deeds.

18.71.1. Even etc. A person who merely hears with devotion—even one who hears with devotion may captiously think, ‘Why is he reading so loudly and without restraint?’; in
order to exclude such a person the Lord says—and who hears without cavilling, shall also be freed from all sins, and attain the spheres attained by men of righteous deeds like the horse sacrifice.

18.72.0. सम्याबोधानुतप्तः पुनरुपदेश्यामीयाश्येवनः—
18.72.0. ‘If complete knowledge has not dawned, I shall teach you again’—with this intention the Lord asks:

72. कच्चिदेतच्छुतं पार्थ त्वथेकाग्रेण चेतसा ।
कच्चिदञ्जानसम्मोः प्रन्यः स्वभाजय ॥

Have you listened to it, O Partha, with undivided attention? Has your delusion due to ignorance been destroyed, O Dhananjaya?

18.72.1. कच्चिदिदिः कच्चिदिः प्रस्तार्थेः अञ्जानसम्मोः
तत्त्वाजानकृतो विपर्ययः स्पष्टांमन्यत् ॥

18.72.1. Have you etc. ‘Whether’ is interrogative. Delusion due to ignorance, wrong notion arising out of ignorance of the Truth. The rest is clear.

18.73.0. कृतार्थः सत्—
18.73.0. Being blessed,

अर्जुन उवाच

73. नष्ठो मोहः स्मृतिलब्धा त्वत्प्रसादान्याच्युतः ।
स्थितोस्मि गतस्मेदेहः करिष्ये वचनं तव ॥

Arjuna said:
My delusion is destroyed, and I have gained my memory, through Your grace, O Achyuta. I stand; free from doubt I will carry out Your behest.

18.73.1. नष्ठ इति आत्मविषयः मोहो नष्ठः । यतोदयमहस्मीति
स्वरूपानुस्न्धानरूपा स्मृतिस्वत्तप्रसादान्यानेत्रा लब्धा । अतः स्थितोस्मि
18.73.1. *My delusion etc. (My) delusion about the Self is destroyed, for I have gained my memory, consisting in the realization of one’s nature as, ‘I am this’, through your grace. Therefore I stand, arise for battle. I, who am free from doubt about my duties will carry out Your command.*

18.74.0. *Thus having narrated to Dhritarashtra the dialogue between Sri Krishna and Arjuna, Sanjaya, resuming the thread of the narrative, said:*

Sanjaya said:

Thus have I heard this wonderful dialogue between Vasudeva and the high-souled Partha, that causes my hair to stand on end.

18.74.1. *Thus etc. I have heard the dialogue that causes my hair to stand on end, causes horripilation.*

18.75.0. *He describes the possibility of his hearing that dialogue:*
75. Through the grace of Vyasa I have heard this supreme and secret Yoga direct from Sri Krishna, the Lord of Yoga, as He declared it Himself.

18.75.1. Through etc. Bhagavan Vyasa gave me divine eyes, ears. etc. Therefore through the grace of Vyasa I have heard this. What was it? This is being stated: Supreme Yoga. The supremeness is being revealed: I have heard it direct from Sri Krishna, the Lord of Yoga, as He declared it Himself.

18.76.0. Further,

76. राजनसंस्मृत्य संस्मृत्य संवादमिममः दु:तमः ।
केशवार्जूनयोः पुर्णं हस्यामि च मुहुःमुहुः: ॥

O king, recalling often this wonderful and sacred dialogue between Keshava and Arjuna, I rejoice again and again.

18.76.1. O king etc. I rejoice, I get horripilation; or it may mean, I find joy. The rest is clear.

18.77.0. Further,

77. तत्च संस्मृत्य संस्मृत्य रूपममत्यज्ञन्त होः ।
विस्मयो मे महाराजन्हृष्यामि च पुनः पुनः: ॥
And as I repeatedly recall that most wonderful form of Hari, great is my wonder, O king, and I rejoice again and again.

98.99.9. तदःति | तददिति विश्वरूपं निर्दिष्टति | स्पष्टमन्यत् ॥
18.77.1. And etc. That refers to the cosmic form. The rest is clear.

98.10. अतस्यं पुनर्यादिदश्च | परित्यज्यायाविनाह—
18.78.0. With the intention of telling (Dhritarāśtra), ‘Therefore better give up the hope of your sons’ getting the kingdom etc.’, Sanjaya says:

78. यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः: ॥
तत्र श्रीविष्णुजयो भूतितिर्युवा नीतिमण्डितिर्मम ॥

Where there is Sri Krishna, the Lord of Yoga, and where there is Partha, the wielder of the bow, there are sure fortune, victory, prosperity and statesmanship. Such is my conviction.

98.10.9. यत्रेति | यत्र येषां पाण्डवानां पक्षे योगेश्वरः: श्रीकृष्णो वत्ति, यत्र च प्रार्थो गण्डीवधनुर्धरः: तत्रेव श्री: राज्यलक्ष्मी:, तत्रेव च भूतितिर्युवाभिवृद्धिच, तत्रेव नीतिन्योऽष्टि धुवा निश्चितेति सर्वन सम्बाध्यते ॥ इति मम मतितिर्शचय: । अत: इदानीमपि तावत्सपुन्नस्तं श्रीकृष्णं शरणमुपेत्य पाण्डवानु प्रसादस च सर्वस्वं च तत्थ्यो निवेद्य युन्मप्राणरक्षणं कुःविति भावः: ॥
18.78.1. Where etc. Where, on which side, there is Sri Krishna, the Lord of Yoga, and where there is Partha, the wielder of the bow, there itself is fortune, sovereign power, there itself is victory, there itself is prosperity, ever increasing opulence, and there itself is statesmanship. ‘Sure’ qualifies all these (four) terms. Such is my opinion, conviction. Therefore, even now, with your sons, take refuge in Sri Krishna, satisfy the Pāṇḍavas and offer everything to them, and thus save your sons — this is the idea.
He who is devoted to the Lord easily attains freedom from bondage by means of the knowledge of the Self attained through His grace—this is the essence of the Teaching of the Gita. For instance, since in texts like, ‘That supreme Being, O Partha, is attainable by one-pointed devotion’ (8.22), ‘But by undivided devotion, O Arjuna, can I in this form be known’ etc. (11.54), the devotion to the Lord is declared to be the most potent means to Liberation, it is clear that one-pointed devotion alone, coupled with the knowledge of the Self—which serves merely as an intermediate operation of it—which is attained through His grace, is the means to Liberation. And the knowledge of the Self can reasonably be only an intermediate operation, as is evident.
from texts like, ‘To those who are thus ever devoted to Me and worship Me with love, I give that Yoga of understanding by which they come unto Me’ (10.10); ‘Knowing thus, My devotee becomes fit to attain My being’ (13.18). It cannot be said with reason that knowledge itself is devotion, for the two have been shown to be distinct in texts like, ‘Alike to all beings, he attains supreme devotion to Me’ (18.54); ‘By devotion he knows Me truly, how much and what I am’ etc. (18.55). Nor is there any apprehension of a contradiction with Sruti texts like, ‘Knowing Him alone one goes beyond death, there is no other way to go by’ (Śve. Up. 3.8; 6.15), for knowledge is an intermediate operation of devotion. From the statement, ‘one is cooking with fuel,’ it does not follow that flames are not a means. It is only thus that Sruti, Smriti and Puranic texts like, ‘For the great soul who has supreme devotion to the deity and to an equal extent for the preceptor, do these truths shine forth when taught’ (Śve. Up. 6.23) ‘At death the Lord instructs about the redeeming supreme Brahman’ (Nr. Pur. 1.7); ‘By whomsoever the Self chooses is It attained’ (Kaṭh. Up. 5.23), are harmonized. Therefore it is established that devotion to the Lord alone is the means to Liberation.

With the understanding granted by Him alone has this gloss on His Gītā been composed. May that Mādhava, the supreme
Bliss, be pleased with this. This commentary on the Gītā called ‘Subodhini’ is just completed by the monk, Sridhara Swami, who has put on the glory that is bestowed by the dust of the lotus feet of the supreme blessed Lord.

Does a person who desires to attain the Truths inculcated in the Bhagavad-Gītā by stirring it on the strength of his own proficiency, realize them without the gracious nectarean look of the Guru? Does not a person who desires to get the jewels that lie at the bottom of the ocean by bailing out the water with the hollow of his hands, get drowned in the eddies, unless he is helped by an able helmsman?
<table>
<thead>
<tr>
<th>Slokaprati kaani</th>
<th>A</th>
<th>Shlo 10</th>
</tr>
</thead>
<tbody>
<tr>
<td>अक्षरं ब्राह्म परमम्</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>अक्षरार्थमक्षरोर्ध्वः</td>
<td>10</td>
<td>33</td>
</tr>
<tr>
<td>अश्रुष्यं अग्निकक्षरः</td>
<td>6</td>
<td>40</td>
</tr>
<tr>
<td>अछेदयोग्यदाहाः गस्य</td>
<td>2</td>
<td>24</td>
</tr>
<tr>
<td>अजोधिपि स्वन्यायात्मा</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>अज्ञाश्रद्धानश्च</td>
<td>4</td>
<td>36</td>
</tr>
<tr>
<td>अयुष्णं मां भव्यंसमासः</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>अथ केन प्रज्ञाद्विगम्</td>
<td>3</td>
<td>36</td>
</tr>
<tr>
<td>अथ चिंतं समाग्नात्मकम्</td>
<td>12</td>
<td>9</td>
</tr>
<tr>
<td>अथ चेतस्मयमः धार्मयम्</td>
<td>2</td>
<td>33</td>
</tr>
<tr>
<td>अथ चैनं नित्यजातमम्</td>
<td>2</td>
<td>26</td>
</tr>
<tr>
<td>अथ ध्वनिक्षतानुष्ठवम्</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td>अथवा बहुवैद्यनुष्ठवम्</td>
<td>6</td>
<td>42</td>
</tr>
<tr>
<td>अथवा योगिनमेव</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>अधितद्वश्यकोभूतिः</td>
<td>11</td>
<td>45</td>
</tr>
<tr>
<td>अन्धुत्पूर्वं हिर्मिताभिः</td>
<td>7</td>
<td>22</td>
</tr>
<tr>
<td>अन्धेशेखरोर्ययनामकारं</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td>अधर्मं धर्मसम्बत्त्वः</td>
<td>18</td>
<td>32</td>
</tr>
<tr>
<td>अधिर्मितप्रनुसारात्मकम्</td>
<td>15</td>
<td>2</td>
</tr>
<tr>
<td>अधिभूत्वं श्रोत्रार्थम्</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>अधिभूत्वं कथं कोक्रः</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td>अधिनत्तत्त्रं तथा कर्तां</td>
<td>18</td>
<td>14</td>
</tr>
<tr>
<td>अध्ययात्मक्षनन्त्रत्वम्</td>
<td>13</td>
<td>11</td>
</tr>
<tr>
<td>अध्वेषेवो च य इमम्</td>
<td>18</td>
<td>70</td>
</tr>
<tr>
<td>अन्नन्त्वजयं राजा</td>
<td>1</td>
<td>16</td>
</tr>
<tr>
<td>अन्नन्त्वश्चिपिः नागानाम्</td>
<td>10</td>
<td>29</td>
</tr>
<tr>
<td>श्लोकप्रतीकानि</td>
<td>अं</td>
<td>श्लो</td>
</tr>
<tr>
<td>-----------------</td>
<td>---</td>
<td>------</td>
</tr>
<tr>
<td>अभ्यासेव्यसमर्थसिस</td>
<td>12</td>
<td>10</td>
</tr>
<tr>
<td>अमानित्वमदभितम्</td>
<td>13</td>
<td>7</td>
</tr>
<tr>
<td>अभ्यासाः सत्यमस्त्रोधः</td>
<td>16</td>
<td>2</td>
</tr>
<tr>
<td>अभ्यासाः सत्यमस्त्रोधः</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>अहो बत महत्याप्पम</td>
<td>1</td>
<td>45</td>
</tr>
<tr>
<td>अधिनित्वमदभितम्</td>
<td>9</td>
<td>24</td>
</tr>
<tr>
<td>अधिनित्वमदभितम्</td>
<td>11</td>
<td>31</td>
</tr>
<tr>
<td>अधिनित्वमदभितम्</td>
<td>17</td>
<td>32</td>
</tr>
<tr>
<td>अधिनित्वमदभितम्</td>
<td>10</td>
<td>28</td>
</tr>
<tr>
<td>अधिनित्वमदभितम्</td>
<td>17</td>
<td>8</td>
</tr>
<tr>
<td>अधिनित्वमदभितम्</td>
<td>3</td>
<td>39</td>
</tr>
<tr>
<td>अधिनित्वमदभितम्</td>
<td>16</td>
<td>12</td>
</tr>
<tr>
<td>अधिनित्वमदभितम्</td>
<td>2</td>
<td>29</td>
</tr>
<tr>
<td>अधिनित्वमदभितम्</td>
<td>16</td>
<td>20</td>
</tr>
<tr>
<td>अधिनित्वमदभितम्</td>
<td>17</td>
<td>7</td>
</tr>
<tr>
<td>अधिनित्वमदभितम्</td>
<td>10</td>
<td>13</td>
</tr>
</tbody>
</table>

**आ**

<table>
<thead>
<tr>
<th>श्लोकप्रतीकानि</th>
<th>अं</th>
<th>श्लो</th>
</tr>
</thead>
<tbody>
<tr>
<td>अनुष्ठानम्</td>
<td>28</td>
<td>16</td>
</tr>
<tr>
<td>अनुष्ठानम्</td>
<td>24</td>
<td>10</td>
</tr>
<tr>
<td>अनुष्ठानम्</td>
<td>10</td>
<td>13</td>
</tr>
<tr>
<td>अनुष्ठानम्</td>
<td>7</td>
<td>20</td>
</tr>
<tr>
<td>अनुष्ठानम्</td>
<td>15</td>
<td>20</td>
</tr>
<tr>
<td>अनुष्ठानम्</td>
<td>18</td>
<td>63</td>
</tr>
<tr>
<td>अनुष्ठानम्</td>
<td>13</td>
<td>18</td>
</tr>
<tr>
<td>अनुष्ठानम्</td>
<td>11</td>
<td>50</td>
</tr>
<tr>
<td>अनुष्ठानम्</td>
<td>18</td>
<td>74</td>
</tr>
<tr>
<td>अनुष्ठानम्</td>
<td>16</td>
<td>13</td>
</tr>
<tr>
<td>अनुष्ठानम्</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td>अनुष्ठानम्</td>
<td>18</td>
<td>67</td>
</tr>
<tr>
<td>श्लोकप्रतीकानि</td>
<td>अं</td>
<td>श्रेणि</td>
</tr>
<tr>
<td>----------------</td>
<td>----</td>
<td>-----</td>
</tr>
<tr>
<td>इदं शरीरं कौन्तेय</td>
<td>13</td>
<td>1</td>
</tr>
<tr>
<td>इदं ज्ञानमुपश्रीत्व</td>
<td>14</td>
<td>2</td>
</tr>
<tr>
<td>इन्द्रियस्यनिर्विशार्दं</td>
<td>3</td>
<td>34</td>
</tr>
<tr>
<td>इश्वर्याणं हि चतुर्मु</td>
<td>2</td>
<td>67</td>
</tr>
<tr>
<td>इश्वर्याणि प्रवचनायाः</td>
<td>3</td>
<td>42</td>
</tr>
<tr>
<td>इश्वर्याणि मनो बुद्धि:</td>
<td>3</td>
<td>40</td>
</tr>
<tr>
<td>इश्वर्याधेयो देवमायम्</td>
<td>13</td>
<td>8</td>
</tr>
<tr>
<td>इमं विवेकस्य योगम्</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>इश्वरं भोगनां हि</td>
<td>3</td>
<td>12</td>
</tr>
<tr>
<td>इश्वरे जगाक्षुट्नम्</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td>इश्वरनः पर्दिन: सर्गः</td>
<td>5</td>
<td>19</td>
</tr>
<tr>
<td>इश्वरः: सर्वभूतानाम्</td>
<td>18</td>
<td>61</td>
</tr>
<tr>
<td>उ उच्चः: प्रवसम्भानाम्</td>
<td>10</td>
<td>27</td>
</tr>
<tr>
<td>उवक्रमं स्थितं वापि</td>
<td>15</td>
<td>10</td>
</tr>
<tr>
<td>उमम्: पुरुषस्वत्वम्</td>
<td>15</td>
<td>17</td>
</tr>
<tr>
<td>उत्सत्रत्कुलथमाणाम्</td>
<td>1</td>
<td>44</td>
</tr>
<tr>
<td>उद्देश्युपरयो लोकः</td>
<td>3</td>
<td>24</td>
</tr>
<tr>
<td>उदासा: सर्व एवैं</td>
<td>7</td>
<td>18</td>
</tr>
<tr>
<td>उदासीनवदासीनः</td>
<td>14</td>
<td>23</td>
</tr>
<tr>
<td>उद्देश्यात्तमस्यानामम्</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>उपप्रश्लोकायुतान्तः च</td>
<td>13</td>
<td>22</td>
</tr>
<tr>
<td>ऊ ऊर्ध्वी गच्छन्ति तवस्था:</td>
<td>14</td>
<td>18</td>
</tr>
<tr>
<td>ऊर्ध्वमूल्लमः: शाखम्</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>ए एश्विनिधेषु गीतम्</td>
<td>13</td>
<td>4</td>
</tr>
<tr>
<td>एतहुनस्य वचनम्</td>
<td>11</td>
<td>35</td>
</tr>
<tr>
<td>एदाहारीनिधेषु भ्रूतानि</td>
<td>7</td>
<td>6</td>
</tr>
<tr>
<td>एतहे संश्यं कृष्णा</td>
<td>6</td>
<td>39</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>श्लोकप्रतीकानि</th>
<th>अं</th>
<th>श्रेणि</th>
</tr>
</thead>
<tbody>
<tr>
<td>एतात्र हनुमिखाचार्य</td>
<td>1</td>
<td>35</td>
</tr>
<tr>
<td>एतायवो तु कर्माणि</td>
<td>18</td>
<td>6</td>
</tr>
<tr>
<td>एताः बृहदेशावहस्य</td>
<td>16</td>
<td>9</td>
</tr>
<tr>
<td>एतां विम्बृतिः योगः च</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>एतेविनिष्टः कौन्तेय</td>
<td>16</td>
<td>22</td>
</tr>
<tr>
<td>एवमुक्तः हस्यकेकः</td>
<td>1</td>
<td>24</td>
</tr>
<tr>
<td>एवमुक्तः तु कर्माणि</td>
<td>1</td>
<td>47</td>
</tr>
<tr>
<td>एवमुक्तः हस्यकेकः</td>
<td>11</td>
<td>9</td>
</tr>
<tr>
<td>एमेतधाराम् तु प्राप्तम्</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>एवं परस्परार्पणां</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>एवं प्रविष्टिः चक्रम्</td>
<td>3</td>
<td>16</td>
</tr>
<tr>
<td>एवं बहुनिधिः यशः</td>
<td>4</td>
<td>32</td>
</tr>
<tr>
<td>एवं बहुः: यत् बुद्धिः</td>
<td>3</td>
<td>43</td>
</tr>
<tr>
<td>एवं सततेनकर्ता ये</td>
<td>12</td>
<td>1</td>
</tr>
<tr>
<td>एवं ज्ञानः कृत्य कर्म</td>
<td>4</td>
<td>15</td>
</tr>
<tr>
<td>एवा तेषस्थिता सांख्ये</td>
<td>2</td>
<td>39</td>
</tr>
<tr>
<td>एवा ब्राह्मी स्थिति: पार्थ</td>
<td>2</td>
<td>72</td>
</tr>
<tr>
<td>ओ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ओमित्ये कार्यं ब्रह्म</td>
<td>8</td>
<td>13</td>
</tr>
<tr>
<td>ओ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ओ तस्तसंबोध्यामि निर्देशो</td>
<td>17</td>
<td>23</td>
</tr>
<tr>
<td>क</td>
<td></td>
<td></td>
</tr>
<tr>
<td>कविवर्षयविच्छिन्नः</td>
<td>6</td>
<td>38</td>
</tr>
<tr>
<td>कविवर्षयविच्छिन्नः तपस्यं</td>
<td>18</td>
<td>72</td>
</tr>
<tr>
<td>कविवर्षयविच्छिन्नः पार्थ</td>
<td>17</td>
<td>9</td>
</tr>
<tr>
<td>कविवर्षयविच्छिन्नः भूस्तिः</td>
<td>1</td>
<td>39</td>
</tr>
<tr>
<td>कविवर्षयविच्छिन्नः भूस्तिः</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>कविवर्षयविच्छिन्नः वोगिनः</td>
<td>10</td>
<td>17</td>
</tr>
<tr>
<td>कविवर्षयविच्छिन्नः वोगिनः</td>
<td>2</td>
<td>51</td>
</tr>
<tr>
<td>कविवर्षयविच्छिन्नः कर्मणि:</td>
<td>14</td>
<td>16</td>
</tr>
<tr>
<td>कविवर्षयविच्छिन्नः कर्मणि:</td>
<td>3</td>
<td>20</td>
</tr>
<tr>
<td>कविवर्षयविच्छिन्नः कर्मणि:</td>
<td>4</td>
<td>17</td>
</tr>
<tr>
<td>श्लोकप्रतीकानि</td>
<td>अ०-शर्ले</td>
<td></td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------</td>
<td></td>
</tr>
<tr>
<td>कर्मण्यकर्म य: यशोऽदप</td>
<td>4-18</td>
<td></td>
</tr>
<tr>
<td>कर्मण्येवाधिकारः</td>
<td>2-47</td>
<td></td>
</tr>
<tr>
<td>कर्म ब्रह्मात्रवं विद्व</td>
<td>3-15</td>
<td></td>
</tr>
<tr>
<td>कर्मन्त्रयाणि संयम्भ</td>
<td>3-6</td>
<td></td>
</tr>
<tr>
<td>कर्मयत: शरीरस्थम्</td>
<td>17-6</td>
<td></td>
</tr>
<tr>
<td>कविं पुनाशनमुनासिताः</td>
<td>8-9</td>
<td></td>
</tr>
<tr>
<td>कामाचा तेन न नमेतु</td>
<td>11-37</td>
<td></td>
</tr>
<tr>
<td>कार्तक्षत्त: कर्मणाः सिद्धिः</td>
<td>4-12</td>
<td></td>
</tr>
<tr>
<td>काम एव क्रोध एव</td>
<td>3-37</td>
<td></td>
</tr>
<tr>
<td>कामकोष्ठविजुकताः</td>
<td>5-26</td>
<td></td>
</tr>
<tr>
<td>काममोक्षरुत्युपायम्</td>
<td>16-10</td>
<td></td>
</tr>
<tr>
<td>कामायनमाः र्ययपराः</td>
<td>2-43</td>
<td></td>
</tr>
<tr>
<td>कामस्तेलोहाजाः</td>
<td>7-20</td>
<td></td>
</tr>
<tr>
<td>कामायनं कर्मणाम्</td>
<td>18-2</td>
<td></td>
</tr>
<tr>
<td>कामेन मनसा बुद्धा</td>
<td>5-11</td>
<td></td>
</tr>
<tr>
<td>कार्यस्योपयोपत:</td>
<td>2-7</td>
<td></td>
</tr>
<tr>
<td>कार्याकरणकर्तव्ये</td>
<td>13-20</td>
<td></td>
</tr>
<tr>
<td>कार्यमितेव यत्कर्म</td>
<td>18-9</td>
<td></td>
</tr>
<tr>
<td>कालोक्षमस: लोकक्षमक्रुत:</td>
<td>11-32</td>
<td></td>
</tr>
<tr>
<td>कार्यश्रस्य परर्यासाः</td>
<td>1-17</td>
<td></td>
</tr>
<tr>
<td>किरिटिलिङ्ग गड़िनं चक्रहरतम</td>
<td>11-46</td>
<td></td>
</tr>
<tr>
<td>किरिटिक्षिङ्ग गड़िनं चक्रकिरिणम</td>
<td>11-17</td>
<td></td>
</tr>
<tr>
<td>किं कर्म किंनिर्मिति</td>
<td>4-16</td>
<td></td>
</tr>
<tr>
<td>किं तदद्विशाक्षम्याम</td>
<td>8-1</td>
<td></td>
</tr>
<tr>
<td>किं पुनश्चर्याणम: पुण्या:</td>
<td>9-33</td>
<td></td>
</tr>
<tr>
<td>कृतस्वर्ण कर्मलक्षितम</td>
<td>2-2</td>
<td></td>
</tr>
<tr>
<td>कृतस्वर्ण प्राणशर्यति</td>
<td>1-40</td>
<td></td>
</tr>
<tr>
<td>कृपा श्रवणाः विवशोऽ</td>
<td>1-28</td>
<td></td>
</tr>
<tr>
<td>कृष्णार्क्षयाणिविष्यम</td>
<td>18-44</td>
<td></td>
</tr>
<tr>
<td>कृष्णार्क्षयाणिविष्यम</td>
<td>14-21</td>
<td></td>
</tr>
<tr>
<td>क्रोधाधृष्टिति संभोगः:</td>
<td>2-63</td>
<td></td>
</tr>
<tr>
<td>क्रे:शोकधिकक्तसर्वात्म</td>
<td>12-5</td>
<td></td>
</tr>
<tr>
<td>कलविध्या मा सम्यां म: पार्थ</td>
<td>2-3</td>
<td></td>
</tr>
<tr>
<td>किञ्च भवति धर्मांतम</td>
<td>9-31</td>
<td></td>
</tr>
<tr>
<td>श्लोकप्रतीकानि</td>
<td>अ०-शर्ले</td>
<td></td>
</tr>
<tr>
<td>क्षेत्रक्षेत्राः मनोरेवम्</td>
<td>13-34</td>
<td></td>
</tr>
<tr>
<td>क्षेत्रजः चापि मा विद्व</td>
<td>13-2</td>
<td></td>
</tr>
<tr>
<td>ग</td>
<td>4-23</td>
<td></td>
</tr>
<tr>
<td>गत सदस्यमुक्तस्य</td>
<td>9-18</td>
<td></td>
</tr>
<tr>
<td>गतिभार्त्तप्रस्य: साख्षी</td>
<td>1-30</td>
<td></td>
</tr>
<tr>
<td>गाणिकवं संसाते हदनातु</td>
<td>15-13</td>
<td></td>
</tr>
<tr>
<td>गामाविश्व च प्रभुतानि</td>
<td>14-20</td>
<td></td>
</tr>
<tr>
<td>गुप्तानितानीय त्रीनु</td>
<td>2-5</td>
<td></td>
</tr>
<tr>
<td>गुरुनहत्वा हि महानुभावान्</td>
<td>6-34</td>
<td></td>
</tr>
<tr>
<td>च</td>
<td>7-16</td>
<td></td>
</tr>
<tr>
<td>चलयाच्चां हि मनः कुणा</td>
<td>4-13</td>
<td></td>
</tr>
<tr>
<td>चलयाच्चां हि मनः कुणा</td>
<td>16-11</td>
<td></td>
</tr>
<tr>
<td>चेतसा सर्वकर्मांनि</td>
<td>18-57</td>
<td></td>
</tr>
<tr>
<td>च</td>
<td>4-9</td>
<td></td>
</tr>
<tr>
<td>जनम कर्म च मे दिव्यम्</td>
<td>7-29</td>
<td></td>
</tr>
<tr>
<td>जरामरणमोखाय</td>
<td>2-27</td>
<td></td>
</tr>
<tr>
<td>जातस्य हि शुचो वृद्ध:</td>
<td>6-7</td>
<td></td>
</tr>
<tr>
<td>जातात्मन: प्रशानस्य</td>
<td>9-15</td>
<td></td>
</tr>
<tr>
<td>ज्ञानयोजन चाच्चायने</td>
<td>6-8</td>
<td></td>
</tr>
<tr>
<td>ज्ञानविज्ञानमुपायम</td>
<td>5-16</td>
<td></td>
</tr>
<tr>
<td>ज्ञानेन तु तददोनम्</td>
<td>18-19</td>
<td></td>
</tr>
<tr>
<td>ज्ञानं कर्मं च कर्तां च</td>
<td>7-2</td>
<td></td>
</tr>
<tr>
<td>ज्ञानं तेजसं सविज्ञानम</td>
<td>18-18</td>
<td></td>
</tr>
<tr>
<td>ज्ञानं ज्ञेंसं परिप्रेतां</td>
<td>5-3</td>
<td></td>
</tr>
<tr>
<td>ज्ञेंसं तलयत्वक्षायम्</td>
<td>13-12</td>
<td></td>
</tr>
<tr>
<td>ज्ञावसी चेतत्कर्माणस्ते</td>
<td>3-1</td>
<td></td>
</tr>
<tr>
<td>ज्ञेंतिसर्वाहिनि ततजयोति:</td>
<td>13-17</td>
<td></td>
</tr>
</tbody>
</table>

| त | 18-77 |
| तत: पदं तत्परियतिविवम् | 15-4 |
INDEX—SLOKAS

445
81

8

8

eg

9
g

LZ

8

0*
98
t
9
Ig

g

b^U bfc

Wll» plh

^

I

bkklok mShj.

eg

81
91
t
81

8

8

ItbJ jttto t>(£ Ub^j

81
I

:iflb-H U b-fpbhj

IT

IKhP jjbb ait.
b^jal^ :i£Ufen2lh

L

18
89
9g
99
91
61
0*
91
91
88

8

IT
9

L

IK.mibjp;>U*l>PJ

Pb(j

g
:£d±t ^l?^j [PQIt
g
>t>^P9=>
blit
tl
01 ItIHbotj hh uy^lt.
9
b4j<r^b(b SnihibiLb
9
kl£^i± k^l£ k
t
hjlb^hK aj P
g
Itbblft lbka*> I81

o^fe

oie

8

9
69
ge
t
tl

bllK bK Jj^K P
^ttb
>■
'hliSSlk Slir aib^J t
tills. kbbiZ ik £ k
jb k ^baitekk k
lb ibobjFi U4jbu p
i£
^h>ltr h
(P>P<b
l(j)h^ ^j|p lh

k
^

y itih yiBjati. J&k
E^aEhdMU&k
In aiiblk^^M ifek
'blb-t>IPhllnplb t
ly ^tiik k b ^ifek
k

g9
tg
9
88
88

eg
i

g
81
I
81
8
8
I

:lVh t-lbhbj Ibblb-v
Pjbfrh ^hiSSlk^lbS
pb>lb Ibb Ihofe
^bjyssik^h
:ir»<& lfrP4bjl>

m'kk mhti
h

g
gg
91
tl
Ot
tg

ez,

6

8
9
81
g
IT
91
81
g
g
6
6
81
l
8
9

8

:a^b iap
81
:(-bb-ilti'b-jb b
II
91 HblWhlfck abfhh* k
OlfllOfi :L^kk
01
Ttbo^b IHjjfrlh (t P
8
:ia?t
ih tL
PjlrtUi]
l(jjb<b
IKP
t
feklkiiR :kk
II
IT
>tek

8t

9g
Og
01
gl
8
9
Ot
Og
9

9
91
te
81
8g
98
Og
8t
9

91
91
II
I
t
01
IT
I
91

V U 9 QVAVOVHd (IVIMIXS

(B
)hb]l3
b. tnyi n , injjs.
K lb^h^jkhS
Mltb^htHlkbboS
K4JhlPblPft phi
ItP>j|bobj?iibira
blft^lVjSjhtt

ZtS


<table>
<thead>
<tr>
<th>श्लोकप्रार्थकायनि</th>
<th>अ०</th>
<th>श्रेणी०</th>
</tr>
</thead>
<tbody>
<tr>
<td>शोभान यज्ञपालम्</td>
<td>5</td>
<td>29</td>
</tr>
<tr>
<td>शोपीशंशकान्तिनामः</td>
<td>2</td>
<td>44</td>
</tr>
<tr>
<td>म</td>
<td>18</td>
<td>58</td>
</tr>
<tr>
<td>मचिति: सर्वदुरा०णि</td>
<td>10</td>
<td>9</td>
</tr>
<tr>
<td>मचिति मदनपार्णाः</td>
<td>11</td>
<td>55</td>
</tr>
<tr>
<td>मत्कर्मुक्तमान्तपरमाः</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>मदनुपाय परमप्राः</td>
<td>11</td>
<td>1</td>
</tr>
<tr>
<td>मनःप्रसादः सौम्यतप्राः</td>
<td>17</td>
<td>16</td>
</tr>
<tr>
<td>मनुयशपाः सहस्रेषु</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>मनना .... युक्तसन्धाः</td>
<td>9</td>
<td>34</td>
</tr>
<tr>
<td>मनना ....सायमाः</td>
<td>18</td>
<td>65</td>
</tr>
<tr>
<td>मनसे यदि तत्तसामप्राः</td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td>मम योगिमनमहत्ति</td>
<td>14</td>
<td>3</td>
</tr>
<tr>
<td>ममचांशौ जीवलोके</td>
<td>15</td>
<td>7</td>
</tr>
<tr>
<td>महा तत्तसम दसव्याः</td>
<td>9</td>
<td>4</td>
</tr>
<tr>
<td>महायोगश्च्यन्त्र प्रकृतिः</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>महाय प्रसत्सने</td>
<td>11</td>
<td>47</td>
</tr>
<tr>
<td>मधि चानन्यवोगन</td>
<td>13</td>
<td>10</td>
</tr>
<tr>
<td>मधि सर्वाणि कर्माणि</td>
<td>3</td>
<td>30</td>
</tr>
<tr>
<td>मयायेश्य मनो वे माम</td>
<td>12</td>
<td>2</td>
</tr>
<tr>
<td>मयायसमभानाः: पार्श्रेषु</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>मयेयम मन आद्यसव</td>
<td>12</td>
<td>8</td>
</tr>
<tr>
<td>मयर्च्छ: सम पौर्व:</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>मयर्चाणां भूरुभुधम्</td>
<td>10</td>
<td>25</td>
</tr>
<tr>
<td>महात्मानस्तु मां पार्श्रेषु</td>
<td>9</td>
<td>13</td>
</tr>
<tr>
<td>महाभूतायहकारो:</td>
<td>13</td>
<td>5</td>
</tr>
<tr>
<td>मा ते यथा मा च</td>
<td>11</td>
<td>49</td>
</tr>
<tr>
<td>मात्रायसमस्तु कौन्तेय:</td>
<td>3</td>
<td>14</td>
</tr>
<tr>
<td>मात्रामानयोहतुलयाः:</td>
<td>14</td>
<td>25</td>
</tr>
<tr>
<td>मायुपेत्य पुनर्जनम्</td>
<td>8</td>
<td>15</td>
</tr>
<tr>
<td>मां च योज्यभिविचारण</td>
<td>14</td>
<td>26</td>
</tr>
<tr>
<td>मां हि पार्श्व स्वप्नशिष्य</td>
<td>9</td>
<td>32</td>
</tr>
<tr>
<td>मुक्तसंगोजनवावादी</td>
<td>18</td>
<td>26</td>
</tr>
<tr>
<td>श्लोकप्रार्थकायनि</td>
<td>अ०</td>
<td>श्रेणी०</td>
</tr>
<tr>
<td>मूद्राग्रहेणस्तम्नो यदि</td>
<td>17</td>
<td>19</td>
</tr>
<tr>
<td>मृत्यु: सर्वहासिहाः</td>
<td>10</td>
<td>34</td>
</tr>
<tr>
<td>मोधाशा मोधकमाणो</td>
<td>9</td>
<td>12</td>
</tr>
<tr>
<td>य इम परसं गुहाम्</td>
<td>18</td>
<td>68</td>
</tr>
<tr>
<td>य एवं वेदि हन्तारम्</td>
<td>2</td>
<td>19</td>
</tr>
<tr>
<td>य एवं वेदि पुरहम्</td>
<td>13</td>
<td>23</td>
</tr>
<tr>
<td>यच्याफि सर्वभूतात्माः</td>
<td>10</td>
<td>39</td>
</tr>
<tr>
<td>यच्चावहासास्याम्</td>
<td>11</td>
<td>42</td>
</tr>
<tr>
<td>यज्ञचासा षाक्षिका देवान्</td>
<td>17</td>
<td>4</td>
</tr>
<tr>
<td>यतो दान तस्: कर्म</td>
<td>18</td>
<td>5</td>
</tr>
<tr>
<td>यज्ञशिष्यायुतभुजो</td>
<td>4</td>
<td>31</td>
</tr>
<tr>
<td>यज्ञशिष्यासिन: सन्तो</td>
<td>3</td>
<td>13</td>
</tr>
<tr>
<td>यज्ञार्योगमाणोपयात्र</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>यते तशासि दाने च</td>
<td>17</td>
<td>27</td>
</tr>
<tr>
<td>यज्ञात्मा न पुरम्बहम्</td>
<td>4</td>
<td>35</td>
</tr>
<tr>
<td>यततो हापि कौन्तेय</td>
<td>2</td>
<td>60</td>
</tr>
<tr>
<td>यततो योगिमसीमाः</td>
<td>15</td>
<td>11</td>
</tr>
<tr>
<td>यत: प्रकृतिर्मूलात्माः</td>
<td>18</td>
<td>46</td>
</tr>
<tr>
<td>यतेन्द्रस्च: नन्दिदिनिः</td>
<td>5</td>
<td>28</td>
</tr>
<tr>
<td>यतो यतो निश्चित:</td>
<td>6</td>
<td>26</td>
</tr>
<tr>
<td>यत्वरोषि यदशशासि</td>
<td>9</td>
<td>27</td>
</tr>
<tr>
<td>यत्वमो विषमिव</td>
<td>18</td>
<td>37</td>
</tr>
<tr>
<td>यतु कामेसुसु कर्म</td>
<td>18</td>
<td>24</td>
</tr>
<tr>
<td>यतु कृत्स्ववेद्विसिद्धि</td>
<td>18</td>
<td>22</td>
</tr>
<tr>
<td>यतु प्रत्युपवेदानां</td>
<td>17</td>
<td>21</td>
</tr>
<tr>
<td>यत्र काले तनावगृहिः</td>
<td>8</td>
<td>23</td>
</tr>
<tr>
<td>यत्र योगमम: कृणो</td>
<td>18</td>
<td>78</td>
</tr>
<tr>
<td>यत्रोपसर्वं चित्रम्</td>
<td>6</td>
<td>20</td>
</tr>
<tr>
<td>यत्वाकोऽवः: प्राप्य च</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>यथास्पाशिक्षितो नित्यम्</td>
<td>9</td>
<td>6</td>
</tr>
<tr>
<td>यथा दीपो निवासास्थो</td>
<td>6</td>
<td>19</td>
</tr>
<tr>
<td>यथा नदीमो बहवो</td>
<td>11</td>
<td>28</td>
</tr>
<tr>
<td>यथा प्रकाशयत्येकः</td>
<td>13</td>
<td>33</td>
</tr>
<tr>
<td>लोकप्रतीकानि</td>
<td>अंक</td>
<td>श्रेणी</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>यथा प्रहारं ज्ञानम्</td>
<td>11</td>
<td>29</td>
</tr>
<tr>
<td>यथा सर्वनां सौंक्यम्</td>
<td>13</td>
<td>32</td>
</tr>
<tr>
<td>यथोदानं समिदाहस्</td>
<td>4</td>
<td>37</td>
</tr>
<tr>
<td>यद्यो चानुबधे च</td>
<td>18</td>
<td>39</td>
</tr>
<tr>
<td>यदवकामाश्रय</td>
<td>18</td>
<td>59</td>
</tr>
<tr>
<td>यदा देवदिवो</td>
<td>8</td>
<td>11</td>
</tr>
<tr>
<td>यदा ते मोक्षकिलम्</td>
<td>2</td>
<td>52</td>
</tr>
<tr>
<td>यदादित्वयं तेजः</td>
<td>15</td>
<td>12</td>
</tr>
<tr>
<td>यदा भूमिपुष्ठभावम्</td>
<td>13</td>
<td>30</td>
</tr>
<tr>
<td>यदा यि हि ध्यानस य</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>यदा विनन्तं विचारम्</td>
<td>6</td>
<td>18</td>
</tr>
<tr>
<td>यदा सत्ये प्रवृद्धे तु</td>
<td>14</td>
<td>14</td>
</tr>
<tr>
<td>यदा संहते चायम्</td>
<td>2</td>
<td>58</td>
</tr>
<tr>
<td>यि हि नेत्रियाशंसनष्टि</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>यि मामप्रतीकारम्</td>
<td>1</td>
<td>46</td>
</tr>
<tr>
<td>यि हि न वनेखम्</td>
<td>3</td>
<td>23</td>
</tr>
<tr>
<td>यि चित्या चोपपत्रम्</td>
<td>2</td>
<td>32</td>
</tr>
<tr>
<td>यि चित्यालाभसंतो य</td>
<td>4</td>
<td>22</td>
</tr>
<tr>
<td>यि तराचारविषेषः</td>
<td>3</td>
<td>21</td>
</tr>
<tr>
<td>यि धार्मिभुतिमसत्सि म्</td>
<td>10</td>
<td>41</td>
</tr>
<tr>
<td>यि यथे न पश्यन्ति</td>
<td>1</td>
<td>38</td>
</tr>
<tr>
<td>यि तु धर्मकार्यानां</td>
<td>18</td>
<td>34</td>
</tr>
<tr>
<td>यि धर्ममधर्मच</td>
<td>18</td>
<td>31</td>
</tr>
<tr>
<td>यि स्वनं भयं शोकम्</td>
<td>18</td>
<td>35</td>
</tr>
<tr>
<td>यि वस्तवालसमव्रतसि</td>
<td>3</td>
<td>17</td>
</tr>
<tr>
<td>यि विध्वजिष्ठा मनसा</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>यि समाप्तिनिता तितोहम्</td>
<td>15</td>
<td>18</td>
</tr>
<tr>
<td>यि समाबोधितेः लोको</td>
<td>12</td>
<td>15</td>
</tr>
<tr>
<td>यि नानां बोधोत्त्रो हम्</td>
<td>18</td>
<td>17</td>
</tr>
<tr>
<td>यि सर्वं समार्थम्</td>
<td>4</td>
<td>19</td>
</tr>
<tr>
<td>यि वं वाकियं समन्तं भावम्</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td>यि लक्ष्यं चारं लाभम्</td>
<td>6</td>
<td>22</td>
</tr>
<tr>
<td>यि सन्यासिति प्राहुः</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>यि हि न व्यथापयोत्तेः</td>
<td>2</td>
<td>15</td>
</tr>
<tr>
<td>यि शास्त्रविभिष्मुक्त्य य</td>
<td>16</td>
<td>23</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>लोकप्रतीकानि</th>
<th>अंक</th>
<th>श्रेणी</th>
</tr>
</thead>
<tbody>
<tr>
<td>यि: सर्वसान्निपिक्यः</td>
<td>2</td>
<td>57</td>
</tr>
<tr>
<td>यि: यत्वायं गतस्तम्</td>
<td>17</td>
<td>10</td>
</tr>
<tr>
<td>यि: यि निशा सर्वमृत्तानाम्</td>
<td>2</td>
<td>69</td>
</tr>
<tr>
<td>यि: यि देवग्राति देवानु</td>
<td>9</td>
<td>25</td>
</tr>
<tr>
<td>यि: यि मुँण्डिता चायम्</td>
<td>2</td>
<td>42</td>
</tr>
<tr>
<td>यि: यि वायुसंजायें किंति</td>
<td>13</td>
<td>26</td>
</tr>
<tr>
<td>यि: यि देवतानिर्मित्योंहम्</td>
<td>1</td>
<td>22</td>
</tr>
<tr>
<td>यि: यि यावनसं खंडपाने</td>
<td>2</td>
<td>46</td>
</tr>
<tr>
<td>दुष्कः: कर्मपालं त्यक्ता</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>दुष्कारः: विहास्य</td>
<td>6</td>
<td>17</td>
</tr>
<tr>
<td>दुष्कज्ञेवं ... नित्यरामस:</td>
<td>6</td>
<td>15</td>
</tr>
<tr>
<td>दुष्कज्ञेवं ... विगतकलनम्</td>
<td>6</td>
<td>28</td>
</tr>
<tr>
<td>दुष्काम्वुश्च विकल्पत:</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>यि: यि वैव साधिका भावा:</td>
<td>7</td>
<td>12</td>
</tr>
<tr>
<td>यि: यि तु धर्ममृगदिः</td>
<td>12</td>
<td>20</td>
</tr>
<tr>
<td>यि: यि तु तस्मादिक्ममिण</td>
<td>12</td>
<td>6</td>
</tr>
<tr>
<td>यि: यि त्यक्तरसमिदेश्यम्</td>
<td>12</td>
<td>3</td>
</tr>
<tr>
<td>यि: यि त्वेंद्वभयसूयनः</td>
<td>3</td>
<td>32</td>
</tr>
<tr>
<td>यि: यि द्वेष्यंवेत्रात्म्यम:</td>
<td>9</td>
<td>23</td>
</tr>
<tr>
<td>यि: यि में मतमिण्डित्यम्</td>
<td>3</td>
<td>31</td>
</tr>
<tr>
<td>यि: यि यथा मां प्र पहने तु</td>
<td>4</td>
<td>11</td>
</tr>
<tr>
<td>यि: यि शास्त्रविभिष्मुक्त्येष्य</td>
<td>17</td>
<td>1</td>
</tr>
<tr>
<td>यि: यि वेदां त्यन्तगां पापम्</td>
<td>1</td>
<td>33</td>
</tr>
<tr>
<td>यि: यि हि संपर्याणज्ञाः</td>
<td>7</td>
<td>28</td>
</tr>
<tr>
<td>यि: यि व्याघ्रत्वं विश्वालम्</td>
<td>5</td>
<td>22</td>
</tr>
<tr>
<td>यि: यि वंगसंस्तसत्कर्माणम्</td>
<td>4</td>
<td>41</td>
</tr>
<tr>
<td>यि: यि वंगाथ:</td>
<td>2</td>
<td>48</td>
</tr>
<tr>
<td>यि: यि यगिनामिष्यं सर्वंसहम्</td>
<td>6</td>
<td>47</td>
</tr>
<tr>
<td>यि: यि यणी युज्जीत सुतंसम्</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>यि: यि योपस्यानं सन्तानेंह</td>
<td>1</td>
<td>23</td>
</tr>
<tr>
<td>यि: यि यो महत्तत्ति न दृश:</td>
<td>12</td>
<td>17</td>
</tr>
<tr>
<td>यि: यि योकनः सुहङक्रोत्यरामाः</td>
<td>5</td>
<td>24</td>
</tr>
<tr>
<td>यि: यि मामजनमनादि च</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td>श्लोकप्रतीकानि</td>
<td>अंश</td>
<td>श्लोक</td>
</tr>
<tr>
<td>----------------</td>
<td>-----</td>
<td>------</td>
</tr>
<tr>
<td>यो मामेवमसंघोऽदो:</td>
<td>15</td>
<td>19</td>
</tr>
<tr>
<td>यो मा परयति सर्वं:</td>
<td>6</td>
<td>30</td>
</tr>
<tr>
<td>यो यो यो यो तां तुनं भक्तः</td>
<td>7</td>
<td>29</td>
</tr>
<tr>
<td>योऽयं योगस्वयम् प्रकोऽ:</td>
<td>6</td>
<td>33</td>
</tr>
<tr>
<td>र</td>
<td></td>
<td></td>
</tr>
<tr>
<td>रजस्तमसाशाबिभूष</td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td>रजस्तिः प्रलयं गत्वा</td>
<td>14</td>
<td>15</td>
</tr>
<tr>
<td>रजो रागात्मकं विचिद्र</td>
<td>14</td>
<td>7</td>
</tr>
<tr>
<td>रसोजमस्मु चौनेय</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>रागदेशविभुतैः</td>
<td>2</td>
<td>64</td>
</tr>
<tr>
<td>रागी कम्फलप्रेमसः:</td>
<td>18</td>
<td>27</td>
</tr>
<tr>
<td>राजनिःस्मुः संप्रमृत्य</td>
<td>18</td>
<td>76</td>
</tr>
<tr>
<td>राजविधा राजगुणवः</td>
<td>9</td>
<td>2</td>
</tr>
<tr>
<td>रस्त्राणाः शंकराशास्मृ</td>
<td>10</td>
<td>23</td>
</tr>
<tr>
<td>स्त्रादित्या संपन्तो ये च</td>
<td>11</td>
<td>22</td>
</tr>
<tr>
<td>सुप्रृण महो बहुवक्रनेत्रम्</td>
<td>11</td>
<td>23</td>
</tr>
<tr>
<td>ल</td>
<td></td>
<td></td>
</tr>
<tr>
<td>लभन्ते ब्रह्म निवार्णम्</td>
<td>5</td>
<td>25</td>
</tr>
<tr>
<td>लेनिण्यो जगोपमान:</td>
<td>11</td>
<td>30</td>
</tr>
<tr>
<td>लोके:सिम्यु हृदिविशा</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>लोभः: प्रत्यक्षस्त सब:</td>
<td>14</td>
<td>12</td>
</tr>
<tr>
<td>ब</td>
<td></td>
<td></td>
</tr>
<tr>
<td>वायुलापि न्याभिक्रमः</td>
<td>10</td>
<td>16</td>
</tr>
<tr>
<td>वायसः जोशिज्ञानानि यथा</td>
<td>11</td>
<td>27</td>
</tr>
<tr>
<td>विद्याविनवयंसप्ते</td>
<td>11</td>
<td>39</td>
</tr>
<tr>
<td>विगत्तिहीनमसुद्दहस्य</td>
<td>5</td>
<td>18</td>
</tr>
<tr>
<td>विस्वचैवसेवी नान्यतानि</td>
<td>17</td>
<td>13</td>
</tr>
<tr>
<td>विषया विनिवर्तते</td>
<td>2</td>
<td>59</td>
</tr>
<tr>
<td>विषयेत्रियस्मोमागतु</td>
<td>18</td>
<td>38</td>
</tr>
</tbody>
</table>
**INDEX—SLOKAS**

<table>
<thead>
<tr>
<th>लोकप्रतीकानि</th>
<th>अं</th>
<th>श्रों</th>
<th>लोकप्रतीकानि</th>
<th>अं</th>
<th>श्रों</th>
</tr>
</thead>
<tbody>
<tr>
<td>सर्विदित मनवा प्रसाामव</td>
<td>11</td>
<td>41</td>
<td>सर्वविद्यागुणमासम</td>
<td>13</td>
<td>14</td>
</tr>
<tr>
<td>सोहोशो धाराराष्ट्राणाश</td>
<td>1</td>
<td>19</td>
<td>सहजं कर्म कान्तनेव</td>
<td>18</td>
<td>48</td>
</tr>
<tr>
<td>सततं कीर्त्यवंतो माम</td>
<td>9</td>
<td>14</td>
<td>सहयाज्जा: प्रजा: सूक्ष्वा</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>सत्यं भ्रमणा युक:</td>
<td>7</td>
<td>22</td>
<td>सहस्रार्थविनासम</td>
<td>8</td>
<td>17</td>
</tr>
<tr>
<td>सत्यारामपुरोषाधिमु</td>
<td>17</td>
<td>18</td>
<td>संक्तप्रभावा् कामानि</td>
<td>6</td>
<td>24</td>
</tr>
<tr>
<td>सच्चं रजसम्भवं इति</td>
<td>14</td>
<td>5</td>
<td>संतुष: सततं बोगी</td>
<td>12</td>
<td>14</td>
</tr>
<tr>
<td>सच्चं सुखं सत्यतित</td>
<td>14</td>
<td>9</td>
<td>सिद्धवेगनिन्यारामम</td>
<td>12</td>
<td>4</td>
</tr>
<tr>
<td>सच्चारंजयाते जानमु</td>
<td>14</td>
<td>17</td>
<td>संतवांसं कर्मणां कृृण</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>सच्चारनुप्रकार्यं</td>
<td>17</td>
<td>3</td>
<td>संतवासस्तु महाबाहो</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>संस्थं चेतत्र स्वस्य:</td>
<td>3</td>
<td>33</td>
<td>संतवासस्त्व महाबाहो</td>
<td>18</td>
<td>1</td>
</tr>
<tr>
<td>संभृतो साधुभोरो च</td>
<td>17</td>
<td>26</td>
<td>संवत: कर्म्योग्य</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>समुं:खुरु: स्वस्य:</td>
<td>14</td>
<td>24</td>
<td>सार्थभूमाणिवंदे मामु</td>
<td>7</td>
<td>30</td>
</tr>
<tr>
<td>समं कायसितप्रायम</td>
<td>6</td>
<td>13</td>
<td>सांस्कृतिकवृद्धासार</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>समं परस्नं हि सर्वं</td>
<td>13</td>
<td>28</td>
<td>सिद्धिः प्राप्तो यथा</td>
<td>18</td>
<td>50</td>
</tr>
<tr>
<td>समं सर्वं भूतेतु</td>
<td>13</td>
<td>27</td>
<td>सीतिः मय गात्राणि</td>
<td>1</td>
<td>29</td>
</tr>
<tr>
<td>समः श्रीप्रेम स्वस्य:</td>
<td>12</td>
<td>18</td>
<td>सुभु:खे समे कृत्वा</td>
<td>2</td>
<td>38</td>
</tr>
<tr>
<td>समोऽखे सर्वं हृतेतु</td>
<td>9</td>
<td>29</td>
<td>सुभुमात्यान्तं यत्व</td>
<td>6</td>
<td>21</td>
</tr>
<tr>
<td>सार्थकमाणि मनसा</td>
<td>10</td>
<td>32</td>
<td>सुभुवं स्विद्वनित्र यजस्म</td>
<td>18</td>
<td>36</td>
</tr>
<tr>
<td>सर्वकमाणि धातनाशी</td>
<td>5</td>
<td>13</td>
<td>सुदुर्दर्शिन्यं रषु</td>
<td>11</td>
<td>52</td>
</tr>
<tr>
<td>सर्वकामाणिण्यसदा</td>
<td>18</td>
<td>56</td>
<td>सुहृन्तरूपार्थिनदीसी</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>सर्वव्युसताम भूय:</td>
<td>18</td>
<td>64</td>
<td>स्थाने हुष्ठोकेश तथा</td>
<td>11</td>
<td>36</td>
</tr>
<tr>
<td>सर्वतः पाणिपादं तदु</td>
<td>13</td>
<td>13</td>
<td>स्थितजनस्त भोग्या</td>
<td>2</td>
<td>54</td>
</tr>
<tr>
<td>सर्वदर्शाराणि सवयम्</td>
<td>8</td>
<td>12</td>
<td>स्पङ्गानू कृत्वा बहिर्वाहानु</td>
<td>5</td>
<td>27</td>
</tr>
<tr>
<td>सर्वधर्मानु परियत्यज्ञ</td>
<td>14</td>
<td>11</td>
<td>स्वधर्ममप्याय चापेश्य</td>
<td>2</td>
<td>31</td>
</tr>
<tr>
<td>सर्वधर्मानू सर्वधर्मानानाश</td>
<td>18</td>
<td>66</td>
<td>स्वभावंजन कावीनेव</td>
<td>18</td>
<td>60</td>
</tr>
<tr>
<td>सर्वभूतस्तिःं यो मामु</td>
<td>6</td>
<td>29</td>
<td>स्ववेषामस्तमना</td>
<td>10</td>
<td>15</td>
</tr>
<tr>
<td>सर्वभूतानि कावीनेव</td>
<td>6</td>
<td>31</td>
<td>स्वेऽस्य कर्म्यविनित:</td>
<td>18</td>
<td>45</td>
</tr>
<tr>
<td>सर्वभूतस्तिःं यो मामु</td>
<td>9</td>
<td>7</td>
<td>हतो वा प्राप्तवति</td>
<td>2</td>
<td>37</td>
</tr>
<tr>
<td>सर्वभूतस्तिःं यो मामु</td>
<td>18</td>
<td>20</td>
<td>हतसे कर्तव्यायाम</td>
<td>10</td>
<td>19</td>
</tr>
<tr>
<td>सर्वभूतस्तिःं यो मामु</td>
<td>10</td>
<td>14</td>
<td>हर्षीके भदन वाक्यम</td>
<td>1</td>
<td>21</td>
</tr>
<tr>
<td>सर्वभूतानि कावीनेव</td>
<td>14</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>सर्वभूतानि कावीनेव</td>
<td>15</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>सर्वभूतानि कावीनेव</td>
<td>4</td>
<td>27</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Index Word</td>
<td>Slokas Referenced</td>
<td>Page Numbers</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------</td>
<td>-------------------</td>
<td>-----------------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अग्निसुन्त</td>
<td>2.11</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अचाप्य</td>
<td>3.13</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अच्छानि</td>
<td>2.58</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अच्छादन</td>
<td>13.15</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अचलप्रतित्षष</td>
<td>2.70</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अचलम</td>
<td>6.13; 12.3</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अचल</td>
<td>2.24</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अचलन</td>
<td>7.21</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अचलन</td>
<td>8.10</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अचलम</td>
<td>16.2</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अचिन्त्यरूपम</td>
<td>8.9</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अचिन्त्यम</td>
<td>12.3</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अचिन्त्य</td>
<td>2.25</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अचिरण</td>
<td>4.39</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अचेतन</td>
<td>3.32; 15.11; 17.6</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अचेतन</td>
<td>2.24</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अच्छुर</td>
<td>1.21; 11.42; 18.73</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अजसम</td>
<td>16.19</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अजम</td>
<td>2.21; 7.25; 10.3; 3.12</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अज</td>
<td>2.20; 4.6</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अजनत</td>
<td>7.24; 9.11; 13.25</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अज</td>
<td>4.40</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अजन</td>
<td>10.11; 14.8</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अजनविभयत</td>
<td>16.15</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अजनसम्भूतम</td>
<td>4.42</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अजनसम्भोह</td>
<td>18.72</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अजन</td>
<td>5.16; 13.11; 14.16; 17; 16.4</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अजन</td>
<td>3.26</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अजनन</td>
<td>5.15</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अणिश्रासम</td>
<td>8.9</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अणि</td>
<td>8.9</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अतत्वार्थवत</td>
<td>18.22</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अतत्त्र</td>
<td>3.23</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अतपस्कय</td>
<td>18.67</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अतितत्व</td>
<td>13.25</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अतिनिपथम</td>
<td>6.11</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अतिमान</td>
<td>16.4</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अतिमानित</td>
<td>16.3</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अतिरिथित</td>
<td>2.34</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अतिविवेक</td>
<td>6.44; 14.21</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अतिस्वरयशीलय</td>
<td>6.16</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अतीत</td>
<td>14.21; 15.18</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अतीत</td>
<td>14.20</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अतीतिरियम</td>
<td>6.21</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अतीत</td>
<td>12.20</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अत्यध्ययम</td>
<td>18.77</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अत्यन्त</td>
<td>6.28</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अत्यर्थम</td>
<td>7.17</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अत्यस्त</td>
<td>6.16</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अत्यगिनिन</td>
<td>18.12</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अत्येत</td>
<td>8.28</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अत्युच्छित्रम</td>
<td>6.11</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अदक्षिणम</td>
<td>17.13</td>
<td>4.47; 8.24; 9.16; 11.39; 18.48</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
उद्धवत्मम् 13.7
अदाय: 2.24
अदद्धृष्टिवाचः 11.45
अदद्धृष्टिवर्णः 11.6
अदेशस्तरः 17.22
अदद्धृयुमम् 11.20; 18.74, 76
अद्रहः 16.3
अद्द्रीया 12.13
अधिमम् 16.20
अधामम् 18.31,32
अधम् 1.40
अधवस्य 4.7
अधधभिभवतः 1.41
अधः 14.18; 15.2
अधःशाखः 15.1
अधिकतः 12.5
अधिकम् 6.22
अधिकः 6.46
अधिकारः 2.47
अधिगच्छति 2.64,71; 4.39; 5.6.24; 6.15; 14.19; 18.49
अधिभेदवाचः 8.4
अधिभेदवाचः 8.1
अधिभूतम् 8.1.4
अधियः 8.2.4
अधिधारम् 3.40; 18.14
अधिधारण 4.6; 15.9
अधिधारण 9.10
अधिधारणके तसा 3.80
अधिधारणके तसा 13.11
अधिधारणके तसा 15.5
अधिधारणके तसा 10.32
अधिधारणस्नातिस्मृ 11.1
अधिधारणम् 7.19; 8.1.3
अधिच्छेदः 18.70
अधिवृत्तम् 17.18
अनव 3.3; 14.6; 15.20
अनन्त 11.37
अनन्तवाहुः 11.19
अनन्तम् 11.11,47
अनन्तस्य 12.12
अनन्तस्य 11.38
अनन्तरस्त्रम् 11.16
अनन्तविज्ञायम् 1.16
अनन्तविचारः 11.40
अनन्तविचारः 11.19
अनन्तः 10.29
अनन्ता: 2.41
अनन्तिचेतः 8.14
अनन्तिध्वनिः 9.30
अनन्तिध्वनिः 9.13
अनन्तिध्वनिः 8.22; 11.54
अनन्तिध्वनिः 12.6
अनन्तिध्वनिः 13.10
अनन्तिध्वनिः 9.22
अनन्तिध्वनिः 12.16
अनन्तिध्वनिः 18.25
अनन्तिध्वनिः 13.9
अनन्तिध्वनिः 17.25
अनन्तिध्वनिः 2.57
अनन्तिध्वनिः 7.4
अनन्तिध्वनिः 3.39
अनन्तिध्वनिः 6.13
अनन्तिध्वनिः 3.22
अनन्तिध्वनिः 6.16
अनन्तिध्वनिः 3.31
अनन्तिध्वनिः 9.1
अनन्तिध्वनिः 18.71
अनन्तिध्वनिः 13.8
अनन्तिध्वनिः 18.26
अनन्तिध्वनिः 6.6
अनन्तिध्वनिः 13.31
अनन्तिध्वनिः 13.12
अनन्तिध्वनिः 11.19
अनन्तिध्वनिः 10.3
अनन्तिध्वनिः 13.19
अनन्तिध्वनिः 2.51; 14.6
अनन्तिध्वनिः 3.4
अनन्तिध्वनिः 2.2
अनन्तिध्वनिः 8.23; 26
अनन्तिध्वनिः 2.18
अनन्तिध्वनिः 6.1
अनन्तिध्वनिः 12.19
अनन्तिध्वनिः 3.36
अनन्तिध्वनिः 9.33
अनन्तिध्वनिः 2.14
अनन्तिध्वनिः 12.3
अनन्तिध्वनिः 6.23
अनन्तिध्वनिः 18.12
अनन्तिध्वनिः 16.8
अनन्तिध्वनिः 10.11
अनन्तिध्वनिः 8.8
अनन्तिध्वनिः 3.31,32
अनन्तिध्वनिः 7.24
अनन्तिध्वनिः 7.18
अनन्तिध्वनिः 2.56
अनन्तिध्वनिः 17.15
अनन्तिध्वनिः 17.20
अनन्तिध्वनिः 13.30; 14.19
अनन्तिध्वनिः 15.10
अनन्तिध्वनिः 1.31
अनन्तिध्वनिः 9.21
अनन्तिध्वनिः 18.25
अनन्तिध्वनिः 18.39
अनन्तिध्वनिः 13.22
अनन्तिध्वनिः 11.36
अनन्तिध्वनिः 3.21
अनन्तिध्वनिः 3.23; 4.11
अनन्तिध्वनिः 3.16
अनन्तिध्वनिः 2.67
अनन्तिध्वनिः 8.9
अनुष्ठाव 1.14
अनुषूर्णति 2.11
अनुगोचितमृ 2.25
अनुसृतते 6.4; 18.10
अनुसंतानिं 15.2
अनुसार 8.7
अनुस्मर 8.18
अनुस्मरते 8.9
अनुंकितविभाषना 16.16
अनुक्रमम-संसिद्ध 6.45
अनुक्रियाशक्ति 11.10
अनुक्रिया 11.13
अनुक्रियायोक्तिनम् 11.16
अनुक्रियवलयनम् 11.10
अनृक्रियण 11.24
अनृक्रियासूतदशवार्तमान 11.10
अनुक्रियालसी 2.72; 8.5
अनुजगतम् 7.28
अनुजतमान 6.47
अनुजतमार्ग 5.24
अनुजत्वम् 5.24
अनुजवत 7.23
अनुजात 2.18
अनुपास 11.16
अनु 2.16; 10.19,20, 32,40; 13.15;
15.3
अनु-शरीरस्थात्मक 17.6
अनु-सुख 5.24
अनु-स्थाणित 8.22
अन्तिके 13.15
अन्त 7.19; 8.6
अन्तम् 15.14
अन्तात् 3.14
अन्तसमभव 3.14
अन्तया 13.11
अन्ते 9.23
अन्ते 7.20
अन्तया 8.26
अन्तहित 2.22
अन्तहीन 11.34
अन्तप्रयेन 16.12
अन्तप्रेमी 7.5
अन्तेके 13.25
अन्तविश्वास 2.11
अन्तिके 2.49
अन्तिका 9.23; 17.1
अन्तिष्ठात 2.8
अन्तम् 4.4; 6.22
अपरम्पारमभूतम् 16.8
अपरा 7.5
अपराधिक 1.17
अपराणिण 2.22
अपरानार 16.14
अपराधिनुभाव 6.10
अपरामेश्वरम् 16.11
अपरामहाय 2.27
अपरामहासाम 1.10
अपरामाय 18.43
अपरामाधार 1.26; 11.13
अपरामधार 1.24
अपरामधार 2.44
अपरामधार 7.15
अपरामधार 17.22
अपरामधार 4.29
अपरामधार 4.29
अपरामधार 2.32
अपरामधार 5.13
अपरामधार 16.2
अपरामधार 15.15
अपरामधार 14.13
अपरामधार 11.43
अपरामधार 16.8
अपरामधार 6.38
अपरामधार 1.46
अपरामधार 3.12
अपरामधार 11.17,42
अपरामधार 2.18
अपरामधार 14.13
अपरामधार 6.37; 9.3; 16.20
अपरामधार 5.20
अपरामधार 7.8
अपरामधार अफलप्रेमसुनया 18.23
अपरामधार 17.11,17
अपरामधार 7.24
अपरामधार 1.2,28; 4.1
अपरामधार 18.67
अपरामधार 10.4; 16.1
अपरामधार 1.13
अपरामधार 2.66
अपरामधार 2.16; 10.4
अपरामधार 11.14
अपरामधार 2.40
अपरामधार 16.15
अपरामधार 16.3,4
अपरामधार 16.5
अपरामधार 9.24
अपरामधार 4.14; 7.13,
25; 18.55
अपरामधार 2.62; 6.41;
13.23
अपरामधार 18.68
अपरामधार 13.1; 17.27;
18.11
अपरामधार 2.57
अपरामधार 4.20
अपरामधार 1.40
अपरामधार 14.10
अपरामधार 11.28
अपरामधार 1.11
अपरामधार 18.45
अपरामधार 11.28
अपरामधार 17.12
अपरामधार 2.39
अपरामधार 11.43
<table>
<thead>
<tr>
<th>Word(s)</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>अञ्जन</td>
<td>2.2, 45; 3.7; 4.5, 9.37; 6.16, 32.46; 7.16.</td>
</tr>
<tr>
<td>अञ्जन</td>
<td>6; 8.16.27; 9.19; 10.32; 39.42; 11.47, 54; 18.9.34, 61.</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>11.50</td>
</tr>
<tr>
<td>अञ्जन</td>
<td>1.47; 2.4, 54; 3.1, 36; 4.4; 5.1; 6.33, 37; 8.1; 10.12; 11.1, 15, 36, 51; 12.1, 14.21; 17.1, 18.1, 73.</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>2.5</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>3.18</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>16.12</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>2.46; 3.18</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>7.16</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>1.33; 2.27; 3.34</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>4.24</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>8.7; 12.14</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>10.29</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>1.37</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>18.28</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>16.12</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>16.9</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>7.23</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>18.22</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>10.41</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>9.11</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>17.22</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>14.23</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>6.18</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>2.30</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>11.26</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>2.49</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>9.8</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>3.5; 6.44; 8.19; 18.60</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>7.2</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>9.8; 16.9</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>6.5</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>1.30</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>15.11</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>9.4; 13.32</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>1.22, 27</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>1.11, 33; 2.6; 11.32</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>11.42</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>2.36</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>3.22</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>6.36</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>15.8; 16.23; 18.56</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>2.8</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>12.5</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>3.11</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>2.33, 38, 53; 12.10</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>10.7</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>2.25</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>13.15</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>3.25</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>9.23; 16.17</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>13.27</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>2.17</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>2.21</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>2.42</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>19.13; 18.20</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>1.23</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>2.31</td>
</tr>
<tr>
<td>अञ्जनम</td>
<td>2.28</td>
</tr>
</tbody>
</table>
अव्यक्तमूर्तिना 9.4
अव्यक्तसंख्ये 8.18
अव्यक्तम् 7.24; 12.13; 18.5
अव्यक्त: 2.25; 8.20,21
अव्यक्तका 12.5
अव्यक्तायु 8.18,20
अव्यक्तावैनि 2.28
अव्यक्ताबस्टवेतसाम् 12.5
अव्यक्ताभिचारिणी 13.10
अव्यक्ताभिचारण्या 18.33
अव्यक्ताभिचारण 14.26
अव्यक्तयस्य 2.17; 14.27
अव्यक्तम् 2.21; 4.1,18; 7.13,24,25; 9.2,13,18; 11.2,4; 14.5; 1.5,1.5; 18.20,56
अव्यक्तिः 11.18; 13.31; 15.17
अव्यक्तिलक्षणा 4.6
अव्यक्तियामम् 2.34
अव्यक्तिविविधानाम् 2.41
अश्लिक: 12.11
अश्लिकम् 14.12
अश्लिकस्य 2.66
अश्लिकस्तथम् 8.15
अश्लिकविकृतिम् 17.5
अश्लिकमुद्राः 16.10
अश्लिकम्ब: 18.27
अश्लिकन् 16.16
अश्लिकाम् 4.16; 9.1
अश्लिकाम्बु 16.19
अश्लिकाभीत्रे 18.67
अश्लिकार्ण 6.24,39; 7.2; 18.11
अश्लिकारण 4.35; 10.16; 18.29,63
अश्लिकार्णन् 2.11
अश्लिकाय: 2.24
अश्लिकार्ण 5.8
अश्लिकायम् 9.20
अश्लिकायमिन 9.26
अश्लिकायसि 9.27
अश्लिकायते 3.4; 5.21; 6.28; 13.12; 14.20
अश्लिकायथान् 4.40
अश्लिकायथाना 9.3
अश्लिकायदा 17.28
अश्लिकायवृष्ण्यान्तकम् 2.1
अश्लिकायम् 18.74
अश्लिकायम् 15.1,3
अश्लिकायम् 10.26
अश्लिकायमासाम 1.8
अश्लिकायनम् 10.27
अश्लिकायनो 11.6,22
अश्लिकाय 7.4
अश्लिकायकृतिः 18.49
अश्लिकायकृतिः 9.9; 13.14
अश्लिकायकृतिः 3.7,19,25
अश्लिकायकृतिः 5.21
अश्लिकायकृतिः 13.9
अश्लिकायकृतिः 15.3
अश्लिकायकृतिः 2.16
अश्लिकायकृतिः 9.19; 11.37; 13.12; 17.28
अश्लिकायकृतिः 17.22
अश्लिकायकृतिः 11.42
अश्लिकायम् 16.8
अश्लिकायमि 16.10
अश्लिकायमिन 2.8
अश्लिकायमिन 12.10
अश्लिकायसमसंकृतिः 6.2
अश्लिकायमि 5.20; 10.3; 15.19
अश्लिकायमि: 10.4
अश्लिकायमिनम् 6.36
अश्लिकायमिनम् 6.35; 7.1
अश्लिकायमि: 8.7; 18.68
अश्लिकायमि: 10.13
अश्लिकायमि: 4.22
अश्लिकायमि: 9.33
अश्लिकायमि: 17.13
अश्लिकायमि: 6.26
अश्लिकायमि: 11.26
अश्लिकायमि: 1.7,10
अश्लिकायमि: 1.39
अश्लिकायमि: 1.36
अश्लिकायमि: 1.39
अश्लिकायमि: 2.2
अश्लिकायमि: 3.27
अश्लिकायमि: 16.18; 18.53, 59
अश्लिकायमि: 7.4; 13.5
अश्लिकायमि: 18.58
अश्लिकायमि: 18.17
अश्लिकायमि: 2.5
अश्लिकायमि: 8.18,19
अश्लिकायमि: 8.17,24
अश्लिकायमि: 2.36; 16.9
अश्लिकायमि: 10.5; 13.7; 16.2; 17.14
अश्लिकायमि: 18.22
अश्लिकायमि: 8.17
अश्लिकायमि: 15.7
अश्लिकायमि: 10.21
आश्लिकायसिद्ध 9.6
आश्लिकायसिद्ध 13.82
आश्लिकायसिद्ध 18.68
आश्लिकायसिद्ध 11.31
आश्लिकायसिद्ध 3.34
आश्लिकायसिद्ध 4.10; 14.2
आश्लिकायसिद्ध 2.14
<table>
<thead>
<tr>
<th>Word(s)</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>आचरत:</td>
<td>4.23</td>
</tr>
<tr>
<td>आचरित:</td>
<td>3.21; 16.22</td>
</tr>
<tr>
<td>आचरन्:</td>
<td>3.19</td>
</tr>
<tr>
<td>आचर:</td>
<td>16.7</td>
</tr>
<tr>
<td>आचार्य:</td>
<td>1.3</td>
</tr>
<tr>
<td>आचार्यम्:</td>
<td>1.2</td>
</tr>
<tr>
<td>आचार्यान्:</td>
<td>1.26</td>
</tr>
<tr>
<td>आचार्यः</td>
<td>1.34</td>
</tr>
<tr>
<td>आचार्योपासनम्:</td>
<td>13.7</td>
</tr>
<tr>
<td>आत्मम्:</td>
<td>9.16</td>
</tr>
<tr>
<td>आत्म:</td>
<td>16.15</td>
</tr>
<tr>
<td>आत्तापित्ति:</td>
<td>1.36</td>
</tr>
<tr>
<td>आतिष:</td>
<td>4.42</td>
</tr>
<tr>
<td>आत्म:</td>
<td>11.3</td>
</tr>
<tr>
<td>आत्मकारणात्:</td>
<td>3.13</td>
</tr>
<tr>
<td>आत्मतृत्व:</td>
<td>3.17</td>
</tr>
<tr>
<td>आत्मन:</td>
<td>4.42; 5.16</td>
</tr>
<tr>
<td></td>
<td>6.5, 6.11.19</td>
</tr>
<tr>
<td></td>
<td>8.12, 10.18</td>
</tr>
<tr>
<td></td>
<td>16.21.22</td>
</tr>
<tr>
<td></td>
<td>17.19; 18.39</td>
</tr>
<tr>
<td>आत्मना:</td>
<td>2.55; 3.43</td>
</tr>
<tr>
<td></td>
<td>6.5, 6.20</td>
</tr>
<tr>
<td></td>
<td>10.15; 13.24</td>
</tr>
<tr>
<td></td>
<td>28</td>
</tr>
<tr>
<td>आत्मनि:</td>
<td>2.55; 3.17</td>
</tr>
<tr>
<td></td>
<td>4.35; 3.8</td>
</tr>
<tr>
<td></td>
<td>5.21; 6.18</td>
</tr>
<tr>
<td></td>
<td>20.26, 29</td>
</tr>
<tr>
<td></td>
<td>13.24; 15.11</td>
</tr>
<tr>
<td>आत्मप्रदेशः:</td>
<td>16.18</td>
</tr>
<tr>
<td>आत्मवृद्धिप्राप्तविम्:</td>
<td>18.37</td>
</tr>
<tr>
<td>आत्माभाबः:</td>
<td>10.11</td>
</tr>
<tr>
<td>आत्माभावः:</td>
<td>4.6</td>
</tr>
<tr>
<td>आत्मायोगात्:</td>
<td>11.47</td>
</tr>
<tr>
<td>आत्मसः:</td>
<td>3.17</td>
</tr>
<tr>
<td>आत्मवनाम्:</td>
<td>4.41</td>
</tr>
<tr>
<td>आत्मवनः:</td>
<td>2.64</td>
</tr>
<tr>
<td>आत्मवान्:</td>
<td>2.45</td>
</tr>
<tr>
<td>आत्मविबिभः:</td>
<td>13.7; 17.16</td>
</tr>
<tr>
<td>आत्मविविभावः:</td>
<td>10.16, 19</td>
</tr>
<tr>
<td>आत्मविशुद्धवः:</td>
<td>6.12</td>
</tr>
<tr>
<td>आत्मविशुद्धवः:</td>
<td>5.11</td>
</tr>
<tr>
<td>आत्मसमभाविन्:</td>
<td>16.17</td>
</tr>
<tr>
<td>आत्मसंस्थयमयोगान्ति:</td>
<td>4.27</td>
</tr>
<tr>
<td>आत्ममायस्मि:</td>
<td>6.25</td>
</tr>
<tr>
<td>आत्मा:</td>
<td>6.5, 6; 7.18, 9.5; 10.20; 18.32</td>
</tr>
<tr>
<td>आत्मानम्:</td>
<td>3.43; 4.7; 6.5, 10.15; 20.28, 29; 9.34; 10.15; 11.3, 13.24; 28, 29; 18.16; 51</td>
</tr>
<tr>
<td>आत्मोपमन:</td>
<td>6.32</td>
</tr>
<tr>
<td>आत्मतिकम्:</td>
<td>6.21</td>
</tr>
<tr>
<td>आदिे:</td>
<td>5.15</td>
</tr>
<tr>
<td>आदिष्ठ:</td>
<td>3.38</td>
</tr>
<tr>
<td>आदिक्रेष्ठ:</td>
<td>11.37</td>
</tr>
<tr>
<td>आदित्यमपृणम्:</td>
<td>15.12</td>
</tr>
<tr>
<td>आदित्यविम्:</td>
<td>5.16</td>
</tr>
<tr>
<td>आदित्यवणम्:</td>
<td>8.9</td>
</tr>
<tr>
<td>आदित्यनामम्:</td>
<td>10.21</td>
</tr>
<tr>
<td>आदित्यान्:</td>
<td>11.6</td>
</tr>
<tr>
<td>आदित्यम्:</td>
<td>10.12</td>
</tr>
<tr>
<td>आदिबेद:</td>
<td>11.38</td>
</tr>
<tr>
<td>आदिबेद:</td>
<td>11.16</td>
</tr>
<tr>
<td>आदिबेद:</td>
<td>10.2, 20.32; 15.3</td>
</tr>
<tr>
<td>आदिबेद:</td>
<td>3.41; 4.4</td>
</tr>
<tr>
<td>आदित्यवन:</td>
<td>5.22</td>
</tr>
<tr>
<td>आद्याम्:</td>
<td>8.28; 11.31.47; 15.4</td>
</tr>
<tr>
<td>आद्वध्:</td>
<td>12.8</td>
</tr>
<tr>
<td>आद्वध्:</td>
<td>5.10; 8.12</td>
</tr>
<tr>
<td>आद्वध्यत्मम्:</td>
<td>2.8</td>
</tr>
<tr>
<td>आद्वध्यम्:</td>
<td>7.24</td>
</tr>
<tr>
<td>आद्वध्यम्:</td>
<td>16.20</td>
</tr>
<tr>
<td>आप्त:</td>
<td>2.23, 70; 7.4</td>
</tr>
<tr>
<td>आप्तः</td>
<td>11.30</td>
</tr>
<tr>
<td>आप्तर्थमणम्:</td>
<td>2.70</td>
</tr>
<tr>
<td>आप्तम्:</td>
<td>5.6; 12.9</td>
</tr>
<tr>
<td>आप्तुगम्:</td>
<td>3.2</td>
</tr>
<tr>
<td>आप्तुविन्ति:</td>
<td>8.15</td>
</tr>
<tr>
<td>आप्तोत्तर:</td>
<td>2.70; 3.19; 4.21; 5.12; 18.47, 50</td>
</tr>
<tr>
<td>आयुर्मायनात्:</td>
<td>8.16</td>
</tr>
<tr>
<td>आयुर्धानाम्:</td>
<td>10.28</td>
</tr>
<tr>
<td>आयुः संचालन: समयम मुख प्रथितिविधान:</td>
<td>17.8</td>
</tr>
<tr>
<td>आरम्भ:</td>
<td>3.7</td>
</tr>
<tr>
<td>आरम्भ:</td>
<td>18.25</td>
</tr>
<tr>
<td>आरम्भम्:</td>
<td>14.12</td>
</tr>
<tr>
<td>आराधनाम्:</td>
<td>7.22</td>
</tr>
<tr>
<td>आस्रुकः:</td>
<td>6.3</td>
</tr>
<tr>
<td>आश्रयम्:</td>
<td>13.7; 16.1; 17.14; 18.42</td>
</tr>
<tr>
<td>आर्त:</td>
<td>7.16</td>
</tr>
<tr>
<td>आज्ञा:</td>
<td>18.70</td>
</tr>
<tr>
<td>आज्ञा:</td>
<td>8.26</td>
</tr>
<tr>
<td>आज्ञा:</td>
<td>8.16</td>
</tr>
<tr>
<td>आज्ञा:</td>
<td>15.13, 17</td>
</tr>
<tr>
<td>आज्ञ्म्:</td>
<td>2.1</td>
</tr>
<tr>
<td>आज्ञ्म्:</td>
<td>1.28</td>
</tr>
<tr>
<td>आज्ञ्म्:</td>
<td>3.38, 39; 5.15</td>
</tr>
<tr>
<td>आज्ञ्म्:</td>
<td>3.88</td>
</tr>
<tr>
<td>आज्ञा:</td>
<td>18.32</td>
</tr>
<tr>
<td>आज्ञा:</td>
<td>18.48</td>
</tr>
<tr>
<td>आज्ञा:</td>
<td>8.23</td>
</tr>
<tr>
<td>आज्ञा:</td>
<td>3.40; 13.13; 14.9</td>
</tr>
<tr>
<td>आज्ञा:</td>
<td>12.7</td>
</tr>
<tr>
<td>आज्ञा:</td>
<td>8.10; 12.2</td>
</tr>
<tr>
<td>आज्ञा:</td>
<td>3.38</td>
</tr>
<tr>
<td>आज्ञा:</td>
<td>15.8</td>
</tr>
</tbody>
</table>
अध्यायापञ्जी: 16.12
अशु: 2.65
अध्यायेन्तु 2.29
अध्यायणि 11.6
अध्येतु 1.36
आध्यतम 9.11
आध्यतित: 12.11; 15.14
आध्यत्य: 7.15; 9.13
आध्यत्य 7.29; 16.10; 18.59
आध्यायारामास 11.50
आस्तपमना 7.1
आसने 6.12
आसनम् 6.11
आसाद 9.20
आसीनम् 9.9
आसीन 14.23
आसुरविवेकानु 17.6
आसुपु 7.15; 16.6
आसु: 16.6
आसुर: 16.7
आसुरी 16.5
आसुरौ 9.12; 16.4.20
आसुरिध्व 16.19
आसुरितयम् 18.42
आस्थाव 7.20
आस्थावत: 5.4; 6.31; 7.18; 8.12
आस्थाविता 3.20
आहवे 1.31
आहार 17.7
आहारत: 17.8.9
आहु: 3.42; 4.19; 8.21; 10.13; 14.16; 16.8
इख्चाकथे 4.1
इख्चते 6.19; 14.23
इख्च 12.9
<table>
<thead>
<tr>
<th>Word</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>उत्साहन्ते</td>
<td>1.43</td>
</tr>
<tr>
<td>उत्सीदेश्यु</td>
<td>3.24</td>
</tr>
<tr>
<td>उप्सुङ्खरितम्</td>
<td>9.19</td>
</tr>
<tr>
<td>उपमुख्य</td>
<td>16.23, 17.1</td>
</tr>
<tr>
<td>उपपाने</td>
<td>2.46</td>
</tr>
<tr>
<td>उडासा</td>
<td>7.18</td>
</tr>
<tr>
<td>उडासीनवत्</td>
<td>9.9, 14.23</td>
</tr>
<tr>
<td>उडासीन</td>
<td>12.16</td>
</tr>
<tr>
<td>उडाहरतम्</td>
<td>13.6, 17.19, 22, 18.22, 24, 39</td>
</tr>
<tr>
<td>उडाहत</td>
<td>15.17</td>
</tr>
<tr>
<td>उडाहत्य</td>
<td>17.24</td>
</tr>
<tr>
<td>उल्लिङ्ग</td>
<td>17.21</td>
</tr>
<tr>
<td>उदे शतः</td>
<td>10.40</td>
</tr>
<tr>
<td>उद्रवत</td>
<td>6.5</td>
</tr>
<tr>
<td>उद्रवन</td>
<td>10.34</td>
</tr>
<tr>
<td>उद्धाता</td>
<td>1.45</td>
</tr>
<tr>
<td>उद्धाम्य</td>
<td>1.45</td>
</tr>
<tr>
<td>उद्धितंते</td>
<td>12.15</td>
</tr>
<tr>
<td>उद्धितेन</td>
<td>5.30</td>
</tr>
<tr>
<td>उदानिष्टम्</td>
<td>5.9</td>
</tr>
<tr>
<td>उपाधायन्ते</td>
<td>2.62, 65; 14.11</td>
</tr>
<tr>
<td>उपाधायन्ते</td>
<td>14.2</td>
</tr>
<tr>
<td>उपपशुद्धित</td>
<td>4.25</td>
</tr>
<tr>
<td>उपदेशशानि</td>
<td>4.34</td>
</tr>
<tr>
<td>उपदार्शा</td>
<td>13.22</td>
</tr>
<tr>
<td>उपधार्य</td>
<td>7.6, 9.6</td>
</tr>
<tr>
<td>उपपशयते</td>
<td>2.8; 6.39; 13.18; 18.7</td>
</tr>
<tr>
<td>उपपशृंगम्</td>
<td>2.32</td>
</tr>
<tr>
<td>उपम</td>
<td>6.19</td>
</tr>
<tr>
<td>उपवाचनि</td>
<td>10.10</td>
</tr>
<tr>
<td>उपसर्गम्</td>
<td>2.35</td>
</tr>
<tr>
<td>उपसेते</td>
<td>6.20</td>
</tr>
<tr>
<td>उपसेतेत</td>
<td>6.25</td>
</tr>
<tr>
<td>उपलब्धते</td>
<td>15.3</td>
</tr>
<tr>
<td>उपसिद्धिते</td>
<td>18.32</td>
</tr>
<tr>
<td>उपविशति</td>
<td>6.12</td>
</tr>
<tr>
<td>उपस्वाम्य</td>
<td>1.2</td>
</tr>
<tr>
<td>उपस्वेच्य</td>
<td>15.9</td>
</tr>
<tr>
<td>उपहर्णाम्</td>
<td>3.24</td>
</tr>
<tr>
<td>उपायत</td>
<td>6.36</td>
</tr>
<tr>
<td>उपायविशेषम्</td>
<td>1.47</td>
</tr>
<tr>
<td>उपायविशिष्ठा</td>
<td>4.10, 16.11</td>
</tr>
<tr>
<td>उपायविशिष्ठ</td>
<td>14.2, 18.57</td>
</tr>
<tr>
<td>उपायत</td>
<td>9.14, 15; 12.2, 26; 13.25</td>
</tr>
<tr>
<td>उपेत</td>
<td>6.37</td>
</tr>
<tr>
<td>उपेता</td>
<td>12.2</td>
</tr>
<tr>
<td>उपेश्य</td>
<td>8.15, 16</td>
</tr>
<tr>
<td>उपेशि</td>
<td>6.27, 8.10, 28</td>
</tr>
<tr>
<td>उपेशिः</td>
<td>9.28</td>
</tr>
<tr>
<td>उपाशिभ्रोत</td>
<td>6.38</td>
</tr>
<tr>
<td>उपाशियान्</td>
<td>1.21, 24, 27, 210, 16, 54</td>
</tr>
<tr>
<td>उभे</td>
<td>2.50</td>
</tr>
<tr>
<td>उभी</td>
<td>2.19, 5.2, 13.19</td>
</tr>
<tr>
<td>उपमान्</td>
<td>11.15</td>
</tr>
<tr>
<td>उल्बनेन</td>
<td>3.38</td>
</tr>
<tr>
<td>उल्लान्</td>
<td>10.37</td>
</tr>
<tr>
<td>उल्लिता</td>
<td>6.41</td>
</tr>
<tr>
<td>उल्लितम्</td>
<td>10.41</td>
</tr>
<tr>
<td>उल्लितमूलम्</td>
<td>15.1</td>
</tr>
<tr>
<td>उल्लितम्</td>
<td>12.8; 14.18; 15.2</td>
</tr>
<tr>
<td>उध्यानान्</td>
<td>11.22</td>
</tr>
<tr>
<td>उद्धरति</td>
<td>9.17</td>
</tr>
<tr>
<td>उद्धरति</td>
<td>2.72, 5.29</td>
</tr>
<tr>
<td>उद्धरति</td>
<td>10.14</td>
</tr>
<tr>
<td>उद्धरति</td>
<td>10.35</td>
</tr>
<tr>
<td>उद्धरति</td>
<td>11.32</td>
</tr>
<tr>
<td>उद्धरति</td>
<td>2.8</td>
</tr>
<tr>
<td>उद्धरति</td>
<td>5.25, 10.13</td>
</tr>
<tr>
<td>उद्धरति</td>
<td>13.4</td>
</tr>
<tr>
<td>उद्धरति</td>
<td>11.15</td>
</tr>
<tr>
<td>एकत्वम्</td>
<td>6.31</td>
</tr>
<tr>
<td>एकत्वन</td>
<td>9.15</td>
</tr>
<tr>
<td>एकभक्तिः</td>
<td>7.17</td>
</tr>
<tr>
<td>एकवया</td>
<td>8.26</td>
</tr>
<tr>
<td>एकसद्धम्</td>
<td>11.7, 13; 13.30</td>
</tr>
<tr>
<td>एकस्थितम्</td>
<td>18.22</td>
</tr>
<tr>
<td>एकम्</td>
<td>3.2; 5.1, 4.5; 10.25; 13.5; 18.20, 66</td>
</tr>
<tr>
<td>एकः</td>
<td>11.42, 13.33</td>
</tr>
<tr>
<td>एका</td>
<td>2.41</td>
</tr>
<tr>
<td>एकाकी</td>
<td>6.10</td>
</tr>
<tr>
<td>एकाक्षरम्</td>
<td>8.13</td>
</tr>
<tr>
<td>एकाग्रम्</td>
<td>6.12</td>
</tr>
<tr>
<td>एकाग्रण</td>
<td>18.72</td>
</tr>
<tr>
<td>एकांशन्</td>
<td>6.16</td>
</tr>
<tr>
<td>एकशन्</td>
<td>10.42</td>
</tr>
<tr>
<td>एकबन</td>
<td>11.20</td>
</tr>
<tr>
<td>एके</td>
<td>18.3</td>
</tr>
<tr>
<td>एलोकम्नि</td>
<td>7.6</td>
</tr>
<tr>
<td>एलासि</td>
<td>4.37</td>
</tr>
<tr>
<td>एलासि</td>
<td>11.48</td>
</tr>
<tr>
<td>एलासिः</td>
<td>11.53, 54</td>
</tr>
<tr>
<td>एचरति</td>
<td>18.68</td>
</tr>
<tr>
<td>एचरसि</td>
<td>8.7, 9.34, 18.65</td>
</tr>
<tr>
<td>एकानितक्षय</td>
<td>14.27</td>
</tr>
<tr>
<td>ऐस्यम्</td>
<td>9.5, 11.3, 8.9</td>
</tr>
<tr>
<td>ऐस्यम्</td>
<td>10.27</td>
</tr>
<tr>
<td>ऐस्यम्</td>
<td>14.27</td>
</tr>
<tr>
<td>ऐस्यम्</td>
<td>9.5, 11.3, 8.9</td>
</tr>
<tr>
<td>ऐस्यम्</td>
<td>10.27</td>
</tr>
<tr>
<td>ऐस्यम्</td>
<td>9.17</td>
</tr>
<tr>
<td>ऐस्यम्</td>
<td>15.13</td>
</tr>
<tr>
<td>ऐस्यम्</td>
<td>15.13</td>
</tr>
<tr>
<td>ऐस्यम्</td>
<td>8.13, 17.23, 24</td>
</tr>
<tr>
<td>ऐस्यम्</td>
<td>9.16</td>
</tr>
<tr>
<td>ऐस्यम्</td>
<td>17.9</td>
</tr>
<tr>
<td>कथम्</td>
<td>10.18</td>
</tr>
</tbody>
</table>
INDEX—SELECTED WORDS OF THE ŚLOKAS

कामभोगेशु 16.16
कामार्गलालाविना 17.5
कामार्गविनिर्देश 7.11
कामरूपम् 3.43
कामस्थली 3.39
कामसिद्धर्थविद्वारा 4.19
कामेंदुकम् 16.8
कामम् 16.10,18; 18.58
काम: 2.62; 3.37; 7.11; 16.21
कामालमान: 2.43
कामालु 2.62
कामान् 2.55,71; 6.24; 7.22
काम: 2.70
कामेसुः 18.24
काम: 7.20
कामोपमेश्वरम्: 16.11
कामयानम् 18.2
कामकलेश्वरभावतृ: 18.8
कामशीरसगृहवम् 6.13
कामम् 11.44
कामेन 5.11
कामम् 6.3; 13.21
कामराशि 18.13
कामवृत् 5.13
कामपूर्वकोपसतसयानव: 2.7
कामयानक्तृते 18.20
कामेते 3.5
कामम् 3.17,19; 6.1; 18.5,9,31
कामर्यायवस्त्रवीति 16.24
कामर्यायवेच 18.30
कामीय 18.22
कालम् 8.23
काल: 10.80,38; 11.32
कालानन्दलिखितानि 11.25
काले 8.23; 17.20
कालेन 4.2,38
कालेशु 8.7,27
कालिषान: 1.5
कालया: 1.17
किमाचार: 14.21
किरीटी 11.35
किरीतिनम् 11.17,46
किलियम् 4.21; 18.47
कीर्तित: 9.14
कीर्तिम् 2.33
कीर्ति: 10.34
कुरु तिरोज: 1.5
कुरु तिरुव: 1.16
कुरु 2.48; 3.8; 4.15; 12.11; 18.63
कुरुक्षेत्र 1.1
कुरु 3.21; 4.37
कुरु मनम् 2.41; 6.43; 14.13
कुरुप्रवीर 11.48
कुरुवृद्ध: 1.12
कुरु भेष्ज 10.19
कुरु 9.27
कुरु पतम् 4.31
कुरुसु: 1.25
कुरुमला 3.25
कुरु चु: 3.24
कुरु वसु 4.21; 5.7,13; 12.10; 18.47
कुर्विन 3.25; 5.11
कुर्विन: 18.56
कुणकर्तार 1.38,39
कुणकय: 1.40
कुणानम् 1.42,43
कुणामध: 1.40,43
कुणम् 1.42
कुणि: 1.41
कुलम् 1.40
कुल 6.42
कुषाण 18.10
कुलसुमार: 10.35
कुलस्थम् 12.3
कुलस्थ: 6.8; 15.16
कुलम: 2.58
कुलकुरुः 15.20
कुलकलित: 2.37
कुलम 4.15; 17.28; 18.23
कुलमणि: 11.14,35
कुलन्त: 16.13
कुलम 3.18
कुलमा 2.38; 4.22; 5.27; 6.12,25; 11.35; 18.8,68
कुलस्थकर्मकृत 4.18
कुलस्थव: 18.22
कुलस्थविनत: 3.29
कुलस्थसय 7.6
कुलस्थम 1.40; 7.29; 9.8; 10.42; 11.7; 13; 13.33
कुलमण: 2.49
कुलम: 1.28; 2.1
कु: 18.8
कुलिहार्थस्यायणिजम् 18.44
कु र्म 1.28,32,41; 5.1; 6.34,37,39; 11.41; 17.1
कुलम: 11.35
कु: 8.25; 18.78
कुलमान 18.75
कु: 4.21; 18.16
कु: 5.11
कु: 1.31; 2.54; 3.1; 10.14
कु: 11.35
केतवास्य 18.76
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Verses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.27</td>
<td></td>
</tr>
<tr>
<td>2.13</td>
<td></td>
</tr>
<tr>
<td>2.50</td>
<td></td>
</tr>
<tr>
<td>9.16</td>
<td></td>
</tr>
<tr>
<td>17.18,19; 18.9,24</td>
<td></td>
</tr>
<tr>
<td>17.25</td>
<td></td>
</tr>
<tr>
<td>3.27; 13.29</td>
<td></td>
</tr>
<tr>
<td>11.48</td>
<td></td>
</tr>
<tr>
<td>2.43</td>
<td></td>
</tr>
<tr>
<td>16.19</td>
<td></td>
</tr>
<tr>
<td>16.18; 18.53</td>
<td></td>
</tr>
<tr>
<td>2.62; 3.37; 16.4, 21</td>
<td></td>
</tr>
<tr>
<td>2.63</td>
<td></td>
</tr>
<tr>
<td>2.23</td>
<td></td>
</tr>
<tr>
<td>12.5</td>
<td></td>
</tr>
<tr>
<td>2.3</td>
<td></td>
</tr>
<tr>
<td>3.5</td>
<td></td>
</tr>
<tr>
<td>18.43</td>
<td></td>
</tr>
<tr>
<td>2.31</td>
<td></td>
</tr>
<tr>
<td>2.32</td>
<td></td>
</tr>
<tr>
<td>10.4.34; 16.3</td>
<td></td>
</tr>
<tr>
<td>12.13</td>
<td></td>
</tr>
<tr>
<td>18.25</td>
<td></td>
</tr>
<tr>
<td>16.9</td>
<td></td>
</tr>
<tr>
<td>15.18</td>
<td></td>
</tr>
<tr>
<td>8.4; 15.16</td>
<td></td>
</tr>
<tr>
<td>13.7; 18.42</td>
<td></td>
</tr>
<tr>
<td>11.42</td>
<td></td>
</tr>
<tr>
<td>16.19</td>
<td></td>
</tr>
<tr>
<td>4.12; 9.31</td>
<td></td>
</tr>
<tr>
<td>5.25</td>
<td></td>
</tr>
<tr>
<td>9.21</td>
<td></td>
</tr>
<tr>
<td>2.3</td>
<td></td>
</tr>
<tr>
<td>13.2</td>
<td></td>
</tr>
<tr>
<td>13.1</td>
<td></td>
</tr>
<tr>
<td>13.1,3,6,18.33</td>
<td></td>
</tr>
<tr>
<td>13.33</td>
<td></td>
</tr>
<tr>
<td>1.46</td>
<td></td>
</tr>
<tr>
<td>7.4</td>
<td></td>
</tr>
<tr>
<td>7.8</td>
<td></td>
</tr>
<tr>
<td>18.62</td>
<td></td>
</tr>
<tr>
<td>6.37,40</td>
<td></td>
</tr>
<tr>
<td>5.8</td>
<td></td>
</tr>
<tr>
<td>2.51; 5.17; 8.24; 14.18; 15.5</td>
<td></td>
</tr>
<tr>
<td>10.27</td>
<td></td>
</tr>
<tr>
<td>17.10</td>
<td></td>
</tr>
<tr>
<td>12.16</td>
<td></td>
</tr>
<tr>
<td>4.23</td>
<td></td>
</tr>
<tr>
<td>18.73</td>
<td></td>
</tr>
<tr>
<td>11.51</td>
<td></td>
</tr>
<tr>
<td>9.21</td>
<td></td>
</tr>
<tr>
<td>2.11</td>
<td></td>
</tr>
<tr>
<td>8.15; 14.1; 15.4</td>
<td></td>
</tr>
<tr>
<td>6.37,45; 7.18; 8.13,21; 9.32; 13.28; 16.20,22,23</td>
<td></td>
</tr>
<tr>
<td>4.17; 9.18; 12.5</td>
<td></td>
</tr>
<tr>
<td>8.26</td>
<td></td>
</tr>
<tr>
<td>14.15; 15.6</td>
<td></td>
</tr>
<tr>
<td>11.17,46</td>
<td></td>
</tr>
<tr>
<td>4.24</td>
<td></td>
</tr>
<tr>
<td>2.52</td>
<td></td>
</tr>
<tr>
<td>11.22</td>
<td></td>
</tr>
<tr>
<td>10.26</td>
<td></td>
</tr>
<tr>
<td>7.9</td>
<td></td>
</tr>
<tr>
<td>15.8</td>
<td></td>
</tr>
<tr>
<td>2.3</td>
<td></td>
</tr>
<tr>
<td>5.5</td>
<td></td>
</tr>
<tr>
<td>11.87</td>
<td></td>
</tr>
<tr>
<td>2.6</td>
<td></td>
</tr>
<tr>
<td>11.43</td>
<td></td>
</tr>
<tr>
<td>14.3</td>
<td></td>
</tr>
<tr>
<td>3.18</td>
<td></td>
</tr>
<tr>
<td>5.18</td>
<td></td>
</tr>
<tr>
<td>4.17</td>
<td></td>
</tr>
<tr>
<td>1.30</td>
<td></td>
</tr>
<tr>
<td>1.29</td>
<td></td>
</tr>
<tr>
<td>10.85</td>
<td></td>
</tr>
<tr>
<td>15.13</td>
<td></td>
</tr>
<tr>
<td>10.25</td>
<td></td>
</tr>
<tr>
<td>13.4</td>
<td></td>
</tr>
<tr>
<td>10.20; 11.7</td>
<td></td>
</tr>
<tr>
<td>2.9</td>
<td></td>
</tr>
<tr>
<td>1.24</td>
<td></td>
</tr>
<tr>
<td>3.28</td>
<td></td>
</tr>
<tr>
<td>4.13</td>
<td></td>
</tr>
<tr>
<td>3.29</td>
<td></td>
</tr>
<tr>
<td>18.29</td>
<td></td>
</tr>
<tr>
<td>15.2</td>
<td></td>
</tr>
<tr>
<td>18.19</td>
<td></td>
</tr>
<tr>
<td>13.14</td>
<td></td>
</tr>
<tr>
<td>7.14</td>
<td></td>
</tr>
<tr>
<td>7.13</td>
<td></td>
</tr>
<tr>
<td>13.21</td>
<td></td>
</tr>
<tr>
<td>18.19</td>
<td></td>
</tr>
<tr>
<td>3.29</td>
<td></td>
</tr>
<tr>
<td>ज्ञेयम् 2.6</td>
<td></td>
</tr>
<tr>
<td>ज्ञेययुः 2.6</td>
<td></td>
</tr>
<tr>
<td>जरा 2.13</td>
<td></td>
</tr>
<tr>
<td>जरामणोपक्षयं 7.29</td>
<td></td>
</tr>
<tr>
<td>जहाति 2.50</td>
<td></td>
</tr>
<tr>
<td>जहि 3.43; 11.34</td>
<td></td>
</tr>
<tr>
<td>जागरिति 2.69</td>
<td></td>
</tr>
<tr>
<td>जाग्रतः 6.16</td>
<td></td>
</tr>
<tr>
<td>जागरिति 2.69</td>
<td></td>
</tr>
<tr>
<td>जातस्य 2.27</td>
<td></td>
</tr>
<tr>
<td>जाता 10.6</td>
<td></td>
</tr>
<tr>
<td>जातिधर्मः 1.43</td>
<td></td>
</tr>
<tr>
<td>जातुः 2.12; 3.5.23</td>
<td></td>
</tr>
<tr>
<td>जानम् 8.27</td>
<td></td>
</tr>
<tr>
<td>जानाति 15.19</td>
<td></td>
</tr>
<tr>
<td>जाने 11.25</td>
<td></td>
</tr>
<tr>
<td>जायते 1.29.41; 2.20; 14.15</td>
<td></td>
</tr>
<tr>
<td>जायते 14.12.13</td>
<td></td>
</tr>
<tr>
<td>जाह्वी 10.81</td>
<td></td>
</tr>
<tr>
<td>जिगीयताम् 10.38</td>
<td></td>
</tr>
<tr>
<td>जिग्रन्त 5.8</td>
<td></td>
</tr>
<tr>
<td>जिज्ञाशीन 2.6</td>
<td></td>
</tr>
<tr>
<td>जिज्ञासुः 6.44; 7.16</td>
<td></td>
</tr>
<tr>
<td>जितसंपदोः 15.5</td>
<td></td>
</tr>
<tr>
<td>जितः 5.19; 6.6</td>
<td></td>
</tr>
<tr>
<td>जितात्मनः 6.7</td>
<td></td>
</tr>
<tr>
<td>जितात्मा 18.49</td>
<td></td>
</tr>
<tr>
<td>जित्वा 2.37; 11.33</td>
<td></td>
</tr>
<tr>
<td>जितेन्द्रियः 5.7</td>
<td></td>
</tr>
<tr>
<td>जीणानि 2.22</td>
<td></td>
</tr>
<tr>
<td>जीवति 3.16</td>
<td></td>
</tr>
<tr>
<td>जीवनम् 7.9</td>
<td></td>
</tr>
<tr>
<td>जीवभूतः 15.7</td>
<td></td>
</tr>
<tr>
<td>जीवभूतास्तम् 7.5</td>
<td></td>
</tr>
<tr>
<td>जीववेगोऽके 15.7</td>
<td></td>
</tr>
<tr>
<td>जीवितेन 1.32</td>
<td></td>
</tr>
<tr>
<td>जुड़ोपि 9.27</td>
<td></td>
</tr>
<tr>
<td>जुहूपि 4.26,27,29,30</td>
<td></td>
</tr>
<tr>
<td>जेतासिः 11.34</td>
<td></td>
</tr>
<tr>
<td>जोषयेन 3.26</td>
<td></td>
</tr>
<tr>
<td>ज्ञातव्यम् 7.2</td>
<td></td>
</tr>
<tr>
<td>ज्ञानम् 11.54</td>
<td></td>
</tr>
<tr>
<td>ज्ञाते 10.42</td>
<td></td>
</tr>
<tr>
<td>ज्ञातवा 4.15,16,32,35; 5.29; 7.2; 9.1,13; 13.12; 14.1; 16.24; 18.55</td>
<td></td>
</tr>
<tr>
<td>ज्ञानमयम् 18.17</td>
<td></td>
</tr>
<tr>
<td>ज्ञानचक्षुः 15.10</td>
<td></td>
</tr>
<tr>
<td>ज्ञानचक्षुः 13.34</td>
<td></td>
</tr>
<tr>
<td>ज्ञानचपि 4.10</td>
<td></td>
</tr>
<tr>
<td>ज्ञानविपिते 4.27</td>
<td></td>
</tr>
<tr>
<td>ज्ञानविधने 10.11</td>
<td></td>
</tr>
<tr>
<td>ज्ञाननिरूपतत्वम् 5.17</td>
<td></td>
</tr>
<tr>
<td>ज्ञानप्यवेन 4.36</td>
<td></td>
</tr>
<tr>
<td>ज्ञान्यः 4.33</td>
<td></td>
</tr>
<tr>
<td>ज्ञान्येन 9.15 18.70</td>
<td></td>
</tr>
<tr>
<td>ज्ञानयोग्यव्यवस्थिति: 16.1</td>
<td></td>
</tr>
<tr>
<td>ज्ञानयोगेन 3.3</td>
<td></td>
</tr>
<tr>
<td>ज्ञानब्राह्मम् 10.38</td>
<td></td>
</tr>
<tr>
<td>ज्ञानब्राह्मम् 3.38; 7.19</td>
<td></td>
</tr>
<tr>
<td>ज्ञानविज्ञानवृत्ताम्य 6.8</td>
<td></td>
</tr>
<tr>
<td>ज्ञानविज्ञानवृत्ताम्य 3.41</td>
<td></td>
</tr>
<tr>
<td>ज्ञानसैनेन 14.6</td>
<td></td>
</tr>
<tr>
<td>ज्ञानसौज्यसंस्थानम् 4.41</td>
<td></td>
</tr>
<tr>
<td>ज्ञानस्य 18.50</td>
<td></td>
</tr>
<tr>
<td>ज्ञानम् 3.39,40; 4.34,39; 5.15,16; 7.2; 9.1; 10.4,3.8; 12.12; 13.2,11,17,15.15; 18; 21.42,63</td>
<td></td>
</tr>
<tr>
<td>ज्ञानसंबंधसम्बन्धम् 4.19</td>
<td></td>
</tr>
<tr>
<td>ज्ञानमिः 4.37</td>
<td></td>
</tr>
<tr>
<td>ज्ञानम् 12.12</td>
<td></td>
</tr>
<tr>
<td>ज्ञानमिः 14.1</td>
<td></td>
</tr>
<tr>
<td>ज्ञानविलयविषयतेतस: 4.23</td>
<td></td>
</tr>
<tr>
<td>ज्ञानसिः 4.42</td>
<td></td>
</tr>
<tr>
<td>ज्ञानः 3.39; 4.34; 7.17</td>
<td></td>
</tr>
<tr>
<td>ज्ञानः 6.46</td>
<td></td>
</tr>
<tr>
<td>ज्ञानिः 7.16-18</td>
<td></td>
</tr>
<tr>
<td>ज्ञाने 4.33</td>
<td></td>
</tr>
<tr>
<td>ज्ञाने 4.38; 5.16</td>
<td></td>
</tr>
<tr>
<td>ज्ञानसिः 7.1</td>
<td></td>
</tr>
<tr>
<td>ज्ञानम् 1.39; 13.12.16-18; 18.18</td>
<td></td>
</tr>
<tr>
<td>ज्ञेयं 5.3; 8.2</td>
<td></td>
</tr>
<tr>
<td>ज्ञ्यायसि 3.1</td>
<td></td>
</tr>
<tr>
<td>ज्ञ्यायः 3.8</td>
<td></td>
</tr>
<tr>
<td>ज्ञ्येतापम् 10.21; 13.17</td>
<td></td>
</tr>
<tr>
<td>ज्ञ्योऽति 8.24,25; 13.17</td>
<td></td>
</tr>
<tr>
<td>ज्ञ्यालि: 11.30</td>
<td></td>
</tr>
<tr>
<td>ज्ञ्यालि: 11.29</td>
<td></td>
</tr>
<tr>
<td>ज्ञानांकम् 10.31</td>
<td></td>
</tr>
<tr>
<td>तत्परम् 2.17; 8.22; 9.4; 11.38; 18.46</td>
<td></td>
</tr>
<tr>
<td>तत्परम् 5.16; 11.37</td>
<td></td>
</tr>
<tr>
<td>तत्पर: 4.39</td>
<td></td>
</tr>
<tr>
<td>तत्परायणः 5.17</td>
<td></td>
</tr>
<tr>
<td>तत्परादातुः 18.62</td>
<td></td>
</tr>
<tr>
<td>तत्तज्ञानार्थदर्शनम् 13.11</td>
<td></td>
</tr>
<tr>
<td>तत्त्त्व: 4.9; 6.21; 7.3; 10.7; 18.55</td>
<td></td>
</tr>
<tr>
<td>तत्त्वदःशिन: 4.34</td>
<td></td>
</tr>
<tr>
<td>तत्त्वदःशिन: 2.16</td>
<td></td>
</tr>
<tr>
<td>तत्त्वविद्वः 3.28; 5.8</td>
<td></td>
</tr>
<tr>
<td>तत्त्वम् 18.1</td>
<td></td>
</tr>
<tr>
<td>तत्त्वम् 9.34; 11.54</td>
<td></td>
</tr>
<tr>
<td>Word</td>
<td>Page Numbers</td>
</tr>
<tr>
<td>-----------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>तदनन्तरम् हय 18.55</td>
<td></td>
</tr>
<tr>
<td>तदर्थम्  3.9</td>
<td></td>
</tr>
<tr>
<td>तदर्थ्यम्  17.27</td>
<td></td>
</tr>
<tr>
<td>तदालमान:  5.17</td>
<td></td>
</tr>
<tr>
<td>तद्दुद्रय:  5.17</td>
<td></td>
</tr>
<tr>
<td>तद्ग्वचाभवित:  8.6</td>
<td></td>
</tr>
<tr>
<td>तत्त्विर:  13.1</td>
<td></td>
</tr>
<tr>
<td>तमुम:  7.21, 9.11</td>
<td></td>
</tr>
<tr>
<td>तत्त्विर:  5.17</td>
<td></td>
</tr>
<tr>
<td>तपनतम् 11.19</td>
<td></td>
</tr>
<tr>
<td>तमसा 11.53</td>
<td></td>
</tr>
<tr>
<td>तपसि 17.27</td>
<td></td>
</tr>
<tr>
<td>तपस्यसि 9.27</td>
<td></td>
</tr>
<tr>
<td>तपस्विभः: 6.46</td>
<td></td>
</tr>
<tr>
<td>तपरिभः: 7.9</td>
<td></td>
</tr>
<tr>
<td>तप: 7.9, 10.5, 16.1, 17.5, 14.19.28, 18.5.42</td>
<td></td>
</tr>
<tr>
<td>तपस्यः 8.28</td>
<td></td>
</tr>
<tr>
<td>तपाणि: 9.19</td>
<td></td>
</tr>
<tr>
<td>तपोभित: 11.48</td>
<td></td>
</tr>
<tr>
<td>तपोयः: 4.28</td>
<td></td>
</tr>
<tr>
<td>तमसा 17.17.28</td>
<td></td>
</tr>
<tr>
<td>तचयने: 17.5</td>
<td></td>
</tr>
<tr>
<td>तसम: 8.9, 13.17; 14.16.17</td>
<td></td>
</tr>
<tr>
<td>तसमात: 18.32</td>
<td></td>
</tr>
<tr>
<td>तस्यसि: 14.13.15</td>
<td></td>
</tr>
<tr>
<td>तम: 10.11, 14.5.8-10; 17.1</td>
<td></td>
</tr>
<tr>
<td>तमोदर्शी: 16.22</td>
<td></td>
</tr>
<tr>
<td>तरन्ति 7.14</td>
<td></td>
</tr>
<tr>
<td>तरिभः: 18.58</td>
<td></td>
</tr>
<tr>
<td>तात: 6.40</td>
<td></td>
</tr>
<tr>
<td>तांमसप्रियम् 17.10</td>
<td></td>
</tr>
<tr>
<td>तांमसम् 17.13.19.22; 18.22.25.39</td>
<td></td>
</tr>
<tr>
<td>तांमस: 18.7, 28</td>
<td></td>
</tr>
<tr>
<td>तांमसा: 7.12; 14.18; 17.4</td>
<td></td>
</tr>
<tr>
<td>तांमसी 17.2; 18.32.35</td>
<td></td>
</tr>
<tr>
<td>त्तित्तिष्टकस्व: 2.14</td>
<td></td>
</tr>
<tr>
<td>त्तिस्तिष्ट: 3.5; 13.13; 18.61</td>
<td></td>
</tr>
<tr>
<td>त्तिस्ति नम् 13.27</td>
<td></td>
</tr>
<tr>
<td>त्तिस्ति 14.18</td>
<td></td>
</tr>
<tr>
<td>त्तिस्तिः 10.16</td>
<td></td>
</tr>
<tr>
<td>त्तुमुत: 1.13,19</td>
<td></td>
</tr>
<tr>
<td>तुल्यनिद्धातुस्वत्तिः: 14.24</td>
<td></td>
</tr>
<tr>
<td>तुल्यनिद्धातुस्वत्तिः: 12.19</td>
<td></td>
</tr>
<tr>
<td>तुल्य्याशाप्रियः: 14.24</td>
<td></td>
</tr>
<tr>
<td>तुल्य: 14.25</td>
<td></td>
</tr>
<tr>
<td>तुह: 2.55</td>
<td></td>
</tr>
<tr>
<td>तुष्टिः 10.5</td>
<td></td>
</tr>
<tr>
<td>तुष्टिः 6.20</td>
<td></td>
</tr>
<tr>
<td>तुष्टिः 10.9</td>
<td></td>
</tr>
<tr>
<td>तुष्टिः 2.9</td>
<td></td>
</tr>
<tr>
<td>त्रृष्टिः 10.18</td>
<td></td>
</tr>
<tr>
<td>तुष्टास्तसमुद्रवम् 14.7</td>
<td></td>
</tr>
<tr>
<td>तेत्रित्विनामात: 7.10, 10.36</td>
<td></td>
</tr>
<tr>
<td>तेत्र: 7.9, 10; 10.36; 15.12; 16.3; 18.43</td>
<td></td>
</tr>
<tr>
<td>तेत्रोभिः: 11.30</td>
<td></td>
</tr>
<tr>
<td>तेत्रोमयम् 11.47</td>
<td></td>
</tr>
<tr>
<td>तेत्रोराष्टिः 11.17</td>
<td></td>
</tr>
<tr>
<td>तेत्रोशास्त्रवम् 10.41</td>
<td></td>
</tr>
<tr>
<td>तोयम् 9.26</td>
<td></td>
</tr>
<tr>
<td>त्त्तकादशिविताः: 1.9</td>
<td></td>
</tr>
<tr>
<td>त्त्तकसार्वस्यायः: 4.21</td>
<td></td>
</tr>
<tr>
<td>त्त्तकसुतुम् 18.11</td>
<td></td>
</tr>
<tr>
<td>त्त्तक्ष्णा: 1.33; 2.3.48; 51; 4.9.20; 5.1.0-1.2; 6.24; 18.6, 9.51</td>
<td></td>
</tr>
<tr>
<td>त्त्तक्षणा: 8.6</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञम् 8.13</td>
<td></td>
</tr>
<tr>
<td>त्त्तजेतु: 1.61, 18.8,48</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञमयम् 18.8</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञस्व: 18.1</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञम् 18.2, 8</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञात: 12.12</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञानी: 18.10,11</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञाण: 18.4</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञायम् 18.3.5</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञाम् 16.21</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञाध्यामम् 9.21</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञाएते 2.40</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञाए 18.19</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञाए: 7.13; 16.22; 18.40</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञाए: 16.21; 17.17; 18.12,29.36</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञाए: 17.7,23; 18.4; 18</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञाए: 17.2; 18.18</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञाए: 3.22</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञाए: 14.20,21</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञाए: 2.45</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञाए: 1.85</td>
<td></td>
</tr>
<tr>
<td>त्त्तज्ञाए: 9.20</td>
<td></td>
</tr>
<tr>
<td>त्त्तक्र: 1.30</td>
<td></td>
</tr>
<tr>
<td>त्त्तक्ष्णास्ताध्याय: 18.73</td>
<td></td>
</tr>
<tr>
<td>त्त्तक्षणाम: 11.43</td>
<td></td>
</tr>
<tr>
<td>त्त्तक्षणाम: 6.39</td>
<td></td>
</tr>
<tr>
<td>त्त्तक्षणाम: 11.47,48</td>
<td></td>
</tr>
<tr>
<td>त्त्तक्षणाम: 11.27</td>
<td></td>
</tr>
<tr>
<td>दश: 12.16</td>
<td></td>
</tr>
<tr>
<td>दशिकायनम् 8.25</td>
<td></td>
</tr>
<tr>
<td>दशः 10.38</td>
<td></td>
</tr>
<tr>
<td>दशम: 17.28</td>
<td></td>
</tr>
<tr>
<td>दशमः 3.12</td>
<td></td>
</tr>
<tr>
<td>Page Numbers</td>
<td>Words</td>
</tr>
<tr>
<td>--------------</td>
<td>-------</td>
</tr>
<tr>
<td>3.11; 7.23; 9.25; 11.15; 17.4</td>
<td>देवान्त</td>
</tr>
<tr>
<td>3.11,12; 10.14; 11.52</td>
<td>देवा</td>
</tr>
<tr>
<td>11.25,37,45</td>
<td>देवेश</td>
</tr>
<tr>
<td>18.40</td>
<td>देवपुरुष</td>
</tr>
<tr>
<td>6.11; 17.20</td>
<td>देवश्रूता</td>
</tr>
<tr>
<td>8.11; 7.23; 9.25; 11.15; 17.4</td>
<td>देवभूमिम्</td>
</tr>
<tr>
<td>14.14</td>
<td>देवभृतम्</td>
</tr>
<tr>
<td>12.5</td>
<td>देवबिन्दः</td>
</tr>
<tr>
<td>14.20</td>
<td>देवसमुदरवान्</td>
</tr>
<tr>
<td>4.9; 8.13; 15.14</td>
<td>देवान्ताराध्यः</td>
</tr>
<tr>
<td>2.13</td>
<td>देवता</td>
</tr>
<tr>
<td>14.57</td>
<td>देविनम्</td>
</tr>
<tr>
<td>3.40; 14.57</td>
<td>देविनाम्</td>
</tr>
<tr>
<td>17.2</td>
<td>देविनः</td>
</tr>
<tr>
<td>2.13,59</td>
<td>देविः</td>
</tr>
<tr>
<td>5.13; 14.20</td>
<td>देवी 2.22,30</td>
</tr>
<tr>
<td>8.2,4; 11.7, 15; 13.22,32; 14.5,11</td>
<td>देवी 2.13,30</td>
</tr>
<tr>
<td>10.30</td>
<td>देव्यानाम्</td>
</tr>
<tr>
<td>4.25; 18.14</td>
<td>देवम्</td>
</tr>
<tr>
<td>16.6</td>
<td>देवी</td>
</tr>
<tr>
<td>7.14; 16.5</td>
<td>देवीम्</td>
</tr>
<tr>
<td>9.13; 16.3,5</td>
<td>दोषन्तु</td>
</tr>
<tr>
<td>18.3</td>
<td>दोषम्</td>
</tr>
<tr>
<td>1.38,39</td>
<td>दोषेन</td>
</tr>
<tr>
<td>18.48</td>
<td>दोषैः</td>
</tr>
<tr>
<td>1.43</td>
<td>घवाणुपूर्णिणी:</td>
</tr>
<tr>
<td>11.20</td>
<td>घुतम्</td>
</tr>
<tr>
<td>10.36</td>
<td>घुरस्मिः</td>
</tr>
<tr>
<td>4.35</td>
<td>घ्रवन्ति</td>
</tr>
<tr>
<td>11.28,36</td>
<td>घ्र्ययात्</td>
</tr>
<tr>
<td>4.33</td>
<td>घ्र्ययः</td>
</tr>
<tr>
<td>14.19</td>
<td>घ्र्ययः</td>
</tr>
<tr>
<td>11.3,4,7,8,46,48; 53,54</td>
<td>घ्र्ययम्</td>
</tr>
<tr>
<td>1.3</td>
<td>घ्र्ययपुरुषः</td>
</tr>
<tr>
<td>1.4,18</td>
<td>घ्र्ययपुरुषः</td>
</tr>
<tr>
<td>2.4; 11.34</td>
<td>घ्र्ययाणम्</td>
</tr>
<tr>
<td>11.26</td>
<td>घ्र्ययोण:</td>
</tr>
<tr>
<td>1.6,18</td>
<td>घ्र्ययोपदेशाः</td>
</tr>
<tr>
<td>7.28</td>
<td>घ्र्ययोमोहानन्दः</td>
</tr>
<tr>
<td>7.27</td>
<td>घ्र्ययोमोहेन्द्र:</td>
</tr>
<tr>
<td>10.33</td>
<td>घ्र्ययोत्सः</td>
</tr>
<tr>
<td>4.22</td>
<td>घ्र्ययोवासः</td>
</tr>
<tr>
<td>15.5</td>
<td>घ्र्ययोध्रम:</td>
</tr>
<tr>
<td>16.21</td>
<td>घ्र्ययोहोत्सः</td>
</tr>
<tr>
<td>1.7</td>
<td>घ्र्ययोविद्या</td>
</tr>
<tr>
<td>3.3</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>16.19</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>13.6</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>2.57; 5.3; 12.17; 14.22; 18.10</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>9.29</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>15.16; 16.6</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>2.48,49; 4.41; 7.7; 9.9; 12.9; 18.29,72</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>1.15; 10.37; 11.14</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>16.17</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>16.13</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>1.33</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>18.78</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>1.20</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>18.34</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>1.1</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>2.7</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>4.8</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>2.40; 4.7; 9.3; 14.27</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>18.31,32</td>
<td>घ्र्ययोमान्तः</td>
</tr>
<tr>
<td>9.31</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>7.11</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>1.40</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>2.33; 9.2; 18.70</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>2.31</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>12.20</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>9.17; 10.33</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>8.9</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>8.21; 10.12; 11.38; 15.6</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>18.33,34</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>5.9; 6.13</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>15.13</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>1.23</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>1.19</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>1.20,36,37</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>1.46; 2.6</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>7.5</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>1.3</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>6.42</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>2.15</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>2.13; 14.24</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>8.25</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>3.38; 18.48</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>11.26</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>1.1</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>6.25</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>11.24</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>10.34; 13.6; 16.3; 18.33-35,43</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>18.29</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>18.29</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>18.33,34,51</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>18.26</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>1.5</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>1.17</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>10.28</td>
<td>घ्र्ययोविषय:</td>
</tr>
<tr>
<td>18.52</td>
<td>घ्र्ययोविषय:</td>
</tr>
</tbody>
</table>
SRIMAD BHAGAVAD GĪṬA

नित्य: 2.20, 24
नित्यविभिन्नताम्: 9.22
नित्यविभिन्नताम् 18.39
नियमम् 3.35
नियमम् 9.18; 11.18, 38
निर्देशन: 2.36
निरुक्त: 18.60
निर्विकल्प: 4.41; 9.9; 14.5
निष्कर्ष: 14.7, 8
निष्प्राय: 16.5
निबलित: 4.22; 5.12; 18.17
निवोध 1.7; 18.13, 50
निविष्टमार्ग: 11.33
निविष्टता: 1.31
निमित्त: 5.9
निमित्तमार्ग: 6.15
निमित्तमार्ग 18.7
निमित्तमार्ग 1.44; 3.8; 18.9, 23
निमित्तमार्ग: 8.2
निमित्तमार्ग 4.30
निमित्तमार्ग: 18.7
निमित्तमार्ग 7.20
निमित्तमार्ग 7.20
निमित्तमार्ग 3.7, 41; 6.26; 18.51
निमित्तमार्ग: 18.59
निमित्तमार्ग 3.1
निमित्तत्व: 3.36
निमित्त: 6.1
निमित्त: 6.1
निमित्त: 2.71; 12.13
निमित्त: 12.30; 18.21
निमित्त: 6.10
निराहार 4.20
निराहार: 2.59
निराहार: 1.22
निरुपम: 6.20

ध्यामम् 12.12
ध्यामम् 13.24
ध्यामम् 2.62
ध्यामम् 12.6
ध्यामम् 2.27; 12.3
ध्यामम् 2.27
ध्यामम् 18.78

निकुल: 1.16
निकुलमानम् 10.21
निकुलमानम् 11.28
निकुलमानम् 1.19
निकुलमानम् 11.24
निकुलमानम् 9.34; 18.65
निकुलमानम् 9.14
निकुलमानम् 11.36
निकुलमानम् 11.31, 35, 39, 40
निकुलमानम् 11.37
निकुलमानम् 6.26
निकुलमानम् 16.21
निकुलमानम् 1.42
निकुलमानम् 1.44; 16.16
निकुलमानम् 1.5
निकुलमानम् 11.28
निकुलमानम् 2.22; 5.23; 12.19; 16.22; 18.15; 45.71
निकुलमानम् 10.27
निकुलमानम् 16.19
निकुलमानम् 7.15
निकुलमानम् 10.27
निकुलमानम् 17.17
निकुलमानम् 5.13
निकुलमानम् 2.22
निकुलमानम् 6.38
निकुलमानम् 8.20
निकुलमानम् 4.2; 18.73
निकुलमानम् 16.9
INDEX—SELECTED WORDS OF THE ŠLOKAS

निरुष्य 8.12
निरुष्यानार्तकाः 13.31
निरृपणमु 13.14
निर्देशेऽः 17.23
निरोद्धमः 5.19
निर्णीतः 2.45; 5.3
निर्ममः 2.71; 3.30;
12.13; 18.53
निर्मलत्वाः 14.6
निर्मलमु 14.16
निर्माणमोहोः 15.5
निर्धारणक्षेम: 2.45
निर्धारणपरमाः 6.15
निर्धारिकाः: 18.26
निर्धारिद्वामु 2.52
निर्धारः: 11.55
निर्धारितः 2.59; 8.25
निर्धारितिः 15.4
निर्धारितः 8.21; 9.3; 15.6
निर्धारितुमुः 1.39
निर्धारिष्याः 12.8
निर्धारिस्याः 6.19
निर्धाराः: 9.18
निर्धारानिः 14.22
निर्धारिभिः 16.7; 18.30
निर्धारिसाः 12.8
निर्धाराः 2.69
निर्धाराः 18.4
निर्धारेन 6.23
निर्धारितः 6.26
निर्धारितः 2.53
निर्धारितमुः 2.7; 18.6
निर्धारितः: 16.11
निर्धारितः 3.2
निर्धारः 3.3; 17.1; 18.50
निर्धारिगुणः 2.45
निर्धारः: 11.38
निर्धारः 1.36
निर्धारः: 18.52
निर्धारितः 2.45
निर्धारितः 5.12
निर्धारितः 13.14
निर्धारितः: 10.38; 18.78
निर्धारितः 11.48
निर्धारितः 7.8
निर्धारितः 18.49
निर्धारितः 3.4
निर्धारितः: 18.28
निर्धारितः 4.11
निर्धारितः 5.10
निर्धारितः 12.8
निर्धारितः 18.66
निर्धारितः: 15.48
निर्धारितः 18.78
निर्धारितः 11.3
निर्धारितः: 2.45; 5.3
निर्धारितः 2.45; 5.3
निर्धारितः: 18.49
निर्धारितः 11.3
निर्धारितः 15.6;
18.64,68

परमात्मा 6.7; 13.22,31;
15.17
परमामु: 8.13,15,21;
18.49
परमेश्वर 11.3
परमेश्वरः 13.27
परमेश्वास: 1.17
परम 2.12,59; 3.11.19,
42,43; 4.4;
7.13 ,24 ;
8.10 ,28 ;
9.11; 10.12;
11.18,38,47;
13.12,17,34;
14 .1, 19 ;
18.75
परमात्माः 4.2
परम 1.28; 12.2, 17.17
परमात्मा 8.9
परमात्मा 3.11; 10.9
परम 17.19
पर: 4.40; 8.20,22;
13.22
परा 3.42; 18.50
परा 3.42
परा 4.39; 6.45; 7.5;
9.32; 13.28;
14.1; 16.22,
23; 18.54,62,
68
पराकृतिः: 18.7,27
परिक्रियाः 17.21
परिक्रियाः 18.53
परिक्रियाः 17.13,17
परिक्रियाः 18.44
परिक्रियाः 10.17
परिज्ञातः 18.18
परिज्ञातः: 18.37,38
परित्याज्यः 18.66
<table>
<thead>
<tr>
<th>Word</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>पुरुषोत्तमम्</td>
<td>15.19</td>
</tr>
<tr>
<td>पुरुषमाय</td>
<td>15.18</td>
</tr>
<tr>
<td>पुरुषी</td>
<td>15.16</td>
</tr>
<tr>
<td>पुरुष</td>
<td>5.13</td>
</tr>
<tr>
<td>पुरुषार्यम्</td>
<td>10.24</td>
</tr>
<tr>
<td>पुरुषार्यमिन</td>
<td>11.21</td>
</tr>
<tr>
<td>पुरुषार्यमिन</td>
<td>15.13</td>
</tr>
<tr>
<td>पुरुषम्</td>
<td>9.26</td>
</tr>
<tr>
<td>पुरुषिताम्</td>
<td>2.42</td>
</tr>
<tr>
<td>पुरुष:</td>
<td>2.62</td>
</tr>
<tr>
<td>पूजा:</td>
<td>2.4</td>
</tr>
<tr>
<td>पूजा:</td>
<td>11.43</td>
</tr>
<tr>
<td>पूर्वपाप:</td>
<td>9.20</td>
</tr>
<tr>
<td>पूर्व:</td>
<td>4.10</td>
</tr>
<tr>
<td>पूर्वित</td>
<td>17.10</td>
</tr>
<tr>
<td>पूर्वित</td>
<td>3.19,36</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>4.15</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>11.33</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>6.44</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>10.6</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>4.15</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>2.7</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>1.18; 5.4; 13.4; 18.1,14</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>9.15; 18.21,29</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>18.14</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>18.21</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>10.5</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>1.18</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>1.19</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>7.9; 18.40</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>11.40</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>1.15</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>1.26</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>1.34</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>7.8; 18.25</td>
</tr>
<tr>
<td>पूर्वितम्</td>
<td>6.43</td>
</tr>
<tr>
<td>प्रकाशकम्</td>
<td>14.6</td>
</tr>
<tr>
<td>प्रकाशयति</td>
<td>5.16; 13.33</td>
</tr>
<tr>
<td>प्रकाशम्</td>
<td>14.22</td>
</tr>
<tr>
<td>प्रकाश:</td>
<td>7.25; 14.11</td>
</tr>
<tr>
<td>प्रक्रिया</td>
<td>11.36</td>
</tr>
<tr>
<td>प्रक्रृति:</td>
<td>13.21</td>
</tr>
<tr>
<td>प्रक्रृति:</td>
<td>3.5; 18.40</td>
</tr>
<tr>
<td>प्रकृतिसम्बन्ध</td>
<td>13.19</td>
</tr>
<tr>
<td>प्रकृतिसम्बन्ध</td>
<td>14.5</td>
</tr>
<tr>
<td>प्रकृतियथा</td>
<td>15.7</td>
</tr>
<tr>
<td>प्रकृतिम्</td>
<td>3.33; 4.6; 7.5; 9.7,8,12,13; 11.51; 18.19,23</td>
</tr>
<tr>
<td>प्रकृति:</td>
<td>7.4; 9.10; 13.20; 18.59</td>
</tr>
<tr>
<td>प्रकृति:</td>
<td>3.27,29,33; 9.8</td>
</tr>
<tr>
<td>प्रकृति</td>
<td>7.20; 13.29</td>
</tr>
<tr>
<td>प्रज:</td>
<td>10.28</td>
</tr>
<tr>
<td>प्रजः</td>
<td>2.55</td>
</tr>
<tr>
<td>प्रजः</td>
<td>3.41</td>
</tr>
<tr>
<td>प्रजः</td>
<td>18.31</td>
</tr>
<tr>
<td>प्रजः</td>
<td>11.31</td>
</tr>
<tr>
<td>प्रजः</td>
<td>3.10; 11.39</td>
</tr>
<tr>
<td>प्रजः</td>
<td>3.10,24; 10.6</td>
</tr>
<tr>
<td>प्रजः</td>
<td>2.57,58,61,68</td>
</tr>
<tr>
<td>प्रजः</td>
<td>11.14,35,44</td>
</tr>
<tr>
<td>प्रजः</td>
<td>11.41</td>
</tr>
<tr>
<td>प्रजः</td>
<td>7.8</td>
</tr>
<tr>
<td>प्रजः</td>
<td>2.63; 6.30; 9.31</td>
</tr>
<tr>
<td>प्रजः</td>
<td>1.40</td>
</tr>
<tr>
<td>प्रजः</td>
<td>6.30</td>
</tr>
<tr>
<td>प्रजः</td>
<td>11.44</td>
</tr>
<tr>
<td>प्रजः</td>
<td>4.34</td>
</tr>
<tr>
<td>प्रजः</td>
<td>11.30</td>
</tr>
<tr>
<td>प्रजः</td>
<td>1.12</td>
</tr>
<tr>
<td>प्रजः</td>
<td>9.31</td>
</tr>
<tr>
<td>प्रजः</td>
<td>18.65</td>
</tr>
<tr>
<td>प्रजः</td>
<td>14.14</td>
</tr>
<tr>
<td>प्रजः</td>
<td>2.4</td>
</tr>
<tr>
<td>प्रजः</td>
<td>14.27</td>
</tr>
<tr>
<td>प्रजः</td>
<td>6.11</td>
</tr>
<tr>
<td>प्रजः</td>
<td>3.15</td>
</tr>
<tr>
<td>प्रजः</td>
<td>2.57,58,61,68</td>
</tr>
<tr>
<td>प्रजः</td>
<td>9.2</td>
</tr>
<tr>
<td>प्रजः</td>
<td>11.32</td>
</tr>
<tr>
<td>प्रजः</td>
<td>2.40</td>
</tr>
<tr>
<td>प्रजः</td>
<td>17.21</td>
</tr>
<tr>
<td>प्रजः</td>
<td>15.18</td>
</tr>
<tr>
<td>प्रजः</td>
<td>1.14</td>
</tr>
<tr>
<td>प्रजः</td>
<td>8.28</td>
</tr>
<tr>
<td>प्रजः</td>
<td>11.29</td>
</tr>
<tr>
<td>प्रजः</td>
<td>1.41</td>
</tr>
<tr>
<td>प्रजः</td>
<td>16.18</td>
</tr>
<tr>
<td>प्रजः</td>
<td>18.72</td>
</tr>
<tr>
<td>प्रजः</td>
<td>7.19</td>
</tr>
<tr>
<td>प्रजः</td>
<td>15.4</td>
</tr>
<tr>
<td>प्रजः</td>
<td>4.11; 7.14; 15.20</td>
</tr>
<tr>
<td>प्रजः</td>
<td>2.7</td>
</tr>
<tr>
<td>प्रजः</td>
<td>11.49</td>
</tr>
<tr>
<td>प्रजः</td>
<td>1.39</td>
</tr>
<tr>
<td>प्रजः</td>
<td>2.8</td>
</tr>
<tr>
<td>प्रजः</td>
<td>11.39</td>
</tr>
<tr>
<td>प्रजः</td>
<td>8.19</td>
</tr>
<tr>
<td>प्रजः</td>
<td>8.18; 16.9</td>
</tr>
<tr>
<td>प्रजः</td>
<td>10.2</td>
</tr>
<tr>
<td>प्रजः</td>
<td>7.6; 9.18; 10.8</td>
</tr>
<tr>
<td>प्रजः</td>
<td>13.16</td>
</tr>
<tr>
<td>प्रजः</td>
<td>7.8</td>
</tr>
<tr>
<td>प्रजः</td>
<td>2.54</td>
</tr>
<tr>
<td>प्रजः</td>
<td>5.14; 9.18,24</td>
</tr>
</tbody>
</table>


प्रभो 11.4; 14.21
प्रमाणम् 3.21; 16.24
प्रमाथि 6.34
प्रमाधीनि 2.60
प्रमादमोहि 14.17
प्रमादः 14.13
प्रमादातुः 11.41
प्रमादायलस्यनिः 14.8
प्रमादे 14.9
प्रमुखे 2.6
प्रमुच्यते 5.3; 10.3
प्रवचनति 9.26
प्रवचनम् 9.26
प्रवचनात् 6.45
प्रवचनाला 7.30; 8.2.10
प्रवचनात्म 8.23.24
प्रवचनति 8.5.13
प्रवचनकः 3.36
प्रवचनक्यते 17.26
प्रवचनकः 7.6; 9.18
प्रवचनाला 16.11
प्रवचने 14.2
प्रवचनिः 14.15
प्रवचनिः 8.19
प्रवचनिः 8.18
प्रवचनाला 4.16; 9.1; 13.12; 14.1
प्रवचने 8.11
प्रवचनाला 10.32
प्रवचनि 2.42; 5.4
प्रवचनि 5.14; 10.8
प्रवचनि 16.10; 17.24
प्रवचनिः 3.16
प्रवचनाला 11.13
प्रवचनाला 18.41
प्रवचनिः 4.23

प्रवशालि 2.70
प्रवशः 11.32
प्रवशिम् 11.31; 14.22;
16.7; 18.30
प्रवशऽति 14.12; 15.4;
18.46
प्रवशऽते 1.20
प्रवशऽते 11.32
प्रवशऽते 14.14
प्रवशऽते 11.54
प्रवशऽति 11.25; 45
प्रवशऽति 11.24
प्रवशऽति 11.23
प्रवशऽते 17.26
प्रवशऽते 11.27
प्रवशऽते 6.27
प्रवशऽते 6.7
प्रवशऽता 6.14
प्रवशऽता 16.16
प्रवशऽते 18.34
प्रवशऽते 2.65
प्रवशऽते 18.54
प्रवशऽते 11.47
प्रवशऽते 2.60; 11.41
प्रवशऽते 3.10
प्रवशऽते 11.44
प्रवशऽते 2.64
प्रवशऽते 2.65
प्रवशऽते 3.8
प्रवशऽते 11.25; 31; 45
प्रवशऽते 15.4
प्रवशऽते 15.2
प्रवशऽते 2.10
प्रवशऽते 2.39
प्रवशऽते 11.36
प्रवशऽते 5.20
प्रवशऽते 10.30
प्रवशऽते 18.28
प्रवशऽता 11.21

प्राणकम्भि 4.27
प्राणम् 4.29; 8.10.12
प्राणम् 13.3; 4.30
प्राणापाणनागति 4.29
प्राणापाणनागतानुकरकः 15.14
प्राणापाणा 5.27
प्राणापाणासमाध्यः 4.29
प्रणिनाम् 15.14
प्रणेः 4.29
प्रणेः 4.30
प्रणाशन 10.19
प्रायः 18.50
प्राणुशास्त्र 18.71
प्राणुबन्धि 12.4
प्रायः 2.57.72; 5.20;
6.41; 8.21;
25; 9.38
प्रायः 5.5
प्रायः 2.37; 18.62
प्रायः 16.13
प्रायः 18.15
प्रायः 9.20
प्रायः 18.41
प्रायः 6.2; 13.1; 15.1;
18.2.3
प्रायः 1.23
प्रायः 18.69
प्रायः 18.69
प्रायः 17.15
प्रायः 5.20
प्रायः 7.17; 9.29;
11.44; 12.14-17.19; 17.7;
18.65
प्रायः 12.20
प्रायः 11.44
प्रायः 11.49
प्रायः 10.10
INDEX—SELECTED WORDS OF THE ŚLOKAS

प्रिति: 1.36
प्रियमणाणि 10.1
प्रेतानि 17.4
प्रेत्य 17.28; 18.12
प्रकाशानि 4.14
प्रकाशम् 8.1; 13.11; 17.18; 18.37
प्रेक्ष: 4.3; 6.33; 10.40; 16.6
प्रेतम् 3.3
प्रेतसनि 18.13
प्रेतच्ये 18.19
प्रेतच्यामानम् 18.29
प्रेतम् 7.7
फलातनम्: 2.49
फलाम् 2.51; 5.4; 7.23; 9.26; 14.16; 17.12,21,25; 18.9,12
फलाकाशः 18.34
फलानि 18.6
फले 5.12
फलेऽऽ 2.47
बति 1.45
बधा: 16.12
बधाति 14.6
बध्ये 4.14
बध्यम् 18.30
बध्यानि 5.3
बध्यू: 6.5,6
बध्यून 1.27
बध्यानि 7.11
बध्यानि 7.11
बध्यानि 6.34
बध्यानि 16.14
बध्यानि 1.10; 7.11; 16.18; 18.53
बध्यानि 3.36
बध्यानि: 1.9; 4.10; 11.28
बधोऽऽ 5.27; 13.15
बधुद्धाशाकालम् 11.23
बधुरा 9.15; 13.4
बधुरा 10.42
बधुराहृत्यगामम् 11.23
बधुमत: 2.35
बधुरायसमम् 18.24
बधुवकनेिग्रेम् 11.23
बधुविध: 4.32
बधुसाग: 2.41
बधुसाम 11.23
बधुसामम् 7.19
बधुस्थि 4.5; 11.6
बधुसुः 2.36
बाळ: 5.4
बाळायस्योऽरु 5.21
बाळायस 5.27
विभधि 15.17
बीजप्रम 14.4
बीजम् 7.10; 9.18; 10.39
बुधय: 2.41
बुधियाधाम् 6.21
बुधिनाशा: 2.63
बुधिनाशात् 2.63
बुधिभेदम् 3.26
बुधिभेदनम् 7.10
बुधिभेदनम् 4.18; 15.20
बुधिभुक: 2.50
बुधिभुकत: 2.51
बुधिभुक्त्यायामम् 10.10; 18.57
बुधिभुक्त्यायामम् 2.49
बुधिभुक्त्यायामम् 6.43
बुधिभुक्त्यायामम् 3.2; 12.8
बुधि: 2.39,41,44,52, 53,65,66; 3.1,40,42; 7.4,10; 10.4; 13.5; 18.17; 30-32
बुधः: 3.42,43; 18.29
बुधः 2.49
बुधः 2.39; 5.11; 6.25; 18.51
बुधः 3.43; 15.20
बुधः 5.22
बुधः 4.19; 10.8
बुहत्साम 10.35
बुहत्सामभिः 10.24
बोधयप्यम् 4.17
बोधयप्यन्ति: 10.9
बोधिमि 1.7
बोधिशि 10.13
बोध: 3.15; 4.24,31; 5.6,19; 7.29; 8.1,3,13,24; 10.12; 13.12; 30; 14.4; 18.50
बोधकम्भ 18.42
बोधकम्भमातिष्ठा: 4.24
बोधकयचतु: 8.11; 17.14
बोधकायते 6.14
बोधण: 4.32; 6.38; 8.17; 11.37; 14.27; 17.23
बोधण: 4.24
बोधणि 5.10,19,20
बोधनिर्णयामि 2.72; 5.24-26
बोधभूम्भरम् 6.27
बोधभूत: 5.24; 18.54
बोधभूत: 14.26; 18.53
बोधयोगदुःकाम: 5.21
बोधयोगदुःकाम: 17.24
भावनित 5.20
भावयिद: 8.24
भावसंस्पर्शम् 6.28
भावसुदुपदेः: 13.4
भाहाम् 4.24,25
भाहाम् 11.15
भाहोऽवर्तमान् 3.15
भाहामणश्रवणिविनियमम् 18.41
भाहामणस्य 2.46
भाहामण: 9.33, 17.23
भाहामण 5.18
भाही 2.72
भूहृि 2.7; 5.1
भक्: 4.3; 7.21; 9.31
भक्ा: 9.33; 12.1,20
भक्षिकमान 12.17,19
भक्षियोपेन 14.26
भक्षिम् 18.68
भक्: 13.10
भक्ष्या 8.10,22, 9.14, 26,29, 11.54;
18.55
भक्ष्युपहतम् पक्षी 9.26
भक्ष्युपहतम् 10.14, 17
भक्ष्युपहतम् 10.10
भजति 6.31; 15.19
भजते 6.47; 9.30
भजति 9.18,29
भजते 7.16,28; 10.8
भजस्य 9.33
भजामि 4.11
भजाम् 10.4; 18.35
भजाम् 2.35,40
भजानकनि 11.27
भजाये 18.30
भजायह: 3.35
भजेन 11.45
भरतपर्व: 3.41; 7.11,16;
8.23; 13.26;
14.12; 18.36
भरतनि: 9.18; 18.22
भव: 10.4
भवाययियो 11.2
भविष्यतम् 10.34
भविष्यति 16.13
भविष्यति 11.32
भविष्यणि 7.26
भविष्यम: 2.12
भस्मसानि 4.37
भारत 1.24, 2.10,14,
18,28,30;
3.25; 4.7,42;
7.27; 11.6;
13.2, 13.3;
14.3, 8-10;
15.19, 20;
16.3; 17.3;
18.62
भावना 2.66
भावना 3.11
भावनान: 3.11
भावनानु 3.11
भावसामन्विता: 10.8
भावसंशुद्धि: 17.16
भावम् 7.15,24; 8.6;
9.11; 18.20
भाव: 2.16, 8.4,20;
18.17
भाव: 7.12; 10.5
भावेशु 10.17
भाव: 7.13
भाये 2.11
भाया 2.54
भायचते 15.6,12
भास: 11.12,30
भास्वता 10.11
भा: 11.12
भित्ता 7.4
भीतभीत 11.35
भीतम् 11.50
भीतानि 11.36
भीता: 11.21
भीमकर्मा 1.15
भीमाभिरकितम् 1.10
भीमाभिरकितम् 1.4
भीमाभिरकितम् 1.25
भीमाम् 1.11; 2.4; 11.34
भीम: 1.8, 11.26
भीमाभिरकितम् 1.10
भुक्ता 9.21
भुक्ते 3.12; 13.21
भुक्ति: 11.33
भुक्ति: 3.13
भुक्ति: 15.10
भुक्ति: 2.5
भूविव 18.69
भूतगानि 17.4
भूतगामम् 9.8; 17.6
भूतगा: 8.19
भूतपूर्वभारम् 18.30
भूतपूर्वभारम् 18.34
भूतभूत: 18.16
भूतभूत 10.15
भूतभूत: 9.5
भूतभूतोऽभूतवरस: 8.3
भूतभूतु: 9.5
भूतमेसवसरस: 9.11
भूतविशेषित्सहानि 11.15
भूतसर्ग: 16.6
भूतस्थ: 9.5
भूत म: 10.39
भूतादिम् 9.13
INDEX—SELECTED WORDS OF THE ŚLOKAS

573

भृस्योऽभिमुः 14.15
भृः: 7.25
भृः: 7.15; 9.11; 16.20
भृतः: 14.4
भृःिन 8.12
भृलानि 15.2
भृमाणमुः 10.30
भृपेन्द्रः: 10.30
भृतयः 2.27
भृतमुः 2.26
भृतसुप्रसारस्वर्णिन 9.3
भृतसुप्रसारस्वावलयः 12.7
भृत्युपमः 13.25
भृःुः 2.27; 9.19; 10.34
भृषा: 10.34
भृधावी 18.10
भृः: 10.23
भृतः: 12.13
भृनकालिकः: 17.25
भृपरावणः: 5.28
भृशिष्यानि 18.66
भृकमः 18.30
भृक्ष्यसे 4.16; 9.1,28
भृक्ष्यमणः: 9.12
भृचन्ना: 9.12
भृमुः 3.16
भृचशा: 9.12
भृचिष्ये 16.15
भृकलितमुः 2.52
भृक्षालसवार्तः: 16.16
भृमुः 14.8; 18.39
भृयसिः 3.2
भृमुः 4.35; 14.22
भृः: 11.1; 14.13; 18.73
भृहातुः 16.10; 18.7; 25.60
भृहितमुः 7.18
भृहितमुः: 4.16
भृहितमुः: 9.12
भृमामुः 10.38; 17.16
भृमुः 12.29
भृचयते 2.20
भृचरसमामुः 10.23
भृचस्मासिः 17.4
भृचबः 16.15
भृचयुः 17.3
भृचतः 9.15
भृचन्ति 9.23
भृचते 4.12; 9.23; 16.17; 17.1,4
भृःुः 9.17
भृचयपितकमणः: 4.30
भृचयपापः मुः 5.29
भृचयपः विवः: 17.25
भृचयपः तपः: करः 18.8,5
भृचयपः तपः: क्रियः 17.24
भृचयप्रियः: 3.12
भृचविदः 4.30
भृचशिश्वमृतभुजः 4.31
भृचशिश्वशिनः: 3.13
भृमुः 4.25; 17.12,13
भृः 3.14; 9.16; 16.1; 17.7,11; 18.5
भृहातुः 3.14; 4.33
भृचन्ना: 10.25
भृचवः 4.23
भृचारातः 3.9
भृः: 4.32; 17.23
भृः 3.15; 17.27
भृःन 4.25
भृःुः 8.28
भृःः 9.20
भृचचितस्वः 6.19
भृचचितात्मः 4.21; 6.10
भृचचितेन्द्रियक्रियः: 6.12
भृचचेतसमामुः 5.26
भृचतः: 2.60
भृचतः 6.36
भृचतमुः 7.3
भृचति 7.3
भृचते 6.43
भृचवाक्यमणःसः 18.52
भृचतः: 9.14; 15.11
भृचतिनि 7.29
भृचसमामः 6.45
भृचवः: 4.28; 8.11
भृचसमामः 12.11
भृचतामः 12.14
भृचतामः 5.25
भृचवानः 5.26
भृचतिदिनमोऽबुधिः: 5.28
भृचप्रभावः: 18.3
भृचभागमः: 1.11
भृचवातः 18.19
भृचुच्छयः: 2.32
भृचुच्छलामपत्तुः: 4.22
भृचदिकारः 13.3
भृचन्त्रारुऽदानि 18.61
भृः: 10.29; 11.39
भृः 10.5; 11.33
भृचवमः 17.11
भृचतामः 17.10
भृचतिः 6.45; 8.5,8,13, 26; 13.28; 14.14; 16.22
भृचवः 11.41
भृचसमामः 10.29
भृचतिः 3.33; 4.31; 7.23, 27; 8.23; 9.7,25,32; 13.34; 16.20
भृचव्यसिः 2.35; 4.35
भृचस्वचेतः: 7.30
INDEX—SELECTED WORDS OF THE ŚLOKAS

575

रहस्य 6.10
राहस्यम् 4.3
राजसवम् 9.12
राम धिष्ठितिकृत्: 2.64
रामदेवी 3.34; 18.51
रामालभम् 14.7
रामी 18.27
राजगुरुम् 9.2
राजन् 11.9; 18.76,77
राजर्षि: 4.2; 9.33
राजर्षिया 9.2
राजसत 17.9
राजस्मि 17.12,18.21;
18.8,21,24.38
राजस: 18.27
राजसा: 7.12; 14.18;
17.4
राजसी 17.2; 18.31,34
राजा 1.2,16
राजसुखलोभेन 1.45
राज्यम् 1.32,33; 2.8;
11.33
राज्येन 1.32
राज्यम् 8.17
राजी: 8.25
राज्यागमे 8.18,19
राम: 10.31
रिपु: 6.5
र्ग्राणम् 10.23
र्ग्रादित्या: 11.22
र्ग्रान् 11.6
र्ग्रुद्धा 4.29
संधिप्रदिपान् 2.5
रूपस्य 11.52
रूपम् 11.3,9,20,23,
45,47,49-52;
15.3; 18.77
रूपाणि 11.5
रूपण 11.46
रोमणर्णम् 18.74
रोमणर्ण: 1.29
लक्षाण: 18.52
लक्षम् 16.13
लक्ष्य 4.39; 6.22
लक्ष्य 18.73
लभते 4.39; 6.43; 7.22;
18.45,54
लभते 2.32; 5.25; 9.21
लभ्य 11.33
लभेत 11.25
लभेत 18.8
लभ्य 8.22
लाप्यम् 2.35
लाभम् 6.22
लाभालाभम् 2.38
लिखि: 14.21
लिप्यते 5.7,10; 13.31;
18.17
लिप्यन्ति 4.14
लुहणदोडकक्रिया: 1.42
लुध्ध: 18.27
लेलिहासे 11.30
लोकक्षयकृत् 11.32
लोकक्षयम् 11.20; 15.17
लोकक्षये 11.43
लोकक्षयस्नम् 10.3
लोकसाध्यमु 3.20,25
लोकक्षय 5.14; 11.43
लोकक्षय 9.33; 13.33
लोक: 3.9,21; 4.31,40;
7.25; 12.15
लोकात् 12.15
लोकान् 6.41; 10.16;
11.30,32;
14.14; 18.17,71
लोका: 3.24; 8.16;
11.23,29
लोके 2.5; 3.3; 4.12;
6.42; 10.6;
13.13; 15.16,
18; 16.6
लोकसु: 3.22
लोध: 14.12,17; 16.21
लोभोपहत्वेनस: 1.38
ब्रह्म 10.16
ब्रह्माणि 11.27-29
ब्रह्मामि 7.2; 8.23;
10.1; 18.64
ब्रह्मम् 1.2; 11.35;
18.73
ब्रह्म: 2.10; 10.1; 11.1;
18.64
ब्रह्म 10.28
ब्रह्म 3.2
ब्रह्मिन 2.29
ब्रह्मि: 11.30
ब्रह्मति 8.11
ब्रह्मस: 10.14
ब्रह्मचर्य: 2.36
ब्रह्मम् 1.37,45; 2.12
वर 8.4
ब्रम्ह: 10.29; 11.39
ब्रम्हसंख 1.41
ब्रम्हसंखकारके: 1.43
ब्रम्हित 5.26; 6.31; 16.23
ब्रम्हिते 3.23; 5.9; 14.23
ब्रम्हमान: 6.31; 18.23
ब्रम्हमालिनि 7.26
ब्रह्मवर्ष 3.22
ब्रह्मवर्ष 6.6
ब्रह्मवर्षम् 3.23
ब्रह्मम् 3.23; 4.11
ब्रह्मम् 9.19
वशम् 3.34; 6.26
वशात् 9.8
वशी 5.13
वशो 2.61
वशायतनमा 6.36
वसवन 11.22
वस्त्राग्नि 10.23
वस्तु 11.6
वहामि 9.22
वहि 3.38
वहक 10.34
वाक्यम् 1.21; 2.1; 17.15
वाक्येन 3.2
वाक्यम् 17.15
वाचम् 2.42
वाचम् 18.67
वाचः 10.32
वाचिन 2.42
वाचु: 2.67; 7.4; 9.6; 11.39; 15.8
वायो 6.34
वाणोः 1.41; 3.36
वासव 10.22
वासः 1.44
वासासि 2.22
वासुकि 10.28
वासुदेवसं 18.74
वासुदेवः 7.19; 10.37; 11.50
विक्रमितुम् 2.31
विक्रमः 1.8
विक्रमः 4.17
विकाराम 13.19
विक्रान्त 1.6
विगतकल्पम 6.28
विगतज्वर 3.30
विगतत्वं: 6.14
विगतस्युः 2.56; 18.49
विगतः 11.1
विगतेचल्लभक्षोध 5.28
विगुण: 3.35; 18.47
विगुणकः 18.2
विगुणकेषु 3.29
विगुणके 6.22; 14.23
विगुणकतः 9.12
विगुणकम् 1.32
विगुणक: 18.78
विगुणकान्तः 2.46
विगुणकान्तिः 2.19
विगुणकान्तीयामः 4.4
विगुणकल्पमा 5.7
विगुणकल्पितः 6.8
विगुणकतृत्वम् 11.31
विगुणकनसाहित्यम् 9.1
विगुणकनामम् 18.42
विगुणकनाय 13.18
विगुणकनात्तः 4.32
विगुणकनेत्रः 10.23
विगुणकनैधमि 7.21
विगुणकनैरत्नमां 5.26
विगुणकनिविपत्ता 2.25; 8.28
विगुणकनिविषु 4.2; 7.29, 30;
8.17; 10.2; 14; 13.34;
16.7; 18.2
विगुणकनिविषु 2.17; 3.15, 32, 37;
4.13, 32, 34;
6.2; 7.5, 10;
12; 10.24, 27;
13.2, 19, 26;
14, 7, 8;
15.12; 17.6;
12; 18.20, 21
विगुणकनिविषु 2.6
विगुणकनिविषु 2.16, 31, 40;
3.17; 4.38;
6.40; 8.16;
16.7
विद्यात् 6.23; 14.11
विद्यानाम् 10.32
विद्याम् 10.17
विद्याविनयसंपन्ने 5.18
विद्याम् 3.25, 26
विद्यानिकासि 17.24
विद्यादृश्यः 17.11
विद्याहोऽम् 17.13
विद्यायते 2.44
विद्यायतात्म 2.64
विद्याधसिसि 18.58
विद्याय 1.12
विद्यायति 4.40; 8.20
विद्यायत्तुः 13.27
विद्यामृतः 2.17
विद्याशः 6.40
विद्याशाय 4.8
विद्यायम् 6.18
विद्यायम् 6.24
विद्यात्तरतनोऽ 2.59
विद्यात्तरतनोऽ 15.5
विद्यात्तरतनोऽ 13.4
विद्यात्तरतनोऽ 4.38; 5.21;
18.45, 46
विद्यात् 5.4
विद्याम् 11.24
विद्यात्तरतनोऽ 9.10
विद्यात्तरतनोऽ 18.15
विद्यात्तरतनोऽ 13.31
विद्यात्तरतनोऽ 18.32
विद्यात्तरतनोऽ 2.60
विद्यात्तरतनोऽ 18.16
विद्यात्तरतनोऽ 18.20
विद्यात्तरतनोऽ 7.9
<table>
<thead>
<tr>
<th>Word</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>विभूतिभि:</td>
<td>10.16</td>
</tr>
<tr>
<td>विभूतिम्</td>
<td>10.41</td>
</tr>
<tr>
<td>विभूतिनामम्</td>
<td>10.40</td>
</tr>
<tr>
<td>विभूति:</td>
<td>10.40</td>
</tr>
<tr>
<td>विमातसर:</td>
<td>4.22</td>
</tr>
<tr>
<td>विमुक्ति:</td>
<td>9.28; 14.20; 16.22</td>
</tr>
<tr>
<td>विमुक्त:</td>
<td>15.5</td>
</tr>
<tr>
<td>विमुक्त:</td>
<td>18.53</td>
</tr>
<tr>
<td>विमुक्तित:</td>
<td>18.35</td>
</tr>
<tr>
<td>विमुक्तित:</td>
<td>2.72</td>
</tr>
<tr>
<td>विमुक्त:</td>
<td>6.38</td>
</tr>
<tr>
<td>विमूढ़:</td>
<td>11.49</td>
</tr>
<tr>
<td>विमूढ़ायथा:</td>
<td>3.6</td>
</tr>
<tr>
<td>विमूढ़ा:</td>
<td>15.10</td>
</tr>
<tr>
<td>विमूख्य:</td>
<td>18.63</td>
</tr>
<tr>
<td>विमूल्य:</td>
<td>16.5</td>
</tr>
<tr>
<td>विमूल्यस्य:</td>
<td>4.32</td>
</tr>
<tr>
<td>विमूल्यविन्यास:</td>
<td>3.40</td>
</tr>
<tr>
<td>विमात:</td>
<td>1.4.17</td>
</tr>
<tr>
<td>विमायता:</td>
<td>11.27</td>
</tr>
<tr>
<td>विमस्वत:</td>
<td>4.4</td>
</tr>
<tr>
<td>विमस्वते:</td>
<td>4.1</td>
</tr>
<tr>
<td>विमस्वावन्त:</td>
<td>4.1</td>
</tr>
<tr>
<td>विमस्वात्सिद्धलोकम्:</td>
<td>13.10</td>
</tr>
<tr>
<td>विमस्वात्सिद्धलोकम्:</td>
<td>18.52</td>
</tr>
<tr>
<td>विमस्वात्सिद्धलोकम्:</td>
<td>17.25; 18.14</td>
</tr>
<tr>
<td>विमस्वात्सिद्धलोकम्:</td>
<td>13.4</td>
</tr>
<tr>
<td>विमस्वात्सिद्धलोकम्:</td>
<td>14.11</td>
</tr>
<tr>
<td>विमस्वात्सिद्धलोकम्:</td>
<td>14.12.13</td>
</tr>
<tr>
<td>विमस्वात्सिद्धलोकम्:</td>
<td>18.55</td>
</tr>
<tr>
<td>विमस्वात्सिद्धलोकम्:</td>
<td>8.11; 9.21; 11.21,27-29</td>
</tr>
<tr>
<td>विमस्वात्सिद्धलोकम्:</td>
<td>9.21</td>
</tr>
<tr>
<td>विमस्वात्सिद्धलोकम्:</td>
<td>1.7</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Word</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>विशिष्यते:</td>
<td>3.7; 5.2; 6.9; 7.17; 12.12</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>18.51</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>5.7</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>9.15; 11.11</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>10.33</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>11.46</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>11.16</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>11.18,38</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>11.19,38,47</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>11.22</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>11.16</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>2.2</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>15.2</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>2.62,64; 4.26; 15.9; 18.51</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>2.59</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>18.88</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>18.37,38</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>18.35</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>18.28</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>1.28</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>2.1,10</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>10.42</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>13.17</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>10.21</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>11.24,30</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>8.3</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>5.9</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>9.7,8</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>1.47</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>11.2; 16.6</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>10.19</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>10.40</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>10.18</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>18.30</td>
</tr>
<tr>
<td>विशिष्यते:</td>
<td>18.77</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Word</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>विस्मयाविन्ध:</td>
<td>11.14</td>
</tr>
<tr>
<td>विस्मयाविन्ध:</td>
<td>11.22</td>
</tr>
<tr>
<td>विस्मिता:</td>
<td>11.22</td>
</tr>
<tr>
<td>विस्मिता:</td>
<td>2.22,71</td>
</tr>
<tr>
<td>विस्मिताः</td>
<td>11.42</td>
</tr>
<tr>
<td>विस्मिताः</td>
<td>7.22</td>
</tr>
<tr>
<td>विस्मिता:</td>
<td>17.23</td>
</tr>
<tr>
<td>विस्मिता:</td>
<td>11.22</td>
</tr>
<tr>
<td>विस्मिता:</td>
<td>2.56</td>
</tr>
<tr>
<td>विस्मिता:</td>
<td>4.10</td>
</tr>
<tr>
<td>विस्मिता:</td>
<td>8.11</td>
</tr>
<tr>
<td>विस्मिता:</td>
<td>15.6</td>
</tr>
<tr>
<td>विस्मिता:</td>
<td>4.36</td>
</tr>
<tr>
<td>विस्मिता:</td>
<td>10.37</td>
</tr>
<tr>
<td>विस्मिता:</td>
<td>5.23</td>
</tr>
<tr>
<td>वेद:</td>
<td>11.38</td>
</tr>
<tr>
<td>वेद:</td>
<td>2.19; 4.9; 6.21; 7.3; 10.3,7; 13.1; 23; 14.19; 18.21,30</td>
</tr>
<tr>
<td>वेद:</td>
<td>4.5; 10.15</td>
</tr>
<tr>
<td>वेद:</td>
<td>2.21,29; 4.5; 7.26; 15.1</td>
</tr>
<tr>
<td>वेद:</td>
<td>11.48</td>
</tr>
<tr>
<td>वेद:</td>
<td>2.42</td>
</tr>
<tr>
<td>वेद:</td>
<td>15.1,15</td>
</tr>
<tr>
<td>वेद:</td>
<td>8.11</td>
</tr>
<tr>
<td>वेद:</td>
<td>10.22</td>
</tr>
<tr>
<td>वेद:</td>
<td>15.15</td>
</tr>
<tr>
<td>वेद:</td>
<td>2.45; 17.23</td>
</tr>
<tr>
<td>वेद:</td>
<td>11.18</td>
</tr>
<tr>
<td>वेद:</td>
<td>18.1</td>
</tr>
<tr>
<td>वेद:</td>
<td>2.46; 8.28</td>
</tr>
<tr>
<td>वेद:</td>
<td>15.18</td>
</tr>
<tr>
<td>वेद:</td>
<td>11.53; 15.15</td>
</tr>
<tr>
<td>वेद:</td>
<td>9.17; 11.38</td>
</tr>
<tr>
<td>वेद:</td>
<td>15.15</td>
</tr>
</tbody>
</table>
INDEX—SELECTED WORDS OF THE SLOKAS

शुक्ताकृष्णे 8.26
शुक्तः 8.24
शुषः 16.5; 18.66
शुचिः 12.16
शुचिनाम् 6.41
शुची 6.11
शुनि 5.18
शुभान् 18.71
शुभाशृणा परित्यागी 12.17
शुभाशुचरति 9.28
शुभाशुचरम् 2.57
शुभार्त्य 18.44
शुभारणाम् 18.41
शुभः 9.32
शुभे 1.4.9
शृणु 2.39; 7.1; 10.1;
 13.3; 16.6;
 17.2.7; 18.4;
 19.29.36;
 45.64
शृणुवात् 18.71
शृणोतिः 2.29
शृण्वतः 10.18
शृणवन् 5.8
शृव्यः 1.5
शोकसंन्यासाः 1.47
शोकम् 2.8; 18.35
शोचिति 12.17; 18.54
शोचितुम् 2.26.27.30
शोषणिः 2.23
शोचम् 13.7; 16.3.7;
 17.14; 18.42
शौर्यम् 18.43
श्वाला: 1.34
श्वसनाः 12.20
श्वसन्य: 6.37; 7.21.22;
 9.23; 12.2;
 17.1.17
श्वा 17.2.3
श्वामयः 17.3
श्वावतः 3.31
श्वावान् 4.39; 6.47;
 18.71
श्वाविरहितम् 17.13
श्वाम् 7.21
श्रीता: 9.12
श्रीमानाम् 6.41
श्रीमत् 10.41
श्री: 10.34; 18.78
श्रुतानि 18.75
श्रुतरथ 2.52
श्रुतम् 18.72
श्रुतिपरावरणः 13.25
श्रुतितितितिविपत्तः: 2.53
शुचि 11.2
शुच्या 2.29; 11.35;
 13.25
श्रेय: 1.31; 2.5.7.31;
 3.2,11.35;
 5.1; 12.12;
 16.22
श्रेष्ठान: 3.35; 4.33;
 18.47
श्रेष्ठ: 3.21
श्रोतपरस्त्र 2.52
श्रोतः 15.9
श्रोतादिनि 4.26
श्रोतासिः 18.58
श्रोपके 5.18
श्रोपरान् 1.27
श्रोपुरः 1.34
श्रसन् 5.8
श्वेते: 1.14
शणमासा 8.24,25
सत्म् 18.22
सतः 5.12
सत्का: 3.25
सखा 4.3; 11.41,44
सखीन् 1.26
सखे 11.41
सख्यः 11.44
सञ्जयदम् 11.35
सञ्जयस्य 3.24
सञ्जय: 1.42
सञ्जयप्रभावान् 6.24
सञ्जये 1.47; 2.4
सञ्जयहितम् 18.23
सञ्जयविदितः 11.55
सञ्जयविविदितः 12.18
सञ्जयम् 2.48; 5.10,11;
 18.6,9
सञ्जय: 2.47.62
सञ्जयः 2.62
सञ्जयहेण 8.11
सञ्जयामम् 2.33
सञ्जयः 13.6
सञ्जयचरम् 9.10; 11.7
सञ्जयः 11.51
सञ्जयवतः 17.26
सञ्जयाते 3.28
सञ्जयां 3.29
सञ्जयः 1.1
सञ्जयन्न: 1.12
सञ्जयविति 14.9
सञ्जयायते 2.62; 13.26;
 14.17
सञ्जयुक्तानाम् 10.10
सञ्जयुक्तः 12.1
सञ्जयतम् 3.19; 6.10;
 8.14; 9.14;
 12.14; 17.24;
 18.57
सञ्जयान्नपूर्वाधिम् 17.18
सञ्जयम् 10.4; 16.2.7;
 17.15; 18.65
सञ्जयवितवः 10.36
सञ्जयसमाविशेषः 18.10
580

SRIMAD BHAGAVAD GITA

16.1

16.18

10.36; 41; 13.26;
14.5; 6; 9-11;
17.1; 18.40

14.17

17.3

14.14

13.21

3.33; 4.38

16.15

11.12

18.48

17.26

4.31; 7.10

2.24; 8.20;
11.18; 15.7

1.40

4.36

3.17; 12.14; 19

3.13

11.27

12.4

15.15

3.4

3.30; 5.13; 12.6; 18.57

9.28

18.1

5.1; 6.2; 18.2

5.2; 6.2; 18.7

18.12

6.1

18.49

11.34

10.6

11.42

4.23; 7.1; 11.30

11.30
<table>
<thead>
<tr>
<th>शब्दकोष</th>
<th>संख्या</th>
</tr>
</thead>
<tbody>
<tr>
<td>सर्वभवन</td>
<td>15.19</td>
</tr>
<tr>
<td>सर्वभोजनम्</td>
<td>10.26</td>
</tr>
<tr>
<td>सर्वभद्रेषु</td>
<td>7.8</td>
</tr>
<tr>
<td>सर्वभूतानम्</td>
<td>6.4</td>
</tr>
<tr>
<td>सर्वभूताय</td>
<td>10.34</td>
</tr>
<tr>
<td>सर्वभूतपरिलक्षणम्</td>
<td>12.16; 14.25</td>
</tr>
<tr>
<td>सर्वभवनम्</td>
<td>18.48</td>
</tr>
<tr>
<td>सर्वभवनम्</td>
<td>18.32</td>
</tr>
<tr>
<td>सर्वभवतिकम्यम्</td>
<td>11.11</td>
</tr>
<tr>
<td>सर्वभवायुगमः</td>
<td>18.14</td>
</tr>
<tr>
<td>सर्वभवथितिकम्यम्</td>
<td>18.14</td>
</tr>
<tr>
<td>सर्वभवकरम्</td>
<td>13.6</td>
</tr>
<tr>
<td>सर्वभवनम्</td>
<td>7.2</td>
</tr>
<tr>
<td>सर्वभवाचनान्</td>
<td>11.33</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>1.47</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>18.48</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>1.16</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>3.10</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>1.13</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>11.39</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>11.46</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>8.17</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>11.5</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>7.3</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>1.7</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>4.39</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>10.29</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>4.26</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>2.69</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>3.6; 6.14; 8.12</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>11.51</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>6.39</td>
</tr>
<tr>
<td>सर्वभवानम्</td>
<td>4.42; 6.39</td>
</tr>
<tr>
<td>संशयानम्</td>
<td>8.5; 10.7; 12.8</td>
</tr>
<tr>
<td>संशयात्मनः</td>
<td>4.40</td>
</tr>
<tr>
<td>संशयात्मनः</td>
<td>4.28</td>
</tr>
<tr>
<td>संशयाकिल्लिहः</td>
<td>6.45</td>
</tr>
<tr>
<td>संशयात्मनः</td>
<td>16.18</td>
</tr>
<tr>
<td>संशयात्मनः</td>
<td>16.19</td>
</tr>
<tr>
<td>संशयात्मनः</td>
<td>3.20; 8.15; 18.45</td>
</tr>
<tr>
<td>संशयात्मनः</td>
<td>6.43</td>
</tr>
<tr>
<td>संशयात्मनः</td>
<td>3.43</td>
</tr>
<tr>
<td>संशयात्मनः</td>
<td>5.22</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>18.76,77</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>2.58</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>18.75</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>9.18</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>10.24</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>5.4</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>5.5</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>3.3</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>2.39; 18.13</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>13.24</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>5.5</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>1.17</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>17.8</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>14.16; 17.17; 20; 18.20; 23.37</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>17.11; 18.9; 26</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>7.12; 17.4</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>17.2; 18.30; 33</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>14.2</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>7.30</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>7.30</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>17.26</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>6.9</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>9.30</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>4.8</td>
</tr>
<tr>
<td>संस्कृतम्</td>
<td>11.22</td>
</tr>
<tr>
<td>Page</td>
<td>Text</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>582</td>
<td>श्रीमद्भगवद्गीता</td>
</tr>
<tr>
<td>9.17</td>
<td>साम</td>
</tr>
<tr>
<td>2.36</td>
<td>सामार्थम्</td>
</tr>
<tr>
<td>10.22</td>
<td>सामवेदः</td>
</tr>
<tr>
<td>10.33</td>
<td>सामासिकस्य</td>
</tr>
<tr>
<td>10.35</td>
<td>सामग्री</td>
</tr>
<tr>
<td>5.19</td>
<td>सामेव</td>
</tr>
<tr>
<td>6.33</td>
<td>सामवेदः</td>
</tr>
<tr>
<td>18.24</td>
<td>सामार्थे</td>
</tr>
<tr>
<td>7.3; 18.13</td>
<td>सिद्धसङ्गः</td>
</tr>
<tr>
<td>16.14</td>
<td>सिद्धः</td>
</tr>
<tr>
<td>7.3; 10.26</td>
<td>सिद्धानामः</td>
</tr>
<tr>
<td>3.4; 4.12; 12.10; 14.1; 16.23; 18.45; 46.50</td>
<td>सिद्धि:</td>
</tr>
<tr>
<td>4.12</td>
<td>सिद्धि 4.22</td>
</tr>
<tr>
<td>2.48; 18.26</td>
<td>सिद्धाचिदः</td>
</tr>
<tr>
<td>1.12</td>
<td>सिद्धानामः</td>
</tr>
<tr>
<td>1.29</td>
<td>सिद्धान्तः</td>
</tr>
<tr>
<td>2.50</td>
<td>सुत्रज्ञानार्थः</td>
</tr>
<tr>
<td>14.16</td>
<td>सुत्रम्</td>
</tr>
<tr>
<td>5.15</td>
<td>सुत्रम्: 7.16</td>
</tr>
<tr>
<td>2.38</td>
<td>सुमुकः</td>
</tr>
<tr>
<td>15.5</td>
<td>सुमुकः:संस्कृतः</td>
</tr>
<tr>
<td>13.20</td>
<td>सुमुकः:लातामकः</td>
</tr>
<tr>
<td>14.6</td>
<td>सुमुकः</td>
</tr>
<tr>
<td>14.27</td>
<td>सुमुकः 2.66; 4.40; 5.3; 13.21; 6.21, 27, 28, 32; 10.4; 13.6; 16.23; 18.36.39</td>
</tr>
<tr>
<td>1.32.33</td>
<td>सुमुकः:संस्कृतः</td>
</tr>
<tr>
<td>1.37; 2.32</td>
<td>सुमुकः:लातामकः</td>
</tr>
<tr>
<td>5.23; 16.14</td>
<td>सुविन: 14.9</td>
</tr>
<tr>
<td>6.23</td>
<td>सुविनः 2.56</td>
</tr>
<tr>
<td>1.16</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>11.52</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>7.19</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>6.34</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>15.3</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>9.2</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>9.18</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>5.29</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>1.26</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>6.9</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>13.5</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>11.26</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>7.7</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>9.10</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>11.12</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>15.6</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>5.14</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>4.7</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>8.27</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>4.13</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>3.10</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>1.21, 24, 27, 2.10</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>10.24</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>1.4.26</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>4.34</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>1.7</td>
<td>सुविनः 9.30</td>
</tr>
<tr>
<td>5.23; 11.44</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>15.13</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>13.32</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>1.6, 18</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>1.8</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>17.16</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>11.50</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>11.51</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>10.24</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>18.28</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>16.17</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>11.21</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>3.12</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>9.32</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>1.41</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>2.24</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>5.5; 8.28; 9.18; 18.62</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>11.36</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>1.21</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>1.24</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>13.26</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>10.25</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>2.53</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>2.54</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>2.55</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>2.72</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>2.54; 56</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>5.19; 13.16; 15.10</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>2.55</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>5.20; 6.10, 14, 21, 22; 10.42; 18.73</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>1.26</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>5.19</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>6.33</td>
<td>सोहम: 9.20</td>
</tr>
<tr>
<td>2.72; 17.27</td>
<td>सोहम: 9.20</td>
</tr>
</tbody>
</table>
मन्नने 1.14
संसारे 1.30
भोतासु 10.31
स्वार्थिन 18.46
स्वामीनिर्मित: 18.45
स्वामु 11.50
स्वधुरा 11.8
स्वजनम 1.28,31,37,45
स्वतेजसा 11.19
स्वामिम 2.31,33
स्वामिं: 3.35; 18.47
स्वामिं 3.35
स्वाध 9.16
स्वनुविहारन 3.35; 18.47
स्वसन 5.8
स्वामा 18.35
स्वमान-धवन 1.37
स्वभावजनम 18.42-44
स्वधवज 17.2
स्वभावजनन 18.60
स्वभावतिम 18.47
स्वभावजप्रभा: 18.41
स्वभाव: 5.14; 8.3
स्वचम 4.38; 10.18,15;
  18.75
स्वचा 7.20
स्वतिम 9.20
स्वर्गारम 2.32
स्वर्गसर: 2.43
स्वर्गीयम 9.21
स्वर्गम 2.37
स्वर्गम 2.40
स्वसित 11.21
स्वस्थ 14.24
स्वधातवनायगतम 4.28
स्वधायण: 16.1
स्वधातवनायसनम 17.15
हतम 2.19
हत: 2.37; 16.14
हताम 11.34
हत्वा 1.31,36,37; 2.5,
  6; 18.17
हनिषे 16.14
हनाम 2.19
हनित 2.19,21; 18.17
हनयम 1.35,37,45
हनयते 2.19,20
हनयाने 2.20
हन: 1.46
होः 1.14
हतित 2.67
हतित 2.60
हृ: 11.9
हृ: 18.77
हृषोकान्तिं: 18.27
हृष: 1.12
हृषिमन्तयोऽपि: 12.15
हव: 4.24
हतात्व 1.30
हस्तिन 5.18
हान: 2.65
हितकायण 10.1
हितम 18.64
हित्वा 2.83
हिन्दिः 13.28
हिमालय: 10.25
हिसात्मक: 18.27
हिसाम 18.25
हुतम 4.24; 9.16; 17.28
हटाना: 7.20
हर्षयम 4.42
हदयोद्वचण्यम 2.3
हदयान 1.19
हविः 8.12; 18.17; 15.15
हदेशे 18.61
हदाः 17.8
हपित: 11.45
हपिकेश 11.36; 18.1
हपिकेशम 1.21; 2.9
हपिकेस 1.15,24; 2.10
हपोमा 11.14
हयतिः 12.17
हघामम 18.76,77
हेताः 18.15
हेतुम 9.10
हेतुमन्द्र: 13.4
हेतु: 13.20
हेतो: 1.35
हियते 6.44
हृ: 16.2
INDEX—GENERAL

A


and renunciation of action, 83-85, 156-157, 157-161, 475-484.

done as a sacrifice, 87-88, 137.

the way of, mysterious, 130-131.

and inaction, 132-134.

seeing Brahman in, 138.

destroyed by knowledge, 149.

dedicated to God, 163-164, 243, 282.

good action never leads to evil, 207-208.

five causes for its accomplishment, 490-492.

threefold, 498-500.

See also Karma-Yoga and Work.

Agent threefold, 500-502.

Ajnana See Ignorance and Maya.

Akasa, 217, 220-221, 265, 267, 394-395.

Arjuna, cause of his grief, 17-25.

his confusion, 31-32.

Krishna’s exhortation to, 26-27, 33-53.

his vision of God’s universal form and his prayer, 320-336.

his submission to the lord’s will, 530-531.

Atman See Self and Brahman.

Austerity, 291-293, 349, 352, 437, 474, 484, 510.

its varieties and their threefold division, 464-467.

B

Brahmaloka, 248-250, 256.

Brahmacharya (continence), 189-190, 245-246, 464.

Brahma-Sutra, 372.


characteristics of the knower of, 170-178.
Its nature, 377-379.
See also God.

Buddhi (Intelect, Wisdom or Understanding), 53-54, 55-58, 62-66, 72-75, 82-83, 103, 169-170, 172, 221-222, 516.
threefold, 502-504.

Buddhi-yoga, 53-54, 62-63, 520.

C

Caste, 22-23, 101-102.
the four castes and their duties, 128, 509-511.

Concentration (Yoga), its practice and fulfilment, 183-192, 196-202, 211-213.
See also Yoga.

Continence, See Brahmacharya.

Creation, is cyclic, 248-252, 267-268, 399-400.
compared to an Aswattha tree, 418-423.

D

Death, remembering the Lord at that time leads to non-return, 241-242, 244-247.
the path of non-return after, 253-259.

Deities, worship of, its result, 90-93, 127, 229-231, 279, 280-281, 457-458.


should be given up, 114-117.

Devayana, the path of the gods, 257-258, 259.

and knowledge, 354-357.

See also Duty.

Divine and demoniac attributes, 437-439.

Duty, of each of the four castes, 49-50, 508-511.
should be performed without attachment, 52-55, 484-485.
of the wise man, 102-103.
devotion to one’s own, 110, 511-512.
scriptures, our guide with regard to, 452.
how its performance leads to perfection, 511-512.

E
Endurance (Titiksha), 36-37.

F
Food, threefold, 460-462.

threefold, 455-456, 457-458.

G
Gift, threefold, 467-469.

Gita, form and content of the, 2-3.
qualifications for its study, 526-527.
the method and result of propagating its teachings, 526-530.
the supreme secret doctrine, 524-525.

God, is omniscience, 121, 233.
His Incarnations, 122-124.
fulfiller of our desires, 126-127.
untouched by action, 129, 269.
does not accept the virtue or sin of anybody, 168.
creates the world through His Maya, 217-225, 267-268, 399-400.
His immanence in the world, 221-223, 273-276.
whom He redeems, 224-225, 279.
who are dear to, 226-227, 362-366.
accepts devout offerings, 281-282.
His impartiality, 283-284.
His grace, 295-296, 349, 519, 520-521.
His divine glories, 302-315.
His universal form, 302-336.
essential requisites for God-vision, 321-322, 352-353.
ways of attaining Him, 359-361, 389-390.

See also Brahman.

characteristics of one who has transcended them, 411-416.

See also Prakriti.

**Happiness,** threefold, 506-508.

**Heaven,** not the highest ideal, 56-58, 258-259, 278.

**Hell,** the place for evil doers, 259, 447.
the three gates to, 450.

**Ignorance,** defined, 375, 377.
origin of Tamas, 403.

See also knowledge and Maya.

**Incarnation** (of God), its purpose, 123-124.
knowledge of the purpose of an Incarnation's advent leads to liberation, 124-126.
disregarded by the ignorant, 270-271.

**Iswara** See God.

**Karma,** Nitya and Naimittika, 56.
Prarabdha, 78-79, 149.

See also Action.


**Knowledge,** how acquired, 147-148.
its result, 148-151, 152-153, 169-170, 356-357, 397-399.
true, 368-369.
enveloped by ignorance, 168.
destroy ignorance, 296.
defined, 368-369, 375, 377, 378.
its practice and fulfilment, 391-393, 423-424, 515-516.
threefold, 494-498.

**Kshetra and Kshetrajna,** 367-374, 390, 395-396.

**Liberation,** the way to, 37, 78-80, 150-151, 156-158, 169-170, 173-175, 243-244, 254-261, 421-424, 511-512, 526.

how to transcend, 224-225.
See also Ignorance and Prakriti.

Mind, its control, 203-205.

Om, 220-221, 246-247, 274, 304-305, 470-471.

Om Tat Sat, 469-473.

Pitriyana (the path of the manes), 258-259.

agent of actions, 104-105, 392-393.
lower and higher, 217-219.
its categories, 217-218, 373-374.
the cause of creation as presided over by the lord, 269-270, 399-400.
and Purusha, 369-370, 384-388, 390-396.
See also Gunas.

Prana, its varieties and their functions, 140-141.

Pranayama, 142-144.


R

Realisation, a man of, his characteristics, 66-80, 170-173, 199-202, 362-366.

S

Sacrifices (Yajna), 88-95, 144-145, 276-277, 304-305, 480-482.
varieties of, 137-144, 178, 304-305.
result of not performing, 145-146.
through knowledge, 146-147.
threefold, 460, 462-464.

Sannyasa (Renunciation), difficult to attain, 85-86, 160-161.
and relinquishment, 475-480, 514-515.
See also action.


Scriptures, our guide, 452.

Secret, the supreme, 434-435, 524-525.

Self (Individual), its nature and transmigration, 424-428.


T

Tenacity, threefold, 502, 504-505.

Tyaga (Relinquishment), threefold, 485-488.

V

Vedas, meant for the unenlightened, 56-58.
of no use to a man of realisation, 60.

W

Work, without a motive, 61-64, 97-98.

why one must, 87-90, 98-103, 110.
one who transcends, 96-97, 162-165.
as worship, 137-144, 519.

Worship, through devotion and knowledge, 273.
of the Impersonal and Personal God, 355-357.

Y

defined, 193-196.
the fate of one fallen from, 205-211.
See contemplation.

Yogi, extolled, 211-213.
By whatsoever way men worship Me, even so do I accept them; for, in all ways, O Pārtha, men walk in My path.