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MASTER E.K.

The Mandra Scripture

An Aquarian Rendering of the Bhagavad Geeta



MASTER E.K. BOOK TRUST VISAKHAPATNAM - 530051 INDIA

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ABOUT THE AUTHOR

Sriman Ekkirala Krishnamacharya, popularly known as Master E.K. around the world, is the Teacher of the New Age. He is a Yogi and Healer of a very high order. For his disciples he has provided socio-economic basis for spiritual living. He gave a synthetic method for understanding of the scriptures and their applicability in the daily life. Through his way of living he proved to the world that the spiritual way of living is possible even in this materialistic world. He clearly explained that matter and spirit are one in essence and hence inseparable. He proved that by application of pure love one can always be in the experience of spirit even while living in mundane plane.

He worked for the spiritual fusion of East and West by building a spiritual bridge. Those who are trained to live in tune with him can experience that he is a representative of the Hierarchy, who was sent into this world to propagate the age old 'Yoga of Synthesis'. Every topic that is found in his teachings which are in the form of countless writings and discourses direct the reader towards synthesis. He imparted training to all sections of society. Being a healer of high degree, he transformed many into healers. He has revealed true significance of the word 'Education' and trained many people as good teachers. Several schools and healing centers were inaugurated under his guidelines and many people are benefited by the services from such centers.

Master E.K. inherited all his divine qualities from his father Bhagawan Ananthacharya, a grand healer and Master in Ayurveda and Vedas. He was the first Guru (Teacher) for his sons Krishnamacharya being the first son. Master E.K. was initiated into scriptural studies by his father. He was shaped as a devotee of Lord Sri Krishna by his mother Smt. Butchamma. Master E.K. followed footsteps of his father in continuing the tradition by imparting the same training to his children also and extended the same to the children of other people who brought their children to him. He is also a poet, whose compositions are on par with the great poets of past and present times. He is a social reformer. He is a unique commentator for the World Scriptures.

He gave out two commentaries on the Bhagavadgita in his mother tongue Telugu. These two are in two different dimensions. The present book The Mandra Scripture is not a commentary but it is as if it was re-dictated by the composer himself directly giving the import to the seekers of Truth. This is a meditative form of Bhagavadgita which leads the reader into the state of Mandra which means the music of the cosmic consciousness. This book is a gift for aspirants all over the world. One can use this upon himself for self-transformation and realization of the self. Thousands of aspirants around the world are reading this everyday for their spiritual advancement as well as for a poised living in the mundane world. Whenever anyone is confronted by any problem in daily life, can simply open any page at random and he can find solution on that page.

Anantakisha

E. Ananta Krishna

PRELUDE

Mandra means the music of the cosmic consciousness. It plays as the undercurrent of the spheres and the lives in them. It transmits itself through the vehicle that descends from itself in the name of the Lord. The Lord descends as Jagad Guru, the World Teacher from time to time. The Bhagavad Gita is the word of the Lord in human language.

The word of the Lord speaks out through a voice and is heard by a soul. Two characters are required: the word which comes down, and the soul which gives out the mind, senses and body. The one character is called Narayana (the One for man to follow) and the other is Nara (the one who is to follow). The two characters come down in a chariot which we call the body. The stage of the whole play of initiation is arranged as a battle field with the lower and higher principle of the body and the five senses ever in conflict. This dramatic situation is symbolically described in the historical Scripture called the Mahabharatha, composed by the Sage Veda Vyasa about 5000 B.C.

The historical event of The Mahabharatha

war has been imported as a symbol of conflict, understanding, discrimination, and realization of God-Consciousness by man-consciousness. This is the declared purpose of any Purana and it is depicted with perfect skill in The Mahabharatha.

The story runs as follows: Kings of the Lunar descent ruled the land of Bharatha (it is called India by the west). The capital was 'Hastina' (near the present Delhi). The bright king and the blind king were brothers who belonged to the Lunar descent. The bright king had five sons who obeyed the Law. The blind king had hundred sons who transgressed the Law. There was a gamble between the two parties. The five lost their kingdom in their gamble. According to the understanding, they returned from exile after 13 years and demanded the return of their kingdom. The hundred sons refused and declared war against the five.

The five lived in full surrender to the Lord who came down to lay the Law under the name of Krishna. As the two armies were arranged, Krishna worked as the driver of the chariot of Arjuna the middle brother among the five sons of the bright king. This is the occasion given as the setting and prelude to the drama of initiation called The Bhagavad Gita, the Song of the Lord. The whole book of conversation between Krishna and Arjuna runs as narrated to the blind king by his adviser, Sanjaya.

In the following pages the reader finds an English rendering of the original import. The render is unique in handing over the experience directly on the Buddhic and higher plane. The number in the margin indicates the number of the verse for Vyasa's text of the Scripture. This is a rendering of the content with fidelity to every word in the Scripture but this is not a translation of the verses. The reader can read the original in English with the required unfolding of certain concepts by way of explanation here and there.

6. pstmanulaya

E. KRISHNAMACHARYA

Visakhapatnam 4 - 4 - 1976

PREFACE

God speaks out through I AM and the result is the whole universe. This creation is but a crystal of the self expression of the Lord, I AM. God comes down as the creation of His own Word. He lives in His creation when He is called the Lord. Thus He is said to descend upon this earth as His own matter. The descent of the Lord to this Earth is the sure prophecy of His becoming as the living being through His threefold word: Mind, Life and Body. The bud of Mind blossoms into the five petalled flower of senses. All this is to enact the drama of objectivity. This play mystifies the Lord Himself to keep Him as the living being, the actor and the audience of the drama of objectivity. This is the play of the Lord. A play has no cause and no results. It is an end in itself, so to say, and experience. It has no place for a WHY. Every part of it is THE HOW of it. The splendour of the Lord I AM is blinded by the layers of 'mine', 'my own', when a character is sent out as a blind king. A reporter and narrator is sent out as second character. The Hero of the play comes down to the front of the stage in a double role: The God in man, and the man in God. The God

in man sings out its splendour to recollect Himself in the man in God and the process is called God realisation. The conditioning of the man in God is liberated through this recollection. Hence, the culmination is in the grand liberation. This is the content of the Song of Eternity, The Bhagavad Gita.

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॥ श्रीमद्भगवद्गीता ॥ अथ प्रथमोऽध्यायः । अर्जुन विषादयोगः Pradhamodhyaha Arjunavishada yogaha

धृतराष्ट्र उवाच। dhṛtarāṣṭra uvāca |

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः। मामकाः पाण्डवाश्चेव किमकुर्वत सञ्चय ॥ १-१ ॥ dharmaksetre kuruksetre samavetā yuyutsavaḥ māmakāḥ pāṇḍavāścaiva kimakurvata sañjaya ॥ 1-1 ॥

सञ्जय उवाच। sañjaya uvāca |

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा। आचार्यमुपसंगम्य राजा वचनमबवीत् ॥ १-२॥ dṛṣṭvā tu pāṇḍavānīkaṁ vyūḍhaṁ duryodhanastadā | ācāryamupasaṁgamya rājā vacanamabravīt || 1-2 ||

पश्चेतां पाण्डुपुत्राणामाचार्य महतीं चमूम्। व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता॥ १-३॥ paśyaitām pāṇḍuputrāṇāmācārya mahatīm camūm | vyūḍhām drupadaputreṇa tava śiṣyeṇa dhīmatā || 1-3 ||

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि। युयुधानो विराटश्च द्रुपदश्च महारथः atra śūrā maheṣvāsā bhīmārjunasamā yudhi yuyudhāno virāṭaśca drupadaśca mahārathaḥ	१-४ 1-4
धृष्टकेतुश्चेकितानः कारिाराजश्च वीर्यवान्। पुरुजित्कुन्तिभोजश्च रौब्यश्च नरपुंगवः dhṛṣṭaketuścekitānaḥ kāśirājaśca vīryavān purujitkuntibhojaśca śaibyaśca narapuṁgavaḥ	ા
युधामन्युश्च विकान्त उत्तमौजाश्च वीर्यवान्। सौभद्रो द्रोपदेयाश्च सर्व एव महारथाः yudhāmanyuśca vikrānta uttamaujāśca vīryavān saubhadro draupadeyāśca sarva eva mahārathāķ)
अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम। नायका मम सेन्यस्य संज्ञार्थं तान्बवीमि ते asmākaṁ tu viśiṣṭā ye tānnibodha dvijottama nāyakā mama sainyasya saṁjñārthaṁ tānbravīm	1-6 १-७॥ ite
भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः। अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च bhavānbhīsmaśca karṇaśca kṛpaśca samitiñjayaḥ aśvatthāmā vikarṇaśca saumadattistathaiva ca	•
अन्ये च बहवः शूरा मद्थें त्यक्तजीविताः। नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः anye ca bahavaḥ śūrā madarthe tyaktajīvitāḥ nānāśastrapraharaṇāḥ sarve yuddhaviśāradāḥ	॥ १-९॥ 1-9

1. Arjunavishada yogaha

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम्। पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम || 8-80 || aparyāptam tadasmākam balam bhīsmābhiraksitam | paryāptam tvidametesām balam bhīmābhiraksitam || 1-10 || अयनेषु च सर्वेषु यथाभागमवस्थिताः। भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि || 8-88 || avanesu ca sarvesu vathābhāgamavasthitāh | bhīsmamevābhiraksantu bhavantah sarva eva hi || 1-11 || तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः। सिंहनादं विनद्योचैः राक्नं दध्मौ प्रतापवान 1 8-821 tasya sañjanayanharşam kuruvrddhah pitāmahah | simhanādam vinadyoccaiķ śankham dadhmau pratāpavān || 1-12 || ततः राङ्खाश्च भेर्यश्च पणवानकगोमुखाः। सहसेवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् || १-१३ || tatah śankhāśca bheryaśca panavānakagomukhāh | sahasaivābhyahanyanta sa śabdastumulo'bhavat || 1-13 || ततः श्वेतैर्हयैर्युक्ते महति स्यन्द्ने स्थितौ। माधवः पाण्डवश्चैव दिव्यौ राङ्गौ प्रदध्मतः 11 8-8811 tatah śvetairhayairyukte mahati syandane sthitau | mādhavah pāņdavaścaiva divyau śankhau pradadhmatuh || 1-14 || पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः। पौण्डुं द्ध्मौ महाशङ्खं भीमकर्मा वकोदरः 1 8-8411

pāñcajanyaṁ hṛṣīkeśo devadattaṁ dhanañjayaḥ pauṇḍraṁ dadhmau mahāśaṅkhaṁ bhīmakarmā vṛkodaraḥ			
\sim	1-15		
अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः।			
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ	॥ १-१६॥		
anantavijayam rājā kuntīputro yudhisthirah			
nakulah sahadevaśca sughoṣamaṇipuṣpakau	1-16		
काश्यश्च परमेष्वासः शिखण्डी च महारथः।			
धृष्टयुम्नो विराटश्च सात्यकिश्चापराजितः	१-१७		
kāśyaśca paramesvāsah śikhandī ca mahārathah			
dhṛṣṭadyumno virāṭaśca sātyakiścāparājitaḥ	1-17		
द्रुपदो द्रौपदेयाश्च सर्वञ्ञः पृथिवीपते।			
सोभद्रश्च महाबाहुः शङ्खान्द्ध्मुः पृथक्पृथक्	१-१८		
drupado draupadeyāśca sarvaśah prthivīpate			
saubhadraśca mahābāhuḥ śaṅkhāndadhmuḥ pṛthakpṛthak			
	1-18		
स घोषो धार्तराष्ट्राणां हृदुयानि व्यदारयत्।	11 11		
नभश्च पृथिवीं चैव तुमुलेंऽभ्यनुनाद्यन्	१-१९		
sa ghoșo dhārtarāstrāņām hrdayāni vyadārayat	:		
nabhaśca prthivīm caiva tumulo'bhyanunādaya	an		
	1-19		
अथ् व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः।			
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्यं पाण्डवः	॥ १-२०॥		
atha vyavasthitāndṛṣṭvā dhārtarāṣṭrān kapidhvajaḥ			
pravṛtte śastrasampāte dhanurudyamya pāṇḍavaḥ			
	1-20		

Arjunavishada yogaha हृषीकेशं तदा वाक्यमिदमाह महीपते। hrsīkeśam tadā vākyamidamāha mahīpate | अर्जुन उवाच। arjuna uvāca सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत 11 8-2811 senayorubhayormadhye ratham sthāpaya me'cyuta || 1-21 || यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान्। कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे 1 8-2211 vāvadetānnirīkse'ham voddhukāmānavasthitān | kairmayā saha yoddhavyamasmin raņasamudyame || 1-22 || योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः। धार्तराष्ट्रस्य दुर्बुद्वेर्युद्वे प्रियचिकीर्षवः 1 8-23 1 yotsyamānānavekse'ham ya ete'tra samāgatāķ | dhārtarāstrasya durbuddheryuddhe priyacikīrsavaņ || 1-23 || सञ्जय उवाच। sañjaya uvāca | एवमुक्तो हृषीकेशो गुडाकेशेन भारत। सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् 1 8-281 evamukto hrsikeśo gudakeśena bharata | senayorubhayormadhye sthāpayitvā rathottamam

|| 1-24 ||

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम्। उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति॥ १-२५॥ bhīsmadronapramukhatah sarvesām ca mahīksitām | uvāca pārtha paśyaitānsamavetānkurūniti॥ 1-25 ||

तत्रापञ्च्यत्स्थितान्पार्थः पितॄनथ पितामहान्। आचार्यान्मातुलान्म्रातॄन्पुत्रान्पौत्रान्सर्खीस्तथा॥ १-२६॥ tatrāpaśyatsthitānpārthaḥ pitṛnatha pitāmahān | ācāryānmātulānbhrātṛnputrānpautrānsakhīṁstathā || 1-26 ||

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि। तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥ १-२७॥ śvaśurānsuhrdaścaiva senayorubhayorapi | tānsamīkṣya sa kaunteyaḥ sarvānbandhūnavasthitān

|| 1-27 ||

कृपया परयाविष्टो विषीदन्निदमबवीत्।

krpayā parayāvisto visīdannidamabravīt |

अर्जुन उवाच।

arjuna uvāca |

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ १-२८॥

drstvemam svajanam krsna yuyutsum samupasthitam

|| 1-28 ||

सीदन्ति मम गात्राणि मुखं च परिशुष्यति। वेपथुश्च शरीरे मे रोमहर्षश्च जायते

वेपथुश्च शरीरे में रोमहर्षश्च जायते ॥ १-२९॥ sīdanti mama gātrāņi mukhaṁ ca pariśuṣyati | vepathuśca śarīre me romaharṣaśca jāyate || 1-29 || 1. Arjunavishada yogaha

गाण्डीवं स्रंसते हस्तात्त्वकैव परिद्ह्यते। न च शकोम्यवस्थातुं भ्रमतीव च मे मनः gāṇḍīvaṁ sraṁsate hastāttvakcaiva paridahyate na ca śaknomyavasthātuṁ bhramatīva ca me ma	•	
	1-30	
निमित्तानि च पश्यामि विपरीतानि केशव्।		
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे	॥ १-३१॥	
nimittāni ca paśyāmi viparītāni keśava		
na ca śreyo'nupaśyāmi hatvā svajanamāhave 🛛	1-31	
न काङ्के विजयं कृष्ण न च राज्यं सुखानि च।		
	॥ १-३२॥	
na kāṅkṣe vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni ca	1	
kiṁ no rājyena govinda kiṁ bhogairjīvitena vā 🛛	1-32	
येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च।		
	॥ १-३३॥	
3		
yeṣāmarthe kāṅkṣitaṁ no rājyaṁ bhogāḥ sukhāni `ca		
ta ime'vasthitā yuddhe prāņāmstyaktvā dhanāni	1-33	
। आचार्याः पितरः पुत्रास्तथैव च पितामहाः।	1-22	
	॥ १-३४॥	
ācāryāḥ pitaraḥ putrāstathaiva ca pitāmahāḥ		
mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinas	tathā	
	1-34	
एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन। अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते	∥ શ-રૂષ∥	

etānna hantumicchāmi ghnato'pi madhusūdan api trailokyarājyasya hetoḥ kiṁ nu mahīkṛte	a 1-35			
निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन। पापमेवाश्रयेद्स्मान्हत्वैतानाततायिनः nihatya dhārtarāsṭrānnaḥ kā prītiḥ syājjanārdai	॥ १-३६॥ na			
pāpamevā śrayed as mān hatvaitānātatā yina ķ	1-36			
तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान्। स्वजनं हि कथं हत्वा सुखिनः स्याम माधव tasmānnārhā vayaṁ hantuṁ dhārtarāṣṭrānsvabān	॥ १-३७॥ ndhavān			
svajanam hi katham hatvā sukhinah syāma mā				
यद्यप्येते न पश्यन्ति लोभोपहतचेतसः। कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम्	1-37 १-३८॥			
yadyapyete na paśyanti lobhopahatacetasah	11 7-4011			
kulakşayakrtam doşam mitradrohe ca pātakam	1-38			
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम्।				
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन	॥ १-३९॥			
katham na jñeyamasmābhih pāpādasmānnivartitum				
kulakşayakrtam doşam prapasyadbhirjanārdan कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः।	a 1-39			
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत	१-४०			
kulakṣaye praṇaśyanti kuladharmāḥ sanātanāḥ				
dharme nașțe kulam krtsnamadharmo'bhibhav	/atyuta 1-40			

1. Arjunavishada yogaha

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः। स्त्रीषु दुष्टासु वार्ष्णय जायते वर्णसङ्करः || 8-88 || adharmābhibhavātkrsna pradusvanti kulastrivah | strīsu dustāsu vārsņeya jāyate varņasankaraņ || 1-41 || सङ्करो नरकायैव कुलन्नानां कुलस्य च। पतन्ति पितरो ह्येषां लुप्तपिण्डोदककियाः 1 8-83 1 sankaro narakāyaiva kulaghnānām kulasya ca patanti pitaro hyeşām luptapiņdodakakriyāķ || 1-42 || दोषेरेतैः कुलघ्नानां वर्णसङ्करकार्कैः। उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः || १-४३ || dosairetaih kulaghnānām varņasankarakārakaih | utsādyante jātidharmāķ kuladharmāśca śāśvatāķ || 1-43 || उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन। नरकेऽनियतं वासो भवतीत्यनुशुश्रम 11 8-88 11 utsannakuladharmāņām manusyāņām janārdana | || 1-44 || narake'niyatam vāso bhavatītyanuśuśruma अहो बत महत्पापं कर्तुं व्यवसिता वयम्। यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ૧-૪૫॥ aho bata mahatpāpam kartum vyavasitā vayam | yadrājyasukhalobhena hantum svajanamudyatāķ || 1-45 || यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः। धातराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ १-४६॥ yadi māmapratīkāramašastram šastrapāņavah | dhārtarāstrā raņe hanyustanme ksemataram bhavet || 1-46 ||

सञ्जय उवाच। sañjaya uvāca |

एवमुत्तवार्जुनः सङ्खे रथोपस्थ उपाविशत्। विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ १-४७॥ evamuktvārjunaḥ saṅkhye rathopastha upāviśat | visṛjya saśaraṁ cāpaṁ śokasaṁvignamānasaḥ || 1-47 ||

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः om tatsaditi śrīmadbhagavadgītāsūpanisatsu brahmavidyāyām yogaśāstre śrīkṛṣṇārjunasamvāde arjunavisādayogo nāma prathamo'dhyāyaḥ



THE FIELD OF PROBLEMS

 In the field of workings and actions, have gathered those of 'mine' and those of Light. They are at War. Tell me the how of it.

The narrator said:

- 2. Your son, the warmonger has seen the army of Light. He approached his Guru and said:
- 3, Look, Oh Guru! The splendour of this great
- 4. army of the Sons of Light! It is arranged against us by your own disciple.
- 5,6. Many are the heroes among them who aim at us.
- 7. Also mark those heroes among the army of 'mine'.
- 8, Many are they who have given up their lives
- 9. for the motive of 'mine'.
- 10. The army of 'mine' is beyond number and beyond control. The army of the sons of light is of the chosen few. It is limited but also disciplined.
- 11. In all directions, you all stand in your positions and protect our "Grandfather who leads us".

- 12. Then the Grandfather encouraged the son of the blind king by blowing his conch.
- 13. Then followed the various sounds of the conch and the trumpet in readiness to fight.

This is the scene of the battle field before the Man of God was present. This is the background of his presence.

- 14. Man, the warrior, came down in his vehicle. His steeds shine milk-white; and lo! There is the Lord also in the Chariot. He came down as the Divine Driver. The voice of Man and the voice of God are heard through their conches from the same vehicle.
- 15. Through his conch of five voices the Lord has blown out the Divine sound. The Man with God has blown his conch, God given. The great conch of the son of air also respired.
- 16. The Son of the Law has blown the conch of endless success. Sweet and glittering are the voices of the twin conches.
- 17, Others blow their conches in different
- voices from different directions in the Field of Conflict.

1. The Field of Problems

- 19. Various voices pierce through the hearts of the sons of the Blind and reverberate through the vault of heaven and the tablet of the Earth.
- 20. It is time to shoot at. Arjuna, The Man of God, has seen the sons of the Blind King and spoke thus:
- 21, "Let my chariot be placed between the two
- 22. armies that I may see those who wish to fight.
- 23. The evil motive of the sons of the Blind made them war-minded."
- 24. The chariot was placed between the two armies.
- 25. He has seen the heroes. The Lord said: "Look at these who have gathered!"
- 26. Then the Man saw the gathered ones, not as lives but as his own relatives : fathers, grandfathers, uncles, brothers, sons, grandsons, friends and Gurus.
- 27. He is enwrapped in the sickening emotion of pity, out of place.

Then the Man said :

- "I see 'our own people' among them. My body is enfeebled. My tongue parches; my limbs shiver; my hair stands.
- 29, My weapon slips. My skin burns hot.
- 30. I cannot stand the thought of their relationship. My mind reels.
- 31. Omens go against us. Further, I don't find anything good in killing 'our own men'.
- 32. I don't relish this cruel success, kingdom and happiness. What is the kingdom, splendour and our very life worth?
- 33. For whom this success, splendour and happiness? They are there, ready to die in the conflict.
- 34. They are there, the Gurus, fathers, grandfathers, sons, grandsons, uncles and other relatives.
- 35. I like not to kill them though killed by them. I don't do this even for a return of all the three worlds.
- 36. What pleasure we derive by killing 'our own'? Sin befalls us, we become murderers.

1. The Field of Problems

- 37. We are not fit to kill 'our own' relatives. How is happiness possible by killing 'our own kith and kin'?
- 38. They may be covetous. They may not see. It is a sin to destroy the clan; a great sin to hurt our own friends.
- 39. Why can't we realise and recede?
- 40. Destruction of clan destroys tradition and law. The result is lawlessness.
- 41. This leads to molestation of family women. This leads to impurity of blood.
- 42. This causes hell to parties. The Pitrus, the reproductive angels, fall down, having no proper irrigation and germination.
- 43. By these misdoings we lose the birth traits, and the race traits which are of a permanent value.
- 44. After losing these traits man lives in hell, thus we hear. Alas!
- 45. What a great sin we took to! Simply for kingdom and a cheap wish to be happy,

shall we kill our own people? I don't defend myself against them. I don't hold my weapon.

46. I don't mind those people killing me in war. That would be better."

The narrator said :

47. Having uttered so, the Man in the chariot has cast off his bow and arrow in sorrow and sat down.

Thus the relationship of Man with his fellow beings rendered him unfit for War.




अथ द्वितीयोऽध्यायः। साङ्खयोगः atha dvitīyo'dhyāyaḥ sāṅkhyayogaḥ

सञ्जय उवाच। sañjaya uvāca |

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्। विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २-१॥ taṁ tathā kṛpayāviṣṭamaśrupūrṇākulekṣaṇam | viṣīdantamidaṁ vākyamuvāca madhusūdanaḥ || 2-1 ||

श्रीभगवानुवाच। śrībhagavānuvāca |

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्। अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमजुन॥ १२-२॥ kutastvā kaśmalamidaṁ viṣame samupasthitam | anāryajuṣṭamasvargyamakīrtikaramarjuna॥ 2-2 ||

क्केंब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते। क्षुद्रं हृदयदौर्बल्यं त्यत्त्त्वोत्तिष्ठ परन्तप॥ २-३॥ klaibyam mā sma gamaḥ pārtha naitattvayyupapadyate | kṣudram hṛdayadaurbalyam tyaktvottiṣṭha parantapa || 2-3 ||

अर्जुन उवाच। arjuna uvāca |

कथं भीष्ममहं सङ्खे द्रोणं च मधुसूदन। इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन katham bhīsmamaham sankhye droņam ca madhu isubhiḥ pratiyotsyāmi pūjārhāvarisūdana	२-४॥ sūdana 2-4
गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं मैक्ष्यमपीह लोके।	
श्रया भाक्तु मक्ष्यमुपाह लाक।	
हत्वार्थकामांस्तु गुरूनिहैव	
भुञ्जीय भौगान् रुधिरप्रदिग्धान्	॥ २-५॥
gurūnahatvā hi mahānubhāvān	
śreyo bhoktum bhaikṣyamapīha loke	
hatvārthakāmāṁstu gurūnihaiva	
bhuñjīya bhogān rudhirapradigdhān	2-5
न चैतद्विद्मः कतरन्नो गरीयो	
यद्वा जयेम यदि वा नो जयेयुः।	
यानेव हत्वा न जिजीविषामस्-	
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः	॥ २-६॥
na caitadvidmaḥ kataranno garīyo	
yadvā jayema yadi vā no jayeyuḥ	
yāneva hatvā na jijīvisāmas-	
te'vasthitāh pramukhe dhārtarāstrāh	2-6

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः।

यच्छ्रेयः स्यान्निश्चितं बूहि तन्मे	
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्	॥ २-७॥
kārpaņyadosopahatasvabhāvaņ	
prcchāmi tvāṁ dharmasammūḍhacetāḥ	
yacchreyah syānniścitaṁ brūhi tanme	
śiṣyaste'haṁ śādhi māṁ tvāṁ prapannam	
	2-7
न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम्।	
यच्छोकमुच्छोषणमिन्द्रियाणाम्।	
अवाप्य भूमावसपत्नमृद्धं	
राज्यं सुराणामपि चाधिपत्यम्	॥ २-८॥
na hi prapaśyāmi mamāpanudyād	
yacchokamucchoṣaṇamindriyāṇām	
avāpya bhūmāvasapatnamŗddham̈	
rājyam surānāmapi cādhipatyam	2-8

सञ्जय उवाच। sañjaya uvāca |

एवमुत्तवा हृषीके**शं गुडाकेशः परन्तप।** न योत्स्य इति गोविन्दमुत्तवा तूष्णीं बभूव ह ॥ २-९॥ evamuktvā hṛṣīkeśaṁ guḍākeśaḥ parantapa | na yotsya iti govindamuktvā tūṣṇīṁ babhūva ha || 2-9 ||

तमुवाच हृषीकेशः प्रहसन्निव भारत। सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ २-१०॥ tamuvāca hṛṣīkeśaḥ prahasanniva bhārata | senayorubhayormadhye viṣīdantamidaṁ vacaḥ|| 2-10 ||

श्रीभगवानुवाच। śrībhagavānuvāca |

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे। गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः 11 2-8811 aśocyānanvaśocastvam prajñāvādāmsca bhāsase | gatāsūnagatāsūmsca nānusocanti paņditāh || 2-11 || न त्वेवाहं जातू नासं न त्वं नेमे जनाधिपाः। न चैव न भविष्यामः सर्वे वयमतः परम 1 2-82 1 na tvevāham jātu nāsam na tvam neme janādhipāķ | na caiva na bhavişyāmah sarve vayamatah param || 2-12 || देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा। तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २-१३॥ dehino'sminyathā dehe kaumāram yauvanam jarā | tathā dehāntaraprāptirdhīrastatra na muhyati || 2-13 || मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः। आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत 11 2-8811 mātrāsparśāstu kaunteya śītosņasukhaduhkhadāh | āgamāpāvino'nitvāstāmstitiksasva bhārata || 2-14 || यं हि न व्यथयन्त्येते पुरुषं पुरुषष्म। समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २-१५॥ yam hi na vyathayantyete puruşam puruşarşabha | samaduhkhasukham dhīram so'mrtatvāya kalpate

|| 2-15 ||

नासतो विद्यते भावो नाभावो विद्यते सुतः। उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६॥ nāsato vidyate bhāvo nābhāvo vidyate satah | ubhayorapi drsto'ntastvanayostattvadarśibhih | 2-16 | | अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्। विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति 1 2-801 avināśi tu tadviddhi yena sarvamidam tatam vināśamavyayasyāsya na kaścitkartumarhati || 2-17 || अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः। अनाशिनोऽप्रमेयस्य तस्माद्यध्यस्व भारत || २-१८|| antavanta ime dehā nityasyoktāh śarīriņah | anāśino'prameyasya tasmādyudhyasva bhārata || 2-18 || य एनं वेत्ति हन्तारं य्थ्वेनं मन्यते हतम्। उभौं तौ न विजानीतो नायं हन्ति न हन्यते 1 2-8911 ya enam vetti hantāram yaścainam manyate hatam | ubhau tau na vijānīto nāyam hanti na hanyate || 2-19 || न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः। na jāyate mriyate vā kadācin nāyam bhūtvā bhavitā vā na bhūyaķ | अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने रॉरीरे 1 2-2011 ajo nityah śāśvato'yam purāno na hanyate hanyamāne śarīre || 2-20 ||

वेदाविनाशिनं नित्यं य एनमजमव्ययम्। कथं स पुरुषः पार्थ कं घातयति हन्ति कम् vedāvināśinaṁ nityaṁ ya enamajamavyayam kathaṁ sa puruṣaḥ pārtha kaṁ ghātayati hanti	॥ २-२१॥ kam 2-21
वासांसि जीर्णानि यथा विहाय नवानि गृह्णति नरोऽपराणि। तथा शरीराणि विहाय जीर्णा-	
न्यन्यानि संयाति नवानि देही vāsāṁsi jīrņāni yathā vihāya navāni gṛhṇāti naro'parāṇi tathā śarīrāṇi vihāya jīrṇā-	॥ २-२२॥
nyanyāni samyāti navāni dehī नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।	2-22
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः nainaṁ chindanti śastrāṇi nainaṁ dahati pāval na cainaṁ kledayantyāpo na śoṣayati mārutaḥ	
अच्छेद्योऽयमदाह्योऽयमक्केद्योऽशोष्य एव च। नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः acchedyo'yamadāhyo'yamakledyo'śoṣya eva ca nityaḥ sarvagataḥ sthāṇuracalo'yaṁ sanātanaḥ	
अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते। तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि avyakto'yamacintyo'yamavikāryo'yamucyate tasmādevaṁ viditvainaṁ nānuśocitumarhasi	॥ २-२५॥ 2-25

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्। तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २-२६॥ atha cainam nityajātam nityam vā manyase mrtam | tathāpi tvam mahābāho naivam śocitumarhasi || 2-26 || जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च। तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि॥ २-२७॥ jātasya hi dhruvo mrtyurdhruvam janma mrtasya ca | tasmādaparihārye'rthe na tvam śocitumarhasi || 2-27 || अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत। अव्यक्तनिधनान्येव तत्र का परिदेवना || २-२८|| avyaktādīni bhūtāni vyaktamadhyāni bhārata | avyaktanidhanānyeva tatra kā paridevanā || 2-28 || आश्चर्यवत्पइयति कश्चिदेन-माश्चर्यवद्वदति तथैव चान्यः। आश्चर्यवच्चेनमन्यः श्रणोति श्रत्वाप्येनं वेद न चैव कश्चित 1 2-2911 āścaryavatpaśyati kaścidenamāścaryavadvadati tathaiva cānyah āścaryavaccainamanyah śrnoti śrutvāpyenam veda na caiva kaścit || 2-29 || देही नित्यमवध्योऽयं देहे सर्वस्य भारत्। तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि 11 2-3011 dehī nityamavadhyo'yam dehe sarvasya bhārata | tasmātsarvāņi bhūtāni na tvam socitumarhasi

|| 2-30 ||

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि। धर्म्याद्धि युद्धाच्छेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ २-३१॥ svadharmamapi cāveksva na vikampitumarhasi | dharmyāddhi yuddhācchreyo'nyatksatriyasya na vidyate || 2-31 || यदच्छया चोपपन्नं स्वूर्गद्वारम्पावृतम्। सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ २-३२॥ yadrcchayā copapannam svargadvāramapāvrtam | sukhinah ksatriyah partha labhante yuddhamīdrsam | 2-32 | | अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि। ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्रन्यसि ॥ २-३३॥ atha cettvamimam dharmyam samgrāmam na karişyasi | tatah svadharmam kīrtim ca hitvā pāpamavāpsvasi || 2-33 || अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम्। सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते 1 2-381 akīrtim cāpi bhūtāni kathavisvanti te'vyavām | sambhāvitasya cākīrtirmaranādatiricyate || 2-34 || भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः। येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ २-३५॥ bhayādraņāduparatam mamsyante tvām mahārathāķ | yeşām ca tvam bahumato bhūtvā yāsyasi lāghavam | 2-35 | | अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः। निन्दन्तस्तव सामर्थ्य ततो दुःखतरं नु किम् ॥ २-३६॥ avācyavādāmsca bahūnvadisvanti tavāhitāh nindantastava sāmarthyam tato duhkhataram nu kim || 2-36 ||

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्। तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ २-३७॥ hato vā prāpsvasi svargam jitvā vā bhoksvase mahīm | tasmāduttistha kaunteya yuddhāya krtaniścayah || 2-37 || सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ। ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २-३८॥ sukhaduhkhe same krtvā lābhālābhau javājavau | tato yuddhāya yujyasva naivam pāpamavāpsyasi || 2-38 || एषा तेऽभिहिता साङ्खे बुद्धिर्योगे त्विमां श्रणु। बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २-३९॥ esā te'bhihitā sānkhye buddhiryoge tvimām śrnu | buddhyā yukto yayā pārtha karmabandham prahāsyasi || 2-39 || नेहाभिकमनाशोऽस्ति प्रत्यवायो न विद्यते। स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात 1 2-801 nehābhikramanāśo'sti pratyavāyo na vidyate | svalpamapyasya dharmasya trayate mahato bhayat | 2-40 | | व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन। बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ २-४१ ॥ vyavasāyātmikā buddhirekeha kurunandana | bahuśākhā hyanantāśca buddhayo'vyavasāyinām || 2-41 || यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः। वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २-४२॥ vāmimām puspitām vācam pravadantvavipaścitah | vedavādaratāh pārtha nānyadastīti vādinah || 2-42 ||

कामात्मानः स्वर्गपरा जन्मूकर्मफलप्रदाम्।	
कियाविशेषबहुलां भोगेश्वर्यगतिं प्रति	॥ २-४३॥
kāmātmānah svargaparā janmakarmaphalaprad	dām
kriyāviśeṣabahulāṁ bhogaiśvaryagatiṁ prati	2-43
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम्।	
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते	॥ २-४४॥
bhogaiśvaryaprasaktānām tayāpahrtacetasām	
vyavasāyātmikā buddhih samādhau na vidhīyat	е
	2-44
त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।	
निर्द्वेन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्	૨-૪૫
traiguņyavisayā vedā nistraiguņyo bhavārjuna	
nirdvandvo nityasattvastho niryogaksema ātmavān	2-45
गानान्ध्र जनापने गर्ननः गाएनोन्हे।	
यावानर्थ उद्पाने सर्वतः सम्प्रुतोदके। नावान्मर्वेष वेदेष वादाणम्य विज्ञाननः	וו פט כ וו
तावान्सर्वेषु वेदेषु बाह्मणस्य विजानतः	॥ २-४६॥
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः yāvānartha udapāne sarvatah samplutodake	॥ २-४६॥
तावान्सर्वेषु वेदेषु बाह्मणस्य विजानतः	
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः yāvānartha udapāne sarvatah samplutodake tāvānsarvesu vedesu brāhmaņasya vijānatah	॥ २-४६॥ 2-46
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः yāvānartha udapāne sarvatah samplutodake	
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः yāvānartha udapāne sarvatah samplutodake tāvānsarvesu vedesu brāhmaņasya vijānatah	2-46
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः yāvānartha udapāne sarvataḥ samplutodake tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि	2-46
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः yāvānartha udapāne sarvataḥ samplutodake tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूमा ते सङ्गोऽस्त्वकर्मणि karmaṇyevādhikāraste mā phaleṣu kadācana mā karmaphalaheturbhūrmā te saṅgo'stvakarmaṇi	2-46 ॥ ૨-૪૭॥
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः yāvānartha udapāne sarvataḥ samplutodake tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूमा ते सङ्गोऽस्त्वकर्मणि karmaṇyevādhikāraste mā phaleṣu kadācana mā karmaphalaheturbhūrmā te saṅgo'stvakarmaṇi	2-46 ॥ ૨-૪૭॥
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः yāvānartha udapāne sarvataḥ samplutodake tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूमा ते सङ्गोऽस्त्वकर्मणि karmaṇyevādhikāraste mā phaleṣu kadācana	2-46 ॥ २-४७॥ 2-47 ॥ २-४८॥

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय।	
बुँद्धौ शरणमन्विच्छ कृपणाः फलहेतवः	२-४९
dūreņa hyavaram karma buddhiyogāddhanañja	aya
buddhau śaraņamanviccha krpaņāh phalahetav	vaḥ
	2-49
बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते।	
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्	॥ २-५०॥
buddhiyukto jahātīha ubhe sukrtaduskrte	
tasmādyogāya yujyasva yogaḥ karmasu kauśala	am
	2-50
कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः।	
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्	૨-૫૧
karmajaṁ buddhiyuktā hi phalaṁ tyaktvā man	īșiņaḥ
janmabandhavinirmuktāķ padam gacchantyan	āmayam
	2-51
यदा ते मोहूकलिलं बुद्धिर्व्यतितरिष्यति।	
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च	॥ २-५२॥
yadā te mohakalilam buddhirvyatitariṣyati	
tadā gantāsi nirvedam śrotavyasya śrutasya ca	
	2-52
श्रुतिविप्रतिपन्ना तूे यदा स्था्स्यति निश्चला।	
सँमाधावचला बुद्धिस्तदा योगमवाप्स्यसि	॥ २-५३॥
śrutivipratipannā te yadā sthāsyati niścalā	
samādhāvacalā buddhistadā yogamavāpsyasi	
\$	2-53
अर्जुन उवाच।	
arjuna uvāca	

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव। स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ २-५४॥ sthitaprajñasya kā bhāṣā samādhisthasya keśava | sthitadhīḥ kiṁ prabhāṣeta kimāsīta vrajeta kim

|| 2-54 ||

श्रीभगवानुवाच।

śrībhagavānuvāca |

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥ २-५५॥ prajahāti yadā kāmānsarvānpārtha manogatān | ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate

|| 2-55 ||

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः। वीतरागभयकोधः स्थितधीर्मुनिरुच्यते॥ २-५६॥ duḥkhesvanudvignamanāḥ sukhesu vigataspṛhaḥ | vītarāgabhayakrodhaḥ sthitadhīrmunirucyate || 2-56 ||

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्। नाभिनन्द्ति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता॥ १२-५७॥ yaḥ sarvatrānabhisnehastattatprāpya śubhāśubham | nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā || 2-57 || यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।

इन्द्रियाणीन्द्रियार्थभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८॥ yadā samharate cāyam kūrmo'ngānīva sarvašaḥ | indriyāṇīndriyārthebhyastasya prajñā pratisthitā

|| 2-58 ||

विषया विनिवर्तन्ते निराहारस्य देहिनः। रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते vişayā vinivartante nirāhārasya dehinaḥ rasavarjaṁ raso'pyasya paraṁ dṛṣṭvā nivartate	॥ २-५९॥ 2-59
यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः। इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः yatato hyapi kaunteya purusasya vipaścitaḥ indriyāṇi pramāthīni haranti prasabhaṁ manaḥ	॥ २-६०॥ 2-60
तानि सर्वाणि संयम्य युक्त आसीत मत्परः। वरो हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता tāni sarvāṇi saṁyamya yukta āsīta matparaḥ vaśe hi yasyendriyāṇi tasya prajñā pratisṭhitā	॥ २-६१॥ 2-61
ध्यायतो विषयान्युंसः सङ्गस्तेषूपजायते। सङ्गात्सञ्जायते कामः कामात्कोधोऽभिजायते dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyate saṅgātsañjāyate kāmaḥ kāmātkrodho'bhijāyate	॥ २-६२॥ 2-62
कोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः। स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति krodhādbhavati sammohaḥ sammohātsmṛtivib smṛtibhraṁśād buddhināśo buddhināśātpraṇa	śyati
रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्वरन्। आत्मवश्येविधेयात्मा प्रसाद्मधिगच्छति rāgadveṣaviyuktaistu viṣayānindriyaiścaran ātmavaśyairvidheyātmā prasādamadhigacchati	2-63 ॥ २-६४॥ 2-64

प्रसादे सर्वदुःखानां हानिरस्योपजायते। प्रसन्नचेतसो ह्याञ्च बुद्धिः पर्यवतिष्ठते prasāde sarvaduḥkhānāṁ hānirasyopajāyate prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate	॥ २-६५॥
नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना। न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् nāsti buddhirayuktasya na cāyuktasya bhāvanā na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham	2-65 २-६६ 2-66
इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते। तदस्य हरति प्रज्ञां वायुनावमिवाम्भसि indriyāṇāṁ hi caratāṁ yanmano'nuvidhīyate tadasya harati prajñāṁ vāyurnāvamivāmbhasi	॥ २-६७॥ 2-67
तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः। इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता tasmādyasya mahābāho nigṛhītāni sarvaśaḥ indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhit	॥ २-६८॥ ^ā 2-68
या निशा सर्वभूतानां तस्यां जागर्ति संयमी। यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः yā niśā sarvabhūtānāṁ tasyāṁ jāgarti saṁyamī yasyāṁ jāgrati bhūtāni sā niśā paśyato muneḥ	॥ २-६९॥
आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्। तद्वत्कामा यं प्रविशन्ति सर्वे	2-69

āpūrvamāņamacalapratistham samudramāpaķ praviśanti yadvat | tadvatkāmā yam praviśanti sarve sa śāntimāpnoti na kāmakāmī | 2-70 | | विहाय कामान्यः सर्वान्युमांश्चरति निःस्पृहः। निर्ममो निरहङ्कारः स शान्तिमधिगच्छति 11 2-6811 vihāya kāmānyah sarvānpumāmscarati nihsprhah nirmamo nirahankārah sa śāntimadhigacchati || 2-71 || एषा बाह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति। स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमुच्छति ॥ २-७२॥ eşā brāhmī sthitiķ pārtha nainām prāpya vimuhyati | sthitvāsyāmantakāle'pi brahmanirvāņamrcchati || 2-72 || ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णोर्जुनसंवादे साङ्खयोगो नाम द्वितीयोऽध्यायः om tatsaditi śrīmadbhagavadgītāsūpanisatsu brahmavidyāyām yogaśāstre śrīkrsņārjunasamvāde sānkhyayogo nāma dvitīvo'dhyāyah



THE BOOK OF SOLUTIONS

1. Thus the Man stood pitiable and tearful amidst the army of problems.

To him the Lord said:

- 2. "Wherefrom this untimely attitude unbecoming? It is ungentlemanly and defaming.
- 3. Get out of this mean and unmanly losing of heart. It is not meant for you. Leave it and get up!"
- 4. Man, the warrior, then spoke thus: "Tell me how I can shoot arrows at those who are to be worshipped.
- 5. Don't you think it better to beg and eat for life than to hurt the venerable Gurus? Is it good to kill them for mundane pleasures of wealth and desire, blood-stained?
- Tell me, which way of the two is better. Also we do not know whether we conquer or be conquered. We see before us those persons, after killing whom, we lose the relish to live.

2. The Book of Solutions

allow in the second

- 7. I lost my nature in confusion. I lost my faculty to know the law. Now I beg you, tell me decided, which path is progressive for me. Now I stand as your disciple. I offer my surrender. Command me.
- 8. It stands before me either to enjoy my kingdom without enemies on earth or to leave this earth for the lordship of the other world. Which of the alternatives heals my biting sorrow?"
- 9. Saying so, the Man who is to fight, kept quiet saying: "I don't prefer to fight".
- 10. As if smiling at the one who is sobbing between the two armies, the Lord said:
- 11. You weep unrequired. You pose as though learned. The learned do not weep for those who are gone or for those who remain.
- 12. I was never non-existing, nor were you, nor were these rulers. Nor do we cease to exist henceforth.
- 13. Body changes its age and stage while man is still in it. Same is the case when you choose to take up another body. The stable ones never falter at this.

- 14. Objective contact approaches and recedes. It causes sensations like heat and cold, ever changing. Live above them.
- 15. Happy are the unaffected. To them happiness and sorrow are one. They pave for existence in Eternity.
- 16. Anything non-existing can never come into existence. Anything existing never ceases to exist. Those who see through can solve the riddle.
- 17. The one that fills this all is never destroyed. No one can destroy the content of anything. Part can never destroy the whole.
- Frames and forms end in the content. The owners of these frames and forms survive. They belong to the One that is indestructible and immeasurable.
- 19. If one knows Him as the killer and another knows Him as the killed, both of them know not. He is neither killed nor does He kill.
- 20. Neither He is born once, nor He is killed once; neither does He exist once nor for a second time. He is constant. He is eternal.

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A frame being destroyed, He is never destroyed.

- 21. Know Him as eternal, unborn, unkilled and unspent. This is the knowledge of whom you call 'person', the Inner Man. How can He kill or get killed?
- 22. Old robes are removed, new robes received. So the owner of the body casts off his old bodies and obtains new ones.
- 23. No weapon tears Him, no fire burns, no water soaks, no air dries Him.
- 24. He cannot be cut, burnt, soaked or dried. He is constant, all pervading, stable and ever present.
- 25. He is unmanifest in all the manifestations. He is unconceived by any concept. He is unmoulded though being in all the moulds. Know Him like this and you have no room for sorrow.
- 26. If you believe that beings come and go, even then, there is no room for sorrow.
- 27. Death is sure for the born and birth is sure for

the dead. If death and birth are inevitable, why sorrow?

- 28. Forms are from the unmanifest, they merge in the unmanifest. In between there are forms which you call existences.
- 29. One looks at Him (the inner content) with wonder. Another speaks of Him and listens of Him all in wonder. Everyone hears Him and of Him but nobody knows Him.
- 30. The owner of the frame is never killed in the body of anyone. There is no room for sorrow.
- 31. You shudder at your duty which is of your nature. In fighting for protection nothing is better than a fight for Law.
- 32. Opportunity approaches and awaits you to fight for Law. That means the gateways for heaven are kept open for you. Happy are the fighters who face this fight.
- 33. By shirking from fight for Law, you recede from the duty of your nature. Yes! You recede from fame to approach sin.
- 34. People speak endless scandal about you. For a one who is honoured of right behaviour, death is better than a blot.

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- 35. Remember that your enemies are great heroes. Do you think they honour your escape as philosophy? No. They understand that you fear war and escape. You will be slighted by those who thought high of you once.
- 36. Those who do not like you will never think sympathetic of you. They like to speak many things unspeakable of you. They accuse your abilities. What more is there to make you unhappy?
- 37. You express a doubt as to who will conquer. The answer is that if you are killed, you cross the gates of heavens by your attempt to do your lot. If you conquer, you will enjoy the kingdom. Hence get up and decide to fight.
- 38. Happiness or unhappiness, profit or loss, success or failure can never be the factors to consider before taking a decision. Give mental co-operation to what you have to do. I assure you are never a sinner. Discriminate between what you have to do and what you want to do.
- 39. I have given you the formula of discriminating before deciding. Now I give you the formula

to apply the decision. You link up action with discriminative will. Then you will overcome the great riddle, the bondage of chain action caused by your actions.

- 40. A beginning made in this Path has no receding. This Path knows no fear of impediment. Whichever bit you follow of this Path saves you from great complex of fear.
- 41. This path cultivates discriminative will. The uncultivated will, branches into many alternatives and ends in endless nothing.
- 42. There are people who argue that actions are for the results.
- 43. They pose to have the support of the wisdom. They say that every action is for a result. They see only action and the result. They assure that there is no third thing to consider. They forget the existence of the background consciousness working through all as the One Law. They are attached to desire. They crave for pleasure which is their only heaven. They create various courses of action that are aimed at indulgence and possessing. But poor fellows! Their wealth begins with them and ends with them.

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It bears no Law. Their words are like flowers which do not bear fruit.

- 44. You look at those who are addicted to pleasure and possession. Their consciousness is stolen by pleasure and possession. When cultivated in this line, their will does not culminate in itself.
- 45. Wisdom is ever objectified into qualities of concepts. Filter qualities and be wisdom. Be above the pairs of opposites. Then you always exist in your own existence. Be beyond sense of security and achievement. Then you have My presence.
- 46. When you are thirsty, drink only as much as you require from the lake. There is much water always beyond your requirement. Thus the learned behave with the Source of Wisdom.
- 47. You are concerned only with what you have to do. You are not concerned with the results. Also do not be the motive of any deed. Let no deed start from you. Also do not seek comfort in not doing.
- 48. Leave attachment and do your work. Be balanced while you do. Link up action with

discrimination. Let success and failure be the scale pans at equilibrium in you. Equilibrium is synthesis which is the Oneness of yourself.

- 49. Action without being linked up with discrimination is far from being commendable. Offer surrender only to your discriminative will. Result motives are of a mean order.
- 50. Link up action with discriminative will. You will be free from anything good or bad. Thus co-operate towards your own synthesis. Synthesis is the one subtle way to action.
- 51. By linking action with will, people are freed from the fruit of action. That means they are free from the birth conditioning and hence they attain the state of no harm.
- 52. See how the water of a lake is conditioned by mud when disturbed. You are beyond the motives when you link up with your will. You are never affected by what you know and what is to be known by you in that state.
- 53. Generally people are affected by what they know and what they hear. When one stands above this, his will is undisturbed. Only at this stage one gets at his synthesis.

2. The Book of Solutions

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54. At this juncture, after receiving the instruction given, one wants to know about the man of perfect synthesis; how he speaks; how he lives in himself; what is his conversation; what does he do? What does he leave off?

So the Lord explains:

- 55. Desires sprout like bubbles in the mind. When man eliminates them by being above them, he is satisfied with himself in Himself. He is called stable of consciousness.
- 56. No agitation by sorrow, no desire for happiness; no craving, no shirking, no outburst; his consciousness is stable. He is figuratively called 'the silent'.
- 57. No particular attachment anywhere; No particular enjoyment for the pleasant; No particular hatred for the so-called undesirable.
- 58. He recedes into himself. His senses calmly recede from the objects. The process is like that of a tortoise withdrawing its limbs into its own shell. Then his consciousness is stable.
- 59. But beware! Do not make your senses starve of its objects. Starvation is no withdrawal.

The objects are away from the senses but they leave their seeds of craving in the senses only to be germinated again with redoubled vigour. This is the result of starving. Withdrawal is quite different. It is the fine process of leaving the lower taste by tasting the higher.

- 60. One may be very learned. One may apply the greatest effort to control his senses. Still the senses agitate and draw the mind into their agitation. No amount of knowledge or scholarship or effort will be of any help. It is only by cultivating the higher taste one can leave the lower.
- 61. Through this process, control all. Be in synthesis. Always have I AM as your object. This is the only way to subjugate your parts into you, not by you. Then have your consciousness.
- 62. When one thinks of an object, he is attached to it. Then he desires it. A desire to it, causes hatred to its opposite.
- 63. Hatred causes confusion. This causes escape of recollection of his own consciousness. This escape shatters the will. With this step one disintegrates.

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- 64. Arrange everything in you to obey the I AM in you. Then you live clear in your own I AM even though objects apply themselves to the senses.
- 65. This clarity is pure state in which sorrows have no place. Will stands stable only on this pure background.
- 66. Will makes its appearance out of your own synthesis. No synthesis, no will and no creative ability. No peace without creative ability. Create peace. What of happiness when there is no peace?
- 67. When the senses blow like winds in all directions they drive the mind as a feeble ship. Then the consciousness is at the mercy of the stormy tide of life.
- 68. Have your senses withdrawn from their objectives to live above them. Then only your consciousness is stable.
- 69. Visualise the rotation of the earth globe. Some sleep into the night while others work awake in the day. Similarly some are aware in the activity of the senses with the mind. Will and stability of consciousness do not

exist to them. To them it is sleep. But those who are controlled are awakened to will and stability. To them it is day. To them the mind, the senses, and their objective activity exist in sleep.

- 70. They do not want anything. Requirements come and approach them, flow into them as and when required, and finally merge in them. See how rivers approach the ocean, flow into it and finally merge in it, losing their nature. Even being filled, the ocean stands stable and has no change in its level. Such a one experiences what is peace. One who desires can never experience peace.
- 71. Thus man should leave off all his desire and act without desiring. He should be I AM. No localisation of I AM, no 'mine'! Such a one can achieve peace.
- 72. This is the creative state required, My boy! once achieved this, no one is confused. If one can stand in this stage even while he dies (while the mind disappears), he attains the experience of creative merging.



अथ तृतीयोऽध्यायः। कर्मयोगः atha tṛtīyo'dhyāyaḥ | karmayogaḥ

अर्जु<mark>न उवाच।</mark> arjuna uvāca |

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन। तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३-१॥ jyāyasī cetkarmaņaste matā buddhirjanārdana | tatkim karmaņi ghore mām niyojayasi keśava || 3-1 ||

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे। तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ ३-२॥ vyāmiśreņeva vākyena buddhim mohayasīva me | tadekam vada niścitya yena śreyo'hamāpnuyām

|| 3-2 ||

श्रीभगवानुवाच। śrībhagavānuvāca |

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ। ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम्॥ ३-३॥ loke'smin dvividhā niṣṭhā purā proktā mayānagha | jñānayogena sāṅkhyānāṁ karmayogena yoginām || 3-3 ||

न कर्मणामनारम्भान्नेष्कर्म्यं पुरुषोऽश्नुते। न च संन्यसनादेव सिद्धिं समधिगच्छति na karmaṇāmanārambhānnaiṣkarmyaṁ puruṣo's na ca saṁnyasanādeva siddhiṁ samadhigacchat	
न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्। कार्यते ह्यवशः कर्म सर्वः प्रकृतिजेर्गुणैः	' 3-4 ॥ ३-५॥
na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt kāryate hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।	3-5
कमान्द्रयाणं संयम्य य आस्त मनसा स्मरन्। इन्द्रियार्थान्विमृढात्मा मिथ्याचारः स उच्यते karmendriyāni samyamya ya āste manasā smara indriyārthānvimūdhātmā mithyācāraḥ sa ucyate	॥ ३-६॥ n
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन। कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते	3-6 ३-७॥
yastvindriyāṇi manasā niyamyārabhate'rjuna karmendriyaiḥ karmayogamasaktaḥ sa viśiṣyate नियुतं कुरु कर्म त्वं कर्म ज्यायो ह्यकूर्मणः।	3-7
रारीरयात्रापि च ते न प्रसिद्ध्येद्कर्मणः niyatam kuru karma tvam karma jyāyo hyakarma śarīrayātrāpi ca te na prasiddhyedakarmaṇaḥ	॥ ३-८॥ ıṇaḥ 3-8
यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः। तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर yajñārthātkarmaṇo'nyatra loko'yam karmabandh tadartham karma kaunteya muktasangaḥ samācara	

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सह्यज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः। अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ anena prasaviṣyadhvameṣa vo'stviṣṭakāmadhul	॥ ३-१०॥ <
देवान्भावयतानेन ते ्देवा भावयन्तु वः।	3-10
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ	॥ ३-११॥
devānbhāvayatānena te devā bhāvayantu vaķ parasparam bhāvayantaķ śreyaķ paramavāpsya	
	3-11
इष्टान्मोगान्हि वो देवा दास्यन्ते यज्ञभाविताः। तैर्दत्तानप्रदायभ्यो यो भुङ्के स्तेन एव सः	॥ ३-१२॥
istānbhogānhi vo devā dāsyante yajñabhāvitāh tairdattānapradāyaibhyo yo bhunkte stena eva	
यज्ञारीशाही विद्युधाइमाउन पूछ इनियासिट इत्याय हरवा यज्ञारीशाही नः सन्तो मुच्यन्ते सर्वकिल्बिषैः।	3-12
भुझते ते त्वघं पापा ये पचन्त्यात्मकारणात्	॥ ३-१३॥
yajñaśiṣṭāśinaḥ santo mucyante sarvakilbiṣaiḥ bhuñjate te tvaghaṁ pāpā ye pacantyātmakāra	
अन्नाद्भवन्ति भूतानि पर्जन्यादुन्नसम्भवः।	3-13
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः	॥ ३-१४॥
annādbhavanti bhūtāni parjanyādannasambha yajñādbhavati parjanyo yajñah karmasamudbh	
	3-14
कर्म ब्रह्मोद्भवं विदि ब्रह्माक्षरसमुद्भवम्।	
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्	॥ ३-१५॥ ॥ ३-१५॥
karma brahmodbhavam viddhi brahmākṣarasamudbhavam tasmātsarvagatam brahma nityam yajñe pratiṣṭhitam	
tasmatsar vagatam branna mtyam yajne pratişi	3-15

एवं प्रवर्तितं चकं नानुवर्तयतीह् यः।	
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति	॥ ३-१६॥
evam pravartitam cakram nānuvartavatīha yah	
aghāyurindriyārāmo mogham pārtha sa jīvati	1
	3-16
यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।	11 11
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते	૨-૧૭
yastvātmaratireva syādātmatrptaśca mānavaķ	
ātmanyeva ca santustastasya kāryam na vidyate	<u>9</u>
	3-17
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।	
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः	॥ ३-१८॥
naiva tasya krtenārtho nākrteneha kaścana	
na cāsya sarvabhūtesu kaścidarthavyapāśrayah	
	3-18
तस्मादुसक्तः सतत्ं कार्यं कर्म् समाचर।	
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः	॥ ३-१९॥
tasmādasaktah satatam kāryam karma samāca	ra
asakto hyācarankarma paramāpnoti pūruṣaḥ	3-19
क्र्मणैव हि् संसि्दिमास्थिता जूनकूद्रियः।	
लोकसंग्रहमेवापि सम्पश्चयन्कर्तुमर्हसि	॥ ३-२०॥
karmaņaiva hi samsiddhimāsthitā janakādayaņ	
lokasamgrahamevāpi sampasyankartumarhasi	
	3-20
यद्यदाचरति श्रेष्ठस्तत्त्देवेतरो जनूः।	
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते	॥ ३-२१॥
yadyadācarati śreṣṭhastattadevetaro janaḥ	
sa yatpramāņam kurute lokastadanuvartate	3-21
3. Karmayogah

न मे पार्थास्ति कर्तव्यूं त्रिषु लोकेषु किञ्चन।	
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि	॥ ३-२२॥
na me pārthāsti kartavyam trișu lokeșu kiñcana	
nānavāptamavāptavyam varta eva ca karmaņi	
	3-22
यदि ह्यहं न वर्त्तेयं जातु कर्मण्यतुन्द्रितः।	
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थं सर्वशः	॥ ३-२३॥
yadi hyaham na varteyam jātu karmaņyatandrit	ah I
mama vartmānuvartante manusyāh pārtha sarv	
	3-23
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम्।	
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः	॥ ૨-૨૪॥
utsīdeyurime lokā na kuryām karma cedaham	
sankarasya ca kartā syāmupahanyāmimāh prajā	
	3-24
सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत।	
कुर्याद्विद्वांस्तथासक्तश्चिकीर्घुलौंकसंग्रहम्	∥ ર-ર५∥
saktāh karmanyavidvāmso yathā kurvanti bhāra	ata
kuryādvidvāmstathāsaktaścikīrsurlokasamgraha	am
	3-25
न बुद्धिभेद्ं जनयेद्ज्ञानां कर्मसङ्गिनाम्।	
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन्	॥ ३-२६॥
na buddhibhedam janayedajñānām karmasang	inām
joşayetsarvakarmāņi vidvānyuktaķ samācaran	
	3-26
प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।	
अहङ्कारविमूढात्मा कर्तोहमिति मन्यते	॥ ३-२७॥
prakrteh kriyamāņāni guņaih karmāni sarvašah	
ahaṅkāravimūḍhātmā kartāhamiti manyate	' 3-27

तन्त्रतिन प्रदासारो गणकर्पतिभागगोः।	
तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः। गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते	॥ ३-२८॥
tattvavittu mahābāho guņakarmavibhāgayoņ	
guņā guņesu vartanta iti matvā na sajjate	3-28
प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु।	
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत्	॥ ३-२९॥
prakrterguņasammūdhāh sajjante guņakarmas	u
tānakrtsnavido mandānkrtsnavinna vicālayet	•
	3-29
मयि सूर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा।	
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः	॥ ३-३०॥
mayi sarvāni karmāni samnyasyādhyātmacetas	ā
nirāśīrnirmamo bhūtvā yudhyasva vigatajvaraķ	
	3-30
ये मे मत्मिदं नित्यम्नुतिष्ठन्ति मानवाः ।	
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः	॥ ३-३१॥
ye me matamidam nityamanutisthanti mānavā	hl
	•
śraddhāvanto'nasūyanto mucyante te'pi karma	bhiḥ
	•
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्।	bhiḥ 3-31
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्। सर्वज्ञानविमूढांस्तान्विदि नष्टानचेतसः	bhiḥ 3-31 ॥ ३-३२॥
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्। सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ye tvetadabhyasūyanto nānutisthanti me mata	bhiḥ 3-31 ॥ ३-३२॥ m
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्। सर्वज्ञानविमूढांस्तान्विदि नष्टानचेतसः	bhiḥ 3-31 ॥ ३-३२ ॥ m ḥ
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्। सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ye tvetadabhyasūyanto nānutisthanti me mata sarvajñānavimūdhāmstānviddhi nastānacetasa	bhiḥ 3-31 ॥ ३-३२॥ m
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्। सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ye tvetadabhyasūyanto nānutisthanti me mata	bhiḥ 3-31 ॥ ३-३२ ॥ m ḥ
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्। सर्वज्ञानविमूढांस्तान्विदि नष्टानचेतसः ye tvetadabhyasūyanto nānutisthanti me mata sarvajñānavimūdhāmstānviddhi nastānacetasa सदद्यां चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि।	bhiḥ 3-31 ३-३२ m ḥ 3-32
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्। सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ye tvetadabhyasūyanto nānutisthanti me mata sarvajñānavimūdhāmstānviddhi nastānacetasa सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि। प्रकृतिं यान्ति भूतानि निम्रहः किं करिष्यति	bhiḥ 3-31 ३-३२ m ḥ 3-32

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इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ। तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३-३४॥ indriyasyendriyasyārthe rāgadveşau vyavasthitau | tayorna vaśamāgacchettau hyasya paripanthinau || 3-34 || श्रेयान्स्वधर्मौ विगुणः परधर्मात्स्वनुष्ठितात्। स्वधर्में निधनं श्रेयः परधर्मों भयावहः ॥ ३-३५॥ śreyānsvadharmo viguņaķ paradharmātsvanusthitāt | svadharme nidhanam śreyah paradharmo bhayāvahah || 3-35 || अर्जुन उवाच। arjuna uvāca अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः। अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३-३६॥ atha kena prayukto'yam pāpam carati pūrusaķ | anicchannapi vārsņeya balādiva niyojitaķ || 3-36 || श्रीभगवानुवाच। śrībhagavānuvāca | काम एष कोध एष रजोगुणसमुद्धवः। महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३-३७॥ kāma esa krodha esa rajoguņasamudbhavaķ | mahāśano mahāpāpmā viddhyenamiha vairiņam || 3-37 ||

आवृतं ज्ञानम्तेतेन ज्ञानिनो नित्यवैरिणा। कामरूपेण कोन्तेय दुष्पूरेणानलेन च ॥ ३-३९॥ ävrtam jñānametena jñānino nityavairiņā kāmarūpeņa kaunteya duspūreņānalena ca 3-39 इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते। एतैविमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ३-४०॥ indriyāņi mano buddhirasyādhisthānamucyate etairvimohayatyesa jñānamāvṛtya dehinam 3-40 तरमात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ। पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ३-४१॥ tasmāttvamindriyāņyādau niyamya bharatarṣabha pāpmānam prajahi hyenam jñānavijñānanāśanam ॥ ३-41 इन्द्रियाणि पराण्याहूरिन्द्रियेभ्यः परं मनः। मनसस्तु परा बुद्धियी बुद्धेः परतस्तु सः ॥ ३-४२॥ indriyāņi parāṇyāhurindriyebhyaḥ param manaḥ manasastu parā buddhiryo buddheḥ paratastu saḥ ॥ ३-42 एवं बुद्धेः परं बुद्धा संस्तभ्यात्मानमात्मना। जहि रान्नुं महाबाहो कामरूपं दुरासदम्॥ ३-४३ ॥ еvam buddheḥ param buddhvā samstabhyātmānamātmanā jahi śatrum mahābāho kāmarūpam durāsadam 3-43	धूमेनावियते वह्निर्यथादर्शों मलेन च। यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् dhūmenāvriyate vahniryathādarśo malena ca yatholbenāvṛto garbhastathā tenedamāvṛtam	॥ ३-३८॥ 3-38
एतैंविमोह्यत्येष ज्ञानमावृत्य देहिनम्॥ ३-४०॥indriyāṇi mano buddhirasyādhiṣṭhānamucyate etairvimohayatyeṣa jñānamāvṛtya dehinam 3-40 तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ। 3-40 तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ।॥ ३-४१॥पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम्॥ ३-४१॥tasmāttvamindriyāṇyādau niyamya bharatarṣabha pāpmānam prajahi hyenam jñānavijñānanāśanam॥ ३-41 इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।मनसस्तु परा बुद्धियी बुद्धेः परतस्तु सः॥ ३-४२॥indriyāṇi parāṇyāhurindriyebhyaḥ param manaḥ manasastu parā buddhiryo buddheḥ paratastu saḥजहि रात्रुं महाबाहो कामरूपं दुरासदम्u ३-४२॥evam buddheḥ param buddhvā samstabhyātmānamātmanā jahi śatrum mahābāho kāmarūpam durāsadam	कामरूपेण कोन्तेय दुष्पूरेणानलेन च āvṛtaṁ jñānametena jñānino nityavairiṇā	
पाप्मानं प्रजहि होनं ज्ञानविज्ञाननाशनम्॥ ३-४१॥ tasmāttvamindriyāņyādau niyamya bharatarṣabha pāpmānam prajahi hyenam jñānavijñānanāśanam ॥ 3-41 इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः। मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः॥ ३-४२॥ indriyāņi parāṇyāhurindriyebhyaḥ param manaḥ manasastu parā buddhiryo buddheḥ paratastu saḥ ॥ 3-42 एवं बुद्धेः परं बुद्धा संस्तभ्यात्मानमात्मना। जहि शत्रुं महाबाहो कामरूपं दुरासदम्॥ १३-४३॥ evam buddheḥ param buddhvā samstabhyātmānamātmanā jahi śatrum mahābāho kāmarūpam durāsadam	एतेविमोहयत्येष ज्ञानमावृत्य देहिनम् indriyāṇi mano buddhirasyādhiṣṭhānamucyate	
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः। मनसस्तु परा बुद्धियों बुद्धेः परतस्तु सः ॥ ३-४२॥ indriyāṇi parāṇyāhurindriyebhyaḥ param manaḥ manasastu parā buddhiryo buddheḥ paratastu saḥ ॥ 3-42 एवं बुद्धेः परं बुद्धा संस्तभ्यात्मानमात्मना। जहि रात्रुं महाबाहो कामरूपं दुरासदम्॥ ३-४३॥ evam buddheḥ param buddhvā samstabhyātmānamātmanā jahi śatrum mahābāho kāmarūpam durāsadam	पाप्मानं प्रजहि होनं ज्ञानविज्ञाननाशनम् tasmāttvamindriyāṇyādau niyamya bharatarsak	oha am
एवं बुद्धेः परं बुद्धा संस्तभ्यात्मानमात्मना। जहि रात्रुं महाबाहो कामरूपं दुरासदम्॥ ॥ ३-४३॥ evam buddheḥ param buddhvā samstabhyātmānamātmanā jahi śatrum mahābāho kāmarūpam durāsadam	मनसस्तु परा बुद्धिर्यों बुद्धेः परतस्तु सः indriyāṇi parāṇyāhurindriyebhyaḥ paraṁ mana	३-४२ ḥ saḥ
	जहि रात्रुं महाबाहो कामरूपं दुरासदम् evam buddheh param buddhvā samstabhyātmānam	॥ ३-४३॥ ātmanā

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ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ yogaśāstre śrīkṛṣṇārjunasaṁvāde karmayogo nāma tṛtīyo'dhyāyaḥ



THE BOOK OF ACTION

By now the man of conflict is rearranged into a disciple. He has known what is thinking and what is action in right lines. Before he wants to act he wants his doubts cleared about his action.

So he asks:

- 1, You say that will is the thing to follow and to
- surrender. Action, as you say, should be subordinated to will. If the discriminative will were to be greater than action, why the cruel act of fighting? I feel clumsy of the mixed values and priorities suggested by you. Of the two, select and decide for me the one that is desirable.

The Lord Answers:

- 3. Two points of view come down from Me. They prevail among the two types of people:
 - i) Right understanding leads to right action; hence, knowledge is the leading principle.

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- Right action purifies and causes right understanding; hence, doing is the leading principle. They are of the speculative school and the operative school, the two that lead the human beings.
- 4. If you propose to stop doing, you cannot get out of a deed. An internal conflict expresses as an objective fight. If the physical fight is hushed, conflict is not cured. If you stop doing a thing, it does not change your reaction towards that deed. If you keep off from action, you need not necessarily enjoy inaction. Relinquishing a thing is no freedom.
- 5. Why do you talk of inaction? No inaction is possible even for a second. Your nature is there, ever germinating your traits. Acts are being performed by these traits through you, not by you. You cannot stop them.
- 6. Action starts in the mind, stimulated by environment. Starting in the mind from trait, action is expressed through parts of your body. If you bind your limbs, the thought of the act is as before. This process does not

cause experience of inaction. Further, it lands you in a self-deception.

- 7. Bring the senses under control of your detached mind, and then only you can put parts of your body into action. This method is doing and living in synthesis.
- 8. Better to do something instead of physical inaction. Therefore, start doing something controlled. If you stop doing totally, your very livelihood is at stake.
- 9. Doing is of two types: doing for yourself and doing for others. The second type involves a spirit of sacrifice and is called offering or worship. Doing for yourself has the motive in you and hence it turns back to you in the shape of its own results. This conditions you, this binds you. It leads you to its own series of chain actions. When every act of yours conditions you through its own series of chain actions, you are tied down. The result is bondage, worked out by yourself. Action for others does not start with you. The motive is not in you. Do anything with only a spirit of sacrifice. This requires non-attachment.

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- 10. Work as offering is called Yagna. Work for oneself is Karma. You see how the creation runs as Yagna. It is not done for the Creator. What benefit does he derive through his own beings of creation? creation comes down as his own nature because he is creative. Thus it is for those who are created. creation is the first Yagna because it is not for the Creator. Through Yagna he has created and blessed the beings to multiply through Yagna. He has given them His pattern of Yagna, for their own fulfilment. He is filled in His own creation and He is full in it. Hence we, the living beings, will be full in Yagna. Our desires are filled up only by Yagna.
- 11. The creative intelligences came out of the Creator through His creative faculty. They are the Devas. This is the birth of Gods out of the one God. These devas preside over their act of creation, cosmic, nuclear and embryonic. These Devas exist as space, time, properties of matter, mind and life. They also exist as the units of measure like number, shape, colour etc. (called Chandas). The Devas do not want anything from us. But they do everything for us. Hold them

in veneration and do everything in the same spirit. Honour them and be sure you are honoured. They invoke your existence by their mutuality. Hence you learn mutuality from them and begin to live mutually. This leads to the highest degree of prosperity. In all levels, including social and ethical, practice mutuality.

- 12. Do your lot in Yagna, the Gods fulfil your requirement through Yagna. Sow the seed, the germinative Devas give you the plant and reap for you the fruit. Plough the field, the Gods of the clouds are there to rain. Honoured by your Yagna, they give you what you want. Remember that whatever you enjoy is given by them and not taken by you. Remember you have no right to enjoy by possessing. Offer and enjoy. He is a pilferer who eats for himself.
- Let your lot be a remainder after giving. One who enjoys the remainder of offering will be free from all sins. One who reaps for himself will cook his own sin and eat the fruit of it.
- 14. Offering is a wheel that rotates in and out of creation.

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- 15. Creation is its web. All the chain actions of cause and effects of this creation are modelled into a wheel. No beginning and no ending, there is only rotation. I will explain you the wheel: Animal and human bodies grow by plant food. Food is produced by the germinative and reproductive capacity of water. It is renewed by rain. Rain is caused by the annual cycle of distillation, evaporation, condensing and showering of water. The cyclic rotation of the annual water is done by the invisible wheel called Yagna. This wheel comes out of the eternal pattern, invisible. This pattern comes out of the Creative Consciousness. This consciousness comes out of itself, the eternal, indestructible. Thus, you know that the all pervading Creative Consciousness is ever being established in the wheel of Yagna.
- 16. Follow the course of this wheel. Do what it does, you too have done Yagna. One who does not co-operate will go waste into indulgence of his own senses.
- 17. The whole process exists in Me, the I AM. One who tastes Me is satisfied in Me.

He is pleased by Me in all. No work stands as obligation then.

- Doing anything does not fulfil any want to him. By not doing anything, nothing is lost for him. From any of the living beings there is nothing that he derives.
- 19. Now do your lot without motive. Such an act of detachment brings the highest realisation.
- 20. Now about the alternative of doing or not doing. I advise you to do, than to stop doing. Doing brings you perfection. It is the only practice for perfection. Great people like Janaka brought perfection only by doing. Look to the welfare of the creation and you know that you have to do something which is your lot.
- 21. People imitate great ones as their ideals and follow their examples. To set up this example you have to do your lot.
- 22. Consider my position. There is nothing that I have to do in all the three worlds because there is nothing to be attained and that is not attained by Me. Still I engage myself in doing My lot.

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- 23. If I, the I AM in you all, feel careless about My lot to you, all the people would follow My example.
- 24. What happens then? All the created beings go into total annihilation. Then I lead these beings into pollution and destruction. Such is the result of My inaction in you all. Hence I keep to My work carefully.
- 25. The ignorant people have their acts strongly driven by motives. With the same force, the enlightened ones should do the same but good acts without attachment for the welfare of the creation.
- 26. Also don't create confusion in the minds of the ignorant by your intelligent suggestions. The ignorant do their work by force of their motives. Do not disturb the motives hastily to induce them into right type of work. With or without motive let them do the work.
- 27. I repeat once again that actions start from the qualities of your own nature. The ignorant feel that they are the cause of their actions.
- 28. One who knows truth, analyses the qualities of his own nature and thereby understands

his own work. He can see that qualities are being applied to their suitable qualities and hence he never identifies with his own work.

- 29. Those who are conditioned by the qualities of their nature, identify very strongly with their qualities and nature. They lack in comprehension. One who knows should not disturb such people from their work.
- 30. Identify consciousness with Me, the I AM in all. Offer into Me all your acts. No localized I AM and 'mine' in you. Thus you do not eat the fruit of your actions. Thus leave off your anguish and let the work be done.
- 31. Those who follow this part of 'mine' in worship, veneration, perseverance, will have no jealousy. They are free from what they do.
- 32. Those who feel jealous of Me in anyone and those who do not follow My path in jealousy, will lose proper knowledge and lose themselves from their proper consciousness.
- 33. Intelligence never saves you. Even the intelligent man behaves according to his own nature and not according to his own knowledge. All the beings tend towards their

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own natures. Control has no control over nature. Why talking of controlling?

- 34. Now think of the senses and their objects: between sight and light, between hearing and sound, between taste and food, there is something ever precipitating. That is the polarity of attraction and repulsion. It causes indulgence and hatred. These pairs are the only enemies. Consciousness is not to be entangled in them.
- 35. Work that suits the qualities of your own nature is your work. Your link with your work has nothing to do with its effects and defects. Live and die in your own work. Fear is the result of doing the work foreign to your own nature.

Now the disciple questions:

36. You say that every one does things according to the qualities of his own nature. Why people do wrong and sinful acts? Some commit horrible sins, even against their own nature, as if attracted strongly by something else. What is that something? Wherefrom sin sprouts?

The Lord answers :

- 37. The process of the whole creation is that of a combustion engine. It has its by-products and excretes. The process of creation emits a jet of force which causes activity of particles. This jet of activity causes strong currents like radiation, conduction and convection. These currents are of two types, attraction and repulsion. Attraction causes desire and repulsion causes anger. They are the two great poles of sin. Remember that they are enemies of poise.
- 38. If you want fire, there is smoke. Similarly wherever there is the process of creation there is the by-product termed sin. When you use a mirror for your own image, it accumulates dust at the surface. The whole creation is My mirror and hence the dust of sin is there only to be removed again and again. If a child were to be conceived, layers of placenta are unavoidable. They are to be pierced by the child with the co-operative pains of mother, the nature. The creation is My child.
- 39. Always wisdom is ensheathed by layers of anti-wisdom. This is for protection and

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hatching. The soul evolves within the layers of desire. A desire to develop is inevitable. The desire is to be eliminated like the shell of an egg by the chick emerging. Desire is the protective shell which you call sin. Beware! You cannot eliminate the desire by trying to fulfil it. It is like fire, and your fulfilment is like the ghee.

- 40. The senses, mind and the will are said to be the harbor of this by-product, the sin. It pervades these layers. It encircles the faculty of knowing and confuses the personality consciousness.
- 41. It is your first duty to bring the senses under control before you can conquer this killer of intelligence and intuition.
- 42. Senses are more conscious than the matter in your body. Mind is more conscious than the senses. Will is more conscious and discriminative than the mind. More conscious than will is Consciousness itself, and that is yourself. You call that He among things. I call it I AM among all. Hence I AM more conscious than the Consciousness itself.

43. Thus you follow the path to know that which is higher than Buddhi. Stabilise the I AM of your lower vehicles by the I AM in yourself. This is the only way of vanquishing the unconquerable enemy whom you call desire.





अथ चतुर्थोऽध्यायः। ज्ञानकर्मसंन्यासयोगः atha caturtho'dhyāyaḥ | jñānakarmasaṁnyāsayogaḥ

CHOK)

श्रीभगवानुवाच। śrībhagavānuvāca |

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्। विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१॥ imaṁ vivasvate yogaṁ proktavānahamavyayam | vivasvānmanave prāha manurikṣvākave'bravīt || 4-1 ||

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः। स कालेनेह महता योगो नष्टः परन्तप॥ ४-२॥ evam paramparāprāptamimam rājarṣayo viduḥ | sa kāleneha mahatā yogo naṣṭaḥ parantapa॥ 4-2 ||

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः। भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्॥ ४-३॥ sa evāyam mayā te'dya yogaḥ proktaḥ purātanaḥ | bhakto'si me sakhā ceti rahasyam hyetaduttamam

|| 4-3 ||

अर्जु<mark>न उवाच।</mark> arjuna uvāca |

अपरं भवतो जन्म परं जन्म विवस्वतः। कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति aparaṁ bhavato janma paraṁ janma vivasvataḥ kathametadvijānīyāṁ tvamādau proktavāniti	8-8 4-4
श्रीभगवानुवाच। śrībhagavānuvāca	
बहूनि मे व्यतीतानि जन्मानि तव चार्जुन। तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप bahūni me vyatītāni janmāni tava cārjuna tānyaham veda sarvāņi na tvam vettha parantap	ા ૪-૬ા a
अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्। प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया	4-5
jo'pi sannavyayātmā bhūtānāmīśvaro'pi san prakṛtiṁ svāmadhiṣṭhāya sambhavāmyātmamāy	॥ ४-६॥ avā
यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।	4-6
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् yadā yadā hi dharmasya glānirbhavati bhārata	8-9
abhyutthānamadharmasya tadātmānam srjāmya परित्राणाय साधनां विनाशाय च दृष्कृताम्।	anam 4-7
परित्राणाय साधूनां विनाशाय च दुष्कृताम्। धर्मसंस्थापनार्थाय सम्भवामि युगे युगे paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām dharmasaṁsthāpanārthāya sambhavāmi yuge yu	॥ ४-८॥ uge
	4-8

4. Jnanakarmasamnyasayogah

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः। त्यत्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन janma karma ca me divyamevaṁ yo vetti tattva tyaktvā dehaṁ punarjanma naiti māmeti so'rju	ina
वीतरागभयकोधा मन्मया मामुपाश्रिताः। बहवो ज्ञानतपसा पूता मद्भावमागताः vītarāgabhayakrodhā manmayā māmupāśritāḥ bahavo jñānatapasā pūtā madbhāvamāgatāḥ	4-9 8-१० 4-10
ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्। मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ye yathā māṁ prapadyante tāṁstathaiva bhajā mama vartmānuvartante manuṣyāḥ pārtha sar	vaśaḥ
काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः। क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha dev kṣipraṁ hi mānuṣe loke siddhirbhavati karmajā	
चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागराः। तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् cāturvarņyaṁ mayā sṛṣṭaṁ guṇakarmavibhāgas tasya kartāramapi māṁ viddhyakartāramavyaya	am
न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा। इति मां योऽभिजानाति कर्मभिर्न स बघ्यते na māṁ karmāṇi limpanti na me karmaphale s iti māṁ yo'bhijānāti karmabhirna sa badhyate	

एवं ज्ञात्वा कृतं कर्म पूर्वेरपि मुमुक्षुभिः। कुरु कर्मेव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ ૪-૧૬ ॥ evam jñātvā krtam karma pūrvairapi mumuksubhiķ | kuru karmaiva tasmāttvam pūrvaiķ pūrvataram krtam || 4-15 || किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः। तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ४-१६॥ kim karma kimakarmeti kavayo'pyatra mohitāh | tatte karma pravakşyāmi yajjñātvā mokşyase'subhāt || 4-16 || कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः। अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ ୫-१७॥ karmano hyapi boddhavyam boddhavyam ca vikarmanah | akarmanaśca boddhavyam gahanā karmano gatih || 4-17 || कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः। स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् 11 8-8611 karmanyakarma yah paśyedakarmani ca karma yah | sa buddhimānmanuşyeşu sa yuktaķ krtsnakarmakrt || 4-18 || यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः। ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः 11 8-8511 yasya sarve samārambhāh kāmasankalpavarjitāh | jñānāgnidagdhakarmāņam tamāhuķ paņditam budhāķ || 4-19 || त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः। कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः 11 8-2011 tyaktvā karmaphalāsangam nityatrpto nirāśrayah | karmanyabhipravrtto'pi naiva kiñcitkaroti sah || 4-20 || 4. Jnanakarmasamnyasayogah

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः। शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम्	॥ ४-२१॥
nirāśīryatacittātmā tyaktasarvaparigrahaķ	
śārīram kevalam karma kurvannāpnoti kilbişam	
यदच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः।	4-21
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते	॥ ४-२२॥
yadrcchālābhasantusto dvandvātīto vimatsaraķ	n
samaḥ siddhāvasiddhau ca kṛtvāpi na nibadhya	
\sim	4-22
गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः। यज्ञायाचरतः कर्म समग्रं प्रविलीयते	॥ ४-२३॥
gatasangasya muktasya jñānāvasthitacetasah	
yajñāyācarataḥ karma samagraṁ pravilīyate	4-23
<i>1-1-1</i>	
ब्रह्मार्पणं ब्रह्म हविर्ब्रह्मासौ ब्रह्मणा हुतम्।	
ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना	॥ ४-२४॥
ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माम्नो ब्रह्मणा हुतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना brahmārpaṇam brahma havirbrahmāgnau brahmaṇ	॥ ४-२४॥ ā hutam
ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना	॥ ४-२४॥ ā hutam idhinā
ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना brahmārpaṇam brahma havirbrahmāgnau brahmaṇ brahmaiva tena gantavyam brahmakarmasamā	॥ ४-२४॥ ā hutam
ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना brahmārpanam brahma havirbrahmāgnau brahman brahmaiva tena gantavyam brahmakarmasamā दैवमेवापरे यज्ञं योगिनः पर्युपासते।	8-२४ ā hutam idhinā 4-24
बह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना brahmārpaṇam brahma havirbrahmāgnau brahmaṇ brahmaiva tena gantavyam brahmakarmasamā दैवमेवापरे यज्ञां योगिनः पर्युपासते। ब्रह्माग्नावपरे यज्ञां यज्ञेनेवोपजुह्वति	॥ ४-२४॥ ā hutam idhinā
ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना brahmārpanam brahma havirbrahmāgnau brahman brahmaiva tena gantavyam brahmakarmasamā दैवमेवापरे यज्ञं योगिनः पर्युपासते।	8-२४ ā hutam idhinā 4-24
ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना brahmārpaṇaṁ brahma havirbrahmāgnau brahmaṇ brahmaiva tena gantavyaṁ brahmakarmasamā दैवमेवापरे यज्ञं योगिनः पर्युपासते। ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति daivamevāpare yajñaṁ yoginaḥ paryupāsate brahmāgnāvapare yajñaṁ yajñenaivopajuhvati	8-२४ ā hutam idhinā 4-24
ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना brahmārpaṇam brahma havirbrahmāgnau brahmaṇ brahmaiva tena gantavyam brahmakarmasamā दैवमेवापरे यज्ञं योगिनः पर्युपासते। ब्रह्माग्नावपरे यज्ञं यज्ञेनेवोपजुह्वति daivamevāpare yajñam yoginaḥ paryupāsate	॥ ४-२४॥ ā hutam idhinā 4-24 ॥ ४-२५॥ 4-25 ॥ ४-२६॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे।	
सवाणान्द्रियकमाणि प्राणकमाणि चापरा आत्मसंयमयोगाम्नौ जुह्वति ज्ञानदीपिते	॥ ४-२७॥
sarvāņīndriyakarmāņi prāņakarmāņi cāpare	11 8-3911
ātmasamyamayogāgnau juhvati jñānadīpite	4-27
	4-27
द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे।	
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितवताः	॥ ४-२८॥
dravyayajñāstapoyajñā yogayajñāstathāpare	
svādhyāyajñānayajñāśca yatayah samśitavratāh	1
	4-28
अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे।	
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः	॥ ४-२९॥
apāne juhvati prāņam prāņe'pānam tathāpare	
prāņāpānagatī ruddhvā prāņāyāmaparāyaņāḥ	
	4-29
अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति। सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः	॥ ४-३०॥
	॥ ४-२७॥
apare niyatāhārāḥ prāṇānprāṇeṣu juhvati sarve'pyete yajñavido yajñakṣapitakalmaṣāḥ	4-30
salve pyete yajnavido yajnakşapıtakannaşarı	4-50
यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्।	
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम	॥ ୫-३१॥
yajñaśiṣṭāmṛtabhujo yānti brahma sanātanam	1
nāyam loko'styayajñasya kuto'nyah kurusattam	
	4-31
एवं बहुविधा यज्ञा वित्ता ब्रह्मणो मुख्रे।	
कर्मजान्विदि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे	॥ ४-३२॥
evam bahuvidhā yajñā vitatā brahmaņo mukhe	•
karmajānviddhi tānsarvānevam jnātvā vimoksyas	e 4-32

4. Jnanakarmasamnyasayogah

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप।	
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते	॥ ४-३३॥
śreyāndravyamayādyajñājjñānayajñah paranta	pa
sarvam karmākhilam pārtha jñāne parisamāpy	ate
	4-33
तद्विदि प्रणिपातेन परिप्रक्षेन सेवया।	
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः	॥ ४-३४॥
tadviddhi praņipātena paripraśnena sevayā	
upadekşyanti te jñānam jñāninastattvadarśinał	
	4-34
युज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डूव।	
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि	∥ ૪-૨૫∥
yajjñātvā na punarmohamevam yāsyasi pāņdav	•
yena bhūtānyaśeseņa draksyasyātmanyatho m	
	4-35
अपि चेद्सि पापेभ्यः सर्वेभ्यः पापकृत्तमः।	
सर्वं ज्ञानप्ठवेनेव वृजिनं सन्तरिष्यसि	॥ ४-३६॥
api cedasi pāpebhyah sarvebhyah pāpakrttama	
sarvaṁ jñānaplavenaiva vṛjinaṁ santariṣyasi	4-36
यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन।	
वयवाति तानुष्ठा अनस्मता कुरुत उजुन। ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा	॥ ४-३७॥
•	•
yathaidhāmsi samiddho'gnirbhasmasātkurute'u	• •
jñānāgniķ sarvakarmāņi bhasmasātkurute tath	
न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।	4-37
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति	॥ ४-३८॥
•	॥ ७-९७॥
na hi jñānena sadršam pavitramiha vidyate	
tatsvayam yogasamsiddhah kālenātmani vindati	4-38

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः। ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति || 8-39|| śraddhāvāmllabhate jñānam tatparah samyatendriyah | jñānam labdhvā parām śāntimacireņādhigacchati || 4-39 || अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति। नायं लोकोऽस्ति न परो न सुखं संशयात्मनः 11 8-8011 ajñaścāśraddadhānaśca samsáayātmā vinasyati nāyam loko'sti na paro na sukham samsayātmanah || 4-40 || योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम्। आत्मवन्तं न कर्माणि निबधन्ति धनञ्जय 11 8-88 11 yogasamnyastakarmāņam jñānasanchinnasamsayam | ātmavantam na karmāni nibadhnanti dhanañjava || 4-41 || तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः। छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत || 8-83 || tasmādajñānasambhūtam hrtstham jñānāsinātmanaķ | chittvainam samśayam yogamātisthottistha bhārata || 4-42 || ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः om tatsaditi śrīmadbhagavadgītāsūpanisatsu brahmavidyāyām yogaśāstre śrīkrsņārjunasamvāde jñānakarmasamnyāsayogo nāma caturtho'dhyāyah

THE BOOK OF KNOWLEDGE

The Lord Further said :

- The synthesis of the whole creation is Me, the I AM in all. I initiated the Sun God to weave his web of existence of light into this Synthesis. This is the first initiation, 'Solar'. The Sun God initiated Manu, the Solar Mind. Manu has kindled with it Ikshvaku, the Planetary Mind of this earth. Thus came down the Initiation along the lines of the Solar progeny.
- 2. This Initiation formed the Hierarchy of King initiates. Through ages and stages, this synthesis is lost into the vastness of atoms of the Universe.
- 3. It is the very same Initiation that is made to you by Me. It is the ancientmost of all the Mysteries. It shines through all as the Secret of all Secrets. You followed Me and you are My friend. This made the Initiation of Synthesis possible for you.

Then the disciple questioned:

4. You are born later. The Sun God is born long

ago. How can I understand that You have initiated him first?

Then the Lord said:

- 5. Many are the births that have passed to you and to Me, the I AM in all. So, I know. You, the 'you consciousness' knows not.
- I, the I AM in all, have no births. The Sun is born out of Me. Still I localise into My Nature and I AM being born as you all. This is My Mystery.
- 7. Whenever the Law is affected and lawlessness strives to gain upper hand, then I create Myself out.
- 8. I come down to establish the Law into a form suitable to protect the good and destroy the evil. This, I repeat through ages.
- 9. Birth is 'mine', work is 'mine' and hence Divine. One who knows the core of this, leaves his body and is never born again. Still he exists in Me and is born in Me as Myself.
- Those who approach to take refuge in Me, live above attachment, fear and anguish. They are filled by Me. Many are they who

4. The Book of Knowledge

are purified by knowing and devotion until they have become Me.

- In whatever manner one offers surrender, I offer Myself in the same manner to him. In all directions and through all planes these beings are following only My Path.
- 12. Some desire results of their own actions and worship Devas in their own plane of comprehension. It is but the human plane. They achieve the required results speedily by their own actions.
- 13. The I AM in all creates the social levels. I arrange the beings into their works according to their qualities. Thus I create the four classes of society. Know that I have done it, as the one in all of them. Know also that I have not done it, as the one I AM, unspendable.
- 14. No act touches Me, nor do I have any inclination towards the result of any action. One who knows Me in him like this is not conditioned by his acts.
- 15. The ancient ones who attained liberation knew this and hence their acts were done

by them. Thus you do your acts. It was done by the ancients and by their ancients. If the act of creation had not been done by them, you would not have had the opportunity to do your lot.

- 16. Even the great seer poets were occasionally confused as to what to do and what not to do. What is doing and what is not doing, is their riddle. I therefore, reveal to you what to do and what not to do. By knowing this you will be free from the unprogressive.
- 17. Know how to do. Know what to do. Know how not to do. Know what not to do. Really complicated is the path of doing.
- 18. Learn to see inaction in your action. Know how your action in not acting. Then you are among the wise. Then you are synthesised. Then only you are the doer of the comprehensive act of doing.
- 19. Let your deeds and the beginning of your deeds be free from desire and motive. Then you have your deeds purified by the fire of knowledge. The learned call such a one learned.

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- 20. Leave off your attachment to the result of a deed. Be ever contented in yourself. Have no support except yourself. Then you have not done anything though you are applied to many deeds.
- 21. Don't eat of your deed. Have your behavior controlled by the Me in you. Cling not to that which clings to you. By mere physical doing of a deed, you are not touched by any filth.
- 22. Be contended with whatever comes to you. Be above the pairs of opposites. Be above jealousy. Keep poise of the scale pans of success and failure. Do your lot and you are not conditioned by it.
- 23. Let attachment leave you. Then you are liberated. Then your consciousness is lifted as knowledge. Then you do your lot as an offering. The whole thing merges in itself.
- 24. Be creative and be a Creator. Offer everything to the creative consciousness of the Creator in you. Let your lot be an offering to the Creator in the fire of the Creator by the Creator. It is bound to go to the Creator. It is a deed done

by the Creator and not by you. It is done in the Cosmic Consciousness.

- 25. Some of those who dwell in the synthesis worship their offering as God. Some others offer their deeds to the offering itself and kindle them into the Creator light.
- 26. Some yogis offer their senses to the fire of self-control. Some others offer the objects to the fire of their senses.
- 27. Still others offer the acts of their senses and their very vital activities into the fire of self-control, kindled in the I AM in them, and illumine the fire of their knowledge.
- 28. Some make an offering of material; some of devotion; some of synthesis; some of study; some of knowledge. All of them live in self-control and are accomplished of their practices.
- 29. Prana and Apana are the centrifugal and centripetal pulsations. Some offer the one into the fire of the other. Thus they stabilise the path of pulsation and enter into the poise of breath.
- 30. Some offer life by regulating their diet.

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All of them know Offering. All of them have washed their filth in offering.

- 31. By offering and the spirit of offering, the one who offers tastes Eternity. He exists in the Cosmic Consciousness which is eternal. One cannot tide over one's mundane life without offering. Then what to speak of his higher life?
- 32. Many are the types of offerings found from the path of wisdom. Know that they all exist in the deeds of men. Know them like this and be liberated.
- 33. An offering made on the intellectual plane is more progressive than that made on the physical plane. Remember that the object of all your doings is your own enlightenment.
- 34. True knowledge is realisation itself. Offer yourself to know it. Know it by questioning; know it by doing service. Knowers are verily the seers of the core. It is they who point out the knowledge of realisation to you.
- 35. You know it and you are never confused. By this knowledge, you can realise all the beings in you and the Me in you.

- 36. Never mind about your sins. May you be the sinner of all the sinners. Never mind. Cross your sins by the boat of your knowledge. You see the ocean is many hundreds of times bigger than the boat. Yet you can cross the ocean by the boat.
- 37. The fuel is bigger in size than the fire. See how the little flame consumes the whole fuel. So also the fire of your knowledge consumes the sins of all your doings.
- 38. Can you find anything purer than the flame? So also there is nothing purer than your knowledge of realisation. You will gradually grow in knowledge. You grow yourself in knowledge. You will be accomplished in synthesis. Thus you can reach the Me in you through time.
- 39. Pursuing is leading yourself. By pursuing you get yourself realised; you get your senses controlled into yourself. You get 'that' into yourself. You convert 'that' into yourself and into Me in yourself. Then you are realised. By pursuing this path of knowledge you taste the peace that pervades all.
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- 40. Do not doubt for one moment. Doubt is the greatest enemy. It kills your pursuit. Doubt in the I AM in you is the sure way of disintegration. The doubter has no existence either mundane or higher.
- 41. Offer and submit all your deeds to the synthetic faculty in you. Submit your doubts to the realising faculty in you. Then you possess nothing but yourself, the Me in yourself. Then no act of yours conditions you.
- 42. Doubt is the shadow of ignorance. I AM the light in you, in your very heart. Make a sword of your knowledge and tear off doubt in you. Stand in synthesis. Get up!





I come down to establish the Law into a form suitable to protect the good and destroy the evil. This, I repeat through ages.





अथ पञ्चमोऽध्यायः। संन्यासयोगः atha pañcamo'dhyāyaḥ | saṁnyāsayogaḥ

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अर्जु<mark>न उवाच।</mark> arjuna uvāca |

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि। यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम्॥ ५-१॥ samnyāsam karmaņām kṛṣṇa punaryogam ca śamsasi | yacchreya etayorekam tanme brūhi suniścitam || 5-1 ||

श्रीभगवानुवाच। śrībhagavānuvāca |

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ। तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते॥ ५-२॥ samnyāsaḥ karmayogaśca niḥśreyasakarāvubhau | tayostu karmasamnyāsātkarmayogo viśiṣyate॥ 5-2 ||

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः। एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम्॥ ५-४॥ jñeyaḥ sa nityasaṁnyāsī yo na dveṣṭi na kāṅkṣati | nirdvandvo hi mahābāho sukhaṁ bandhātpramucyate || 5-3 ||

प्रलपन्विसृजन्गृह्धन्नुन्मिषन्निमिषन्नपि।	
इन्द्रियाणीन्द्रियार्थेषु वतन्त इति धारयन्	ા
sānkhyayogau prthagbālāh pravadanti na paņķit	
ekamapyāsthitaķ samyagubhayorvindate phalar	
	5-4
यत्साङ्खेः प्राप्यते स्थानं तद्योगैरपि गम्यते।	
एकं साह्यं च योगं च यः पश्यति स पश्यति	५-५
yatsānkhyaih prāpyate sthānam tadyogairapi ga	myate
ekam sānkhyam ca yogam ca yah paśyati sa paśy	vati
	5-5
स्ंन्यासस्तु म्हाूबाहो दुः्खमाप्नुमयोग्तः।	
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिंगच्छति	५-६
samnyāsastu mahābāho duķkhamāptumayogata	aḥ
yogayukto munirbrahma nacireṇādhigacchati	5-6
योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः। मर्कम्यानगरम्या कर्तनणि न निपयने	
योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः। सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते	॥ ५-७॥
yogayukto viśuddhātmā vijitātmā jitendriyah	
	॥ ५-७॥ 5-7
yogayukto viśuddhātmā vijitātmā jitendriyaķ sarvabhūtātmabhūtātmā kurvannapi na lipyate	
yogayukto viśuddhātmā vijitātmā jitendriyaḥ sarvabhūtātmabhūtātmā kurvannapi na lipyate नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।	5-7
yogayukto viśuddhātmā vijitātmā jitendriyaḥ sarvabhūtātmabhūtātmā kurvannapi na lipyate नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। परयञ्श्रण्वनस्पृराञ्जिघन्नश्नन्गच्छन्स्वपञ्श्वसन्	
yogayukto viśuddhātmā vijitātmā jitendriyaḥ sarvabhūtātmabhūtātmā kurvannapi na lipyate नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्श्रण्वन्स्पृशञ्जिघन्नश्नन्गच्छन्स्वपञ्श्वसन् naiva kiñcitkaromīti yukto manyeta tattvavit	5-7 ५-८॥
yogayukto viśuddhātmā vijitātmā jitendriyaḥ sarvabhūtātmabhūtātmā kurvannapi na lipyate नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। परयञ्श्रण्वनस्पृराञ्जिघन्नश्नन्गच्छन्स्वपञ्श्वसन्	5-7 ५-८ śvasan
yogayukto viśuddhātmā vijitātmā jitendriyaḥ sarvabhūtātmabhūtātmā kurvannapi na lipyate नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। परयञ्श्रण्वन्स्यृशाञ्जिघन्नश्चन्गच्छन्स्वपञ्श्वसन् naiva kiñcitkaromīti yukto manyeta tattvavit paśyañśṛṇvanspṛśañjighrannaśnan gacchansvapañs	5-7 ५-८॥
yogayukto viśuddhātmā vijitātmā jitendriyaḥ sarvabhūtātmabhūtātmā kurvannapi na lipyate नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्श्रण्वन्स्पृशञ्जिघन्नश्नन्गच्छन्स्वपञ्श्वसन् naiva kiñcitkaromīti yukto manyeta tattvavit	5-7 ५-८ śvasan
yogayukto viśuddhātmā vijitātmā jitendriyaḥ sarvabhūtātmabhūtātmā kurvannapi na lipyate नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्श्रण्वन्स्पृशञ्जिघन्नश्नन्गच्छन्स्वपञ्श्वसन् naiva kiñcitkaromīti yukto manyeta tattvavit paśyañśṛṇvanspṛśañjighrannaśnan gacchansvapañs प्रलपन्विसृजन्गृह्ण्ज्नुन्मिषन्निमिषन्नपि।	5-7 Ҷ-८ śvasan 5-8
yogayukto viśuddhātmā vijitātmā jitendriyaḥ sarvabhūtātmabhūtātmā kurvannapi na lipyate नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्श्रण्वन्स्यृशञ्जिद्यन्नश्चत्नन्त्व्व्वन्स्य्य्श्र्य्य्य्य्श्र्य्य्य्य्र्श्य्य्य्व् naiva kiñcitkaromīti yukto manyeta tattvavit paśyañśṛṇvanspṛśañjighrannaśnan gacchansvapañs प्रलपन्विसृजन्गृह्ज्ञुन्मिषन्निमिषन्नपि। इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्	5-7 Ҷ-८ śvasan 5-8

5. Samnyasayogah

ब्रह्मण्याधाय कर्माणि सङ्गं त्यत्तवा करोति यः। लिप्यते न स पापेन पद्मपत्रमिवाम्भसा 1 4-801 brahmanyādhāya karmāni sangam tyaktvā karoti yah | lipyate na sa pāpena padmapatramivāmbhasā || 5-10 || कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि। योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये || ५-११ || kāyena manasā buddhyā kevalairindriyairapi yoginah karma kurvanti sangam tyaktvātmasuddhaye || 5 -11 || युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्। अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ ५-१२॥ yuktah karmaphalam tyaktvā śāntimāpnoti naisthikīm | ayuktah kāmakāreņa phale sakto nibadhyate || 5-12 || सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी। नवद्वारे पुरे देही नैव कुर्वन्न कारयन् 11 4-2311 sarvakarmāni manasā samnyasyāste sukham vaśī | navadvāre pure dehī naiva kurvanna kāravan || 5-13 || न कर्तृत्वं न कर्माणि लोकस्य सृजुति प्रभुः। न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते 1 4-881 na kartrtvam na karmāni lokasya srjati prabhuh | na karmaphalasamyogam svabhāvastu pravartate || 5-14 || नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः। अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः 1 4-9411 nādatte kasyacitpāpam na caiva sukrtam vibhuh | ajñānenāvrtam jñānam tena muhyanti jantavah || 5-15 ||

ज्ञानेन तु तद्ज्ञानं येषां नाशितमात्मनः।	
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम्	∥ પ-૧૬∥
jñānena tu tadajñānam yeṣām nāśitamātmanal	hl
teşāmādityavajjñānam prakāśayati tatparam	5-16
. , , , , , ,	
तदुबुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः।	
गच्छॅन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः	॥ ५-१७॥
tadbuddhayastadātmānastannisthāstatparāyaņ	iāḥ
gacchantyapunarāvrttim jñānanirdhūtakalmasā	āḥ
	5-17
विद्यावि्नयसम्पन्ने बाह्यणे गवि हस्तिूनि।	
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः	५-१८
vidyāvinayasampanne brāhmaņe gavi hastini	
śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ	5-18
$\overline{}$	
इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।	
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः	॥ પ-૧૬॥
निर्द्ीषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ihaiva tairjitah sargo yeṣām sāmye sthitam mar	naḥ
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः	naḥ sthitāḥ
निर्द्ीषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ihaiva tairjitaḥ sargo yeṣāṁ sāmye sthitaṁ mar nirdoṣaṁ hi samaṁ brahma tasmād brahmaṇi te	naḥ
निर्द्रीषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ihaiva tairjitah sargo yeşām sāmye sthitam mar nirdoşam hi samam brahma tasmād brahmani te न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्।	naḥ sthitāḥ 5-19
निर्द्रीषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ihaiva tairjitah sargo yeşām sāmye sthitam mar nirdoşam hi samam brahma tasmād brahmani te न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्। स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः	naḥ sthitāḥ 5-19 ५-२०
निर्द्रीषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ihaiva tairjitah sargo yeşām sāmye sthitam mar nirdoşam hi samam brahma tasmād brahmani te न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्। स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः na prahrsyetpriyam prāpya nodvijetprāpya cāp	naḥ sthitāḥ 5-19 ५-२० riyam
निर्द्रीषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ihaiva tairjitah sargo yeşām sāmye sthitam mar nirdoşam hi samam brahma tasmād brahmani te न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्। स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः	naḥ sthitāḥ 5-19 ५-२० riyam
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ihaiva tairjitah sargo yeşām sāmye sthitam mar nirdoşam hi samam brahma tasmād brahmani te न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्। स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः na prahrsyetpriyam prāpya nodvijetprāpya cāp sthirabuddhirasammūdho brahmavid brahman	naḥ sthitāḥ 5-19 ५-२० riyam
निर्द्रीषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ihaiva tairjitah sargo yeşām sāmye sthitam mar nirdoşam hi samam brahma tasmād brahmani te न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्। स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः na prahrsyetpriyam prāpya nodvijetprāpya cāp sthirabuddhirasammūdho brahmavid brahman बाह्यस्पर्शेष्वसक्तात्मा विन्द्त्यात्मनि यत्सुखम्।	naḥ sthitāḥ 5-19 ५-२० riyam i sthitaḥ 5-20
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ihaiva tairjitaḥ sargo yeṣāṁ sāmye sthitaṁ mar nirdoṣaṁ hi samaṁ brahma tasmād brahmaṇi te न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्। स्थिरबुद्धिरसम्मूटो ब्रह्मविद् ब्रह्मणि स्थितः na prahṛṣyetpriyaṁ prāpya nodvijetprāpya cāp sthirabuddhirasammūḍho brahmavid brahmaṇ बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम्। स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्चते	naḥ sthitāḥ 5-19 II ५-२० II riyam i sthitaḥ 5-20 II ५-२१ II
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ihaiva tairjitah sargo yeşām sāmye sthitam mar nirdoşam hi samam brahma tasmād brahmani te न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्। स्थिरबुद्धिरसम्मूढो ब्रह्मविदु ब्रह्मणि स्थितः na prahrsyetpriyam prāpya nodvijetprāpya cāp sthirabuddhirasammūdho brahmavid brahman बाह्यस्पर्शेष्वसक्तात्मा विन्दत्त्यात्मनि यत्सुखम्। स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्चुते bāhyasparśeşvasaktātmā vindatyātmani yatsuk	naḥ sthitāḥ 5-19 II ५-२० II riyam i sthitaḥ 5-20 II ५-२१ II ham
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ihaiva tairjitaḥ sargo yeṣāṁ sāmye sthitaṁ mar nirdoṣaṁ hi samaṁ brahma tasmād brahmaṇi te न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्। स्थिरबुद्धिरसम्मूटो ब्रह्मविद् ब्रह्मणि स्थितः na prahṛṣyetpriyaṁ prāpya nodvijetprāpya cāp sthirabuddhirasammūḍho brahmavid brahmaṇ बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम्। स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्चते	naḥ sthitāḥ 5-19 II ५-२० II riyam i sthitaḥ 5-20 II ५-२१ II ham

5. Samnyasayogah

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते। आद्यन्तवन्तः कौन्तेय न तेषु रमते बधः 1 4-22 1 ye hi samsparśajā bhogā duhkhayonaya eva te | ādyantavantah kaunteya na teşu ramate budhah || 5-22 || शकोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात्। कामकोधोद्भवं वेगं स युक्तः स सुखी नरः 1 4-231 śaknotīhaiva vah sodhum prākšarīravimoksanāt | kāmakrodhodbhavam vegam sa yuktah sa sukhī narah || 5-23 || योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः। स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ५-२४॥ yo'ntahsukho'ntarārāmastathāntarjyotireva yah | sa yogī brahmanirvāņam brahmabhūto'dhigacchati || 5-24 || लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकृल्मषाः। छिन्नद्वैधा यतात्मानः सर्वभुतहिते रताः || ५-२५ || labhante brahmanirvānamrsayah ksīnakalmasāh | chinnadvaidhā yatātmānah sarvabhūtahite ratāh || 5-25 || कामकोधवियुक्तानां यतीनां यतचेतसाम्। अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम ॥ ५-२६॥ kāmakrodhaviyuktānām yatīnām yatacetasām | abhito brahmanirvāņam vartate viditātmanām || 5-26 || स्पर्शान्कृत्वा बहिर्बाह्यांश्वक्षुश्चेवान्तरे भ्रुवोः्। प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५-२७॥ sparśānkrtvā bahirbāhyāmścaksuścaivāntare bhruvoh | prāņāpānau samau krtvā nāsābhyantaracāriņau || 5-27 ||

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः। विगतेच्छाभयकोधों यः सदा मुक्त एव सः 1 4-261 yatendriyamanobuddhirmunirmoksaparāyaņaķ | vigatecchābhayakrodho yah sadā mukta eva sah || 5-28 || भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्। सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति 11 4-2911 bhoktāram yajñatapasām sarvalokamaheśvaram | suhrdam sarvabhūtānām jñātvā mām śāntimrcchati || 5-29 || ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णोर्जुनसंवादे संन्यासयोगो नाम पञ्चमोऽध्यायः om tatsaditi śrīmadbhagavadgītāsūpanisatsu brahmavidyāyām yogaśāstre śrīkrsņārjunasamvāde samnyāsayogo nāma pañcamo'dhyāyah



THE BOOK OF MENDICANCY

The disciple questioned :

 You commend me to give up doing and You recommend me to co-operate with my deeds. Select one among the two and decide which is desirable.

The Lord said :

- 2. Leaving and doing are progressive and conducive. Synthesising Karma with discriminative will is always greater than leaving an act unperformed.
- 3. Leaving is only of hatred and attachment, the pair of opposites. He is a real mendicant who leaves thus. He is easily liberated from conditioning.
- 4. It is childish to differentiate between knowing and doing. The learned never segregate the two. Knowing and doing are like the two ends of a straight line. Start at one, you will arrive at the other. By following the one, you will achieve the other.

- Know the aim of the speculative school. Same is the aim of the operative school. Why conflict? When you see knowing and doing as one, you have seen the aim of both as one.
- 6. Mendicancy which makes you leave your duty is woe itself. One who merges his deeds into synthesis experiences Cosmic Silence. It takes no time.
- 7. Link up into your own synthesis. Purify your counterparts in the Me in you. Thus control yourself and control your senses. Transform all the beings into yourself and Me in yourself. Then do anything, you are not conditioned.
- 8, When you are in synthesis, you can know that
- 9. you do not propose to do anything. You see, you hear, you smell, you taste, you breathe, you go and come, you give and take, you see that only your senses are responding to their objects.
- 10. Leave your acts to the Lord, leave attachment and do your work. You are not touched by the filth of any work. See how the water drop dwells in the lotus leaf, yet sticks not to it.

5. The Book of Mendicancy

- 11. A yogi who is in synthesis may do anything physically, mentally or merely from the plane of his senses. If he is not attached to it he is pure in Me.
- 12. Leave the fruits of your deeds, you are a yogi. You attain the peace of poise. You are out of synthesis while doing your deeds for results. Then you are attached, then you are conditioned.
- 13. One who is under his own control leaves off all deeds mentally. He is at ease in himself. Mentally he never does or makes others do any deed. He lives in his body as if he lives in a City of Nine Gates.
- 14. No motive, no chain actions of his deeds. The Me in you owns neither deeds nor their chain actions. He does not identify himself with the result. All the activity is natural. Deeds are done naturally while he is above nature.
- 15. The Me in you never partakes the sin or piety of deeds. Do not be allured. In you and in everybody knowledge is ensheathed by ignorance. You are concerned only with your knowledge.

- 16. The knowledge of Me in you expels ignorance in you. Then realization shines forth in you as sunrise which is above and beyond this and that.
- 17. Whatever you call 'that', know it as the presence of the Lord, the Me in you. Convert your will into Me. Convert your Me into Me. Have stability in Me. Have Me as your object. Then your path is the path of no return. Then you have washed your sins in realisation of Me.
- See the learned, the humble, and the realised ones. They observe Me while they see a cow, an elephant, a dog and a hunter of the dog. This is the vision of equality.
- 19. When your mind is poised in such a vision, you have conquered heaven on earth. Equality is purity. It is Cosmic Consciousness, and you are in it when your vision is of equality.
- 20. No specific happiness for the favourable and no specific anguish for the unfavourable. By living so, you have established yourself in discriminative will. You cannot be confused. You have realised the Creative Consciousness

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and you live in Cosmic Consciousness as a Creator.

- 21. Let not the objective contact condition your consciousness. You experience happiness in yourself, the Me in you. You have established synthesis with the Cosmic I AM in you. You will experience the same happiness.
- 22. Happiness is of two types: external and internal. External happiness is from external causes, which are but the stimuli, objective. The very contact is enjoyed as happiness by habit. Happiness by contact is only a proposition, a supposition and corpse of memory. When the consciousness entertains such a one, the result is but disappointment. All the external causes make a proposal of happiness to the consciousness and escape from the scene. The consciousness is bound to struggle with a busy programme of a series of unfulfilled promises. Every proposal has a beginning and an ending of a programme for happiness, but there is no happiness as experience. Never permit yourself to play with the senses of contact for happiness. Thus you be learned.

- 23. Some think that they are free after coming out of the physical body. Be sure, it is wrong. The physical life is the only school of discipline for anything good. You are equipped with every piece of useful apparatus in the physical body. If you cannot make use of the apparatus, you cannot make a better use of your working staff, your psychological faculties. Be a master of material, then be a master of forces. Use things at hand, you can realise the future. Be practical with the material plane; you can be ideal with the subtler planes. Learn to put up with your physical inconveniences. Learn this before you leave the physical body. Inconveniences are but your implements masked. Desire and hatred approach you as the two strong magnetic lines of force, attraction and repulsion. Stand the force by neutralising, not by opposing. The torrential flow of force is to be regulated and channelised for the irrigation scheme of your spiritual fruit. Do this, you are happy forever.
- 24. Learn to know that happiness is from within and not from without. It is from yourself. It is yourself verily. Propose happiness, you are the proposal itself. Your proposal is your

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own projection, whether happy or unhappy. Then know you are privileged not to propose unhappiness, but to propose only happiness. Engage yourself, entertain yourself, now you illuminate yourself, because your light is but yourself, the Me in you. Practice this ease of making yourself out of the illusion of 'non-yourself'. Then you are synthesised. That means you have made a yogi of yourself, you have become a yogi. You have merged yourself into the Creator of yourself, the I AM in you. You have become a Creator. You are in the Creator. You are the Creator himself. Achieve, transform, become and be a Creator.

25. Persons carved seers out of themselves through this practice. They had their sins eliminated thus. They are they who live merged in the Creator's Consciousness that stands in equilibrium on the Background of Cosmic Consciousness. The objective world is second to you, but it is yourself. It is like your image to you; like your hand to you; like your body to you; like your mind to you; like your I AM to you. By item, the objective world is second to you. In essence it is one with you. Two ice blocks are two as blocks, but one as water.

Do not block in objectivity. Cancel two, and the remainder is one, the Eternal Zero. The fullness and not the stillness. Objectivity should not be emptied into you, but you should fill and make it all-subjective. Exist as I AM in all that which you call 'that' and 'this'. Magnetise the objective world into your own subjectivity. The process is pervasion. Cancel your double existence, and exist as one, the I AM in you. Then you can do good to others. You can be good to others.

- 26. Now, you are void of desire and hatred. You have become everything, and anything has no place except the I AM in you. Now you are controlled, your consciousness is controlled. You stand face to face with your own Creator, and the background of Cosmic Consciousness. You have become 'that', because you have known and become I AM.
- 27, Come nearer until you are I AM. Come nearer,28. I will tell you how. Let the contacts of the external senses be lost from your recollection. Sit mentally. If you want, sit physically also, but remember, it is only for practice. Sit near Me. Fix your gaze (not your eyes)

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between your brows. Regulate the impulses. Neutralise the pulsations - centripetal and centrifugal. Trace them with mind through the nose as inhalation and exhalation. You are in equilibrium. Let the activity of the senses and the mind be neutralised in your equilibrium. Let your creative and discriminative will be tranquilised into the silence of your equilibrium. Now, you are towards liberation. Desire, fear and outburst are lost in equilibrium. Be so always, and you are already liberated.

29. Do you know whom you meet? He is the grand and venerable One in you, He is experience. He is the starting and the culmination of all the activity of the universe, of all the deeds of the beings. For Him, the paths exist; for Him the practices are practised. He is the Master and the Lord of all your planes of consciousness. Find in Him your own Master, your own Friend, your own Adviser. He is your friend, because He is the friend of all. Approach Him, know Him like this, and know Him as the Me in you and in Me. He is Myself, I AM. Come to Me and be in peace with Me.



Leave the fruits of your deeds, you are a yogi. You attain the peace of poise. You are out of synthesis while doing your deeds for results. Then you are attached, then you are conditioned.





अथ षष्ठोऽध्यायः। आत्मसंयमयोगः atha şastho'dhyāyaḥ | ātmasaṁyamayogaḥ

CHOKOK

श्रीभगवानुवाच। śrībhagavānuvāca |

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः। स संन्यासी च योगी च न निरम्निन चाक्रियः 1 4-81 anāśritah karmaphalam kāryam karma karoti yah | sa samnyāsī ca yogī ca na niragnirna cākriyaķ ||6-1 || यं संन्यासमिति प्राहुर्योंगं तं विद्धि पाण्डव। न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ ६-२॥ yam samnyāsamiti prāhuryogam tam viddhi pāņdava | na hyasamnyastasankalpo yogi bhavati kaścana || 6-2 || आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते। योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६-३॥ āruruksormuneryogam karma kāraņamucyate | yogārūdhasya tasyaiva śamah kāraņamucyate || 6-3 || यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते। सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६-४॥

yadā hi nendriyārthesu na karmasvanusajjate | sarvasankalpasamnyāsī yogārūdhastadocyate || 6-4 ||

उद्धरेदात्मनात्मानं नात्मानमवसाद्येत्। आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः uddharedātmanātmānaṁ nātmānamavasādayo	॥ ६-५॥ et
ātmaiva hyātmano bandhurātmaiva ripurātmai बन्धुरात्मात्मनस्तस्य येनात्मेवात्मना जितः।	6-5
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् bandhurātmātmanastasya yenātmaivātmanā ji anātmanastu śatrutve vartetātmaiva śatruvat	॥ ६–६॥ taḥ 6-6
जितात्मनः प्रशान्तस्य परमात्मा समाहितः। शीतोष्णसुखदुःखेषु तथा मानापमानयोः jitātmanaḥ praśāntasya paramātmā samāhitaḥ	६-७ ।
sītosņasukhaduņkhesu tathā mānāpamānayoņ इाानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः।	
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः jñānavijñānatrptātmā kūṭastho vijitendriyah yukta ityucyate yogī samaloṣṭāśmakāñcanaḥ	॥ ६-८॥ 6-8
सुह्रन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु। साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते suhṛnmitrāryudāsīnamadhyasthad veşyabandh sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate	॥ ६-९॥
योगी युञ्जीत सततमात्मानं रहसि स्थितः। एकाकी यतचित्तात्मा निराशीरपरिग्रहः yogī yuñjīta satatamātmānaṁ rahasi sthitaḥ ekākī yatacittātmā nirāśīraparigrahaḥ	॥ ६-१०॥ 6-10

6. Atmasamyamayogah

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः। नात्युच्छितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६-११॥ śucau deśe pratisthāpya sthiramāsanamātmanah | nātyucchritam nātinīcam cailājinakuśottaram || 6-11 || तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियकियः। उपविश्यासने युज्याद्योगमात्मविश्वद्वये ॥ ६-१२॥ tatraikāgram manaķ krtvā yatacittendriyakriyaķ | upaviśyāsane yuñjyādyogamātmaviśuddhaye || 6-12 || समं कायशिरोग्रीवं धारयन्नचलं स्थिरः। सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६-१३॥ samam kāyaśirogrīvam dhārayannacalam sthirah | sampreksya nāsikāgram svam diśaścānavalokayan || 6-13 || प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः। मनः संयम्य मचित्तो युक्त आसीत मत्परः 11 8-8811 praśāntātmā vigatabhīrbrahmacārivrate sthitah | manah samyamya maccitto yukta āsīta matparah || 6-14 || युञ्जन्नेवं सदात्मानं योगी नियतमानसः। शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति 1 8-8411 yuñjannevam sadātmānam yogī niyatamānasaķ | śāntim nirvāņaparamām matsamsthāmadhigacchati || 6-15 || नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः। न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ ६-१६॥ nātyaśnatastu yogo'sti na caikāntamanaśnatah | na cātisvapnaśīlasva jāgrato naiva cārjuna || 6-16 ||

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।	
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा	॥ ६-१७॥
yuktāhāravihārasya yuktacestasya karmasu	
yuktasvapnāvabodhasya yogo bhavati duķkhah	ā
yuktasvapilavaboullasya yogo bilavati uujikilali	
	6-17
यदा विनियत्ं चित्तमात्मन्येवावतिष्ठते।	
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा	॥ ६-१८॥
yadā viniyatam cittamātmanyevāvatisthate	
nihsprhah sarvakāmebhyo yukta ityucyate tadā	
	6-18
य्था दीपो निवातस्थो नेङ्ग्ते सोपमा स्मृता।	
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः	॥ ६-१९॥
yathā dīpo nivātastho nengate sopamā smrtā	
yogino yatacittasya yuñjato yogamātmanaķ	6-19
यत्रोपरमते चित्तं निरुद्धं योगसेवया।	
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति	॥ ६-२०॥
yatroparamate cittam niruddham yogasevayā	
yatra caivātmanātmānam paśyannātmani tuṣya	iti
	6-20
सुखमात्यन्तिकं यत्तदु बुद्धियाह्यमतीन्द्रियम्।	
वेति यत्र न चैवायं स्थितश्चलति तत्त्वतः	॥ ६-२१॥
sukhamātyantikam yattad buddhigrāhyamatīnd	Irivam I
vetti yatra na caivāyam sthitaścalati tattvatah	
	1102111
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।	
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते	॥ ६-२२॥
3 3	• • • •
yam labdhvā cāparam lābham manyate nādhika	
yasminsthito na duḥkhena guruṇāpi vicālyate	6-22

6. Atmasamyamayogah

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम्। स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा	
स निश्चयेंन योक्तव्यो योगोऽनिविण्णचेतसा	॥ ६-२३॥
tam vidyād duķkhasamyogaviyogam yogasamji	ňitam
sa niścayena yoktavyo yogo'nirviņņacetasā	6-23
सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः।	
सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः। मनसेवेन्द्रियग्रामं विनियम्य समन्ततः	॥ ६-२४॥
sankalpaprabhavānkāmāmstyaktvā sarvānases	ataḥ
manasaivendriyagrāmam viniyamya samantata	ıh.
	6-24
शनैः शनैरुपरमेदु बुदुध्या धृतिगृहीतया।	
शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया। आत्मसंस्थं मनः कृत्वा न किञ्चिद्पि चिन्तयेत्	॥ ६-२५॥
śanaih śanairuparamed buddhyā dhrtigrhītayā	
ātmasamstham manah krtvā na kiñcidapi cintayet	
	6-25
यतो यतो निश्चर्ति मनश्चञ्चलमस्थिरम्।	
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत्	॥ ६-२६॥
yato yato niścarati manaścañcalamasthiram	
tatastato niyamyaitadātmanyeva vaśam nayet	6-26
प्रशाून्तमनसं ह्येनं योगिनं सुखमुत्तमम्।	
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्	॥ ६-२७॥
praśāntamanasam hyenam yoginam sukhamut	tamam
upaiti śāntarajasam brahmabhūtamakalmaṣam	ı
	6-27
युञ्ज्नन्नेवं सदात्मानूं योगी विगतकल्मुषः।	
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते	॥ ६-२८॥
yuñjannevam sadātmānam yogī vigatakalmasa	ḥ∣
sukhena brahmasamsparsamatyantam sukham	naśnute
	6-28

सूर्वभूत्स्थमात्मानं सर्वभूतानि चाूत्मनि।	
ईक्षते योगयुक्तात्मा सवेत्र समद्शेनः	॥ ६-२९॥
sarvabhūtasthamātmānam sarvabhūtāni cātma	ini
īkṣate yogayuktātmā sarvatra samadarśanaķ	6-29
यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति।	
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति	॥ ६-३०॥
yo mām paśyati sarvatra sarvam ca mayi paśyat	•
tasyāham na praņaśyāmi sa ca me na praņaśyat	
	6-30
सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः। सर्वथा वर्तमानोऽपि स योगी मयि वर्तते	
	॥ ६-३१॥
sarvabhūtasthitam yo mām bhajatyekatvamāst	
sarvathā vartamāno'pi sa yogī mayi vartate	6-31
आत्मौपम्येन सर्वत्र समं प्र्य्युति योऽर्जुन।	
सुखं वा यदि वा दुःखं स योगी परमो मतः	॥ ६-३२॥
	• • •
ātmaupamyena sarvatra samam paśyati yo'rjun	
sukham vā yadi vā duķkham sa yogī paramo ma	
अर्जुन उवाच।	0-52
arjuna uvāca	
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन।	
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम्	॥ ६-३३॥
yo'yam yogastvayā proktaķ sāmyena madhusūd	
etasyāham na paśyāmi cañcalatvātsthitim sthira	
	6-33
चञ्चलं हि मनः कृष्ण प्रमाथि बलवदु दृढम्।	11 11
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्केरम्	॥ ६-३४॥

6. Atmasamyamayogah cañcalam hi manah kṛṣṇa pramāthi balavad dṛḍham | tasyāham nigraham manye vāyoriva suduskaram || 6-34 || श्रीभगवानुवाच। śrībhagavānuvāca | असंशयं महाबा्हो मन्ो दुर्निंग्रहं चलम्। अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६-३५॥ asamśayam mahābāho mano durnigraham calam abhyāsena tu kaunteya vairāgyeņa ca grhyate || 6-35 || असंयतात्मना योगो दुष्प्राप इति मे मतिः। वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ६-३६॥ asamyatātmanā yogo dusprāpa iti me matiķ | vaśyātmanā tu yatatā śakyo'vāptumupāyatah || 6-36 || अर्जुन उवाच। ariuna uvāca | अयतिः श्रद्धयोपेतो योगाचलितमानसः। अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ६-३७॥ ayatih śraddhayopeto yogāccalitamānasah | aprāpya yogasamsiddhim kām gatim krsna gacchati || 6-37 || कचिन्नोभयविभ्रष्टरिछन्नाभ्रमिव नश्यति। अप्रतिष्ठो महाबाहो विमुढो ब्रह्मणः पथि 1 8-361 kaccinnobhayavibhrastaśchinnābhramiva naśyati | apratistho mahābāho vimūdho brahmaņah pathi || 6-38 ||

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः। त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते॥ etanme samśayam kṛṣṇa chettumarhasyaśeṣataḥ | tvadanyaḥ samśayasyāsya chettā na hyupapadyate

|| 6-39 ||

श्रीभगवानुवाच। śrībhagavānuvāca |

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते। न हि कल्याणकृत्कश्चिदु दुर्गतिं तात गच्छति॥ ६-४०॥ pārtha naiveha nāmutra vināśastasya vidyate | na hi kalyāṇakṛtkaścid durgatiṁ tāta gacchati॥ 6-40 ||

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः। शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते॥ ६-४१॥ prāpya puņyakṛtām lokānuṣitvā śāśvatīḥ samāḥ | śucīnām śrīmatām gehe yogabhraṣṭo'bhijāyate || 6-41 ||

अथवा योगिनामेव कुले भवति धीमताम्। एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ६-४२॥ athavā yogināmeva kule bhavati dhīmatām | etaddhi durlabhataram loke janma yadīdṛśam || 6-42 ||

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्। यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६-४३॥ tatra tam buddhisamyogam labhate paurvadehikam | yatate ca tato bhūyaḥ samsiddhau kurunandana

|| 6-43 ||

6. Atmasamyamayogah

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः। जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते pūrvābhyāsena tenaiva hriyate hyavaśo'pi saḥ jijíñāsurapi yogasya śabdabrahmātivartate	॥ ६-४४॥ 6-44
प्रयलाद्यतमानस्तु योगी संशुद्धकिल्बिषः। अनेकजन्मसंसिद्धस्ततो याति परां गतिम् prayatnādyatamānastu yogī saṁśuddhakilbiṣaḥ anekajanmasaṁsiddhastato yāti parāṁ gatim	-
तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः। कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhika karmibhyaścādhiko yogī tasmādyogī bhavārjuna	-
योगिनामपि सर्वेषां मदुगतेनान्तरात्मना। श्रद्धावान्भजते यो मां स मे युक्ततमो मतः	6-46 ६-४७॥
yogināmapi sarvesām madgatenāntarātmanā śraddhāvānbhajate yo mām sa me yuktatamo m	nataḥ 6-47
ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे आत्मसंयमयोगो नाम षष्ठोऽध्यायः	
om tatsaditi śrīmadbhagavadgītāsūpanisatsu brahmavidyāyām yogaśāstre śrīkŗṣṇārjunasamva ātmasamyamayogo nāma sasṭho'dhyāyaḥ	āde



Be alone, not lonely. Be alone by inclusion, not by exclusion. Be alone by permeating, not by differentiating. Eliminate others by becoming yourself. Live alone in all as one.



THE BOOK OF MEDITATION

The Lord further said:

- 1. You see how you can do your work without attachment to the result. If you do so, you are a mendicant, you are a yogi. Do not fancy that you will be a mendicant by discarding the sacred fire. You will never be a yogi by discarding your work. Work as sacrifice is fire that purifies mind and senses.
- 2. Mendicancy is Yoga itself. Yoga is synthesis and hence mendicancy is synthesis. Mendicancy is the elimination of the result and not the deed. By eliminating the result, you are a mendicant. By doing your work, you are a yogi.
- 3. Your work is the only practice to you. Practice makes you perfect. Even after practice, do not leave your work. Work is training while you practise. Work is your experience, your play after you complete your probation. By practice you get tranquility of your activity and a poised state of experience while doing your work. A bicycle is in poise only when

it is in movement. Poise is not stillness, it is fullness. Stillness is static, but poise is dynamic. Culmination of activity into play is poise. Culmination of labouring into pleasure is poise. Conflict eliminated from conflicting forces is poise. Harmony remains and harmony is poise. In this path, practice and culmination are in the same process.

- 4. Do not notice the activity of your senses. Let them notice you and follow you. Do not do the work. Let the work be done by you. Take up yourself, your work finds its way through you, while the motives of the work are totally eliminated. Now you have marched into synthesis.
- 5. Transform yourself by yourself. The lower yourself, the phantom of non-self should be transformed into the higher yourself, the synthesis I AM. Do not insult yourself by dwelling in the phantom. You can be a friend of your lower self while transforming. You can be an enemy of your higher self by dwelling as a phantom. Be sure and be aware, the enemy is killed. Let the I AM in you be a friend of the I AM in Me and in all.

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6. When you have conquered the phantom by transformation, you are a friend of yourself. If you notice the phantom as your objectivity, it is your own enemy. Then you have to live with your own enemy in your house.

- 7. Cool touch is called happiness in hot sun. Warm touch is called happiness in winter. You see, you have no proper measure for happiness, when you dwell in the senses. Live above pairs. Insult is but your own idea of insult. Honour is but your own idea of honour. Nothing exists as insult or honour in the objective world. Be above these pairs. Now you have controlled your lower self by transforming it into the higher self. Now you dwell in peace. Now the I AM in you is the I AM in all, the Cosmic I AM.
- 8. Knowledge has two sources, one is through your faculty of knowing, and the other is through your objective experience. Transform these two sources of knowledge into the I AM in you. The whole thing is to your own satisfaction. The bird is at home in its nest. You are at your home in your own house. Be at home in yourself. You will be at home in your

senses and mind, thus subjugate the senses. Then you are not aware of anything but the one thing, though everything is available to you at your door. When you do not wait for anything, everything waits for you. Let gold be gold to others, let it not be gold to you. Let the difference between gold, stone and sand be a difference outside, let it not be a difference to you. Everything is I AM to you when you are synthesised.

- 9. Let people differentiate themselves as friends, enemies, neutrals, indifferent ones or even relatives. Let not the differentiation be to you. Good people and bad people are but the concepts of the observer. Have no concept, no opinion. Let them be to you as you are to yourself. Now you are a yogi. Sinners and Saints exist to the observers. Let lives exist to you, as you exist to yourself.
- Be alone, not lonely. Be alone by inclusion, not by exclusion. Be alone by permeating, not by differentiating. Eliminate others by becoming yourself. Live alone in all as one. Do not taste the presence of others who taste your presence. Do not cling to those who
cling to you. Let them cling, do not eliminate. Still you live alone in them by transforming them into yourself.

- 11, Take your mental abode in a pure place. Then
- every place is pure to you. While practicing, 12. you can also physically seek for a pure abode temporarily. Sit up stable in mind. You can sit stable physically also if you want. Sit neither too high nor too low. Physically also you can do so by having a comfortable seat on a mat, a deer skin or a piece of cloth, but it is necessary for you to eliminate the sense of high and low in your mind. Bring the mind to a point by proposing 'that' within yourself. Let the activity of your mind come to 'that'. Let the activity of your senses be withdrawn into 'that' via your mind. Sit thus in your asana within yourself. Link up your consciousness with your synthesised whole. This is the process of purifying yourself by yourself.
- 13, While sitting also, let the body be erect without
- 14. tension. Sit perpendicular, and you are vertical. Verticals and horizontals meet to cross one another at the point of contact I AM.

Vertical consciousness symbolizes subjectivity. Horizontal consciousness symbolizes objectivity. Let verticals and horizontals cross one another in a happy blend. Your mind is different from yourself. Yet your mind is yourself. It is the gateway between your subjective and objective experience. Bring yourself to yourself, with the help of your mind. Physical stability may not bring mental stability, but it is conducive. Sit stable. Think of something. Now you want to visualise and think of. You think of the tip of your nose wherefrom the pulsations pass to and fro. Don't think of any object distant from yourself. Distance is your pervasion as mind. Travel from circumference to centre mentally. Slowly and peacefully, peace approaches you. Remember that the approach is very subtle. The approach is not difficult because peace never exists in difficulties. Peace approaches you peacefully. It approaches you as the glowing I AM. Total absence of objectivity is the total absence of fear. It is new to you. Yet, it is natural with you. It is the culmination of your own nature into you. You are instinctively at home with peace, because you have no instincts by now.

Remember you should be a celibate while practising this! Do you think that celibacy is obtained by physical cessation of sex impulses? No woman presence, no celibacy? Childish! There is woman in man as a concept, and man in woman as a concept. Then why talking about physical celibacy? Eliminate the woman in you by a process of transformation. Transform the woman presence in you by the presence of Me in you. Now you are a real celibate. Now you live as a Creator in the Cosmic Consciousness. Dwell in Me, you have controlled your mind. Dwell in yourself while dwelling in Me, and you are already a yogi.

- 15. By controlling your mind like this and by synthesising yourself into Me, you live in the all-culminating peace. Then you experience My Eternal presence. You are in the presence of the present where there is no room for a past and for a future.
- 16. Poise is a point wherefrom all the values stand equidistant. It is the centre of your own circle wherefrom your own radii are all equal. Do not think that the division is not possible in synthesis. The petals of a flower are its

own divisions which stand in the pattern of the one. You can have equal division of values while you enjoy Yoga. Spiritual geometry teaches you how to bisect a value into a pair of values. Pairs of opposites exist objectively. They are transformed into supplimentaries and complementaries in your own synthesis. If I say "do not eat", it is no Yoga. If I say "you eat", if it is too much, it is no Yoga. If I say "eat as much as you can" or "leave as much as you can" it is no Yoga. If I say "eat as much as you require", it is no Yoga. It is right to say "eat as much as is required". Let the senses choose, but you regulate. You do not choose and allow the senses to regulate. Let the senses enjoy and you regulate. You do not enjoy and allow the senses to regulate. If you eat more than or less than what is needed, or if you sleep more than or less than what is needed, it is no Yoga.

17. Let the food and enjoyment of the senses and mind be regulated, let the behaviour and the work be regulated. Let sleep and awakening obey you gently. It is Yoga. Through this practice, you have neither strain nor discomfort.

- 18. When the flow of water is properly regulated, it is made available to irrigate the fields for a proper fruition. Your behaviour is a stream. When properly regulated, it rises to the level of the I AM in you, and irrigates My fields properly. Let not the behaviour flow into the barren fields of desires. Remember that desire is a corpse of your presence. Then you are a yogi.
- 19. Do you know how you shine? You are like a flame in the absence of a blow of breeze. The flame stands still only when there is no breeze. Now you stand in your own form.
- 20. Do you know where you walk? Be regal of your own level in yourself. You have followed Yoga. You are privileged. Your behaviour has flown into you and merged into the ocean of yourself. Now, you walk in your own i.e., your presence. Now, you enjoy your presence as brilliance everywhere. You are a lamp of presence to yourself and to others. You are a pleasure to yourself and to others.
- 21. People speak of happiness in many levels and degrees. Levels are to those who measure, but not to happiness. Happiness

is Consciousness beyond measure and hence no measures are there to happiness. As long as they dwell in senses, they look happiness through their own chasms and holes, and talk of its levels and grades. As long as they dwell in mind, they see happiness through that window of mind. The shape is of the window, but not of happiness. As long as they dwell in behaviour, they behave in the name of happiness. They speak of happiness as 'that' and 'that which'. The terms are their own limitations and happiness is beyond 'this' and 'that'. Man sees man through the eyes, whereas the eyes cannot see a man. Similarly happiness knows happiness, the mind and senses can never know happiness. Happiness exists as discriminating will in you. Only the will touches the experience of happiness. You are therefore expected to stand as your discriminating will, above and beyond your body, senses, mind and behaviour. Now you are happy because you know what is happiness. How do you know that you are happy? Know it by knowing nothing other than happiness while you live. I don't propose you to fix you in happiness. Happiness is stable in itself and requires no fixing. Now there is no

disturbance while you move. Dynamic and static phases are not opposites in happiness. You can find stability in movement, which is harmony. You can move about, yet you are stable. You are the very core of movement and the moving.

- 22. Again I question: How do you know that you are happy? It is only by an experience of no expectation and no anticipation of anything. Expectation and anticipation are crystals of happiness, but stuck up. They should dissolve in your real state of happiness. There is nothing greater, higher or more useful, because your concepts of greatness, height and utility are gone, dissolved in happiness. Can any amount of sorrow disturb you out of this state?
- 23. The absence of sorrow does not mean the absence of an objective cause. The objective causes come and go as incidents in succession, but your happiness runs forever. This is Yoga, the synthesis. It is to be achieved by you and there is no alternative. You always want to be happy. Then you practice it.
- 24. Do not complain that the process is difficult.

It is subtle but not at all difficult. Do not complain that the duration of time to practice is too much. Remember that the sense of duration is your own projection. There is a beautiful succession in the process. A proposal from you is not a proposal from Me. I dispose what I propose, but not what you propose. Your proposal is a proposal into objectivity, and its image is your desire, the corpse of your presence. Leave the method of proposing entirely to Me. Then the mind is there to control the senses; you are there to control the mind; I AM there to control you.

25. Go slow. Practice slowly. You may not like slowness at first, because you are quick by impulse. Quickness and slowness are your mental projections, so to say, symptoms. More significant things are of more importance. More important things appear to go more slowly to your little mind. See, the minutes hand in your watch is slower than the seconds hand; the hour hand is too slow. Remember that your watch should, with its daily hand, month hand, year hand and finally life hand, be the pointer of your own span. Do not complain that the path is slow. Your discriminating will

is the only hand in your watch, which marks the hours of all your births. Regulate the speed of your seconds hand and minutes hand with that of your discriminating will. Do not try to get at the will. Let the will get at you. Submit yourself to the Holy Will, and walk with your will on earth. Now will walks with you on earth. God walks with man on earth, when oceans taste sweet as honey. This is a sure prophecy, and it comes to you when you walk with it. People talk of courage and they seek for objective values to hold their courage. Holding yourself is real courage. Hold yourself and your will holds you. Let your mind be transformed into the Holy Will. The touch of a magnet makes an iron piece a magnet. The touch of your will makes your mind your will.

26. People complain that the mind goes hither and thither. They say that the mind is wavering and not stable. Poor fellows, they do not remember that they are their own mind. A dog can go away from another dog, but the tail cannot go away from the dog. Let them remember that their minds are only their tails, but self-conscious. If your mind wags hither

and thither, it is not good for you to obstruct it, suppress it or to control it. You cannot make an enemy your friend by opposing or oppressing. Be sympathetic. Walk with him; talk with him; eat and dance and be merry with him. Get him round. He is already a friend. If the mind wanders, observe it and follow it until it follows you. Do not indulge in it, but follow it. It comes back and merges into the will and becomes yourself, the I AM in you.

- 27. Having the mind tranquilised, you taste the experience of the greatest happiness, and this is the yogic experience. Your dynamism is tranquilised and your consciousness is the Cosmic Consciousness.
- Link up your lower with your higher like this.
 With the taste of your experience, you will know what happiness is in the cosmic scale.
- 29. The I AM in you exists in all the living beings then. Also you experience the existence of all the beings in your I AM. Such is your glance, the yogic glance. Only with such a glance, you can find equality in all. Then you can see all beings equal.

- 30. By your sight, the yogic sight, you find Me in all and all in Me. You never disintegrate from Me and I never disintegrate from you.
- 31. When you find Me in all the beings, you will worship Me as one in all the beings. All are synthesised in Me, and this is the Cosmic Synthesis. Then whatever you do, you do it as a yogi. Do everything in this world, still you stand as a yogi in Me.
- 32. Then only you can compare others with yourself. Such a comparison keeps you in equality and keeps all in equilibrium in you. Happiness and sorrow are experiences in equilibrium and this is Yoga.

Then the disciple questioned:

- 33. You taught Yoga and true equality to me. No doubt about it. Such a state should be stable in me. The mind is unstable. Without making the mind stable, how can stability be entered into?
- 34. The mind always wavers. It churns various thoughts. It is strong and dominating. Controlling the mind is like controlling the air. How is the first grip over mind possible?

The Lord answers:

- 35, No doubt the mind is wavering, and beyond
- 36. your control at first. You have known what Yoga is, but knowledge is of no use to control the mind. Two things bring the mind under your control gradually. One is constant application which is called practice. Just as seeds are to be soaked in water and sown for germination, so also the known facts are to be put into application repeatedly before you get the results.

Again doing is required and not knowing. The second factor required is the constant practice of vairagya or non-attachment. Practice, leaving off the results of whatever you do. Learn to put up with ease, and live in any type of environment with ease. These two factors will give you the first grip over your mind. Self-synthesis is not possible before the mind is brought to stability. A constant effort to bring the mind to stability is enough for beginning self-synthesis.

Then the disciple questioned:

37. Suppose one has constant application. If he

does not succeed to the end and leaves away in the middle, what is his position?

- 38. Such a one fails in doing his actions properly. He also fails to get the happiness of synthesis. He fails in both directions. His position is insecure as the cloud in the sky. Is he sure to disintegrate as the cloud into the air? Is he lost on the way?
- 39. Please clear my doubt before I follow. I find no one else who clears the doubt in a practical way.

The Lord answered:

- 40. Perfection or no perfection, the very effort is progressive. An effort to synthesise never goes a waste. In any step the practitioner is benefited upto that step physically, mentally or spiritually. No progressive attempt leads to a negative state.
- 41. Suppose he dies in the middle. Even then there is no retrogression. The planes attained by his consciousness remain the same even after death. He has done a good deed by practicing Yoga and then died in the attempt. Sacred work leads him to sacred planes

He lives there with or of consciousness. without a body until the result of his attempt is spent up. A sacred attempt made on the physical plane with the co-operation of his subtler planes produces a result in all planes. The duration of the result is in proportion to his attempt on the physical plane. An intense effort for a short time on the physical plane produces a permeating result for a very long period on the subtle planes. The disturbance of a storm for a few minutes is experienced by a tree until many months. An inspiring conversation for a few minutes leaves its mark for many years or forever. An attempt on the yogic lines produces an experience for a very long period. It is sustained even after the physical sheath is dropped. Further it helps in his taste to select a future body. Such a one is born in a pure and a healthy family. When a man with impure birth dies after making a significant attempt in the yogic path, he rightfully selects a body in a pure family. If the yogic attempt of a practitioner is denied by reasons of poverty, he acquires the right to select his future body in a rich family. Then his past associations begin to sprout to lead him further.

- 42. In many cases a yogic practitioner takes birth in a yogic family when he dies in the attempt. Such a right to select his birth is very difficult under ordinary circumstances. Only a yogic attempt brings him such a right.
- 43. Discriminative will continues beyond birth and death. Hence his will sprouts into yogic actions according to the previous tendency and attitude. He again makes an attempt to progress further.
- 44 For such a man, his new birth has no value. It cannot dominate according to its stages of his ages. Even though his mind is diverted towards other things, it is rendered helpless by the strong gravitational pull of his will towards the yogic attempt. The very aptitude for Yoga leads one beyond the capacity of sound, language and suggestion. For one who has already shown a strong aptitude for Yoga, the conversations of others and the language of the scriptures suggest only the yogic path to him. Words fail to dominate with their intended meaning. Words have no meaning of their own. Meaning is attached by human minds, and is channelized into common

understanding. See how a poet changes the significance of words and transforms it at will in tune with what he wants to convey. Similarly the will of the practitioner with a strong yogic aptitude in the past, transforms the baser meanings of the words towards the direction of his intentions that are strongly pulled by his yogic will. The sight of a bird shot down induced the story of Rama in the mind of Valmiki.

- 45. Make effort. A yogic effort is always of a continuous transcendental value. Each successive attempt leaves him better in subtler planes of consciousness. His filth is eliminated step by step. He will be accomplished even through a number of births and reaches the goal. Failures are no failures in the yogic path.
- 46. It is possible that the result of penance is lost at death. Knowledge may be dropped off by death. The association of deeds is also dropped off by death. The association of the yogic attempt is never lost. This proves that the yogi is greater than the one who knows, who does good things and who performs penance. I wish you be a yogi.

47. There are many paths in attempting Yoga. The best path is to synthesise in Me in all. Link up with Me in you and Me in all. Then any path is My own path.





People speak of good deeds and bad deeds. Deeds which make you recollect Me are good. Those deeds, which condition you in the web and allure you, are bad deeds.





अथ सप्तमोऽध्यायः। ज्ञानविज्ञानयोगः atha saptamo'dhyāyaḥ | jñānavijñānayogaḥ

श्रीभगवानुवाच। śrībhagavānuvāca |

मय्यासक्तमनाः पार्थं योगं युञ्जन्मदाश्रयः। असंशयं समग्रं मां यथा ज्ञास्यसि तच्छणु 11 9-811 mayyāsaktamanāh pārtha yogam yuñjanmadāśrayah | asamsayam samagram mām yathā jnāsyasi tacchrņu || 7-1 || ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः। यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते 1 9-21 jñānam te'ham savijñānamidam vaksvāmvasesataķ | yajjñātvā neha bhūyo'nyajjñātavyamavaśisyate || 7-2 || मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये। यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः 1 9-31 manusyāņām sahasresu kaścidyatati siddhaye | vatatāmapi siddhānām kaścinmām vetti tattvatah || 7-3 || भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च। अहंकार इतीयं में भिन्ना प्रकृतिरष्टधा 11 9-811

bhūmirāpo'nalo vāyuḥ khaṁ mano buddhireva o ahaṁkāra itīyaṁ me bhinnā prakṛtiraṣṭadhā	ca 7-4
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्। जीवभूतां महाबाहो ययेदं धार्यते जगत् apareyamitastvanyāṁ prakṛtiṁ viddhi me parān jīvabhūtāṁ mahābāho yayedaṁ dhāryate jagat	
एतद्योनीनि भूतानि सर्वाणीत्युपधारय। अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा etadyonīni bhūtāni sarvāņītyupadhāraya ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayastathā	॥ ७-६॥ ⁵
मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय।	7-6
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव	॥ ७-७॥
mattah parataram nānyatkiñcidasti dhanañjaya	
mayi sarvamidam protam sūtre maņigaņā iva	7-7
रसोऽहमप्सु कौन्तेय प्रभास्मि राशिसूर्ययोः। प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु raso'hamapsu kaunteya prabhāsmi śaśisūryayoḥ praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣaṁ nṛṣ	
	7-8
पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ।	
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु	॥ ७-९॥
puņyo gandhah prthivyām ca tejaścāsmi vibhāva	
jīvanaṁ sarvabhūteṣu tapaścāsmi tapasviṣu	7-9

7. Jnanavijnanayogah

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम्।	
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम्	७-१०
ījam mām sarvabhūtānām viddhi pārtha sanāta	anam
buddhirbuddhimatāmasmi tejastejasvināmaha	m
	7-10
बलं बलवतां चाहं कामरागविवर्जितम्।	
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ	७-११
balam balavatām cāham kāmarāgavivarjitam	
dharmāviruddho bhūteṣu kāmo'smi bharatarṣa	abha
	7-11
ये चैव सात्त्विका भावा राजसास्तामसाश्च ये।	
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि	॥ ७-१२॥
ye caiva sāttvikā bhāvā rājasāstāmasāśca ye	
matta eveti tānviddhi na tvaham teşu te mayi	7-12
$\sim \sim $	
त्रिभिर्गुणमयैर्भावैरेभिः स्वीमिदं जगत्।	
मोहितं नाभिजानाति मामेभ्यः परमव्ययम्	॥ ७-१३॥
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् tribhirguṇamayairbhāvairebhiḥ sarvamidaṁ ja	gat
मोहितं नाभिजानाति मामेभ्यः परमव्ययम्	gat am
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् tribhirguṇamayairbhāvairebhiḥ sarvamidaṁ ja mohitaṁ nābhijānāti māmebhyaḥ paramavyay	gat
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् tribhirguṇamayairbhāvairebhiḥ sarvamidaṁ ja mohitaṁ nābhijānāti māmebhyaḥ paramavyay दैवी द्येषा गुणमयी मम माया दुरत्यया।	gat am 7-13
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् tribhirguṇamayairbhāvairebhiḥ sarvamidaṁ ja mohitaṁ nābhijānāti māmebhyaḥ paramavyay दैवी ह्येषा गुणमयी मम माया दुरत्यया। मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते	gat am
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् tribhirguṇamayairbhāvairebhiḥ sarvamidaṁ ja mohitaṁ nābhijānāti māmebhyaḥ paramavyay दैवी ह्येषा गुणमयी मम माया दुरत्यया। मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते daivī hyeṣā guṇamayī mama māyā duratyayā	gat am 7-13 ৩-१४
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् tribhirguṇamayairbhāvairebhiḥ sarvamidaṁ ja mohitaṁ nābhijānāti māmebhyaḥ paramavyay दैवी ह्येषा गुणमयी मम माया दुरत्यया। मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते	gat am 7-13 ৩-१४ e
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् tribhirguṇamayairbhāvairebhiḥ sarvamidaṁ ja mohitaṁ nābhijānāti māmebhyaḥ paramavyay दैवी ह्येषा गुणमयी मम माया दुरत्यया। मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते daivī hyeṣā guṇamayī mama māyā duratyayā māmeva ye prapadyante māyāmetāṁ taranti t	gat am 7-13 ৩-१४
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् tribhirguṇamayairbhāvairebhiḥ sarvamidaṁ ja mohitaṁ nābhijānāti māmebhyaḥ paramavyay दैवी द्येषा गुणमयी मम माया दुरत्यया। मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते daivī hyeṣā guṇamayī mama māyā duratyayā māmeva ye prapadyante māyāmetāṁ taranti t न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः।	gat am 7-13 ৩-१४॥ e 7-14
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् tribhirguṇamayairbhāvairebhiḥ sarvamidaṁ ja mohitaṁ nābhijānāti māmebhyaḥ paramavyay दैवी ह्येषा गुणमयी मम माया दुरत्यया। मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते daivī hyeṣā guṇamayī mama māyā duratyayā māmeva ye prapadyante māyāmetāṁ taranti t न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः। माययापहृतज्ञाना आसुरं भावमाश्रिताः	gat am 7-13 ৩-१४ e 7-14 ৩-१५
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् tribhirguṇamayairbhāvairebhiḥ sarvamidaṁ ja mohitaṁ nābhijānāti māmebhyaḥ paramavyay दैवी द्येषा गुणमयी मम माया दुरत्यया। मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते daivī hyeṣā guṇamayī mama māyā duratyayā māmeva ye prapadyante māyāmetāṁ taranti t न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः।	gat am 7-13 ৩-१४ e 7-14 ৩-१५

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन। आर्तो जिज्ञासरर्थार्थी ज्ञानी च भरतर्षभ 1 9-88 1 caturvidhā bhajante mām janāh sukrtino'rjuna | ārto jijnāsurarthārthī jnānī ca bharatarsabha | 7-16 | | तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते। प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः 10-2011 teşām jñānī nityayukta ekabhaktirviśisyate | priyo hi jñānino'tyarthamaham sa ca mama priyah || 7-17 || उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम्। आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् 11 9-8611 udārāh sarva evaite jñānī tvātmaiva me matam | āsthitaķ sa hi yuktātmā māmevānuttamām gatim || 7-18 || बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते। वासुदेवः सर्वमिति स महात्मा सुदुर्लभः 11 9-8511 bahūnām janmanāmante jñānavānmām prapadyate | vāsudevah sarvamiti sa mahātmā sudurlabhah || 7-19 || कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः। तं तं नियममास्थाय प्रकृत्या नियताः स्वया 11 9-2011 kāmaistaistairhrtajñānāh prapadyante'nyadevatāh | tam tam niyamamāsthāya prakrtyā niyatāķ svayā || 7-20 || यो यो यां यां तनुं भक्तः श्रद्धयार्चितमिच्छति। तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम 11 ७-२१ ||

7. Jnanavijnanayogah

yo yo yāṁ yāṁ tanuṁ bhaktaḥ śraddhayārcituı tasya tasyācalāṁ śraddhāṁ tāmeva vidadhāmy	vaham
स त्या श्रद्धया युक्तस्तस्याराधनमीह्ते।	7-21
लभते च ततः कॉमान्मयैव विहितान्हि तान्	॥ ७-२२॥
sa tayā śraddhayā yuktastasyārādhanamīhate	
labhate ca tataḥ kāmānmayaiva vihitānhi tān	7-22
अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम्।	
अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम्। देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि	॥ ७-२३॥
antavattu phalam teşām tadbhavatyalpamedha	asām
devāndevayajo yānti madbhaktā yānti māmapi	7-23
अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः।	
परं भावमजानन्तो ममाव्ययमनुत्तमम्	॥ ७-२४॥
and the state of the	
avyaktam vyaktimāpannam manyante māmabu	ıddhayaḥ
param bhāvamajānanto mamāvyayamanuttam	am
param bhāvamajānanto mamāvyayamanuttam	
param bhāvamajānanto mamāvyayamanuttam नाहं प्रकाशः सर्वस्य योगमायासमावृतः।	am 7-24
param bhāvamajānanto mamāvyayamanuttam नाहं प्रकाशः सर्वस्य योगमायासमावृतः। मूढोऽयं नाभिजानाति लोको मामजमव्ययम्	am 7-24 ૭-૨૫
param bhāvamajānanto mamāvyayamanuttam नाहं प्रकाशः सर्वस्य योगमायासमावृतः। मूढोऽयं नाभिजानाति लोको मामजमव्ययम् nāham prakāśaḥ sarvasya yogamāyāsamāvrtaḥ	am 7-24 ॥ ૭-૨૬॥
param bhāvamajānanto mamāvyayamanuttam नाहं प्रकाशः सर्वस्य योगमायासमावृतः। मूढोऽयं नाभिजानाति लोको मामजमव्ययम् nāham prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ mūḍho'yam nābhijānāti loko māmajamavyayar	am 7-24 ७-२५ n
param bhāvamajānanto mamāvyayamanuttam नाहं प्रकाशः सर्वस्य योगमायासमावृतः । मूढोऽयं नाभिजानाति लोको मामजमव्ययम् nāham prakāśaḥ sarvasya yogamāyāsamāvrtaḥ mūḍho'yam nābhijānāti loko māmajamavyayar वेदाहं समतीतानि वर्तमानानि चार्जुन।	am 7-24 ॥ ૭-૨૬॥
param bhāvamajānanto mamāvyayamanuttam नाहं प्रकाशः सर्वस्य योगमायासमावृतः। मूढोऽयं नाभिजानाति लोको मामजमव्ययम् nāham prakāśaḥ sarvasya yogamāyāsamāvrtaḥ	am 7-24 ७-२५ n
param bhāvamajānanto mamāvyayamanuttam नाहं प्रकाशः सर्वस्य योगमायासमावृतः । मूढोऽयं नाभिजानाति लोको मामजमव्ययम् nāham prakāśaḥ sarvasya yogamāyāsamāvrtaḥ mūḍho'yam nābhijānāti loko māmajamavyayar वेदाहं समतीतानि वर्तमानानि चार्जुन।	am 7-24 ७-२५ n 7-25
param bhāvamajānanto mamāvyayamanuttam नाहं प्रकाशः सर्वस्य योगमायासमावृतः। मूढोऽयं नाभिजानाति लोको मामजमव्ययम् nāham prakāsah sarvasya yogamāyāsamāvrtah mūḍho'yam nābhijānāti loko māmajamavyayar वेदाहं समतीतानि वर्तमानानि चार्जुन। भविष्याणि च भूतानि मां तु वेद् न कश्चन	am 7-24 ७-२५ n 7-25
param bhāvamajānanto mamāvyayamanuttam नाहं प्रकाशः सर्वस्य योगमायासमावृतः । मूढोऽयं नाभिजानाति लोको मामजमव्ययम् nāham prakāśah sarvasya yogamāyāsamāvrtah mūdho'yam nābhijānāti loko māmajamavyayar वेदाहं समतीतानि वर्तमानानि चार्जुन। भविष्याणि च भूतानि मां तु वेद् न कश्चन vedāham samatītāni vartamānāni cārjuna bhavişyāni ca bhūtāni mām tu veda na kaścana	am 7-24 ७-२५ 7-25 ७-२६
param bhāvamajānanto mamāvyayamanuttam नाहं प्रकाशः सर्वस्य योगमायासमावृतः । मूढोऽयं नाभिजानाति लोको मामजमव्ययम् nāham prakāśaḥ sarvasya yogamāyāsamāvrtaḥ mūḍho'yam nābhijānāti loko māmajamavyayar वेदाहं समतीतानि वर्तमानानि चार्जुन। भविष्याणि च भूतानि मां तु वेद न कश्चन vedāham samatītāni vartamānāni cārjuna	am 7-24 ७-२५ 7-25 ७-२६

icchādvesasamutthena dvandvamohena bhārata | sarvabhūtāni sammoham sarge yānti parantapa || 7-27 || येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्। ते द्वन्द्वमोहनिमेक्ता भजन्ते मॉं दढवताः 11 9-2611 yeşām tvantagatam pāpam janānām puņyakarmaņām | te dvandvamohanirmuktā bhajante mām drdhavratāh || 7-28 || जरामरणमोक्षाय मामाश्रित्य यतन्ति ये। ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् 1 9-29 1 jarāmaraņamoksāya māmāśritya yatanti ye | te brahma tadviduķ krtsnamadhyātmam karma cākhilam || 7-29 || साधिभूताधिदैवं मां साधियज्ञं च ये विदुः। प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः 11 9-3011 sādhibhūtādhidaivam mām sādhiyajñam ca ye viduķ | prayāņakāle'pi ca mām te viduryuktacetasaķ || 7-30 || ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्याँयः

om tatsaditi śrīmadbhagavadgītāsūpanisatsu brahmavidyāyām yogaśāstre śrīkṛṣṇārjunasamvāde jñānavijñānayogo nāma saptamo'dhyāyaḥ



THE BOOK OF SCRIPTURAL KNOWLEDGE

The Lord continued:

- 1. Apply the mind to Me in you, and Me in all. You will directly come to Me without any doubt. I now describe how you come to Me by applying yourself to the Me of the scriptures. There are many sciences, and the corresponding books in this world. By themselves, they have no value however great the sciences maybe. Without your application to Me in the sciences, and to Me in the books, they have no value. Remember this and then learn any scripture.
- 2. I now teach you the knowledge of experience and the knowledge of the scripture. Here is the way to teach all knowledge without leaving anything. Knowledge is vast and cannot be completed by study or observation, but there are keys which render complete knowledge possible. By knowing this, nothing remains to be known further.
- 3. Thousands of people go on studying various

subjects without being able to complete them. The comprehension required for completion is a key by itself. One among the thousands attempt to handle the key. Among the thousands of such selected few, one knows Me in them, and knows by the core.

- 4. Now I propose to give you the key of My Nature. It is eight-fold. Turn the key eight times in the following eight items in creation, and you will get at Me. They are: the nature of solid, liquid, fire, air, space, mind, will and I AM localised. These eight items in creation carry My Nature in them in eight different states. States of matter and states of mind do not apply to Me. They apply to My Nature. Water and ice are the two states of the same content. The content is I AM, unchanged. The nature is undergoing transformation from ice to water and water to ice.
- 5. The above said eight natures of mind float on a common nature, the background nature. This is My ninth nature and is called My higher Nature. This higher nature produces units of lives called monads (Jeevas). It makes Me exist as the many I AMs in Me. These nine natures function as the nine numbers in creation.

7. The Book of Scriptural Knowledge

I undergo multiplication by the ninth and get distributed in the remaining eight. I, beyond Nature, AM the Zero, the perfect and eternal principle. All the nine natures dissolve in Zero and emerge out of Zero as the tenth the created being or synthesis. My tenth state is the created personality, creative by nature with the Creator concealed in it. I stand by ten digits as the personality in every being.

- 6. My nine natures described above stand as nine sources of creation. They produce Me as the content of the creation in nine phases or items. They are the nine wombs through which I AM produced as the universe. I AM the source and the Merging point of all My nine natures.
- 7. Do not lose yourself in the detail of My Nature. Remember Me in all and you do not lose yourself. Remember that there is nothing beyond Me in the whole creation. In Me everything is woven into the web of existence. I stand as the string of continuity around which all things are gathered as the jewels in a necklace.
- 8. Shall I reveal how I operate through

Mv Natures? Water knows no taste. The tongue knows no taste. The contact of water with the tongue produces taste. See how My Nature is revealed through everything by contact. You say the Sun is bright and the Moon is bright. Neither the eye, nor the Sun is bright. They are Myself in essence. The contact of what you call light with your eye produces what you experience as light. See how My Nature is revealed as light and sight. I AM the content of the whole wisdom. I exist beyond nature as content and import which you call OM. See how the sound principle exists in space before it is heard by you. So also I exist in all before I am felt by any one. See how manhood exists in man as the most abstract principle. So I exist in all before I am expressed as all. This you call OM.

9. No particle has smell to itself. The nose knows not any smell as its own. But the particles of a perfume, when contact the nose, make a manifestation of what you call smell. Further, I exist in your will to descend into the mind and into the smelling principle to distinguish between a perfume and a bad smell. I AM the discriminating principle, 7. The Book of Scriptural Knowledge

your will. The flame is not brilliant to itself. It is brilliant to your eye. The point of contact produces My Nature as brilliance. What is living in the living beings? It is the manifestation of My own Nature. What is penance in one who does it? It is My own Nature which is made manifest as his own nature to do penance.

- 10. You say that the seed germinates into a tree. The seed never germinates. It stimulates an attraction of the surrounding states of matter and you call this growth. In fact I do not grow but I make beings grow. I AM the seed principle in all. I AM no seed in the seed: no mind in the mind; no matter in matter. I AM your nothing in everything. But I AM My Everything in everything. Where does the will exist in a man? It is not in any part of his body, or even in any part of his mental faculties. Will is beyond body, senses and mind, yet it pervades all. Thus I stand as will in the willful. You say he is a brilliant chap. Where is his brilliance in him? Thus, I stand as brilliance in the brilliant.
- 11. You say 'he is strong'. Where is his strength

in him? I stand as the strength beyond motives in all the strong people with motives. You say 'this man is lustful'. Where is his lust in him? I stand as the lust properly regulated in all those lustful.

- 12. You say 'he is dynamic', he is static and he is poised. Where are these qualities in these people? I stand as dynamism in the dynamic, as inertia in the static, and as poise in the poised. While saying so you may think that I AM in them like this. No, they are in Me. Incidentally I AM in them only because they are in Me. Clay is in the pot because the pot is made of clay.
- 13. Dynamism, inertia and poise are the three fundamental qualities of My Background Nature. They produce beings, bodies and minds. Being conditioned by these three qualities, the living beings do not know Me. These living beings exist conditioned by identifying themselves with these three natures. They behave allured. Remember Me always as the principle higher than My Nature. Then you are not allured or conditioned or identified.

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- 14. I AM the Lord and the Nature is 'mine'. I and 'mine' exist in you also as the God principle and Nature principle. Nature exists in you as a blend of the three fundamental qualities. But this Nature of Mine is by no means lower or detestable. Remember it is My Nature and hence Divine. The web of My Nature can never be crossed by anyone while living in nature. Take refuge in Me, you stand beyond My Nature. Then only you stand beyond the web of existence.
- 15. People speak of good deeds and bad deeds. Deeds which make you recollect Me are good. Those deeds, which condition you in the web and allure you, are bad deeds. Sins are but bad deeds. Those who commit sins are allured. They cannot recollect Me. They live mean. Their knowledge is vanquished by the condition of the web. Thus people acquire beastly and devilish natures.
- 16. Then how can such people recollect themselves into Me? Do you know how they can approach Me? All the beings make their approach to Me by four ways: (1) the afflicted being struggles to get out of his afflictions. After struggling for some time, he begins to

recollect Me by way of prayer and worship. (2) A Person with curiosity peeps into the nature of many things. He wants to know many things. Gradually, in his pursuit he seeks for the causes and results of things, because he wants to know. Incidentally, he gets at Me as the cause of something and finally knows Me as the cause of everything. (3) The one who is mad after getting his things done, runs after everyone to achieve what he wants. He seeks and seeks in various persons and incidentally seeks Me in them. He acts at Me and reaches Me. (4) The man of knowledge knows Me directly by virtue of his knowledge.

- 17. The man of knowledge is directly linked up with Me, and his path among the four is the direct one. He becomes devoted to Me by his direct knowledge. I AM the nearest one to the man of knowledge and he is dearest to Me.
- 18. All the four paths are desirable but the man of knowledge is verily Myself. The rest of the three should come to this path before they come to Me. This is because knowledge and knowing are one, the knower himself. The knower in everyone is I AM in all.

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The man of knowledge is directly gravitated to Me and hence achieves the highest at the first stroke.

- 19. Everyone becomes a man of knowledge by trial and error through many births. He sees everything and everyone as the Lord Himself living and behaving. He is the great soul and he is the rare one among the created beings.
- 20. Many people worship many gods. Some people worship a god, another god and another god. This is not because that gods are many, but because their desires are many. They carve out their desires into gods and worship them for fulfilment. Everyone is stimulated by his own individual nature into his own desire and his own worship of a God to fulfil his desires. His gods are his own desires worshipped.
- 21. Everyone gets devoted to his own God. Let it be in his friend, wife, child or parent, or an idol prescribed by himself. He offers worship to his own idol according to his own nature and requirement. I draw his attention and devotion through that idol because I AM in all.

- 22. He is drawn to his own idol by the devotion granted by Me. Thus he worships his own idol and receives through it what I decide and grant him.
- 23. What if, you may ask. I say only that such people are lacking in comprehension. The fulfilment they derive is of a finite nature. One who worships the gods attains the level of his gods. Those who worship Me in all, attain Me in all. The attainment of gods is bound by number. The attainment in Me in all is Infinite.
- 24. I stand always as the background of all. I stand unmanifest in the forms of manifestation. People see the forms and know Me not. They do not recollect Me as the higher existence in all existences. They do not recollect Me as the unspendable and the loftiest of all principles. Such people lack in will because they are lacking Me.
- 25. I am concealed among the revealed. This is the mystery of My Synthesis. The synthesis of tiny threads makes them appear as cloth. Similarly the mystery of My Synthesis keeps Me concealed among the revealed. The allured
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ones see everything without recollecting Me and hence they know not that the I AM in them is unborn and unspent.

- 26. I know the past, because I AM the past. I know the present, because I AM the present. I know the future, because I AM known as the future by all. People know Me only as past, present and future, and hence they know Me not as the one I AM.
- 27. Desire and hatred form the two poles of consciousness. People get allured by the polarity of the pairs of opposites. Thus, conditioned by the web of creation, they know Me not.
- 28. Those who perform good deeds can neutralise the sin of their bad deeds in the past. Then they can get out of the polarity of the pairs. Then they begin to get at Me and offer their worship to Me in devotion.
- 29. If you want to get out of the knots of birth and death, you submit to Me. Whatever you call 'that' and this is known as Me in you. You know all your deeds as the Me in you. Then you can comprehend all.

30. Meditate upon Me as the one living in every living being; as the one god in all gods; as the one offering in all your offerings. Meditate upon Me as your own departure while you depart. This is possible only through Yoga. If your consciousness is synthesised, you can do this.





अथ अष्टमोऽध्यायः। अक्षरब्रह्मयोगः atha astamo'dhyāyaḥ | aksarabrahmayogaḥ

CHOKOKOKO

अर्जुन उवाच। arjuna uvāca |

किं तदु ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम। अधिभूतं च किं प्रोक्तमधिदैवं किम्च्यते 11 6-811 kim tad brahma kimadhyātmam kim karma purusottama | adhibhūtam ca kim proktamadhidaivam kimucyate | 8-1 | | अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन। प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः 1 6-21 adhiyajñah katham ko'tra dehe'sminmadhusūdana | prayāņakāle ca katham jneyo'si nivatātmabhiņ | 8-2 | | श्रीभगवानुवाच। śrībhagavānuvāca | अक्षरं ब्रह्म परम्ं स्वभाव्रोऽध्यातमुमुच्यते। भूतभावोद्भवकरो विसर्गः कर्मसंझितः 11 6-311 akşaram brahma paramam svabhāvo'dhyātmamucyate | bhūtabhāvodbhavakaro visargah karmasamiñitah | 8-3 | |

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम्। अधियज्ञोऽहमेवात्र देहे देहभृतां वर adhibhūtaṁ kṣaro bhāvaḥ puruṣaścādhidaivatam adhiyajño'hamevātra dehe dehabhṛtāṁ vara	८-४ 8-4
अन्तकाले च मामेव स्मरन्मुत्तवा कलेवरम्। यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः antakāle ca māmeva smaranmuktvā kalevaram yaḥ prayāti sa madbhāvaṁ yāti nāstyatra saṁśay	
यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्। तं तमेवेति कौन्तेय सदा तद्भावभावितः yam yam vāpi smaranbhāvam tyajatyante kalevar tam tamevaiti kaunteya sadā tadbhāvabhāvitaḥ	
तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च। मर्य्यापितमनोबुद्धिमामेवैष्यस्यसंशयः tasmātsarveṣu kāleṣu māmanusmara yudhya ca mayyarpitamanobuddhirmāme vaiṣyasyasaṁśaya	
अभ्यासयोगयुक्तेन चेतसा नान्यगामिना। परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् abhyāsayogayuktena cetasā nānyagāminā paramaṁ puruṣaṁ divyaṁ yāti pārthānucintayan	8-7 ८-८
कविं पुराणमनुशासितार- मणोरणीयंसमनुस्मरेद्यः। सर्वस्य धातारमचिन्त्यरूप- मादित्यवर्णं तमसः परस्तात्	8-8 ८-९

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kavim purāņamanuśāsitāra- maņoraņīyamsamanusmaredyaḥ sarvasya dhātāramacintyarūpa- mādityavarņam tamasaḥ parastāt	8-9
प्रयाणकाले मनसाऽ्चलेन्	
भूतवा युक्तो योगबलेन चैव। भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम्	
भुवमिध्ये प्राणमावेश्य सम्यूक्	
	८-१०
prayāṇakāle manasā'calena	
bhaktyā yukto yogabalena caiva	
bhruvormadhye prāṇamāveśya samyak sa taṁ paraṁ puruṣamupaiti divyam	8-10
sa tam param puruşamupatri unvyam	0-10
यदक्षरं वेदविदो वदन्ति	
यदक्षरं वेदविदो वदन्ति वर्शान्त यद्यत्रयो वीतरागाः।	
यदिच्छन्तो ब्रह्मचयं चरन्ति	
ं तत्ते पदं संग्रहेण प्रवक्ष्ये	8-88
yadaksaram vedavido vadanti	
viśanti yadyatayo vītarāgāḥ	
yadicchanto brahmacaryaṁ caranti	
tatte padam samgrahena pravaksye	8-11
सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च।	
मुध्या।धायात्मनः प्राणमास्थितो योगधारणाम्	॥ ८-१२॥
sarvadvārāņi samyamya mano hrdi nirudhya ca	
mūdhnyā rdhāyātmanaḥ prāṇamāsthito yoga	•
, , , , , , , , , , , , , , , , , , , ,	8-12
ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्।	
यः प्रयाति त्यजन्देहं स याति परमां गतिम्	॥ ८-१३॥

omityekākṣaraṁ brahma vyāharanmāmanusmaran yaḥ prayāti tyajandehaṁ sa yāti paramāṁ gatim	
	8-13
अनन्यचेताः सततं यो मां स्मरति नित्यशः। तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः	८-१४
ananyacetāh satatam yo mām smarati nityašah	-
tasyāham sulabhah pārtha nityayuktasya yogin	
मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम्।	8-14
नामुवन्ति महात्मानः संसिद्धिं परमां गताः	॥ ८-१५॥
māmupetya punarjanma duķkhālayamaśāśvata	im
nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramār	n gatāḥ 8-15
आब्रह्मभुवनाळ्ळोकाः पुनरावर्तिनोऽर्जुन्।	
मामुपेत्यॅ तु कौंन्तेय पुनर्जन्म न विद्यंते	॥ ८-१६॥
ābrahmabhuvanāllokāḥ punarāvartino'rjuna	
māmupetya tu kaunteya punarjanma na vidyat	
·	8-16
सहस्रयुगपर्यन्तमहर्यद् ब्रह्मणो विदुः। रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः	॥ ८-१७॥
sahasrayugaparyantamaharyad brahmaņo vidu	-
rātrim yugasahasrāntām te'horātravido janāh	-
अव्यक्ताद् व्यक्तयः सर्वाुः प्रभवन्त्यह्रागमे।	
रात्र्यागमें प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके	2-१८
avyaktād vyaktayaḥ sarvāḥ prabhavantyaharāga rātryāgame pralīyante tatraivāvyaktasamjñake	
भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते। रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे	८-१९

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bhūtagrāmaķ sa evāyam bhūtvā bhūtvā pralīyate | rātryāgame'vaśaķ pārtha prabhavatyaharāgame || 8-19 || परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः। यः स सर्वेषु भृतेषु नश्यत्सु न विनश्यति 11 6-2011 parastasmāttu bhāvo'nyo'vyakto'vyaktātsanātanaķ | yah sa sarveşu bhūteşu naśyatsu na vinaśyati | 8-20 | | अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्। यं प्राप्य न निवर्तन्ते तद्धाम परमं मम 1 6-2811 avyakto'ksara ityuktastamāhuh paramām gatim | yam prāpya na nivartante taddhāma paramam mama | 8-21 | पुरुषः स परः पार्थं भक्त्वा लभ्यस्त्वनन्यया। यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् || ८-२२ || puruşah sa parah pārtha bhaktyā labhyastvananyayā | yasyāntaķsthāni bhūtāni yena sarvamidam tatam || 8-22 || यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः। प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ || ८-२३ || vatra kāle tvanāvrttimāvrttim caiva voginah | prayātā yānti tam kālam vaksyāmi bharatarsabha | 8-23 | | अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्। तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः 1 6-281 agnirjyotirahah śuklah sanmāsā uttarāyanam | tatra prayātā gacchanti brahma brahmavido janāķ || 8-24 || धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम्। तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते || ८-२५||

dhūmo rātristathā krṣṇaḥ ṣaṇmāsā dakṣiṇāyanam tatra cāndramasaṁ jyotiryogī prāpya nivartate	
शुक्ठकृष्णे गती ह्यूते जगतः शूश्विते मते।	8-25
एकया यात्यनावृत्तिमन्ययावर्तते पुनः śuklakṛṣṇe gatī hyete jagataḥ śāśvate mate	॥ ८-२६॥
ekayā yātyanāvŗttimanyayāvartate punaķ	8-26
नैते सृती पार्थ जानन्योगी मुह्यति कश्चन। तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन	॥ ८-२७॥
तस्मात्सवयु कालयु यागयुक्ता मवाजुन naite sṛtī pārtha jānanyogī muhyati kaścana	॥ ८-९७॥
tasmātsarvesu kālesu yogayukto bhavārjuna	8-27
वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम्। अत्येति तूत्सर्वामदं विद्तिूवा	
योगी परं स्थानमुपैति चाद्यम्	॥ ८-२८॥
vedeșu yajñeșu tapaḥsu caiva dāneșu yatpuṇyaphalaṁ pradișțam atyeti tatsarvamidaṁ viditvā	
yogī paraṁ sthānamupaiti cādyam	8-28
ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो नामाष्टमोऽध्यायः om tatsaditi śrīmadbhagavadgītāsūpanişatsu brahmavidyāyāṁ yogaśāstre śrīkṛṣṇārjunasaṁv akşarabrahmayogo nāmāṣṭamo'dhyāyaḥ	vāde

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The disciple questioned:

- You say Brahma, what is it? What is it that is behind the spirit of everything? What is Karma? Who is the Being behind all beings? Who is the God behind all gods?
- 2. Who is He behind all offerings? Where is He in this body? How can we locate Him in this body? How can we meditate Him as departure while departing?

The Lord said:

3. What are the letters of the alphabet? What purpose do they serve? You see that the letters in the alphabet serve as vehicles to convey the word. Words are vehicles to convey the sentence. Sentences are vehicles to convey the import, which is the content. Import is the one concept coming out of the speaker. It is the speaker himself objectified. From Him the letters are expressed. They are Himself. They are used again and again and still they remain unused for further use. They are being spent and yet they remain

in the unspendable. Brahma is the Cosmic Consciousness unspendable. He comes down as the Creator, the alphabet of His creation. Still He stands unspendable, for further creation. The one spirit among all existences is My own concept in Me. Concept comes down into sentences. Still it remains in Me as the concept. It is a Zero ever undergoing a process of subtraction. Subtract one zero from another zero, still the remainder is zero. The One spirit is the one Zero and the spirits as living beings come down as the many zeroes. The one zero is the Spirit among all spirits.

A release of infinity into the finiteness of beings is called karma. It is the mathematical difference between the infinite and the totality of the finite existence. It is the differential between the centre I AM and the circumference of this universe. It stands as Pie (π) of this creation. It can never be filled correctly until the creation stands once again in the Lord through recollection, when the remainder is again a zero. It is the very release of the concepts of creation.

4. That which stands beyond beings as matter is the matter state of the Lord. It is the

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change in the changeable. See how the Lord is unchangeable but everything is changing in Him. Change is among the eternal counterparts of the Lord. It presides over the states of matter.

Who is The God beyond all gods? He is the personality in all persons and the personality of the cosmos. He stands also as the personality of the atom, the atomness in the atom, the manhood in man, and the 'creation-hood' in creation. The hood is only a mask.

The offering beyond all offerings is the 'I' consciousness in the body. I offer in you, I offer Myself in all of you and I receive offerings from all of you. Whenever you offer and whatever you offer, remember I AM the offerer.

5. End means death. It is of many types. The end of mind into sleep is the death of mind. The end of the body is the death of body. You know only this by the term 'death'. The end of a solar system is its death. The end of a cosmos is the cosmic death. Forgetting is the death of memory. Death is the end of one state into another.

Death is but a transformation. Remember Me, during the time of transformation. Then your memory is continuous from one form into another. Remember Me while going into sleep. Then you exist before and beyond sleep. The beginning of the new state of transformation is in tune with the ending of the previous state. If you remember Me during transformation, both states are one, because I AM continuous in you. Remember Me at the time of the death of mind, you are beyond mind. Remember Me at the time of the death of your body, you are beyond death. Leave this body in My recollection, there is no death to you. You come to Me and you live in Me.

- 6. Whatever you recollect at the time of death, you will be born only into that recollection. You are born with the same thought and associations which you bear at the time of death. You will be born into the same nature. If you die with My recollection, you will be saved.
- At all times, recollect Me and fight on. Offer your mind and will to Me, you will come to Me. There is no doubt about it.

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- 8. This requires constant application which is called practice. This makes your recollection of mind natural to you. It becomes your nature. Your nature is absorbed into Me when you recollect Me. Let not the consciousness notice 'another'. I AM ever singular, and I admit no plurality. I AM no other than what I AM in you. This principle I AM is the greatest. Hence I AM the greatest among you. I AM divine, and you remain divine by recollecting the I AM in you.
- 9. Now I tell you how to form an object of I AM for your meditation:

I AM over comprehending. I AM the Lord Instructor. I AM the atom of the atom. I arrange and synthesise from within. My shape is beyond thinking. My colour is the first colour beyond the darkness of objectivity.

10. Find Me in devotion. Unite with Me through your power of synthesis. Then you can recollect Me in your clear mind even at the time of your departure. The method of departing from the body is as follows: Neutralise the pulsations of your vital principle by drawing yourself up mentally to the centre of your eyebrows. Then you

reach the Divine Person who is always higher than you.

- 11. I will give you more about the symbol of The Indestructible. It is the Letter beyond the letters of the alphabet of this universe. By wisdom they mean only the import of this letter. It is the Veda of the Vedic Books. It is the content and import of the Scriptures. The seers of wisdom utter it out as the activity of their life. By self-control and non-attachment, they enter it and live in it. By an attempt towards it they live in the Cosmic Consciousness.
- 12. To utter this out as a letter of yourself from your body, you have to withdraw the activity of all the orifices of your body. Bring mind to the heart by thinking of the heart. Pull the life impulse to your head by tranquilizing the pulsations upwards.
- 13. Then think yourself as OM. Know OM as I AM. One who leaves his body like this travels to the highest plane of consciousness. This leaving the body need not be only at the time of death. Leaving the body means withdrawing the activity of the body into yourself, OM.

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- 14. There should be no other thing in your congnizance. This is the meditation of I AM. For such a one, I AM easy to approach. He is a yogi forever.
- 15. Without this, the cycle of births and the whole activity of the body and mind is an abode of sorrow. By approaching Me, you will never descend into that cycle once again. You are forever accomplished.
- 16. The creative consciousness is the optimum. Beyond this one dwells in Me without a return. Upto the creative consciousness, all the planes are reversible. In any plane of consciousness below the creative, you cannot stay without a return. You will be descending again to the lower planes. If you approach Me beyond the creative, you have no second birth into the descendency.
- 17. The whole creation is a descent of a ladder of various phases. The descent is from the subtler to the relatively grosser plane. The whole creation is arranged as a circular ladder. The circle includes steps of descent and the corresponding steps of ascent. The whole ladder is a ring without a beginning

and ending. Created beings revolve along the rungs of this ladder. The rungs of ascent and descent should be known carefully before you can avoid descent and embrace ascent. The whole ladder of Brahma the Creator, contains a thousand links as rungs, both ascending and descending.

In fact these links are double by nature. Hence a thousand links make up at the ascent and another thousand make up the descent. The ascent is called the Day and the descent is called the Night of the Creator. Light marks the ascent and darkness marks the descent. From the darkness of consciousness, living beings ascend into the light of consciousness. The grosser state is darkness to the subtler state.

The subtler state is the light of the immediate grosser state. Inanimate matter marks the darkness of consciousness to beings which we call atoms. From that state, they ascend into the light of their nuclear consciousness. From that they awaken into the biological consciousness. Then the atoms gather as organic matter. From this biological consciousness, they awaken into the objective consciousness, their environment. From this 8. The Book of Practices

they awaken into self-consciousness and this is the dawn of their subjective consciousness. From this they awaken into the consciousness of self-realisation, the I AM in all. This is the cosmic consciousness and the subtlest of all. Inanimate matter is the Night of Brahma and self-realisation is the Day of Brahma. One who knows this, knows what is Day and what is Night. Every day he experiences these two as his states of awakening and sleep respectively.

- The Night of Brahma, the Creator, is the state of unmanifestation. Manifestation is the Dawn of the Creator. Merging of manifestations is the Dusk of Brahma.
- 19. All the beings come into becoming at the Dawn of the Creator. They merge into the background of their awakening at the Dusk of the Creator.
- 20. In fact the Background Consciousness is higher than the original consciousness. It may be the merging point into unconsciousness to the created beings who are in limited consciousness.

Darkness is darkness only to our present state. It is light to itself. Sleep is only sleep to the present state of senses and mind. It is awakened to itself as the background. Hence the background exists ever conscious beyond the relative levels of manifestation and unmanifestation. It is beyond the ring of the ladder. It is eternal. It exists integrated in all those that disintegrate.

- 21. This is called the Letter beyond the letters of the alphabet of creation. It is the final goal. By reaching this, you will never return to the rungs of the ring-ladder. It is the abode of the light I AM.
- 22. It is the Cosmic Person, the He of the whole Cosmos. A devotion which does not comprehend any other thing, a presence without any other presence is required to reach Him. In Him, all the beings exist. By Him all this is filled.
- 23. Now I give you the time-key of the above phases. I indicate to you the times of return to the cycles and the times of no-return. If you approach Me during the times of return, you will return into the cycles. If you approach

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Me during the times of no-return, you will be with Me. If you leave your body during the times of no-return, you will not return into the lower levels of births.

- 24. Fire, light, daytime and the increasing Moon and the six months of the northern Sun indicate the passage into the ascent. Those who leave the body in tune with them ascend into and through the Creator's consciousness. They realise the cosmic.
- Darkness, night, the decreasing Moon and 25. six months of the Southern Sun indicate the path of descent. Those who leave the body in tune with this go into the path of descent. The former is called the path of light or the solar path. The latter is called the path of darkness or the lunar path. The former gives the path of no-return, while the latter gives the path to return into the cycles of rebirths. Light and darkness represent the upward and the downward paths. Flame burns upward, fuel soots to the bottom. Hence flame and soot represent the upward and downward paths. This is only to know the principle. You follow and apply this principle in everything you do, think and speak.

The upward path is from matter to spirit. The downward path is from spirit to matter. God descends as creation through the downward path. This is the greatest sacrifice of God for creation. He comes down to us and lives in us as His presence to redeem us into ultimate emancipation. Man should ascend from matter to spirit in the upward path to meet God in him. He can do this only through his spirit of sacrifice.

- 26. The paths of ascent and descent are called the white and the black paths respectively. They exist in this creation eternally. By the first, you reach the state of no-return. By the second, you return to the activity of the cycles.
- 27. The yogi knows the downward and the upward flow of creation. He is not allured by either. Be a yogi and live as a yogi always.
- 28. A yogi lives beyond that which is attained by wisdom, sacrifice, devotion and offering. He knows all these and their good results. Yet, he is above and beyond them. They approach him, he never approaches them. He attains the first and the eternal abode.



अथ नवमोऽध्यायः। राजविद्याराजगुह्ययोगः atha navamo'dhyāyaḥ| rājavidyārājaguhyayogaḥ

श्रीभगवानुवाच। śrībhagavānuvāca |

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे। ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् 11 9-811 idam tu te guhyatamam pravaksyāmyanasūyave | jñānam vijñānasahitam vajjñātvā moksvase'subhāt || 9-1 || राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्। प्रत्यक्षावगमं धम्यं सुसुखं कर्तुमव्ययम् 11 9-211 rājavidyā rājaguhyam pavitramidamuttamam | pratyaksāvagamam dharmyam susukham kartumavyayam || 9-2 || अश्रद्दधानाः पुरुषा धर्मस्यास्य परन्तूप। अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि 1 9-31 aśraddadhānāh puruṣā dharmasyāsya parantapa | aprāpya mām nivartante mrtyusamsāravartmani || 9-3 || मया ततमिदं सर्वं जगदव्यक्तमूर्तिना। मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः 11 9-811 mayā tatamidam sarvam jagadavyaktamūrtinā | matsthāni sarvabhūtāni na cāham tesvavasthitah || 9-4 ||

न च मत्स्थानि भूतानि पश्च मे योगमैश्वरम्। भूतभृन्न च भूतस्थो ममात्मा भूतभावनः na ca matsthāni bhūtāni paśya me yogamaiśvara bhūtabhṛnna ca bhūtastho mamātmā bhūtabhāv	
यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान्। तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय yathākāśasthito nityam vāyuḥ sarvatrago mahān tathā sarvāṇi bhūtāni matsthānītyupadhāraya	॥ ९-६॥
सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम्। कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् sarvabhūtāni kaunteya prakṛtiṁ yānti māmikām kalpakṣaye punastāni kalpādau visṛjāmyaham	९-७ 9-7
प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः । भूतग्राममिमं कृत्स्नमवशं प्रकृतेवशात् prakṛtiṁ svāmavaṣṭabhya visṛjāmi punaḥ punaḥ bhūtagrāmamimaṁ kṛtsnamavaśaṁ prakṛtervaśāt	९-८ 9-8
न च मां तानि कर्माणि निबध्नन्ति धनञ्जय। उदासीनवदासीनमसक्तं तेषु कर्मसु na ca māṁ tāni karmāṇi nibadhnanti dhanañjaya udāsīnavadāsīnamasaktaṁ teṣu karmasu	९-९ a 9-9
mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram	॥ ९-१०॥ 9-10

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अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्।	
परं भावमजानन्तों मम भूतमहेश्वरम्	S-SS
avajānanti mām mūḍhā mānusīm tanumāśritar	n
param bhāvamajānanto mama bhūtamaheśvar	am
	9-11
मोघार्शा मोघूक्र्माणो मोघज्ञाना विचेतसः।	
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः	॥ ९-१२॥
moghāśā moghakarmāņo moghajñānā vicetasa	ıḥ
rāksasīmāsurīm caiva prakrtim mohinīm śritāķ	9-12
महात्मानस्तु मां पार्थ दैवीं प्रकृत्मिाश्रिताः।	
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम्	॥ ९-१३॥
mahātmānastu mām pārtha daivīm prakrtimāś	
bhajantyananyamanaso jñātvā bhūtādimavyaya	
	9-13
सततं कीर्तयन्तो मां यतून्तश्च दढवताः।	
नमस्यन्तश्च मां भक्त्वा नित्ययुक्ता उपासते	9-88
satatam kīrtayanto mām yatantaśca drdhavratā	
namasyantaśca māṁ bhaktyā nityayuktā upāsa	
	9-14
ज्ञानय्ज्ञेन चाप्यन्ये यजन्तो मा्मुपासते।	
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम्	॥ ९-१५॥
jñānayajñena cāpyanye yajanto māmupāsate	
ekatvena prthaktvena bahudhā viśvatomukhan	
·	9-15
अहं कतुरहं यज्ञः स्वधाहमहमौषधम्।	
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम्	॥ ९-१६॥
aham kraturaham yajñah svadhāhamahamauşa	
mantro'hamahamevājyamahamagniraham hut	
	9-16

पिताहमस्य जगतो माता धाता पितामहः। वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च pitāhamasya jagato mātā dhātā pitāmahaḥ vedyaṁ pavitramoṁkāra ṛksāma yajureva ca	॥ ९-१७॥ 9-17
गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत्। प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् gatirbhartā prabhuḥ sākṣī nivāsaḥ śaraṇaṁ suḥ prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījama	
तपाम्यह्महं वर्षं निगृह्णाम्युत्सृजामि च। अमृतं चैव मृत्युश्च सद्सच्चाहमर्जुन tapāmyahamaham varṣam nigṛhṇāmyutsṛjāmi amṛtam caiva mṛtyuśca sadasaccāhamarjuna	॥ ९-१९॥ ca
त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते। ते पुण्यमासाद्य सुरेन्द्रलोक- मश्नन्ति दिव्यान्दिवि देवभोगान्	॥ ९-२०॥
traividyā mām somapāḥ pūtapāpā yajñairiṣṭvā svargatim prārthayante te puṇyamāsādya surendraloka- maśnanti divyāndivi devabhogān	9-20
ते तं भुत्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति। एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते	॥ ९-२१॥

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te taṁ bhuktvā svargalokaṁ viśālaṁ kṣīṇe puṇye martyalokaṁ viśanti evaṁ trayīdharmamanuprapannā gatāgataṁ kāmakāmā labhante	9-21
अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते। तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ananyāścintayanto māṁ ye janāḥ paryupāsate teşāṁ nityābhiyuktānāṁ yogakṣemaṁ vahāmy येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः।	•
तेऽपि मामेव कोन्तेय यजन्त्यविधिपूर्वकम् ye'pyanyadevatā bhaktā yajante śraddhayānvit te'pi māmeva kaunteya yajantyavidhipūrvakam	1
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च। न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते aham hi sarvayajñānām bhoktā ca prabhureva na tu māmabhijānanti tattvenātaścyavanti te	9-23 ९-२४॥ ca 9-24
यान्ति देवव्रता देवान्पितॄन्यान्ति पितृव्रताः। भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् yānti devavratā devānpitr̄nyānti pitrvratāḥ bhūtāni yānti bhūtejyā yānti madyājino'pi mān	II <i>९-२</i> ५॥ า
पत्रं पुष्पं फलं तोयं यो मे भक्त्वा प्रयच्छति। तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः patram puşpam phalam toyam yo me bhaktyā pr tadaham bhaktyupahṛtamaśnāmi prayatātman	

यत्करोषि यद्श्रासि यज्जुहोषि दुदासि यत्। यत्तपस्यसि कोन्तेय तत्कुरुष्व मदपेणम् 11 9-2011 yatkaroși yadaśnāsi yajjuhoși dadāsi yat | yattapasyasi kaunteya tatkuruşva madarpaņam || 9-27 || शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः। संन्यासयोगयुक्तात्मा विमुक्तो मामुपेष्यसि || ९-२८|| śubhāśubhaphalairevam moksyase karmabandhanai h samnyāsayogayuktātmā vimukto māmupaisyasi | 9-28 | | समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः। ये भजन्ति तु मां भक्त्वा मयि ते तेषु चाप्यहम् 1| ९-२९ || samo'ham sarvabhūtesu na me dvesvo'sti na privah | ye bhajanti tu mām bhaktyā mayi te teşu cāpyaham | 9-29 | | अपि चेत्सुदुराचारो भजते मामनन्यभाक्। साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः 1 9-301 api cetsudurācāro bhajate māmananyabhāk | sādhureva sa mantavyah samyagvyavasito hi sah || 9-30 || क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति। कोन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ९-३१॥ kşipram bhavati dharmātmā śaśvacchāntim nigacchati | kaunteya pratijānīhi na me bhaktaķ praņaśyati || 9-31 || मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः। स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् || ९-३२ || mām hi pārtha vyapāśritya ye'pi syuh pāpayonayah | striyo vaiśyāstathā śūdrāste'pi yānti parām gatim || 9-32 || 9. Rajavidyarajaguhyayogah

किं पुनर्बाह्मणाः पुण्या भक्ता राजर्षयस्तथा। अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् 1 9-33 1 kim punarbrāhmaņāķ puņyā bhaktā rājarsayastathā | anityamasukham lokamimam prāpya bhajasva mām || 9-33 || मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु। मामेवैष्यसि युत्त्त्वेवमात्मानं मत्परायणः 1 9-381 manmanā bhava madbhakto madyājī mām namaskuru | māmevaisvasi vuktvaivamātmānam matparāvaņah || 9-34 || ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णोर्जुनसंवादे राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः om tatsaditi śrīmadbhagavadgītāsūpanisatsu brahmavidyāyām yogaśāstre śrīkrsņārjunasamvāde rājavidyārājaguhyayogo nāma navamo'dhyāyaķ



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The Lord continued:

- 1. Here is the secret of all secrets. It is for the unmaliced mind. So, you receive it from Me. Receive the secret of knowledge. Receive the secret of experience. Receive and be liberated from limitation.
- 2. Here is the royal secret. Here is the royal wisdom. Pure as Purity, it is itself. It is the direct vision of experience and nothing indirect as thinking in it. It is happy as happiness. Do not do it away, but be doing.
- Doing is lively, done is death. Those who have done have died; those who are doing are ever-living. Continuing in doing is present. It is pursuing. Those who stop pursuing, return to the cycles of becoming. Becoming is dying and they die who do not pursue. They cannot live in Me.
- 4. I AM doing, the Background of deeds. creation is a deed in its detail and doing in its totality. All these is a deed, but all these is pervaded by Me in doing. Beings are created

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I AM in them as creation and as creating. I AM also beyond. I AM in them as Creator, they are in Me as creation. Creation and Creator are in Me as the Lord. I AM never in them, but I AM in them, only because they are in Me.

5. Ocean is never in the wave. Ocean is there in the wave only as water, for the simple reason that wave only emerges from the ocean. Again, the wave is not in the ocean because the wave does not exist to the water of the ocean. The created beings do not exist in Me, because they do not exist to the essence I AM. Know My synthesis properly. It is Divine. It is Divine as My Nature though human to you by your nature. I bear the beings and deliver them though I do not dwell in them. They have no other go but to dwell in Me and hence I dwell in them. I dwell in them as the imagination that they dwell by themselves. I dwell in them as I AM, and hence they dwell in Me as their own I AM. I do not imagine them, but they imagine they exist. But after all, they imagine in Me. Hence they exist in Me though they do not exist in Me.

- 6. See how air exists in space. Air pervades space, because space pervades air. Air exists in space, because it comes out of space and dwells in space. Space is air and no-air every moment. As air, it is the creation of the space, and as no-air, it is the dissolution. As air is to the space, the beings are to Me. They are of Me, in Me, into Me and verily Me. Meditate Me like this. While you meditate Me like this, I meditate you, because of your inseparability in Me.
- 7. All the beings, My boy, naturally receive Me. They receive My Nature and each of it as My Nature, separately in itself. It is natural for them to feel 'I exist', because it is My Nature. The whole creation is an imagination into beings. At the end of the imagination they enter into My Nature. In the beginning of imagination I liberate them into their own natures.
- Know the grandest mystery of My Creation. Nature comes from Me as imagination. I accept it by being in it, and thus I liberate My Nature again and again. See how you imagine. Imagination comes from you

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though you do not intend. Then you dwell in imagination. My Nature is imagined out of Me though I do not imagine. Still I dwell in it. Nature is helpless because it cannot but express itself from Me. The beings in creation cannot help being created and cannot help behaving in their own nature because they are helpless in My own Nature. They think that they behave but they do not know they have to behave. When you speak, you believe that you intend to speak, but the truth is, that speech which comes and expresses through you, and also makes you intend inspite of yourself.

- 9. Now you can see that the deeds I do and the deeds you do, do not condition Me or touch Me. I am as if indifferent and as if disinterested in My own interested creation.
- 10. My Nature cannot be with Me, and I find her Lord in Me. Thus, she delivers the movable and the immovable. This is the one cause of the rotation of the great wheel of the whole creation.
- Those who are allured by the stages of this creation, know Me only as a human constitution. They do not see the higher in Me, they cannot see Me as the Lord of 'mine'.

- 12. The consciousness of such people is broken into their hopes, vain hopes. They follow them and act the corresponding acts, the vain acts. Their knowledge is consequently vain knowledge, broken of the continuity of consciousness. Such a knowledge is broken into threads, enmeshed as their own giantly and beastly natures. These measures of their knowledge are self-alluring and self-deceiving and forming into knots of their own problems.
- 13. Beings who try to comprehend Me have their consciousness expanded into My Nature, the Divine Nature. Such souls take refuge in My Nature in themselves. They worship with a mind having no second thing by knowing the birth and abode of all the beings in them.
- 14. When they venerate anyone, they remember Me in them. When they make any effort, they remember Me as their own efforts. Thus, they are stable in Me and in My work. When they salute anyone, they salute Me with devotion. They are ever in synthesis with Me, and they worship Me once and always.
- 15. While they know anything, their knowing is a sacrifice, because they remember, they know
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Me as their knowledge. With their knowledge, they sacrifice themselves in Me as knowledge. When they know each thing separately, they know everything totally, because they know Me one and all. They know Me as many and they know Me face to face in all the directions.

- 16. To them I AM their act, I AM their sacrifice, and I AM their offering. If they call anyone, I AM their call. If they heal, I AM their healing. If they chant, I AM their chanting. If they offer their devotion as ghee to kindle the fire of life, I AM their ghee and I AM their fire. I AM also the fuel burnt, which they call span.
- 17. When they see their father, I AM their Father, the Father of the creation. When they see their mother, I AM their Mother. When they see their grandfather and their great-grandfather up to the Creator himself, I AM their creation. When they grow wise, I AM their wisdom. When they grow pure, I AM their purity, the OM which exists in them as beyond.

Their voice is Rig-Veda, the Trill of Wisdom. Their breath is Samaveda, the self-proposed song of wisdom. Their practical life is Yajur Veda, the procedure of the Scriptural Wisdom.

- 18. I AM their goal and culmination. I AM their Lord Protector. I AM in their witness who sees in them and I AM their abode, I am their friend and their refuge. I AM their merging and emerging and existence. I AM their treasure of grain and I AM their very seed. Their seed is unspendable because it multiplies.
- 19. To them I heat the earth in summer to shower as monsoon. I receive and I shower. I AM their death when I receive them and I AM their Immortality when I shower them out. I AM their good which they know as good and bad.
- 20. Many people train themselves into wisdom, being conditioned by the blend of the three qualities of the basic nature. They purify themselves of their own sins by performing sacred rites prescribed by themselves. They go on imploring for the comfort of Higher life. They go on hoarding the good of their deeds until they acquire Lordship over the Kingdom of Gods. They live in planes enlightened by themselves and enjoy all the comforts of the creative angels.

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- 21. Vast and sweet is the experience of the world proposed by them. They eat the sweet fruit of their acts and eat away until it is spent. Lo! Once again they are on the human plane, quite ordinary and full of their own concepts. Poor fellows, they create a law, conditioned by the triangle of the three qualities. They surrender themselves to their own creation and enjoy only according to their own desires, keeping busy in coming and going. Thev do not know that all this is in Me. Hence they do not take refuge in Me. This is the fate of those who create law according to their own natures. Their concept of truth, they call Truth. Their concept of God, they call God, but alas! It is only an angel of their own creation.
- 22. Those who think of Me as no second thing, can meditate Me. They are ever in My Synthesis. I take care of their synthesis and their welfare.
- 23. Those who are devoted to a series of gods and beings, pouring down their devotion upon them one by one, are also worshipping Me, but unlawfully. Their worship is objective and hence there exists a gap between them and Me.

- 24. I receive things offered to anyone. I AM the Lord of any offering in any direction. Know Me as the core, otherwise, you slip off into objectivity.
- 25. Devotion is becoming. The one who is devoted to gods becomes a god, the reproductive gods, a reproductive god. One who is devoted to a being, becomes a being once again. One who worships Me comes to Me.
- 26. Whenever you give anything to anyone, offer it with devotion, because you are offering it to Me in the core. Whatever you offer with devotion to anyone, I receive it through him, let it be a leaf, a flower, a fruit or even water.
- 27. Whatever you do, you eat, you offer to the sacred fire, you offer in charity. You do any effort by way of penance, you offer it to Me and then do it.
- 28. Then only you are free from the conditioning and the result of any action known as good or bad. This is the real Mendicancy which leads you to synthesis and liberates you by being with Me.
- 29. I AM equal to all beings. There is no one for

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Me to dislike or favour. I AM to anyone as he is to Me. If you worship Me in devotion, you are in Me and I AM in you.

- 30. Even if the ill-behaved one thinks of Me and worships Me as no second thing, he grows well-behaved. His culmination is perfection.
- 31. Within an unbelievably short period he becomes a man of My Law, and attains peace continuous. My devotee never disintegrates. You can swear by this.
- 32. Even the born sinners attain the highest perfection by taking refuge in Me, let it be Men, women, labourers or utilitarians.
- 33. Then what to speak of the liberation of the wise, the pious, the devoted, and the administrative? This world without Me is fleeting and devoid of happiness. Live here, but be in Me by worshipping Me.
- 34. May I be your mind. May I be your devotion, your worship, and your salutation. Like this you link up with Me. Have Me as your all, you come to Me.



Doing is lively, done is death. Those who have done have died; those who are doing are ever-living. Continuing in doing is present.





अथ दशमोऽध्यायः। विभूतियोगः atha daśamo'dhyāyaḥ | vibhūtiyogaḥ

JOSOKO E

श्रीभगवानुवाच। śrībhagavānuvāca |

भूय एव महाबाहो श्रृणु मे परमं वचः। यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १०-१॥ bhūya eva mahābāho śṛṇu me paramaṁ vacaḥ | yatte'haṁ prīyamāṇāya vakṣyāmi hitakāmyayā || 10-1 ||

न मे विदुः सुरगणाः प्रभवं न महर्षयः। अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०-२॥ na me viduḥ suragaṇāḥ prabhavaṁ na maharṣayaḥ | ahamādirhi devānāṁ maharṣīṇāṁ ca sarvaśaḥ || 10-2 ||

यो मामजमनादिं च वेत्ति लोकमहेश्वरम्। असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते॥ १०-३॥ yo māmajamanādim ca vetti lokamaheśvaram | asammūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate ॥ 10-3 || बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः। सुखं दुःखं भवोऽभावो भयं चाभयमेव च॥ १०-४॥

buddhirjñānamasammohaḥ kṣamā satyaṁ damaḥ sukhaṁ duḥkhaṁ bhavo'bhāvo bhayaṁ cābhayan	
अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः। भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ahimsā samatā tustistapo dānam yaśo'yaśaḥ	॥ १०-५॥
bhavanti bhāvā bhūtānām matta eva prthagvid	hāh
	10-5
महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा। मद्भावा मानसा जाता येषां लोक इमाः प्रजाः	१०-६
maharşayah sapta pūrve catvāro manavastathā madbhāvā mānasā jātā yeşām loka imāh prajāh	
	10-6
एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः।	१०-७
सोऽविकम्मेन योगेन युज्यते नात्र संशयः	
etām vibhūtim yogam ca mama yo vetti tattvata so'vikampena yogena yujyate nātra samsayah	
अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।	
इति मत्वा भजन्ते मां बुधा भावसमन्विताः	11 20-611
aham sarvasya prabhavo mattah sarvam pravar	tate
iti matvā bhajante mām budhā bhāvasamanvitā	
मचित्ता मद्गतप्राणा बोधयन्तः परस्पर्म्।	10-8
माचता महतप्राणा बावयन्तः परस्परम्। कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च	१०-९
maccittā madgataprāņā bodhayantah paraspara	
kathayantaśca mām nityam tuşyanti ca ramanti	
	10-9
तेषां सतत्युक्तानां भ्जतां प्रीतिपूर्व्कम्।	
	१०-१०
tesām satatayuktānām bhajatām prītipūrvakam	
dadāmi buddhiyogam tam yena māmupayānti te	10-10

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तेषामेवानुकम्पार्थमहमज्ञानजं तमः। नारायाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥ १०-११॥ teşāmevānukampārthamahamajñānajaṁ tamaḥ | nāśayāmyātmabhāvastho jñānadīpena bhāsvatā

|| 10-11 ||

अर्जु<mark>न उवाच।</mark> arjuna uvāca |

परं ब्रह्म परं धाम पवित्रं परमं भवान्। पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम्	॥ १०-१२॥
param brahma param dhāma pavitram paramar	
puruşam sāsvatam divyamādidevamajam vibl	านท
आहुस्त्वामृषयः सर्वे देवर्षिर्नारदुस्तथा।	10-12
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे	॥ १०-१३॥
āhustvāmrsayah sarve devarsirnāradastathā	
asito devalo vyāsaḥ svayaṁ caiva bravīṣi me	10-13
सर्वमेतद्दतं मन्ये यन्मां वदसि केशव।	
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः	१०-१४
sarvametadrtam manye yanmām vadasi keśav	/a
na hi te bhagavanvyaktim vidurdevā na dānav	rāḥ
	10-14
स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम।	
भूतभावन भूतेश देवदेव जगत्पते	॥ १०-१५॥
svayamevātmanātmānam vettha tvam puruso	ottama
bhūtabhāvana bhūteśa devadeva jagatpate	10-15

वक्तुमईस्यशेषेण दिव्या ह्यात्मविभूतयः। याभिविभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि || १०-१६ || vaktumarhasyaśesena divyā hyātmavibhūtayah | yābhirvibhūtibhirlokānimāmstvam vyāpya tisthasi || 10-16 || कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन्। केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया 1 20-2011 katham vidyāmaham yogimstvām sadā paricintayan | keşu keşu ca bhāveşu cintyo'si bhagavanmayā || 10-17 || विस्तरेणात्मनो योगं विभतिं च जनार्दन। भूयः कथय तृप्तिर्हि श्रण्वतो नास्ति मेऽमृतम् 1 80-8611 vistareņātmano yogam vibhūtim ca janārdana | bhūyah kathaya trptirhi śrnvato nāsti me'mrtam || 10-18 || श्रीभगवानुवाच। śrībhagavānuvāca | हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः। प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे 11 80-8811 hanta te kathayişyāmi divyā hyātmavibhūtayah | prādhānyatah kuruśrestha nāstyanto vistarasya me || 10-19 || अहमात्मा गुडाकेश सर्वभूताशयस्थितः। अहमादिश्च मध्यं च भूतानामन्त एव च 11 80-2011 ahamātmā gudākeša sarvabhūtāšayasthitaķ | ahamādiśca madhyam ca bhūtānāmanta eva ca || 10-20 || आदित्यानामहं विष्णुज्यौतिषां रविरंशुमान्। मरीचिर्मरुतामस्मि नक्षत्राणामहं शर्शी 1 20-281

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ādityānāmaham visņurjyotisām raviramsumān | marīcirmarutāmasmi naksatrāņāmaham sasī || 10-21 || वेदानां सामवेदोऽस्मि देवानामस्मि वासवः। इन्द्रियाणां मनश्चारिम भूतानामरिम चेतना 11 80-2211 vedānām sāmavedo'smi devānāmasmi vāsavaķ | indriyānām manaścāsmi bhūtānāmasmi cetanā || 10-22 || रुद्राणां राङ्करश्चास्मि वित्तेशो यक्षरक्षसाम्। वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् || १०-२३ || rudrāņām śankaraścāsmi vitteśo yaksaraksasām | vasūnām pāvakaścāsmi meruh śikharināmaham || 10-23 || पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम्। संनानीनामहं स्कन्दुः सरसामस्मि सागरः || १०-२४|| purodhasām ca mukhyam mām viddhi pārtha brhaspatim | senānīnāmaham skandaķ sarasāmasmi sāgaraķ || 10-24 || महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम्। यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः 1 90-2411 maharşīnām bhrguraham girāmasmyekamakşaram | yajñānām japayajño'smi sthāvarāņām himālayaņ || 10-25 || अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः। गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः 1 80-28 1 aśvatthah sarvavrksānām devarsīnām ca nāradah | gandharvāņām citrarathah siddhānām kapilo munih || 10-26 || उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम्। ऐरावतं गजेन्द्राणां नराणां च नराधिपम् 11 80-2011

uccaiḥśravasamaśvānāṁ viddhi māmamṛtodbhavam airāvataṁ gajendrāṇāṁ narāṇāṁ ca narādhipam	
	10-27
आयुधानामहं वज्रं धेनूनामस्मि कामधुक्।	
प्रजनश्चास्मि कन्दर्पः सेर्पाणामस्मि वासुकिः	॥ १०-२८॥
āyudhānāmaham vajram dhenūnāmasmi kām	adhuk
prajanaścāsmi kandarpaḥ sarpāṇāmasmi vāsu	ıkiḥ
	10-28
अनन्तश्चास्मि नागानां वरुणो यादसामहम्।	
पितृणामर्यमा चास्मि यमः संयमतामहम्	॥ १०-२९॥
anantaścāsmi nāgānām varuņo yādasāmaham	n
pitrīņāmaryamā cāsmi yamah samyamatāmah	
	10-29
प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम।	
प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम्। मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम्	१०-३०
prahlādaścāsmi daityānām kālah kalayatāmah	aml
mrgānām ca mrgendro'ham vainatevaśca pak	
mṛgāṇāṁ ca mṛgendro'haṁ vainateyaśca pak	șiņām
mrgāṇāṁ ca mrgendro'haṁ vainateyaśca pak पवनः पवतामस्मि रामः रास्त्रभूतामहम्। झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी	șiņām
पवनः पवतामस्मि रामः	siṇām 10-30 १०-३१
पवनः पवतामस्मि रामः शस्त्रभूतामहम्। झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmah	siṇām 10-30 १०-३१॥ nam
पवनः पवतामस्मि रामः	siṇām 10-30 १०-३१ nam /ī
पवनः पवतामस्मि रामः शस्त्रभूतामहम्। झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmah jhaṣāṇāṁ makaraścāsmi srotasāmasmi jāhnav	siṇām 10-30 १०-३१॥ nam
पवनः पवतामस्मि रामः शस्त्रभूतामहम्। झषाणां मकरश्वास्मि स्रोतसामस्मि जाह्ववी pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmah jhaṣāṇāṁ makaraścāsmi srotasāmasmi jāhnav सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन।	siṇām 10-30 १०-३१ nam /ī
पवनः पवतामस्मि रामः शस्त्रभूतामहम्। झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmah jhaṣāṇāṁ makaraścāsmi srotasāmasmi jāhnav	siṇām 10-30 १०-३१ nam /ī 10-31 १०-३२
पवनः पवतामस्मि रामः शस्त्रभूतामहम्। झषाणां मकरश्वास्मि स्रोतसामस्मि जाह्नवी pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmah jhaṣāṇāṁ makaraścāsmi srotasāmasmi jāhnav सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन। अध्यात्मविद्या विद्यानां वादः प्रवदतामहम्	sinām 10-30 १०-३१ nam /ī 10-31 १०-३२ na
पवनः पवतामस्मि रामः शस्त्रभृतामहम्। झषाणां मकरश्वास्मि स्रोतसामस्मि जाह्ववी pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmah jhaṣāṇāṁ makaraścāsmi srotasāmasmi jāhnav सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन। अध्यात्मविद्या विद्यानां वादः प्रवद्तामहम् sargāṇāmādirantaśca madhyaṁ caivāhamarju adhyātmavidyā vidyānāṁ vādaḥ pravadatāmaham	sinām 10-30 १०-३१ nam /ī 10-31 १०-३२ na
पवनः पवतामस्मि रामः शस्त्रभूतामहम्। झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्ववी pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmaḥ jhaṣāṇāṁ makaraścāsmi srotasāmasmi jāhnav सर्गाणामादि्रन्तश्च मध्यं चैवाहमर्जुन। अध्यात्मविद्या विद्यानां वादः प्रवद्तामहम् sargāṇāmādirantaśca madhyaṁ caivāhamarju	sinām 10-30 १०-३१ nam /ī 10-31 १०-३२ na

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akṣarāṇāmakāro'smi dvandvaḥ sāmāsikasya c ahamevākṣayaḥ kālo dhātāhaṁ viśvatomukha	-
	10-33
मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम्। कीर्तिः श्रीर्वाक नारीणां स्मृतिर्मेधा धृतिः क्षमा	॥ १०-३४॥
mṛtyuḥ sarvaharaścāhamudbhavaśca bhaviṣy	atām
kīrtiḥ śrīrvākca nārīṇāṁ smṛtirmedhā dhṛtiḥ k	
•	10-34
बृहत्साम तथूा सा्म्नां गायत्री छन्दसामहम्।	
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः	॥ १०-३५॥
brhatsāma tathā sāmnām gāyatrī chandasām	
māsānāṁ mārgaśīrṣo'hamṛtūnāṁ kusumākar	aḥ
	10-35
द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम्। जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम्	
	॥ १०-३६॥
dyūtam chalayatāmasmi tejastejasvināmahan	-
jayo'smi vyavasāyo'smi sattvaṁ sattvavatāma	
	10-36
वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः। मुनीनामप्यहं व्यासः कवीनामुराना कविः	
	॥ १०-३७॥
vṛṣṇīnāṁ vāsudevo'smi pāṇḍavānāṁ dhanañj	
munīnāmapyaham vyāsah kavīnāmuśanā kavi	
	10-37
द्ण्डो दमयतामस्मि नीतिरस्मि जिगीषताम्।	
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम्	॥ १०-३८॥
daņdo damayatāmasmi nītirasmi jigīṣatām	
maunam caivāsmi guhyānām jñānam jñānava	tāmaham
	10-38
यच्चापि सर्वभूतानां बीजं तदहमर्जुन।	
न तदस्ति विना यत्स्यान्मया भूतं चराचरम्	॥ १०-३९॥

yaccāpi sarvabhūtānāṁ bījaṁ tadahamarjuna na tadasti vinā yatsyānmayā bhūtaṁ carācara	-
नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप।	10-39
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया	१०-४०
nānto'sti mama divyānām vibhūtīnām paranta	apa
eşa tūddeśatah prokto vibhūtervistaro mayā	10-40
यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।	
तत्तदेवावगच्छ त्वं मम तेजोंऽशसम्भवम्	१०-४१
yadyadvibhūtimatsattvam śrīmadūrjitameva v	/ā
tattadevāvagaccha tvam mama tejom'śasamb	havam
	10-41
अथवा बहुनैतेन किं ज्ञातेन तवार्जुन्।	
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्	॥ १०-४२॥
athavā bahunaitena kiṁ jñātena tavārjuna	
vistabhyāhamidam krtsnamekāmsena sthito j	agat
	10-42
ॐ तृत्सदिति श्रीमद्भगवद्भीतासूपनिषत्सु	
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णोर्जुनसंवादे	
विभूतियोगो नाम दशमोऽध्यायः	
om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu	
brahmavidyāyām yogaśāstre śrīkrsnārjunasam	nvāde
vibhūtiyogo nāma daśamo'dhyāyaḥ	

THE BOOK OF SPLENDOUR

The Lord continued:

- 1. I see you are pleased with My Word. Again listen, I give you the next of My Word. My interest is drawn towards your welfare, because you are interested in Me.
- 2. You think that gods are great. Poor fellows, even they do not remember Me at times. They do not know My birth, because they are born from Me, and I was there already when they were born. Every day when you wake up from sleep, you find your awakening consciousness already present by that time. Thus only the gods know Me. Even the seers cannot know My beginning because I AM already their sight before they begin to see. Thus you know I AM the beginning of the gods and the seers.
- 3. Know Me as the Unborn. Know Me as having no beginning, because I AM the beginning of all. Thus you know Me as the Lord of all Lords in all planes. As long as you know Me thus, you are not allured though being a mortal. You are thus liberated of all sins.

- 4, Get yourself familiar with Me in homely terms.
- 5. See how thoughts come to you though you do not intend to think. Remember how you come to know the presence of your will in you. Similarly, I feel the presence of will for you. See how you know and receive knowledge. Similarly I receive knowledge for you to know. Observe how various feelings come to your mind. Similarly they come to Me for you. Concepts and feelings like forgiving, truth, self-control, peace, happiness, sorrow, birth, death, fear, fearlessness, non-violence, equality, satisfaction, penance, charity, fame and notoriety come to your mind differently only from Me. You receive them only up to that extent.
- 6. Now I tell you, what more I receive for you :

My imagination receives the Four and the Seven as My concepts. The Four are the four basic seers, called the Kumaras (nascent Ones). They are Sanaka, Sanandana, Sanatkumara and Sanatsujatha. They mark the four stages of My utterance. My utterance is My concept uttered forth as this creation. The four stages of utterance are: (1) The

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utterer as impulse (2) Impulse as concept (3) Concept as thought (4) Thought as sentences. Just as your vocal sentence is a release of yourself into objectivity as your word, My sentence is My own liberation of Myself into the objective creation.

The Seven are the seven seers who follow the Four. They preside over the seven planes of consciousness which pervade the creation, seven-fold. The sun showers his seven-fold spectrum to the matter of this earth through them. Everything created is edited in layers seven. Then the concept of the fourteen Manus comes to Me to rule over the vast sweeps of time divisions which hatch the brilliant egg of My expression into your creation. All these come to Me as concepts in My mind.

- 7. If you know these splendours of creation existing as the core of My Synthesis, then you are synthesised beyond change, and beyond diversities.
- 8. The highly enlightened ones among you also have these concepts revealed to their mind. They know Me to the core, and their revelation is the reality of existence.

It is through their minds that all the sciences and arts descend to the earth for others to know. These highly enlightened ones come up to My Mind as My Concepts, and they receive these concepts into them from Me. They know that all the synthesis of these concepts comes from Me unto them into the world.

- 9. They are in Me as behaviour. They are in Me as their life. Hence they can initiate one another. They narrate Me into the narratives of their concepts. Daily and always they rejoice in Me and play their lives in Me.
- 10. Their worship is their love for Me. Thus, they are synthesized in Me. They approach Me like this and I offer them the synthetic will.
- 11. Out of My Divine benevolence, I take delight in expelling ignorance away from them, by descending into them as the self-glowing lamp of I AM in them.

The disciple fell in prostration and said:

12. You are the Highest Cosmic Experience! You are the Light of all lights, Purity of all purities, Person beyond all persons, the

10. The Book of Splendour

Eternal Background of eternities, the Divinity of the divine, the God of gods, you are the Unborn King of all your kingdoms.

- 13. All the seers speak you out about you. It was not enough. The divine seer Narada has spoken. It was not enough. The seer Devala has seen into the deep of the dark and has spoken. It was not enough. Through all and from you now, you have spoken by yourself. It is enough. I AM enlightened. I see, I AM That I AM.
- 14. Now you have spoken and I could know all that as the breath of truth. How can the gods of demons know your manifestation without being spoken by you?
- 15. Oh the Man in men! I could know You personally by Myself now. You imagine beings and we are here. You are the Lord of your imagination, and here You are our Lord! You are the Lord Protector of the gods and the worlds.
- 16. Speak out and speak out. I still wish to listen You speak out. You speak out the splendours of your I AM, the splendours through which You come down and pervade all these worlds.

- 17. Unless You continue to speak out, how can I think of You and be in synthesis with You? Speak out your concepts through which I meditate upon You.
- 18. Speak out your synthesis and splendours at length. Repeat and repeat so that I have the infinite satisfaction of listening to You.

The Lord said:

- 19. My Divine splendours have no end, My boy! Their expansion knows no beginning and no ending. My concepts eternally keep on moving as splendours to you. So I speak out only according to their importance.
- 20. I take the abode in the living beings as the soul, the spirit and I AM. I AM the birth, existence and the culmination of beings.
- 21. Among the gods of radiation, I AM the God of permeation. Among the enlightened ones, I AM the beaming Sun. Among the sky-born gods of air, I AM the blowing wind. Among the planetary gods, who divide the vault of heavens, I AM the Moon.
- 22. Among the unwritten Scriptures, I AM

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the song of breath, which utters forth all the other scriptures. Among the gods of administration, I AM the ruler. Among the senses I AM the mind. Among living beings, I AM life, the movement in the moving.

- 23. Among the ethereal gods of vibrations, I AM their LCM, who causes peace. Among the astral beings and the Lords of form, I AM the God of gathering and hoarding. Among the gods of materialisation, I AM the consuming fire, the Lord of combustion. Among the towering gods, I AM the vortex, the whirlpool of forces.
- 24. Among the priestly gods, who arrange things for the sacrifice of creation, I AM Jupiter. Among the material gods, I AM Skanda, the ever young. Among the pools of water, I AM the ocean.
- 25. Among the great seers, I AM Bhrigu, the white ray. Among all the words uttered, I AM the one letter OM. Among all rites, I AM meditation. Among the gods of stabilisation, IAM the one who presides over the condensation of water into ice.

- 26. Among the trees, I AM the sacred one, Aswattha, the horse-seated Ficus Religiosa. Among the divine seers I AM Narada. Among the gods of music I AM Chitraradha, the god of melody. Among the creative principles, I AM Kapila, the silent number consciousness.
- 27. Among the units of horsepower in the living beings, I AM the one alert of hearing. Know that the sensitivity of hearing is born of the eternal sound principle and culminates into it. Among the elephant forces of nature, I AM the water elephant manifest as the electric charge in the clouds. Among the human beings, I AM their leader.
- 28. Among the destructive weapons, I AM the thunderbolt. Among the cows, I AM the Cow of self-expression to squeeze the milk of word which fulfils all desires by asking. Among the procreating gods, I AM Eros, the Lord of sex. Among the unwinding serpents, I AM the span of beings.
- 29. Among the coiled serpents, I AM Eternity, the time endless. Among the creatures of water, I AM Varuna, the Lord of the liquid state of matter. Among the reproductive

10. The Book of Splendour

gods, I AM Aryama, the Lord of germination. Among the controlling gods, I AM Yama, discipline incarnate.

- 30. Among the sons of the Goddess of dusk, I AM Prahlada, the moon-beam of devotion. Among the gods of culmination, I AM time. I AM the Lion among animals. Among the birds, I AM the shining eagle of dawn, The son of the East.
- 31. Among the purifying gods, I AM air. Among those with weapons, I AM Rama. I AM the crocodile among the water animals and I AM the down-pour of rain among the rivers.
- 32. Among all the creations, I AM the beginning, the middle and the ending. Among all the knowledge, I AM the knowledge of I AM. Among those who argue, I AM their argument.
- 33. Among all the letters of the alphabet, I AM A, the mouth opening. Among the compounds of words in grammar, I AM the one forming twins. I AM time unspendable beyond the time, which we call change. I AM the very Creator, who stands face to face with his creation.

- 34. Among the lords of stealth, I AM Death. Among the creative gods, I AM Birth. I AM the good name, wealth and a kind word among housewives. I AM recollection in the recollecting, courage of the courageous and forgiving of the forgiving.
- 35. I AM the grand song of breath among all songs. Among meters, I AM Gayatri, the meter of 24 syllables that exists in the form of the 24 lunations in the year. Among the months in the year, I AM Margaseersha (November 22nd to December 22nd), which marks the two hours before the dawn of gods. Among the seasons, I AM spring, the abode of honey and flower.
- 36. Among the gamblers, I AM gambling. Among the brilliant, I AM their brilliance; I AM victory among the victorious; effort in the effortful; poise in the poised.
- 37. Among the clan of Vrishni, I AM Krishna, the son of Vasudeva. Why, I AM yourself among the sons of Pandu. Among the sages, I AM Vyasa, who composes this song. Among the poets, who describe shapes, I AM Usanas, who presides over the seed of all beings.

10. The Book of Splendour

38. I exist as punishment in the punishing authority; I exist as strategy among those who win over; I AM silence in the silent and the knowledge of the known.

- 39. I, being the seed of all beings, there is nothing in this world which is devoid of Me.
- 40. You see how there is no end to My Divine Splendours. The details of My Splendour described above are only of a sampling nature.
- 41, Here is the formula of My Splendours:
- 42. Whichever is splendourous, wealthy and rich in this world, I AM the splendour, the wealth and the richness of it. All this is only of My projection. What do you gain by going on knowing these details? I keep all these splendours in poise by only a single projection of 'mine'.





I, being the seed of all beings, there is nothing in this world which is devoid of Me.





अथैकादशोऽध्यायः। विश्वरूपदर्शनयोगः athaikādaśo'dhyāyaḥ | viśvarūpadarśanayogaḥ

CHOK)

अर्जुन उवाच। arjuna uvāca |

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम्। यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम 1 88-81 madanugrahāya paramam guhyamadhyātmasamjñitam | yattvayoktam vacastena moho'yam vigato mama || 11-1 || भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया। त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम 1 22-21 bhavāpyayau hi bhūtānām śrutau vistaraśo mayā | tvattah kamalapatrāksa māhātmyamapi cāvyayam || 11-2 || एवमेतद्यथात्थ त्वमात्मानं परमेश्वर। द्रष्ट्रमिच्छामि ते रूपमैश्वरं पुरुषोत्तम 1 22-31 evametadyathāttha tvamātmānam parameśvara | drastumicchāmi te rūpamaiśvaram purusottama || 11-3 || मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो। योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् 11 88-811

cerero si

manyase yadi tacchakyaṁ mayā draṣṭumiti prabho | yogeśvara tato me tvaṁ darśayātmānamavyayam

|| 11-4 ||

श्रीभगवानुवाच। śrībhagavānuvāca |

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ११-५॥
paśya me pārtha rūpāņi śataśo'tha sahasraśaḥ
nānāvidhāni divyāni nānāvarņākrtīni ca 11-5
पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा।
बहून्यदृष्टपूर्वाणि परयाश्चर्याणि भारत ॥ ११-६॥
paśyādityānvasūnrudrānaśvinau marutastathā
bahūnyadrstapūrvāņi paśyāścaryāņi bhārata 11-6
इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम्।
मम देहे गुडाकेश यच्चान्यद् द्रष्ट्रमिच्छसि ॥ ११-७॥
ihaikastham jagatkrtsnam paśyādya sacarācaram
mama dehe guḍākeśa yaccānyad draṣṭumicchasi
11-7
न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ११-८॥
na tu māṁ śakyase draṣṭumanenaiva svacakṣuṣā
divyam dadāmi te cakṣuḥ paśya me yogamaiśvaram
11-8
सञ्जय उवाच।

sañjaya uvāca |

11. Visvarupadarsanayogah

एवमुत्तवा ततो राजन्महायोगेश्वरो हरिः। दर्शयामास पार्थाय परमं रूपमैश्वरम् evamuktvā tato rājanmahāyogeśvaro hariḥ darśayāmāsa pārthāya paramaṁ rūpamaiśvar	॥ ११-९॥
अनेकवऋनयनमनेकादुभुतद्र्शनम्।	11-9
अनेकदिव्याभरणं दिव्योंनेकोंचतायुधम्	११-१०
anekavaktranayanamanekādbhutadarśanam	•
anekadivyābharaņam divyānekodyatāyudham	י 11-10
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्।	11-10
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम्	11 88-88 II
divyamālyāmbaradharam divyagandhānulepa	
sarvāścaryamayam devamanantam viśvatomu	
दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता।	11-11
यदि भाः सदद्शी सा स्याद्भासस्तस्य महात्मनः	॥ ११-१२॥
divi sūryasahasrasya bhavedyugapadutthitā	
yadi bhāḥ sadṛśī sā syādbhāsastasya mahātma	anaḥ
	11-12
तत्रैकस्थं ज्गत्कृत्स्नं प्रविभक्तमनेकधा।	
अपञ्यद्देवदेवस्य शरीरे पाण्डवस्तदा	॥ ११-१३॥
tatraikastham jagatkrtsnam pravibhaktamane	kadhā
apaśyaddevadevasya śarīre pāṇḍavastadā	11-13
ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः। प्रणम्य शिरसा देवं कृताञ्जलिरभाषत tataḥ sa vismayāviṣṭo hṛṣṭaromā dhanañjayaḥ praṇamya śirasā devaṁ kṛtāñjalirabhāṣata	११-१४ 11-14

अर्जुन उवाच। arjuna uvāca	
पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान्।	
ब्रह्माणमीशं कमलासनस्थ-	
मृषींश्च सर्वानुरगांश्च दिव्यान्	॥ ११-१५॥
paśyāmi devāmstava deva dehe	
sarvāṁstathā bhūtaviśeṣasaṅghān	
brahmāṇamīśaṁ kamalāsanastha-	
mṛṣīṁśca sarvānuragāṁśca divyān	11-15
अनेकबाहूद्रवक्रनेत्रं पर्ञ्यामि त्वां सर्वतोऽनन्तरूपम्।	
्पर्श्यामि त्वा सवताऽनन्तरूपम्।	
नान्तं न मध्यं नू पुनस्तवादिं	
पश्यामि विश्वेश्वर विश्वरूप	॥ ११-१६॥
anekabāhūdaravaktranetram	
paśyāmi tvām sarvato'nantarūpam	
nāntam na madhyam na punastavādim	
paśyāmi viśveśvara viśvarūpa	11-16
किरीटिनं गदिनं चकि्णं च	
तेजोराशिं सर्वतो दीप्तिमन्तम्।	
पश्यामि त्वां दुर्नि्रीक्ष्यं समन्ताद्	
दीप्तानलॉर्कचुतिमप्रमेयम्	୧୧-୧७
kirīținam gadinam cakriņam ca	
tejorāśiṁ sarvato dīptimantam	
paśyāmi tvāṁ durnirīkṣyaṁ samantād	
dīptānalārkadyutimaprameyam	11-17

11. Visvarupadarsanayogah

त्वमक्षरं परमं वेदितव्यं	
त्वमस्य विश्वस्यू प्रं निधानम्।	
त्वमव्ययः शाश्वतंधर्मगोप्ता	
सनातनस्त्वं पुरुषो मतो मे	॥ ११-१८॥
tvamaksaram paramam veditavyam	
tvamasya viśvasya paraṁ nidhānam	
tvamavyayaḥ śāśvatadharmagoptā	
sanātanastvaṁ puruṣo mato me	11-18
अनादिमध्यान्तमनन्तवीर्यु-	
मनन्तबाहुं शशिसूर्यनेत्रम्।	
मनन्तबाहुं शशिसूर्यनेत्रम्। पश्यामि त्वां दीप्त्हुताशवक्रं	
स्वतेजसां विश्वमिदं तपन्तम्	११-१९
anādimadhyāntamanantavīrya-	
manantabāhum śaśisūryanetram	
paśyāmi tvāṁ dīptahutāśavaktraṁ	
svatejasā viśvamidam tapantam	11-19
द्यावापृथिव्योरिदमन्तरं हि	
व्याप्तं त्वयैकेन दिशश्च सर्वाः।	
दृष्ट्वाद्भुतं रूपमुग्रं त्वेदं	
ैलोकत्रयं प्रव्यथितं महात्मन्	॥ ११-२०॥
dyāvāprthivyoridamantaram hi	
vyāptam tvayaikena diśaśca sarvāķ	
drstvādbhutam rūpamugram tavedam	
lokatrayam pravyathitam mahātman	11-20
अमी हि त्वां सुरसङ्घा विश्नित	

केचिद्भीताः प्राञ्चलयो गृणन्ति।

स्वस्तीत्युत्तवा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः amī hi tvāṁ surasaṅghā viśanti kecidbhītāḥ prāñjalayo gṛṇanti	॥ ११-२१॥
svastītyuktvā maharşisiddhasanghāḥ stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ	11-21
रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च। गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चेव सर्वे rudrādityā vasavo ye ca sādhyā viśve'śvinau marutaścoṣmapāśca gandharvayakṣāsurasiddhasaṅghā	॥ ११-२२॥
vīkṣante tvāṁ vismitāścaiva sarve रूपं महत्ते बहुवऋनेत्रं	11-22
रूप महत्ता पढुपत्रजनन महाबाहो बहुबाहूरुपादम्। बहूदरं बहुदंष्ट्राकरालं टघ्ट्वा लोकाः प्रव्यथितास्तथाहम् rūpam mahatte bahuvaktranetram mahābāho bahubāhūrupādam bahūdaram bahudamstrākarālam	॥ ११-२३॥
dṛṣṭvā lokāḥ pravyathitāstathāham	11-23
नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम्। दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो	॥ ११-२४॥
11. Visvarupadarsanayogah	
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nabhaḥspṛśaṁ dīptamanekavarṇaṁ vyāttānanaṁ dīptaviśālanetram dṛṣṭvā hi tvāṁ pravyathitāntarātmā dhṛtiṁ na vindāmi śamaṁ ca viṣṇo	11-24
टंशकरात्यानि च ते मग्वानि	
दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि। दिशो न जाने न लभे च शर्म	
प्रसीद् देवेश जगन्निवास damstrākarālāni ca te mukhāni	॥ ११-२५॥
dṛṣṭvaiva kālānalasannibhāni diśo na jāne na labhe ca śarma	
prasīda deveśa jagannivāsa	11-25
अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः। भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः	॥ ११-२६॥
amī ca tvāṁ dhṛtarāṣṭrasya putrāḥ sarve sahaivāvanipālasaṅghaiḥ	
bhīṣmo droṇaḥ sūtaputrastathāsau sahāsmadīyairapi yodhamukhyaiḥ	11-26
वक्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि। केचिद्विलम्ना दशनान्त्रेषु	
सन्दरयन्ते चूणितरुत्तमाङ्गैः	॥ ११-२७॥
vaktrāņi te tvaramāņā viśanti damstrākarālāni bhavānakāni	

kecidvilagnā dašanāntaresu	
sandrśyante cūrņitairuttamāngaiķ	11-27
यथा नदीनां बहवोऽम्बुवेगाः	
समुद्रमेवाभिमुखाँ द्रवन्ति।	
तथा तवामी नरलोकवीरा	
विशन्ति वक्राण्यभिविज्वलन्ति	॥ ११-२८॥
yathā nadīnām bahavo'mbuvegāh	
samudramevābhimukhā dravanti	
tathā tavāmī naralokavīrā	
viśanti vaktrāņyabhivijvalanti	11-28
यथा प्रदीप्तं ज्वलनं पतङ्गा	
विशन्ति नाशाय समृद्धवेगाः।	
तथैव नाशाय विशन्ति लोकास्-	
तवापि वक्राणि समृद्धवेगाः	॥ ११-२९॥
yathā pradīptam jvalanam patangā	
viśanti nāśāya samrddhavegāḥ	
tathaiva nāśāya viśanti lokās-	
tavāpi vaktrāņi samrddhavegāḥ	11-29
लेलिह्यसे ग्रसमानः समन्ताल्-	
लोकान्समग्रान्वदनैर्ज्वलद्भिः ।	
तेजोभिरापूर्य जगत्समग्रं	
भासस्तेवोग्राः प्रतपन्ति विष्णो	॥ ११-३०॥
lelihyase grasamānaḥ samantāl-	
lokānsamagrānvadanairjvaladbhih	
tejobhirāpūrya jagatsamagraṁ	
bhāsastavogrāḥ pratapanti viṣṇo	11-30

11. Visvarupadarsanayogah

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद। विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् 11 88-3811 ākhyāhi me ko bhavānugrarūpo namo'stu te devavara prasīda | vijñātumicchāmi bhavantamādyam na hi prajānāmi tava pravrttim || 11-31 || श्रीभगवानुवाच। śrībhagavānuvāca | कालोऽस्मि लोकक्षयूकृत्यवृद्धो लोकान्समाहतुमिह प्रवृत्तः। ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः || ११-३२ || kālo'smi lokakşayakrtpravrddho lokānsamāhartumiha pravrttah rte'pi tvām na bhavişyanti sarve ve'vasthitāķ pratyanīkesu yodhāķ || 11-32 || तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष राज्यं समृद्धम्। मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन 1 88-33 1 tasmāttvamuttistha yaśo labhasva jitvā śatrūn bhunksva rājvam samrddham | mayaivaite nihatāh pūrvameva nimittamātram bhava savyasācin || 11-33 ||

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान्। मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपलान् ॥ ११-३४॥ droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca karṇaṁ tathānyānapi yodhavīrān | mayā hatāṁstvaṁ jahi mā vyathiṣṭhā yudhyasva jetāsi raṇe sapatnān || 11-34 ||

सञ्जय उवाच। sañjaya uvāca |

एतच्छुत्वा वचनं केशवस्य कृताञ्जलिवेंपमानः किरीटी। नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य॥ ११-३५॥ etacchrutvā vacanam keśavasya kṛtāñjalirvepamānaḥ kirīţī | namaskṛtvā bhūya evāha kṛṣṇam sagadgadam bhītabhītaḥ praṇamya॥ 11-35 ||

अर्जु<mark>न उवाच।</mark> arjuna uvāca |

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च। रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः

॥ ११-३६॥

11. Visvarupadarsanayogah

sthāne hṛṣīkeśa tava prakīrtyā jagatprahṛṣyatyanurajyate ca rakṣāṁsi bhītāni diśo dravanti sarve namasyanti ca siddhasaṅghāḥ 11-36	
कस्माच ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे।	
अनन्त देवेश जगन्निवास	
त्वमक्षरं सदसत्तत्परं यत् ॥ ११-३७॥	
kasmācca te na nameranmahātman	
garīyase brahmaņo'pyādikartre	
ananta deveśa jagannivāsa	
tvamakṣaraṁ sadasattatparaṁ yat 👘 11-37	
त्वमादिदेवः पुरुषः पुराणस्- त्वमस्य विश्वस्य परं निधानम्। वेत्तासि वेद्यं च परं च धाम	
त्वया ततं विश्वमनन्तरूप॥ ११-३८॥	
tvamādidevah puruşah purāņas-	
tvamasya viśvasya paraṁ nidhānam	
vettāsi vedyam ca param ca dhāma	
tvayā tatam viśvamanantarūpa 11-38	
वायुर्यमोऽग्निर्वरुणः	
नमो नमस्तेऽस्तु सहस्रकृत्वः	
पुनश्च भूयोँऽपि नमो नमस्ते ॥ ११-३९॥	
vāyuryamo'gnirvaruņaḥ śaśāṅkaḥ	
prajāpatistvam prapitāmahaśca	

namo namaste'stu sahasrakṛtvaḥ	
punaśca bhūyo'pi namo namaste	11-39
<u>`</u>	
नमः पुरस्तादथ पृष्ठतस्ते नमोऽ्स्तु ते सर्वत एव सर्व।	
नमाऽस्तु त सवत एव सव। अनन्तवीयामितविकमस्त्वं	
अनन्तवायामतावकमस्तव सर्व समाप्तोषि ततोऽसि सर्वः	
	११-४०
namah purastādatha prsthataste	
namo'stu te sarvata eva sarva	
anantavīryāmitavikramastvam	
sarvam samāpnosi tato'si sarvaņ	11-40
सखेति मत्वा प्रसमं यदुक्तं हे कृष्णू हे यादव् हे सखेति।	
ह कृष्ण ह यादव ह संखात।	
अजानताँ महिमानं तवेदं	
मया प्रमादात्प्रणयेन वापि	११-४१
sakheti matvā prasabhaṁ yaduktaṁ	
he kṛṣṇa he yādava he sakheti	
ajānatā mahimānaṁ tavedaṁ	
mayā pramādātpraņayena vāpi	11-41
<u>````````````````````````````````</u>	
यचावह्रासार्थमसत्कृतोऽसि	
विहारशय्यासनभोजनेषु।	
एकोऽथवाप्यच्युत तत्समक्ष्ं	
तत्क्षामये त्वामहमप्रमेयम्	॥ ११-४२॥
yaccāvahāsārthamasatkṛto'si	
vihāraśayyāsanabhojaneṣu	
eko'thavāpyacyuta tatsamakṣaṁ	
tatkṣāmaye tvāmahamaprameyam	11-42

11. Visvarupadarsanayogah

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुगेरीयान्। न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव || ११-४३ || pitāsi lokasya carācarasya tvamasya pūjyaśca gururgarīyān | na tvatsamo'styabhyadhikah kuto'nyo lokatraye'pyapratimaprabhāva || 11-43 || तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम्। पितेव पुत्रस्य सखेव सख्युः प्रिंयः प्रियायार्हसि देव सोढ़म् 11 88-8811 tasmātpraņamya praņidhāya kāyam prasādave tvāmahamīśamīdvam | piteva putrasya sakheva sakhyuh priyah priyāyārhasi deva sodhum || 11-44 || अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन् च प्रव्यथितं मनो मे। तदेव में दर्शय देव रूपं प्रसीद देवेश जगन्निवास 1 22-8411 adrstapūrvam hrsito'smi drstvā bhayena ca pravyathitam mano me | tadeva me darśaya deva rūpam prasīda devesa jagannivāsa || 11-45 ||

किरीटिनं गदिनं चक्रहस्तं इच्छामि त्वां द्रष्टुमहं तथैव।

तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते kirīținaṁ gadinaṁ cakrahastaṁ icchāmi tvāṁ drasțumahaṁ tathaiva tenaiva rūpeṇa caturbhujena sahasrabāho bhava viśvamūrte	॥ ११-४६॥
श्रीभगवानुवाच।	
śrībhagavānuvāca	
मया प्रसन्नेन तवार्जुनेदं रूपं परं दुर्शितमात्मयोगात्।	
तेजोमयं विश्वमन्न्तमाद्यं	
यन्मे त्वदन्येन न दृष्टपूर्वम्	୧୧-୫७
mayā prasannena tavārjunedam	
rūpaṁ paraṁ darśitamātmayogāt	
tejomayam viśvamanantamādyam	
yanme tvadanyena na dṛṣṭapūrvam	11-47
न वेदयज्ञाध्ययनैर्न दानैर्- न च कियाभिन तपोभिरुग्रैः।	
एवंरूपः शक्य अहं नृलोकू	
द्रष्टुं त्वदन्येन कुरुप्रवीर	११-४८
na vedayajñādhyayanairna dānair-	
na ca kriyābhirna tapobhirugraiḥ	
evamrūpah śakya aham nrloke	
drastum tvadanyena kurupravīra	11-48

11. Visvarupadarsanayogah

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदङ्ममेदम्। व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्चय॥ ११-४९॥ mā te vyathā mā ca vimūḍhabhāvo dṛṣṭvā rūpaṁ ghoramīdṛṁmamedam | vyapetabhīḥ prītamanāḥ punastvaṁ tadeva me rūpamidaṁ prapaśya || 11-49 ||

सञ्जय उवाच। sañjaya uvāca |

इत्यर्जुनं वासुदेवस्तथोत्तवा स्वकं रूपं दर्शयामास भूयः। आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा॥११-५०॥ ityarjunam vāsudevastathoktvā svakam rūpam darśayāmāsa bhūyaḥ | āśvāsayāmāsa ca bhītamenam bhūtvā punaḥ saumyavapurmahātmā || 11-50 ||

अर्जु<mark>न उवाच।</mark> arjuna uvāca |

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्द्न। इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ११-५१॥ dṛṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana | idānīmasmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ ॥ 11-51 ॥

श्रीभगवानुवाच। śrībhagavānuvāca |

सुदुर्द्र्शमिदं रूपं दृष्टवानसि यन्मम। देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ११-५२॥ sudurdarśamidam rūpam drṣṭavānasi yanmama | devā apyasya rūpasya nityam darśanakāṅkṣiṇaḥ || 11-52 ||

नाहं वेदैर्न् तपुसा न दानेन न चेज्यया। शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ૧૧-५૨॥ nāham vedairna tapasā na dānena na cejyayā | śakya evamvidho drastum drstavanasi mam yatha || 11-53 || भक्त्या त्वनन्यया् शक्य अहमेवंविधोऽर्जुन। ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप 1 88-481 bhaktyā tvananyayā śakya ahamevamvidho'rjuna | jñātum drastum ca tattvena pravestum ca parantapa || 11-54 || मूत्कुर्मकृन्मृत्परमो मद्धक्तः सूङ्गवर्जितः। निर्वेरः सर्वभूतेषु यः स मामेति पाण्डव 1 22-44 11 matkarmakrnmatparamo madbhaktah sangavarjitah | nirvairah sarvabhūtesu yah sa māmeti pāņdava || 11-55 || ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः

om tatsaditi śrīmadbhagavadgītāsūpanisatsu brahmavidyāyām yogašāstre śrīkṛṣṇārjunasamvāde viśvarūpadarśanayogo nāmaikādaśo'dhyāyaḥ

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THE GRAND VISION

The disciple said:

- You have showered your grace and initiated me into the secret about the I AM of You. I am out of my illusion. By your utterance, I am forever out of my conditioning.
- 2. I have heard from you about the emerging and merging of beings in detail. I have also received the unspendable splendour of yours.
- 3. Now I very much like to see things exactly as You have uttered forth. I want to see with my own eyes Your Divine form of all the other forms.
- 4. You are the Lord of the synthesis of all beings. If you find it possible for me to see, show me yourself, the Grand Vision of your I AM in all things and everything.

The Lord said:

5. Look here, My boy! Look at Me of forms, look at Me as the hundreds of beings and so on. Have a glance at My Divine Forms in

innumerable combinations of colour, sound and shape.

- 6. In Me, see the Lords of Radiation, Vibration and Materialisation. Enjoy the sight of the Lords of Movement, Conduction, and Convection. Look face to face the Gods, whom you call the beginning and the ending, the Twin Gods. Everything you see in Me is something seen never before. It is all to your wonder because everything of Me is eternally unexpected.
- 7. Here you have the whole arrangement of all the worlds as one in Me. Whatever you want to see among your concepts of the movable and the stable, you see within the focus of My frame, My pattern.
- 8. Do you think you can see Me through your own eyes? The eyes can never see anything. All these days you are seeing through your eyes. Poor human eye physical, it cannot see itself. How can a physical eye have My vision? You can have My vision directly. I bless you with direct vision, vision transcendental. With your vision, which is My blessing, I bless you to see My Divine Frame.

The Narrator said:

- 9. Thus spoke the Lord, O Blind King! He spoke as the Lord of the Cosmic Synthesis of the whole existence. His utterance was then the absorption of the whole creation into His Divine activity, beyond the creative. He blessed His disciple with the vision to see Him direct. In the vision of His disciple He has unfolded beyond unfoldment into His Divine Expanse unbound, unfathomable, and unconceivable.
- All phases face to face in the Grand Vision. 10. All eyes eye to eye. All the vision is everything never before. A series of revelation, each revealed never before. Decorated by all concepts of decoration. Jewelled beyond the concept of Divine weapons innumerable come jewels. down from Him into creation. Garlanded He is by Garlands Divine and robed He is in Robes Celestial. Perfumed He is by the Divine Concepts of Perfumes in all. One finds no other thing in the vision because everything is tinged and brimmed with wonder. He is brilliant in tune with the Brilliance of the observer. Beyond that He is brilliant because He is in tune with His own grace as brilliance.

- 11. Everything we see in this creation, makes its divine presence emerge and advance until it is lost in its own array of innumerability culminating unto experienced infinity. Everything there is face to face with itself here. Every face is face to face.
- 12. I am very sorry, Oh Blind King! If you can recollect the splendour of the noon sun, and you multiply that vision of yours by as many thousands as you can count, then you can experience a specimen of that Grand Experience of the Vision with which He has blessed His disciple.
- 13. The disciple could see all the details of the whole creation there in One. The One is brimming with the All. Almost it could not contain All, because the disciple could not contain. All this he has seen as the frame of the Lord of all Lords.
- 14. He was not there because wonder was there in him. His hair stood up and his head bowed down in all veneration. His hands came together into a clasp and his words escaped as prayer.

His lips uttered prayer:

- I see Oh Lord, I see! I see All. I see all in 15. your frame. All the beings of creation pass in You in groups, classes and categories: a mastery unconceivable. The mystery of thy mastery is a miracle. The identity of the individuals is fit in the identification of the pattern, the ultimate fitness of things. I see the Creator in creation. I see the Lord busy as Creator on the background of His own leisurely pattern. The Creator is continuously emerging and unfolding from the merging folds of Eternity. It is all the experience of a lotus concept. Sages divine shine forth as buds of wisdom. Divine serpents stand in equilibrium to form paths from you to us.
- 16. Many hands, many faces, many eyes, because we are many here. Here in us they are numbered. In your pattern, they surpass number, because numbers come from You. In and along all directions, I see you in an endless form, formed of forms. No end, no middle, and no beginning, because it is all a circle and globe made of circles. Oh Lord of Multiplicity! Oh Lord of Forms! I see

you, but I see you not in the globe and as the globe because the globe floats beyond space and time.

- 17. I see you regal in Divine uniform. I see you crowned and decorated with the mace and the wheel. Oh Source of all Lights! You shine in all dimensions like the gathering of all light. Embers of your presence are shooting out beyond measure from you bearing the brilliance of as many suns as I conceive. I feel I cannot stare at you because I was accustomed to look only through my eyes.
- 18. You are the Letter beyond all the alphabet of the creation. You are OM, the Knowable beyond all the knowables. You are the pattern of all the forces at rest in equilibrium. You are unspendable and eternal. You are the only security and protection of the eternal principle as Law working through us. You are the eternal pattern of person and personality.
- I see you as my sight which existed before I wanted to see you. I see you as present before my presence. I see you as past before I pass, I see you as my hand existing before

I found my hand. I see you as the might and power of my hand before I found my hand mighty and powerful. My eyes can see because of Sunlight and Moonlight. Hence I see your eyes in the Sun and the Moon. I see them as your eyes before I see you through my eyes. I see you as light which knows not why. The whole universe is lighted by you as light and heated by you as heat. The light in you, on Your own background, is your mouth opened, I think.

- 20. You fill the gap between the heavens and the earth, because You fill the heavens and You fill the earth. All the directions are one, because they are your presence. I feel your form unbearable because it is continuously never before. Oh Grandest of all Grandeurs! the three worlds shudder in your presence.
- 21. Here are the herds and herds of gods in rows ever entering into your presence. Some shudder in folded hands. The herds and herds of the divine sages who are in charge of the Wisdom of creation praise you in prayer up to their profusion, saying Peace be the Law.

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- Here are the gods radiating, vibrating and 22. materialising. They are busy in passing through your gate from existence to non-existence, and vice versa. The gate is guarded by the Twin Gods, the Divine Healers. Some gods are vibrating as winds blowing as pleasant breeze, some are busy red hot in keeping up the warmth of the creation. The gods of music are passing hither and thither as sweet songs. The astral, angelic and the creative gods chirp flying in groups. All of them are busy in seeing each other in You. But once each detects you in them, stares wonderstruck.
- 23. It is very poor if I say your form is very great. Faces as many as I can face! Eyes as many as I can look into! But there are bellies bigger than mine. Am I the standard? Fangs and tusks approach beings with mouth open, teeth gnawing unto panicky cries entering into the mouths. One creature eats another in this creation and you gave fangs and teeth. They eat and live in you while you eat them all into your presence. Shuddered unto bone and bowel are all these beings by the scenes in you. So too am I.

- 24. The light of thy presence touches the sky since the sky is also your presence. Many are the colours inbetween. They are the various lights which illumine your creation. This whole expanse is your mouth wide open. The whole light is your eye wide open. I shudder unto the core of I AM, as I see you. I cannot bear myself, My reconciliation fails to face you, Oh Pervasion!
- 25. I see hideous faces, why? I see in you faces with fangs and tusks projecting as the consuming fire of destruction. I find no place to place myself and I shudder. I lose my peace into these sights and faces. Favour me with mercy, Oh Lord of all Lords and Dweller of all worlds!
- 26. Alas! I find the sons of the Blind King. They are marching into you with all the rulers of the earth at war. They are in conflict with our own squadrons and both parties of beings march face to face and they march into you.
- 27. They feel they are entering into the battlefront. But, lo! They are entering in their speed into your fearful mouths wide open with fangs and tusks. They have already

entered the mouth of their own decision. I find some of them already enmeshed between the teeth of your grim jaws. I see the paste of their heads chewed by you.

- 28. I see the momentum they gain in forming into streams that flow into your mouth. I see their flow as that of many mighty rivers pouring themselves towards the mighty ocean.
- 29. Grasshoppers jump and fly into the flame. So they jump into you. They are driven by their own speed into you for their destruction. Why, all the beings are entering into the jaws of death sooner or later.
- 30. The tongues of fire lick away everything unto nothing. So you do with all these worlds. Why, my Lord, you fill all this world by the glitter of your flames of destruction? You are death as pervasion.
- 31. Have mercy and tell me who You are and what for You are now? O God of all Gods! I bow down to your horrible form. Be appeased. I do not conceive what for is this activity of yours. I want to know the what for of your present state.

The Lord speaks:

- 32. I AM Time, the consumer of all things. I now stand here and project Myself to breathe off all this into Myself. It is decreed that all this shall not exist, and it comes to pass in spite of you.
- 33. Therefore stand up. Do your lot in conquering your enemies and occupy the whole kingdom. They are already killed by My decree, and you gain fame by My work.
- 34. Your lot is to fight and conquer enemies in war. Do not be pained to kill those who are already killed by Me.

The narrator said:

35. Having heard these words, uttered by the Lord, the disciple shivered with folded hands, though wearing a crown. He bowed and spoke in his humble voice broken by fear.

The disciple said:

36. My Lord! It is true that the whole world enjoys and rejoices only in praise of your presence.I now see the sight of the devils trying to fly

away from You, but into You. I see the sight of the rows of the creative principles bending their heads down at your feet in veneration.

- 37. You are the endless pattern. You are the Lord of the Gods. You are the abode of the worlds and you take your abode in the worlds. You are OM. You are existence, non-existence and the background of both. You are simply "that".
- 38. You are the first Light which kindled the lights. You are the first Person who hatched personalities. You are the ancient-most Abode of all the creations through eternity. You are the knower and the knowable and the Light beyond.
- 39. You are this air, you are this fire. You are this water, and you are the Moon. You are the germinator and the procreator enwrapped in folds of time as days, months and years. You are the Creator, Grandfather of grandfathers. To each of your forms, I salute. A hundred salutations; a thousand salutations. And again my salutations remain still.
- 40. Salutations face to face because you are my face. Salutations back to back because you

are at my back. Salutations in every direction, because you are my direction. I salute to you as my valour and manliness, because you pervade all and in me.

- 41. I feel the utmost humility because you lived among us. I feel bashful because I was careless as a common friend with you. By mistake and lenience, many things had been prattled by me about you. This is simply because I know not.
- 42. I might have dishonoured you in pastime, at food, and at seeking. I might have made fun of you, when alone or in company. Forgive me, because I am all ignorance.
- 43. You are the very Father venerable, of the living and non-living. You are the adorable Guru of all Gurus to this creation. Your splendour is no image. The world has no equal to you. How can there be anything greater?
- 44. I therefore throw down this body prostrate on the earth to bow down to you, and venerate you. I implore your blessing as favour. A father forgives his child, a friend forgives his friend, and above all, a lover forgives his

beloved of all the faults. Like that you are to forgive me.

- 45. I have enjoyed the never before of you. I am filled and satisfied but also shuddered and anguished at the sight. Take pity over my poor feared mind and once again make your appearance as before.
- 46. I cannot contain the sight of your thousands and thousands of hands. I very much wish to see you again crowned with one head, and your four arms, your mace and your wheel.

The Lord said:

- 47. You had this Grand Vision only by the Grace of My favour. I appreciate you, no one had enjoyed My endless and eternal pattern of Light as you have done now.
- 48. Scriptures, sacrifices, studies, offerings, sacred rites, and awestricken penances cannot make you see this splendour. No one has ever seen Me like this in physical frame.
- 49. Really I have shown you the cruellest war pattern of 'mine'. Are you anguished and pinned down at the sight? Discard fear, and

be pleased in mind. I show you again your familiar form of My frame.

The narrator said:

50. Thus spoke the Lord, and there was the sweet familiar form of the son of Vasudeva before the eyes of the disciple. He is sweet in smile and sweet in word as usual in encouraging his disciple.

The disciple said:

51. After seeing this graceful human form of yours, I came to my senses and I am composed into my nature.

The Lord said:

- 52. The pattern of My vision which you have witnessed is bearable and unbearable; desired, but cannot be contained at the same time. Everyone of these gods desire to have this vision though they cannot contain.
- 53. In the manner you have seen Me, no one can see through Scripture, penance, offering or a sacred rite.
- 54. Know Me, visualise Me and enter into Me as your own core. Like this only through devotion which knows not another.

55. May your work be 'mine'. May I be great to you. Leave off your attachments and be My devotee. Be a friend of all beings and you are with Me.





अथ द्वादशोऽध्यायः। भक्तियोगः atha dvādaśo'dhyāyaḥ | bhaktiyogaḥ

XOKO

अर्जुन उवाच। arjuna uvāca |

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते। ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२-१॥ evam satatayuktā ye bhaktāstvām paryupāsate | ye cāpyakṣaramavyaktam teṣām ke yogavittamāḥ || 12-1 ||

श्रीभगवानुवाच। śrībhagavānuvāca |

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते। श्रद्धया परयोपेताः ते मे युक्ततमा मताः॥ १२-२॥ mayyāveśya mano ye māṁ nityayuktā upāsate | śraddhayā parayopetāḥ te me yuktatamā matāḥ ॥ 12-2 || ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते। सर्वत्रगमचिन्त्यञ्च कूटस्थमचलन्ध्रुवम्॥ १२-३॥ ye tvaksaramanirdeśyamavyaktaṁ paryupāsate | sarvatragamacintyañca kūṭasthamacalandhruvam || 12-3 ||

sanniyamyendriyagrāmam sarvatra samabuddhaya	२-४॥ १ 2-4
क्केशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्॥ अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते॥ १ kleśo'dhikatarasteşāmavyaktāsaktacetasām avyaktā hi gatirduḥkhaṁ dehavadbhiravāpyate 11	२-५॥ 2-5
ye tu sarvāņi karmāņi mayi samnyasya matparaķ	२-६ ॥ 2-6
teşāmaham samuddhartā mrtyusamsārasāgarāt	२-७॥ 2-7
मय्येव मन आधत्स्व मयि बुद्धिं निवेशय। निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १ mayyeva mana ādhatsva mayi buddhim niveśaya nivasisyasi mayyeva ata ūrdhvam na samśayaḥ 1	२-८॥ 2-8
atha cittam samādhātum na śaknosi mayi sthiram	२-९॥ 2-9

12. Bhaktiyogah

अभ्यासेऽप्यसमथौंऽसि मत्कर्मपरमो भव। मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि || १२-१०|| abhyāse'pyasamartho'si matkarmaparamo bhava | madarthamapi karmāni kurvansiddhimavāpsyasi || 12-10 || अथैतद्प्यशक्तोऽसि कर्तुं मद्योगमाश्रितः। सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् 1 22-2211 athaitadapyaśakto'si kartum madyogamāśritah | sarvakarmaphalatyāgam tatah kuru yatātmavān || 12-11 || श्रेयो हि ज्ञानमभ्यासाज्ज्ञानादुध्यानं विशिष्यते। ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम || १२-१२ || śreyo hi jñānamabhyāsājjñānāddhyānam viśisyate | dhyānātkarmaphalatyāgastyāgācchāntira nantaram || 12-12 || अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च। निर्ममो निरहङ्कारः समदुःखसुखः क्षमी || १२-१३ || advestā sarvabhūtānām maitrah karuņa eva ca | nirmamo nirahankārah samaduhkhasukhah ksamī || 12-13 || सन्तष्टः सततं योगी यतात्मा दृढनिश्चयः। मर्य्यार्पतमनोबुद्धिर्यो मद्भक्तः स मे प्रियः 11 82-8811 santustah satatam yogī yatātmā drdhaniścayah | mayyarpitamanobuddhiryo madbhaktah sa me priyah || 12-14 || यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः। हर्षामर्षभयोद्वेगैर्मको यः स च मे प्रियः ॥ १२-१५॥

yasmānnodvijate loko lokānnodvijate ca yah | harşāmarşabhayodvegairmukto yah sa ca me priyah || 12-15 || अन्पेक्षः शुचिर्दक्ष उदासीनो गतव्य्थः। सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १२-१६॥ anapekşah śucirdakşa udāsīno gatavyathah | sarvārambhaparityāgī yo madbhaktah sa me priyah || 12-16 || यो न हृष्यति न द्वेष्टि न शोचति न काङ्घति। शुभाशुभपरित्यागी भक्तिमान्यः स में प्रियः 1 82-8011 yo na hrsyati na dvesti na śocati na kāńksati | śubhāśubhaparityāgī bhaktimānyah sa me priyah || 12-17 || समः शत्रौ च मित्रे च तथा मानापमानयोः। शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः 1 22-261 samah śatrau ca mitre ca tathā mānāpamānayoh | śītosnasukhaduhkhesu samah sangavivarjitah || 12-18 || तुल्यनिन्दास्तुतिमौंनी सन्तुष्टो येन केनचित्। अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः 1 22-29 1 tulvanindāstutirmaunī santusto yena kenacit | aniketah sthiramatirbhaktimānme priyo narah || 12-19 || ये त धर्म्यामृतमिदं यथोक्तं पर्युपासते। श्रद्धाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १२-२०॥ ye tu dharmyāmrtamidam yathoktam paryupāsate | śraddadhānā matparamā bhaktāste'tīva me priyāķ || 12-20 || 12. Bhaktiyogah

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ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām yogaśāstre śrīkṛṣṇārjunasamvāde bhaktiyogo nāma dvādaśo'dhyāyaḥ



THE BOOK OF DEVOTION

The disciple questioned:

1. Those who are devoted in the manner you have shown, are linked up with you. Those who are devoted to the One beyond all manifestations, the Letter beyond the whole alphabet, are also linked up with you. Now there are two types of yogis as I understand: Those who worship you in all the forms of creation and those who worship you as the One beyond creation. Among the two classes which class is more synthesised into your presence?

The Lord replied:

- 2. Whichever may be the path, the required thing is My presence with them as a continuity. It is achieved through devotion in any manner.
- 3. Some worship Me as the Letter beyond all the alphabet of this universe; beyond definition, beyond form, and beyond thought, they worship Me as omnipresence. They worship Me as the one stable presence in their hearts.

12. The Book of Devotion

- 4. They control all their senses and practise equality. If they cultivate interest in the welfare of all the beings, they also reach Me and dwell in Me.
- 5. But there is one difference. It is utterly troublesome to embrace Me as the Undefinable. Since the living beings are manifestations in bodies, it is really a trouble to follow the path of unmanifestation.
- 6, It is always better to follow Me as the One
- 7. living in all manifestations. You worship Me by offering to Me whatever you do. Meditate Me as no other thing in all the created things. I AM here to raise you from the death of limitation and the conditioning of your bondage with the world. In a very short time I raise you through this path.
- 8. It is very simple. Mind Me while you mind your own business. Willfully enter into Me, henceforth you live only in Me and in no other.
- 9. Suppose you find that you cannot place your behaviour in My presence due to your own strong desiring nature; then desire Me strongly

through your desires. Repeat this and you are in Me.

- 10. Suppose you are not capable of doing this also; then you engage yourself in doing My work. Eventhough you are attached to do any piece of work which belongs to Me, the attachment leads to Me and leads you.
- 11. Suppose you are not able to do this even, go on doing your own work leaving the results to Me. This requires constant practice, in which you are unconsciously engaged. This leads you on to perfection. This path of Devotion is simple for you to follow because you have the gradation of steps in it.
- 12. By doing anything repeatedly, you know of the things concerned more and more. Then repeat anything in My name. By this you begin to know Me. Knowing Me repeatedly leads you to meditation. Meditation makes you drop off the results of your deeds. Freedom from results leads you to peace continuous.
- 13, You can be practical in following this path.
- 14. Just you follow these injunctions, it is enough:
 - i) Neutralise hatred and practise to be a friend of all beings.
12. The Book of Devotion

- ii) Practise sympathy and love.
- iii) Neutralise possessive instinct.
- iv) Stop feeling that you are your ego. Ego is but consciousness localised and stuck up.
- v) Neutralise your responses to happiness and sorrow.
- vi) Practise forgiving.
- vii) Live contented. You can put your effort to higher things, but you always live in contentment.
- viii) Compose your counterparts into the I AM in you.
- ix) Let your decisions be stable until they are integrated and synthesized into only one decision for life.
- x) Offer your mind and will to My presence.By following these injunctions, you are My devotee and My beloved.
- 15. Do you know how a devotee of 'mine' is known by his way of living? If you are not agitated by anyone in this world and if anyone is not agitated by your presence, then you are My devotee. Always know My devotee by this test.

- 16. My loved one will have no aptitude to the exclusion of others. He is pure in body and mind by My presence. He is able and capable of doing anything by My presence. He is passive towards problems, and hence his afflictions are gone. He has no effort since he has no motive. He does anything without an effort. Things are only done by him. From passive objectivity of the routine, he has slipped into active subjectivity of My presence. Such a one is My devotee.
- 17. Nothing is favourable or unfavourable to him. Nothing is auspicious or inauspicious. Hence he has no reason for hatred or friendship with anyone; no reason to complain or request.
- His behaviour is equal with those who are known as enemies or friends. To him, honour and insult are the same. He is above the pairs of opposites like happiness and unhappiness, warmth and cold. His attachment to them is lost.
- 19. He is silent by response to praise and scandal; pleased with anything and everything. He has nothing which he can call his own or his abode. His mind is stable at all times and in all climes.

12. The Book of Devotion

20. This is the Elixir, the Law tasted as behaviour. Follow it to the word with devotion. You find Me highest in your devotion. My devotee, you are My beloved.





Whichever may be the path, the required thing is My presence with them as a continuity. It is achieved through devotion in any manner.





अथ त्रयोद्शोऽध्यायः। क्षेत्रक्षेत्रज्ञविभागयोगः atha trayodaśo'dhyāyaḥ | kṣetrakṣetrajñavibhāgayogaḥ

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अर्जु<mark>न उवाच।</mark> arjuna uvāca |

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च। एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३-१॥ prakrtim purusam caiva ksetram ksetrajñameva ca | etadveditumicchāmi jñānam jñeyam ca keśava || 13-1 ||

श्रीभगवानुवाच। śrībhagavānuvāca |

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते। एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३-२॥ idam śarīram kaunteya kṣetramityabhidhīyate | etadyo vetti tam prāhuḥ kṣetrajña iti tadvidaḥ || 13-2 ||

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत। क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम

11 १३-३ ||

kşetrajñam cāpi mām viddhi sarvakşetreşu bhā kşetrakşetrajñayorjñānam yattajjñānam matam	-
तत्क्षेत्रं यच्च याद्वक्र यद्विकारि यतश्च यत्।	
स च यो यत्प्रभावश्च तत्समासेन मे श्रणु	॥ १३-४॥
tatksetram yacca yādrkca yadvikāri yataśca yat	
sa ca yo yatprabhāvaśca tatsamāsena me śrņu	13-4
ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक्।	
ब्रह्मसूत्रपदेश्चेव हेतुमद्भिर्वनिश्चितैः	ા શ્ર-ષા
rsibhirbahudhā gītam chandobhirvividhaih prth	nak
brahmasūtrapadaiścaiva hetumadbhirviniścitai	
	13-5
महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च।	
इन्द्रियोणि दशैकं च पञ्च चेन्द्रियगोचराः	॥ १३-६॥
mahābhūtānyahamkāro buddhiravyaktameva c	a
indriyāņi daśaikaṁ ca pañca cendriyagocarāḥ	13-6
इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः।	
एतत्क्षेत्रं समासेन सविकारमुदाहृतम्	॥ १३-७॥
icchā dvesah sukham duhkham samghātaścetai	nā dhṛtiḥ
etatksetram samāsena savikāramudāhrtam	13-7
अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।	
अमानित्यमदाम्मत्यमोहता बान्तिराजयम्। आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः	॥ १३-८॥
amānitvamadambhitvamahimsā kṣāntirārjavan	
ācāryopāsanam saucam sthairyamātmavinigrah	
	13-8

13. Ksetraksetrajnavibhagayogah

इन्द्रियार्थेषु वैराग्यमनहंकार एव च। जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् indriyārtheşu vairāgyamanahaṁkāra eva ca janmamṛtyujarāvyādhiduḥkhadoṣānudarśana	॥ १३-९॥ m
	13-9
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु। नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु	॥ १३-१०॥
asaktiranabhişvangah putradāragrhādişu nityam ca samacittatvamistānistopapattisu	13-10
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी। विविक्तदेशसेवित्वमरतिर्जनसंसदि	॥ १३-११॥
mayi cānanyayogena bhaktiravyabhicāriņī viviktadeśasevitvamaratirjanasaṁsadi	13-11
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्। एतज्ज्ञानमिति प्रोक्तमज्ञानं यद्तोऽन्यथा adhyātmajñānanityatvaṁ tattvajñānārthadar etajjñānamiti proktamajñānaṁ yadato'nyathā	
ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते। अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते jñeyaṁ yattatpravakṣyāmi yajjñātvāmṛtamaśr anādimatparaṁ brahma na sattannāsaducyat	e
सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्। सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति	13-13 १३-१४
sarvatah pāņipādam tatsarvato'ksiśiromukha sarvatah śrutimalloke sarvamāvrtya tisthati	m 13-14

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।	
सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्। असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च	૧૨-૧૫
sarvendriyaguņābhāsam sarvendriyavivarjitan	
asaktam sarvabhrccaiva nirgunam gunabhokt	
	13-15
बहिरन्तश्च भूतानामचरं चरमेव च।	11 13 13 11
सूक्ष्मत्वात्तद्विज्ञेयं दूरस्थं चान्तिके च तत्	॥ १३-१६॥
bahirantaśca bhūtānāmacaram carameva ca	
sūksmatvāttadavijneyam dūrastham cāntike c	a tat
	13-16
अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।	13 10
भूतभतृ च तज्ज्ञेयं यसिष्णु प्रभविष्णु च	૧૨-૧૭
avibhaktam ca bhūtesu vibhaktamiva ca sthita	
bhūtabhartr ca tajjñeyam grasisņu prabhavisņ	
ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।	13-17
ज्यातिपामाप तज्ज्यातस्तमसः परमुख्यता ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम्	11 03 0 4 11
	॥ १३-१८॥
jyotiṣāmapi tajjyotistamasaḥ paramucyate	
jñānam jñeyam jñānagamyam hrdi sarvasya vi	
\sim	13-18
इति क्षेत्रं तथा ज्ञानं ज्ञेयं चो्क्तं समा्सतः।	
मद्भक्त एतदिज्ञाय मद्भावायोपपद्यते	॥ १३-१९॥
iti ksetram tathā jñānam jñeyam coktam sama	isataḥ
madbhakta etadvijñāya madbhāvāyopapadyat	te
	13-19
प्रकृतिं पुरुषं चैव् विदुध्यनादी उभावपि।	
प्रकृतिं पुरुषं चैव् विदुध्यनादी उभावपि। विकारांश्च गुणांश्चेव विद्धि प्रकृतिसम्भवान्	॥ १३-२०॥
prakrtim puruşam caiva viddhyanādī ubhāvap	i
vikārāmsca guņāmscaiva viddhi prakrtisambhavān	
	13-20
	11 - 11

13. Ksetraksetrajnavibhagayogah

कार्यकारणकर्तृत्वे हेतुः प्रकृति्रुच्यते। पुरुषः सुखदुःखानां भोकृत्वे हेतुरुच्यते || १३-२१ || kāryakāraņakartrtve hetuh prakrtirucyate | purusah sukhaduhkhānām bhoktrtve heturucvate || 13-21 || पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्। कारणं गणसङ्गोऽस्य संदसद्योनिजन्मस ॥ १३-२२॥ purusah prakrtistho hi bhunkte prakrtijānguņān | kāraņam guņasango'sya sadasadyonijanmasu || 13-22 || उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः। परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः || १३-२३ || upadrastānumantā ca bhartā bhoktā maheśvarah | paramātmeti cāpyukto dehe'sminpurusah parah || 13-23 || य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह। सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते 1 83-281 ya evam vetti puruşam prakrtim ca gunaih saha | sarvathā vartamāno'pi na sa bhūyo'bhijāyate || 13-24 || ध्यानेनात्मनि पश्यन्ति केचि्दात्मान्मात्मना। अन्ये साङ्खोन योगेन कर्मयोगेन चापरे ॥ १३-२५॥ dhyānenātmani paśyanti kecidātmānamātmanā | anye sāṅkhyena yogena karmayogena cāpare || 13-25 || अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते। तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ १३-२६॥ anye tvevamajānantah śrutvānyebhya upāsate | te'pi cātitarantyeva mrtyum śrutiparāyanāh | 13-26 | |

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम्।	
क्षेत्रक्षेत्रज्ञसंयोगात्तदिदि भरतर्षभ	॥ १३-२७॥
yāvatsañjāyate kiñcitsattvam sthāvarajangama	
kşetrakşetrajñasamyogāttadviddhi bharatarşa	•
	13-27
समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्। विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति	॥ १३-२८॥
samam sarveşu bhūteşu tişthantam parameśv	
vinaśyatsvavinaśyantam yah paśyati sa paśyati	
समं पश्चर्यान्ह सर्वत्र समवस्थितमीश्वरम्।	13-28
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम्	१३-२९
samam paśyanhi sarvatra samavasthitamīśvar	am
na hinastyātmanātmānam tato yāti parām gatim	
प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशुः।	13-29
यः पश्यति तथात्मानमकर्तारं स पश्यति	॥ १३-३०॥
prakrtyaiva ca karmāņi kriyamāņāni sarvašaņ	
yah paśyati tathātmānamakartāram sa paśyati	
यदा भूतपृथग्भावमेकस्थमनुपश्यति।	13-30
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा	॥ १३-३१॥
yadā bhūtaprthagbhāvamekasthamanupaśyat tata eva ca vistāram brahma sampadyate tadā	i
	13-31
अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः। शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते	॥ १३-३२॥
anāditvānnirguņatvātparamātmāyamavyayaņ śarīrastho'pi kaunteya na karoti na lipyate	 13-32

13. Ksetraksetrajnavibhagayogah

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते। सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते॥ yathā sarvagataṁ saukṣmyādākāśaṁ nopalipyate | sarvatrāvasthito dehe tathātmā nopalipyate || 13-33 ||

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः। क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत॥ १३-३४॥ yathā prakāśayatyekaḥ kṛtsnaṁ lokamimaṁ raviḥ | kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata

|| 13-34 ||

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा। भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ १३-३५॥ ksetraksetrajñayorevamantaram jñānacaksusā | bhūtaprakṛtimokṣaṁ ca ye viduryānti te param

|| 13-35 ||

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः om tatsaditi śrīmadbhagavadgītāsūpanisatsu brahmavidyāyām yogaśāstre śrīkṛṣṇārjunasamvāde ksetraksetrajñavibhāgayogo nāma trayodaśo'dhyāyaḥ



THE FIELD OF KNOWLEDGE

The disciple questioned:

 My Lord, I want to know the field of knowledge and the scope of the knower. I also want to know what is knowing and what is to be known. I suppose that personality is nature the field, and person is the knower. Explain these things.

The Lord explained:

- 2. This body is the field, My boy. One who wants to know it is the knower of the field.
- 3. Do you know who is the knower? It is Myself, I AM in all the fields. According to Me, the process of knowing is a trio: the knower, knowing the field, and knowing them both.
- 4. What is this body? Of what nature it is, of what it is made, wherefrom it comes, what is its influence? I now explain these things to you in short. I explain in the integral and synthetic manner, but not through analytical manner. By examining the parts, you should not lose the comprehension of the whole.

- 5. Many sages of old have explained in many ways. The measures of the universe (like the division of time and distance) explain more. If your words bear thoughts in correspondence with the logic of nature and its workings, they spin threads of wisdom from the Cosmic Wisdom to you.
- 6. Know the six and know the seven, you will know this body, the field of action. The six are :
 - i) The five manifestations, which are the five states of objective existence are: Solid, Liquid, Gas, Fire and Space.
 - ii) Know the ego. It is consciousness localised. It exists stuck up in each of the above five states. Solids have solid consciousness; liquids have liquid consciousness; gases have gas consciousness, which keeps their atoms and the counterparts in the state in which they are. It also forms the individual behaviour or the nature of each state. Fire consciousness or the ego of fire is busy in changing the states of solid, liquid and gas from one to another. The ego of

space is busy in producing the properties of space wherein numbers, shapes, sounds and colours are manifested. It is also busy in spinning and weaving space into the atoms of the remaining four states. The consciousness of space exists as space mind. The ego of the remaining four states exists as the nuclear activity of those states. From space consciousness, space awakens into its nuclear awakening and this is the birth of the atoms with their counterparts. The electro-magnetic fields of space, which are called the ethereal gods or the Rudras, give this nuclear dawn. After a cycle of the first descent of evolution, there is the second awakening to these atoms, and it is the vital or the biological awakening. By this ego a plant is evolved out of an atom; the animal consciousness evolves from plant consciousness and this is the next awakening. Human consciousness is the next awakening. Thus the ego works in all planes.

iii) The unmanifest state of Nature. It is the background Nature upon which the five manifestations make their

appearance. This basic Nature knows no differentiation of states. Yet it exists as the productive faculty of all the following steps: It exists as fertility in the fertile soil, it is power before being released as energy. It is the latent principle of the five states of matter. It is called Aditi in the Vedas, Moola Prakriti (basic Nature) by the Sankhyas and Mother Goddess by the Tantriks, the sacred magicians.

- iv) The fourth ingredient of the field is the faculty to sense. It exists as 1+5+5 items in us. The one is mind. The first five are touch, taste, smell, sight and hearing. This is called the sensory or the speculative set of five. The second five are, locomotion carried by legs, gathering carried by hands, speech carried by mouth, excretion of liquids and excretion of solid carried out by the two excretory organs. This second set of five is called the operative set of organs.
- v) The fifth ingredient of the field is the set of the five points of objectivity. They are the objects of the five sense organs. They are: The object of contact (heat,

cold, hardness, softness etc.), food for tongue, odour for nose, shape to the eye and sound to the ear.

- vi) The sixth ingredient of the field is Buddhi, the creative faculty. It is called the will and it includes the faculty of discrimination. Man possesses the right to choose the better by this faculty. He can create a thought into a tradition, religion or law through this faculty.
- 7. The seven of the field are as follows:
 - i) Desire
 - ii) Hatred
 - iii) Happiness
 - iv) Sorrow
 - Any new item formed by a combination of two or many of the above said ingredients in all. The interaction of the combinations in permutation produces infinitesimal blends, each forming one's own individual nature or individuality. It is the signature of that particular compounding and will never have a second anywhere. This is the fifth of the seven.

- vi) The sixth ingredient is what we call activity. It is the phenomenon, which we call movement on the physical plane. On the mental plane also, it works as movement, but we call it thinking and thought.
- vii) The seventh ingredient is the principle, which we call centre. It exists as a latent and passive principle everywhere in space. At this stage, it is neutral. It is made manifest or called into existence by the different forces working side by side. These forces call forth a centre out of space as their own equilibrium. The whole physical body exists as one integral whole and works as one constitution by this principle forming intelligence which we call centre. No centralisation means no body, no cell, no atom or no solar system.
- 8. The six and the seven described above in brief make up the human constitution and hence your body is the field of all these actions. This is about the field in brief.
- 9. Now I speak of knowledge and the knowable.

You have seen that the personality is a blend of all the ingredients in the field.

- 10, It forms the signature or the individual nature.
- 11. You may fancy for a moment that this is the knower. Personality is neither the knower nor knowing, but it is only a pattern of field, cultivated by the knower. Man is never a personality. It is the surface upon which man reflects. Man is I AM as I have told you before. See how sunrise is reflected in a lake, being conditioned by the colour of the water and the ripples in it. I, the Lord God, AM the Knower and I reflect on the surface of the field as personality. When I peep in, I AM called a living being. But as I AM beyond, I AM the Lord God.
- 12. Now about the knowledge. Knower being I AM, knowing is My ray or projection. Knowledge is My light after being projected upon the field. Knowledge exists zig zag in you. Right knowledge is knowledge arranged. This arrangement is the true knowledge which makes you know Me. It exists in the form of a procedure, a course to follow. See how knowledge is only action. The course prescribed by Me is as follows:

- i) Disbelieve sense of dignity.
- ii) Disbelieve sense of greatness.
- iii) Believe in non-violence.
- iv) Believe in forgiving.
- v) Believe in following a Guru.
- vi) Believe in purity of mind and body.
- vii) Believe in consistency and stability.
- viii) Believe in self-control.
- ix) Believe in the value of withdrawing from the objects of senses.
- x) Develop disbelief in ego.
- xi) Accept boldly that you have to face birth, old age, disease, sorrow, defect and death.
- xii) Believe in neutralising localised affection or attachment. Practice this with your wife, children and house as your classroom. In doing so, you have no right to hurt anybody.
- xiii) Receive with equal composure the incidents of your life, desirable and undesirable.
- xiv) Practice integrating yourself into My Synthesis through a devotion which knows no second thing.

- xv) Learn to be alone in all.
- xvi) Control the instinct to peep into the causes where people gather.
- xvii) Develop interest in spiritual bent of mind.
- xviii) Get into the practice of knowing deep of anything until you touch the core of satisfaction. This course is the one thing knowable which leads you to right knowledge. Any other thing leads to something other than right knowledge.
- 13. Now I have explained what knowledge is and what knowable is. I will now place the knowable at the head of all this knowledge. Follow the arrangement and look to it once again. The knowable of all knowables is called Brahma, the Cosmic Consciousness. It has no beginning, and it is the background of all beginnings. All the other things come into existence and go into non-existence, but the Cosmic Consciousness exists in nonexistence also as the one 'not non-existent'. It is the 'Be-ness' beyond Being and Non-being.
- 14. It comes down as creation and hence every point of it is creation potential. The sun and the stars come out of it, but before this

differentiation, it is all Sun and all stars. You see how your feet, hands, eyes, ears, nose, mouth and head come out of the embryo. Before coming out into differentiation, the embryo is all feet, all hands, all eyes, all ears, all nose, all mouth and all head. Like this the Cosmic Consciousness is all in all the creation.

- 15. You see how the embryo is potential of all the limbs though devoid of all the limbs. It bears all, but no part of it is obliged or conditioned into any part. It enjoys the presence of all the qualities, though it is devoid of all the qualities. So too the Cosmic Consciousness. The cosmos is a cosmic embryo and the embryo is a seed of the cosmos.
- 16. It is within and without all the beings because the beings develop in it. The movable things move in it and the immovable things stand stable in it because it is movement in poise. It is too subtle to be known by its nearness, as an atom and its units. It is too subtle to be known by its distance as the sky. Knowability exists as a range on this background.

- 17. It is undivided, but exists divided as beings. It holds the beings in it. Be sure the beings never hold it in them. As pervasion, it exhales the worlds and as pervasion, it inhales all.
- 18. Light comes from Sun to Moon and the planets. Where from light comes to Sun? It is from this, the Cosmic Principle. Objectivity is a big riddle to solve for many. Those who have solved it, called it darkness. We see objects in it, but we cannot see sight and seer. Hence it is darkness unfathomable. Beyond this darkness, there is the Eternal Light called subjectivity or the Presence. This light is the Cosmic Principle. It exists as knowledge, knowable and the knower. This is the triangle of knowledge. This triangle unfolds from its geometrical centre. This exists as knowledge potential in the hearts of all beings. This is what people call affection and this is what the seers know as love.
- 19. Now, My boy, I have uttered to you what is field, knowledge, and knowable. Remember it is brief, but remember also that it is the only integral way of teaching into the synthesis of the Cosmic Experience. You can know this only by being My devotee. It induces you to

come up from your nature into My Nature, the Cosmic Nature.

- 20. I AM the Lord of Cosmos and My Nature unfolds from Me. It emerges from Me and merges into Me in alternating successions. Many are they who tried to understand which of us exists without a beginning. Many are inclined to believe that I AM infinite and My Nature is finite. My Nature always exists with Me. It is as eternal as Myself, because it is eternally periodical in Me. All the blends and qualities are from My Nature.
- 21. Then who is the cause of all this creation? Nature is the cause as working and as an implement. Hence nature is said to be the cause of creation by some. Personality in man is the cause of experiencing happiness and sorrow. You have seen what personality is. One who sees through the personality, is called a living being. Since He is beyond personality, and is seen through personality as the sky is seen through a window, He is Myself, the Lord God.
- 22. During the unfoldment of My Nature, I exist in nature, and experience the qualities

of My Nature only to be absorbed into Me in toto. Attachment to the qualities causes birth in various bodies, progressive and non-progressive. That ray of Myself, which enters into the threshold of nature, is called a living being.

- 23. I peep through My ray, but I stand as a casual observer in all the creation. I look as if I give My acceptance to the whole behaviour of all the natures of this creation. Will is of nature and hence I do not will anything. You see how intentions come to your mind though you do not intend. You fancy that you intend whereas I do not. I enjoy in them, and protect being around them and also rule being above them. Hence I AM the Lord God, the I AM of all 'I AMs' though I exist in bodies.
- 24. Know Man as Myself, My Nature and My qualities as an integral whole. You live in this world responding to the behaviours of all the beings, yet you are a yogi and you are in Me. Again you will be born as a yogi.
- 25. Many people find Me in them in many ways. Some meditate upon Me and find Me. Some meditate upon themselves and find Me. Some speculate upon Me and find Me.

Some integrate their actions into My Synthesis and find Me. Some are simply devoted to their own work and they too find Me only as their work.

- 26. Some cannot find Me without being suggested by others. They lend their ear to Me as others and finally find Me in them and themselves. They are they who follow the scriptures and yet they too cross their limitation by finding Me.
- 27. Observe that which is moving and that which is not moving. Observe everything that exists. Know that its existence is due to the synthetic activity of the field and the knower of the field; whatever you call 'that', is an integral whole of the field and the knower.
- 28. Search for Me in everything you come across, you can find Me sitting there. Things disintegrate into Me from My integration, but I always stand integrated. If you see like this, you have seen Me.
- 29. One who sees Me as the dweller and the Lord of all, sees Me as himself. Since he cannot hurt himself in anything, he attains My highest abode.

- 30. One who sees all things being done by Nature and sees that he is not the doer, is the real seer.
- 31. The whole world is one in essence and many by item. One who sees thus is in the wealth of Cosmic Wisdom.
- 32. Having no beginning and being beyond qualities, this Cosmic I AM is unspendable. Though existing in bodies, He does not do and He is not stained.
- 33. See how the sky pervades everything to the core and yet remains unstained by anything. So too the Cosmic Soul is not tainted by anybody though it exists in everybody.
- 34, See how the one Sun illuminates all the
- 35. beings of the earth globe. So too the Cosmic Soul pervades and illuminates the field and the knower of the field. See the unity in the duality of the field and the knower of the field. You can see it through the eye of your knowledge. With the same eye, you can see the nature of beings and the liberation of the nature.



अथ चतुर्द्शोऽध्यायः। गुणत्रयविभागयोगः atha caturdaśo'dhyāyaḥ | guṇatrayavibhāgayogaḥ

श्रीभगवानुवाच। śrībhagavānuvāca |

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञान्मुत्तमम्। यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः 11 88-811 param bhūyah pravaksyāmi jñānānām jñānamuttamam | yajjñātvā munayah sarve parām siddhimito gatāh || 14-1 || इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः। सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च 1 88-21 idam jñānamupāśritya mama sādharmyamāgatāķ | sarge'pi nopajāyante pralaye na vyathanti ca || 14-2 || मम योनिर्महद ब्रह्म तस्मिन्गर्भं दधाम्यहम्। सम्भवः सर्वभूतानां ततो भवति भारत || १४-३ || mama yonirmahad brahma tasmingarbham dadhāmyaham | sambhavah sarvabhūtānām tato bhavati bhārata

|| 14-3 ||

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः।	
तासां ब्रह्म महद्योनिरहें बीजप्रदः पिता	88-8
sarvayonişu kaunteya mūrtayah sambhavanti y	āḥ
tāsām brahma mahadyoniraham bījapradah pit	ā
	14-4
सत्त्वं रुजस्तम इति गुणाः प्रकृतिसम्भवाः।	
निबध्नन्ति महाबाहो देहे देहिनमव्ययम्	ા ૧૪-૫ા
sattvam rajastama iti gunāh prakrtisambhavāh	
nibadhnanti mahābāho dehe dehinamavyayam	
2 2 .	14-5
तत्र सत्त्वं निर्मलूत्वात्प्रका्शकमनामयम्।	
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ	॥ १४-६॥
tatra sattvam nirmalatvātprakāśakamanāmayam	
sukhasangena badhnāti jñānasangena cānagha	
	14-6
रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्। तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम्	
	॥ १४-७॥
rajo rāgātmakam viddhi trṣṇāsaṅgasamudbhavam	
tannibadhnāti kaunteya karmasangena dehinar	
तमस्त्वज्ञानजं विदि मोहनं सर्वदेहिनाम्।	14-7
प्रमादालस्यनिद्राभिस्तनिबभाति भारत	१४-८
tamastvajñānajam viddhi mohanam sarvadehir	
pramādālasyanidrābhistannibadhnāti bhārata	-
pramadalasyamdrabhistannibadhilati bharata	14-0
सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत।	
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत	१४-९
sattvam sukhe sañjayati rajah karmani bhārata	
jñānamāvŗtya tu tamaķ pramāde sañjayatyuta	' 14-9
, , ,	11 11

14. Gunatrayavibhagayogah

रजस्तमश्चाभिभूय सत्त्वं भवति भारत।	
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा	॥ १४-१०॥
rajastamaścābhibhūya sattvaṁ bhavati bhāra	ta
rajah sattvam tamaścaiva tamah sattvam raja	
	14-10
सर्वद्वारेषु देहेऽस्मिन्यूकाश उपजाूयते।	
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत	१४-११
sarvadvāreșu dehe'sminprakāśa upajāyate	
jñānam yadā tadā vidyādvivrddham sattvamit	yuta
2 2 2	14-11
लोभः प्रवृत्तिरारम्भुः कर्मणामशमूः स्पृहा।	
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ	॥ १४-१२॥
lobhah pravrttirārambhah karmaņāmaśamah	
rajasyetāni jāyante vivrddhe bharatarṣabha	14-12
अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च।	
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन	॥ १४-१३॥
aprakāśo'pravittiśca pramādo moha eva ca	11 20-2411
tamasyetāni jāyante vivrddhe kurunandana	14-13
	14-13
यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत्।	
तदोत्तमविदां लोकानमलान्यतिपंचते	१४-१४
yadā sattve pravrddhe tu pralayam yāti dehak	phrt l
tadottamavidām lokānamalānpratipadyate	14-14
रजसि प्रूलयं गत्वा कर्मसङ्घिषु जायते।	
तथा प्रलीनस्तमसि मूढयोनिषु जायते	ા ૧૪-૧૫
rajasi pralayam gatvā karmasangisu jāyate	
tathā pralīnastamasi mūḍhayoniṣu jāyate	14-15

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम्। रजसस्त फलं दुःखमज्ञानं तमसः फलम् ॥ १४-१६॥ karmanah sukrtasyāhuh sāttvikam nirmalam phalam | rajasastu phalam duhkhamajñānam tamasah phalam || 14-16 || सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च। प्रमादमोहौ तमसो भवतोऽज्ञानमेव च 1 28-291 sattvātsañjāyate jñānam rajaso lobha eva ca | pramādamohau tamaso bhavato'jñānameva ca || 14-17 || ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः। जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः 11 28-2611 ūrdhvam gacchanti sattvasthā madhye tisthanti rājasāķ | jaghanyagunavrttisthā adho gacchanti tāmasāh || 14-18 || नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति। गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति 11 88-88 11 nānyam guņebhyah kartāram yadā drastānupasyati | gunebhyaśca param vetti madbhāvam so'dhigacchati || 14-19 || गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्। जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्चते 1 88-2011 gunānetānatītva trīndehī dehasamudbhavān | janmamrtyujarāduķkhairvimukto'mrtamaśnute || 14-20 || अज़ेन उवाच। arjuna uvāca |

14. Gunatrayavibhagayogah
कैर्लिङ्गेस्त्रीन्गुणानेतानतीतो भवति प्रभो। किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते॥ १४-२१॥ kairlingaistrīnguņānetānatīto bhavati prabho kimācāraḥ kathaṁ caitāṁstrīnguṇānativartate 14-21 श्रीभगवानुवाच। śrībhagavānuvāca
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव। न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४-२२॥ prakāśaṁ ca pravṛttiṁ ca mohameva ca pāṇḍava na dveṣṭi sampravṛttāni na nivṛttāni kāṅkṣati 14-22
उदासीन्वदासीनो गुणैर्यों न विचाल्यते। गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते॥ १४-२३॥ udāsīnavadāsīno guņairyo na vicālyate guņā vartanta ityevam yo'vatiṣṭhati neṅgate 14-23
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः। तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ १४-२४॥ samaduḥkhasukhaḥ svasthaḥ samaloṣṭāśmakāñcanaḥ tulyapriyāpriyo dhīrastulyanindātmasaṁstutiḥ 14-24
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः। सर्वारम्भपरित्यागी गुणातीतः स उच्यते॥ १४-२५॥ mānāpamānayostulyastulyo mitrāripakṣayoḥ sarvārambhaparityāgī guņātītaḥ sa ucyate॥ 14-25

मां च योऽव्यभिचारेण भक्तियोगेन सेवते। स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ १४-२६॥ mām ca yo'vyabhicāreņa bhaktiyogena sevate | sa gunānsamatītyaitānbrahmabhūyāya kalpate || 14-26 || ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च। शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च 1 88-2011 brahmaņo hi pratisthāhamamrtasyāvyayasya ca | śāśvatasya ca dharmasya sukhasyaikāntikasya ca || 14-27 || ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः om tatsaditi śrīmadbhagavadgītāsūpanisatsu brahmavidyāyām yogaśāstre śrīkrsņārjunasamvāde guņatrayavibhāgayogo nāma caturdaśo'dhyāyaņ


THE TRIANGLE OF CREATION

The Lord Continued:

- 1. Listen further. I give you another piece of knowledge, by which the sages transcended into the higher through silence.
- 2. They worshipped this piece of knowledge and attained My identity. Now they stand unborn even at the time of creation. They stand unshattered even at the time of cosmic dissolution.
- 3. This whole cosmos has its place of birth in Me. Into it I fertilise. Then there is the birth of all the beings.
- 4. Whatever forms are born, being fertilized in the wombs of their mothers, are fertilized by Me, the Cosmic Womb, the producer of all the seed of the varieties of creation.
- Do you know what binds man in his body? It is a triangle of forces, formed by the pull of the three basic qualities in three directions. They are activity, inertia and poise.

- 6. Poise is the equator of the two poles: activity and inertia. It is the fulcrum of the two scale pans at zero. Purity is the trait of poise and brilliance is another trait. Having no defect, transparency is a third trait. When operating in men, it keeps them in happiness and knowledge.
- Activity is the cause of the formation of the unit particles, the fundamental units of matter. Redness is one of its manifestations. Thirst for anything is its second trait. It also produces desire and attachment when working in bodies. It binds man to a desire for results.
- 8. Inertia is the state of unknowability because knowledge exists there in sleeping condition. Allurement is its one trait. It produces sleep, laziness and mistake and binds man while it operates in the body.
- 9. Poise produces happiness, activity produces action, inertia pervades knowledge as sleep and produces understanding one thing as another. See how people understand My splendour as their own world of mundane

14. The Triangle of Creation

values and existences. It is all due to the influence of inertia.

- 10. The one progressive trait of creation is, that poise subdues activity and inertia and always tries to bring beings into poise. For a shorter period, activity can subdue poise and inertia. For a still shorter period, inertia can subdue poise and activity.
- 11. When all your senses are at ease and more sensible, and when you know things and understand easily, then poise is at work in you.
- 12. When activity predominates, one grows covetous and greedy of overwork. His desires multiply and he does not want to stop at anything.
- 13. When inertia predominates, man suffers from loss of brilliance. He is disinclined to act and if at all he acts, he does things wrongly.
- 14. When a man dies in a state of poise, he attains planes pure that are being attained by those who know all.
- 15. When a man dies at the predominance of his activity, he is born among those who are

mad after actions and results. When one dies at the predominance of inertia, he is born among idiots.

- 16. Good acts are those which produce poise. Acts having the predominance of activity, cause only sorrow. Pure activity is force without steering. Acts at the predominance of inertia cause ignorance and the receding of comprehension.
- 17. knowing. Poise causes Activity at predominance causes possessive nature. predominance produces Inertia in self-allurement, a wrong understanding of the Cosmic Consciousness as the individual ego. You see many people live as such egos when they are driven into actions of further conditioning.
- 18. People in poise live in the higher planes of consciousness that are located in the upper half of their body. People in whom activity is predominant, live in the middle regions which stimulate emotions into the poles of like and dislike. They suffer from vehement pulls of their own polarity. People in whom inertia is predominant, go down deep into

14. The Triangle of Creation

their lower regions where the nether planes of instincts and beastly reflexes exists. They dive deep into indulgences.

- 19. The skilful spiritualist should know that actions are being done by the qualities and not by him. He grows passive while he stops resisting. He stops doing things and sees that things are being done. He recollects himself as being above qualities, being I AM in essence, the I AM in one and all.
- 20. These qualities are being emitted from the constitution of man. One who knows himself as the owner of his own constitution, lives above these qualities and thereby lives beyond birth, death, old age and sorrow. He experiences immortality.

Then the disciple questioned:

21. My Lord, by what signs do we know the man who is above the three qualities? What is his behaviour? By doing what one surpasses the three qualities?

The Lord answered:

22. You know a man who is above the three

qualities by the following traits: He does not respond to the activities of the three qualities in others. He hates not those, who show off any quality in predominance. He does not expect others to behave according to his own liking. After all, one's own liking is in accordance with his own nature.

- 23. He is physically and mentally passive to the environment. He is not shocked by the stream of forces showered upon him as the behaviour of others. He remembers that after all, qualities are at work and not persons.
- 24. He grows passive to pain and pleasure. His response is no response to anything, let it be earth, stone or gold. He is the same with the favourable and unfavourable. He is composed in himself. He receives praise and scandal in the same light.
- 25. He does not exist to honour and dishonour. He behaves the same with those who are called enemies and friends. He does not propose to do anything while he does everything. By these signs, you know a man above the three qualities.

14. The Triangle of Creation

- 26. Have devotion in Me. Let not your mind notice anything other than Me. Then you grow above and beyond the three qualities to exist in Cosmic Consciousness.
- 27. The I AM in you and the I AM in all is ever established in Cosmic Consciousness. It is of immortality and unspendability. It is of the Law Eternal, which governs all the planes of existence, as I AM, the happiness which knows no plurality.





The skilful spiritualist should know that actions are being done by the qualities and not by him. He grows passive while he stops resisting. He stops doing things and sees that things are being done. He recollects himself as being above qualities, being I AM in essence, the I AM in one and all.





अथ पञ्चद्शोऽध्यायः। पुरुषोत्तमयोगः atha pañcadaśo'dhyāyaḥ | puruṣottamayogaḥ

श्रीभगवानुवाच। śrībhagavānuvāca |

ऊर्ध्वमूलमधःशाख्मश्वत्थं प्राहुरव्ययम्। छन्दांसि यस्य पर्णानि यस्तं वेद् स वेद्वित्		
छन्दांसि यस्य पर्णानि यस्तं वेद् स वेदवित्	૧૫-૧	
ūrdhvamūlamadhaḥśākhamaśvattham prāhuravyayam		
chandāmsi yasya parņāni yastam veda sa veda	vit	
, c	15-1	
अधश्चोर्ध्वं प्रसृतास्तस्य शाखा		
गुणप्रवृद्धा विषयप्रवालाः।		
अधश्च मूल्रान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके		
कमानुबन्धानि मनुष्यलकि	॥ १५-२॥	
adhaścordhvam prasṛtāstasya śākhā		
guņapravrddhā visayapravālāḥ		
adhaśca mūlānyanusantatāni		
karmānubandhīni manuşyaloke	15-2	
न रूपमस्येह तथोपलभ्यते नान्तो न चादिन च सम्प्रतिष्ठा। अश्वत्थमेनं सुविरूढमूलं		
असङ्गरास्रेण दढेन छित्त्वा	॥ १५-३॥	

na rūpamasyeha tathopalabhyate nānto na cādirna ca sampratisṭhā aśvatthamenaṁ suvirūḍhamūlaṁ asaṅgaśastreṇa dṛḍhena chittvā	15-3
ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः। तमेव चाद्यं पुरुषं प्रपद्ये।	
यस्मिन्गता न निवर्तन्ति भूयः।	
तमेव चाद्यं पुरुषं प्रपद्ये।	
यतः प्रवृत्तिः प्रसृता पुराणी	ા ૧૫-૪૫
tatah padam tatparimārgitavyam	
yasmingatā na nivartanti bhūyaḥ	
tameva cādyam puruṣam prapadye	
yataḥ pravṛttiḥ prasṛtā purāṇī	15-4
निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः। द्वन्द्वैविमुक्ताः सुखदुःखसंज्ञैर्-	
दन्दैविमक्ताः सखदःख्यमंत्रैर-	
गच्छन्त्यमूढाः पदमव्ययं तत्	१५-५
nirmānamohā jitasangadosā	
adhyātmanityā vinivrttakāmāķ	
dvandvairvimuktāḥ sukhaduḥkhasaṁjñair-	
gacchantyamūḍhāḥ padamavyayaṁ tat	15-5
न तद्भासयते सूर्यों न शशाङ्को न पावकः।	
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम	॥ १५-६॥
na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ	-
yadgatvā na nivartante taddhāma paramam ma	
गगौनांत्रो जीनसोके जीनगुनु गुनानन्।	15-6
ममैवांशो जीवलोके जीवभूतः सनातनः। मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति	॥ १५-७॥
ननः पष्ठानान्द्रयाणि अकृतिस्यानि कषात	11 39-91

15. Purusottamayogah

Cetterine .

mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati	15-7
शरीरं यद्वाप्नोति यच्चाप्युत्कामतीश्वरः। गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात्	॥ १५-८॥
śarīram yadavāpnoti yaccāpyutkrāmatīśvaraņ	
grhītvaitāni samyāti vāyurgandhānivāśayāt	 15-8
श्रोत्रं चक्षुः स्पर्शनं च रसनं घाणमेव च।	
अधिष्ठाय मनश्चायं विषयानुपसेवते	II ૧૫-૬ II
śrotram cakṣuḥ sparśanam ca rasanam ghrān	ameva ca
adhisthāya manaścāyam visayānupasevate	15-9
उत्कामन्तं स्थितं वापि भुझानं वा गुणान्वितम्।	
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः	॥ १५-१०॥
utkrāmantaṁ sthitaṁ vāpi bhuñjānaṁ vā gur	iānvitam
vimūdhā nānupaśyanti paśyanti jñānacakṣuṣa	ŀḥ
	15-10
यतन्तो योगिनश्चेनं प्रयुन्त्यात्मन्यव्स्थितम्।	
यतन्तोऽप्यकृतात्मानो नैनं पश्चयन्त्यचेतसः	॥ १५-११॥
yatanto yoginaścainaṁ paśyantyātmanyavast	hitam
yatanto'pyakrtātmāno nainam paśyantyaceta	saḥ
	15-11
यदादित्यगतं तेजो् जगुद्धासयत्रेऽखिलम्।	
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्	॥ १५-१२॥
yadādityagatam tejo jagadbhāsayate'khilam	
yaccandramasi yaccāgnau tattejo viddhi mām	akam
	15-12

गामाविश्य च भूतानि धारयाम्यहमोजसा। पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १५-१३॥ gāmāviśya ca bhūtāni dhārayāmyahamojasā | pusņāmi causadhīķ sarvāķ somo bhūtvā rasātmakaķ || 15-13 || अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः। प्राणापानसमायुक्तः पचाम्यन्नं चतुविधम् 1 24-281 aham vaiśvānaro bhūtvā prāņinām dehamāśritah | prānāpānasamāyuktah pacāmyannam caturvidham || 15-14 || सर्वस्य चाहं हृदि सन्निविष्टो मत्तुः स्मृतिर्ज्ञानमपोहनञ्च। वेदैश्च सवैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् || ૧૫-૧૫|| sarvasya cāham hrdi sannivisto mattah smrtirjñānamapohanañca | vedaiśca sarvairahameva vedyo || 15-15 || vedāntakrdvedavideva cāham द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च। क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५-१६॥ dvāvimau purusau loke ksaraścāksara eva ca | kşarah sarvāni bhūtāni kūtastho kşara ucyate || 15-16 || उत्तमः पुरुषस्त्वन्यः परमात्मेत्युधाहृतः। यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५-१७॥ uttamah purusastvanyah paramātmetyudhāhrtah yo lokatrayamāviśya bibhartyavyaya īśvarah || 15-17 || 15. Purusottamayogah

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः। अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १५-१८॥ yasmātksaramatīto'hamaksarādapi cottamaḥ | ato'smi loke vede ca prathitaḥ purusottamaḥ || 15-18 ||

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम्। स सर्वविद्भजति मां सर्वभावेन भारत॥ १५-१९॥ yo māmevamasammūḍho jānāti puruṣottamam | sa sarvavidbhajati māṁ sarvabhāvena bhārata

|| 15-19 ||

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ। एतद्धुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत॥ १५-२०॥ iti guhyatamam śāstramidamuktam mayānagha | etadbuddhvā buddhimānsyātkṛtakṛtyaśca bhārata

|| 15-20 ||

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः om tatsaditi śrīmadbhagavadgītāsūpanisatsu brahmavidyāyām yogaśāstre śrīkṛṣṇārjuna samvāde purusottamayogo nāma pañcadaśo'dhyāyaḥ



THE TREE OF LIFE AND BEYOND

Again the Lord said:

- 1. Have you ever seen the wonder tree of creation? It descends sprouting from space to earth. From causes to effects, causes above and effects below. Hence, it is a tree with roots above and branches descending below. In you also it descends from thoughts to deeds. Seeds are motives, roots are desires, branches are actions, fruits are the fruits of your actions. Again they produce motives as seeds. See how the cycle of the tree of life revolves. As long as you run along the spiral path, you have no way out. The leaves of the tree are the measures of the creation, which form the Eternal Wisdom of the universe. One who knows this, has known the scripture of the tree, the parable of creation.
- 2. See how the actions of beings are intertwined with their thoughts. The roots and the branches grow intertwined. The three qualities of the nature grow in bulk. The branches throw tender twigs into the objects of senses. Thoughts are conditioned by actions. See how the roots descend down

15. The Tree of Life and Beyond

into branches. This is the tree of the human plane of existence.

- 3. You cannot get at the defined shape of the tree since it exists as the equilibrium of forces at rest. Do you know where thoughts begin and end? Do you know where actions begin and end? This tree has no beginning and no ending; it has no localisation in particular. Being deep rooted, its roots cannot be traced by following them. Once you begin to follow, you will revolve in the never ending spirals; from seed to root, from root to shoot, from shoot to fruit, and again from fruit to seed, you can never get out of the rut by following the spiral path. Cut it as and when you approach by the axe of non-attachment.
- 4. This gives you the path. Begin to do it, it shows the path, a path found after a period of trial and error. This is the path of no-return. By following this path, you approach the one Cosmic Person wherefrom all the ancient activity of this creation has crept in.
- 5. No opinion, no supposition, no prejudice, no self-allurement. This is the approach you have to make. No attachment to action,

no attachment to past or future; everything is ever present. This is the approach you have to make. Mind ends in spirit, desires disappear in mind, senses withdrawn from objects; this is the approach you have to make. Those who are liberated from the pairs of opposites like happiness and sorrow, follow the path of no-return. They are never allured of their path, because they cut the way and step forward. Whatever you call 'that', they call it the path to the unspendable source.

- 6. Neither Sun, Moon nor Fire illumine this path, since it is a path to the source of the illumination of Sun, Moon and the Fire. They are of it and they are out as its reflected glory. This is the path of no-return. It is formed out of the dazzling illumination, I AM.
- 7. A projection from Me, the Eternal One, descends into becoming and becomes a being. This becoming is mind with the senses as its five petals. All this projection suspends on the surface of My own Nature, the germinative nature, and the sublimating nature.
- 8. See how the air carries the perfume in a subtle way. In the same way, I carry in

15. The Tree of Life and Beyond

My Nature the body-bearing, mind-bearing and sense-bearing nature.

- 9. Hearing, sight, touch, taste and smell float on the surface of the mind to experience the objects. All this is My own unfoldment, and hence it is again absorbed into Me in toto.
- 10. The allured ones cannot see man even when he is in the body. They cannot see him associated with the qualities while he enjoys. They cannot see him when he is out of the body. Those who are blessed with the eye of knowledge can see him in all the three states.
- 11. The yogi attempts by following the path and sees all this in his own I AM. One who objectifies this whole wisdom, can never experience Him.
- 12. Sun, Moon and the brilliance of fire hold their properties to conduct their duties through the integration of My own Synthesis. Know their light as My Light.
- I pervade the earth as the I AM of the earth. This makes it possible for the earth to mould the various beings and forms by bearing My seed. I pervade the Moon as Soma, the

Lord of Experience, and multiply all the seeds of the earth by stimulating the germination.

- 14. I take the nature of combustion which they call vital fire. With this I pervade the bodies of living beings, for respiration and metabolism. I synthesise the matter of the four kingdoms into their food.
- 15. I pervade the heart to make living possible. I pervade the mind to cause the behaviour of recollection, knowing and even mistaking. All the wisdom is imparted by Me and I AM the goal of all wisdom. I AM the culmination of the wisdom, and I AM also the one voice with the wisdom.
- 16. I stand as the two and the third in you. The one entity is ever-changing as the chain actions of matter and mind in evolution. The second entity is the unchanging dweller in all.
- 17. The third entity is the Background of the two entities and also the Background of the three entities. He is called the highest I AM, the Cosmic Consciousness. As this Conciousness, I AM pervading the three planes and existing as the Lord unspendable.

15. The Tree of Life and Beyond

- 18. Thus I AM beyond the changing and unchanging. Hence I pervade the created, the creation and the Creator. I AM thus beyond the One Letter that is beyond the alphabet of the universe. I AM known as Wisdom and I AM also known as the creation. I AM the Lord Highest.
- 19. One who knows Me as the Highest Lord by following this path, is never self-allured. He is the knower of all and worships Me in all and as all.
- 20. This path, secret of all secrets and science of all sciences, can be taught only by Me, the I AM in all. Know this and be known. Be accomplished.





This path, secret of all secrets and science of all sciences, can be taught only by Me, the I AM in all. Know this and be known. Be accomplished.





्अथ षोडशोऽध्यायः। दैवासुरसम्पद्विभागयोगः atha soḍaśo'dhyāyaḥ | daivasurasampadvibhagayoga

श्रीभगवानुवाच। śrībhagavānuvāca |

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थित्रिः। दानं दमश्च यज्ञश्च स्वाध्यायस्तप आजेवम् ॥ १६-१॥ abhayam sattvasam suddhirjñānayogavyavasthitiķ | dānam damaśca yajñaśca svādhyāyastapa ārjavam || 16-1 || अहिंसा सत्यमकोधस्त्यागः शान्तिरपैशनम्। दया भूतेष्वलोलुप्त्वं मार्दवं हीरचापलम 1 28-21 ahimsā satyamakrodhastyāgaķ śāntirapaiśunam | dayā bhūteşvaloluptvam mārdavam hrīracāpalam || 16-2 || तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता। भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ १६-३॥ tejah ksamā dhrtih saucamadroho nātimānitā | bhavanti sampadam daivīmabhijātasya bhārata || 16-3 ||

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च। अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् dambho darpo'bhimānaśca krodhaḥ pāruṣyam ajñānaṁ cābhijātasya pārtha sampadamāsurīm		
	16-4	
दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता। मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव daivī sampadvimokṣāya nibandhāyāsurī matā	॥ १६-५॥	
mā śucah sampadam daivīmabhijāto'si pāņdav	a 16-5	
द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च।	10-5	
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे श्रणु	॥ १६-६॥	
dvau bhūtasargau loke'smindaiva āsura eva ca		
daivo vistaraśah prokta āsuram pārtha me śrņu	ı 16-6	
प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः।	10-0	
न शौचं नापि चाचारो न सत्यं तेषु विद्यते	॥ १६-७॥	
pravṛttiṁ ca nivṛttiṁ ca janā na vidurāsurāḥ		
na śaucaṁ nāpi cācāro na satyaṁ teṣu vidyate	16-7	
असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।		
अपरस्परसम्भूतं किमन्यत्कामहेतुकम् asatyamapratistham te jagadāhuranīśvaram	॥ १६-८॥	
aparasparasambhūtam kimanyatkāmahaitukan	n	
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः।	16-8	
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः	॥ १६-९॥	
etāṁ dṛṣṭimavaṣṭabhya naṣṭātmāno'lpabuddhayaḥ		
prabhavantyugrakarmāṇaḥ kṣayāya jagato'hitāḥ	16-9	

16. Daivasurasampadvibhagayoga

काममाश्रित्य दुष्पूरं दम्भमानूमुदान्विताः।	
मोहाद्गृहीत्वासद्याहंान्यवर्तन्तेऽशुचिव्रताः	॥ १६-१०॥
kāmamāśritya duspūram dambhamānamadār	ivitāḥ
mohādgrhītvāsadgrāhānpravartante' śucivratā	ĥ.
	16-10
चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः।	
कामोपभोगपरमा एतावदिति निश्चिताः	॥ १६-११॥
cintāmaparimeyām ca pralayāntāmupāśritāķ	
kāmopabhogaparamā etāvaditi niścitāḥ	16-11
ञ्राशापाशश्तैर्बद्धाः काम्कोधूपरायणाः।	
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान्	॥ १६-१२॥
āśāpāśaśatairbaddhāh kāmakrodhaparāyaņāh	1
īhante kāmabhogārthamanyāyenārthasañcayā	in
	16-12
इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम्।	
इदमस्तीदमपि मे भविष्यति पुनर्धनम्	॥ १६-१३॥
idamadya mayā labdhamimam prāpsye mano	ratham
idamastīdamapi me bhavisyati punardhanam	16-13
असौ मया हतः शत्रुईनिष्ये चापरानपि।	
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी	॥ १६-१४॥
asau mayā hataḥ śatrurhaniṣye cāparānapi	
īśvaro'hamaham bhogī siddho'ham balavānsu	khī
	16-14
आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया।	
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः	ા
ādhyo'bhijanavānasmi ko'nyo'sti sadrso mayā	
yakşye dāsyāmi modişya ityajñānavimohitāh	16-15

अनेकचित्तविभ्रान्ता मोहजालसमावृताः।		
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ	॥ १६-१६॥	
anekacittavibhrāntā mohajālasamāvṛtāḥ		
prasaktāh kāmabhogesu patanti narake'śucau	16-16	
आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः।		
यजन्ते नामयज्ञैस्ते दम्मेनाविधिपूर्वकम्	୧६-୧७	
ātmasambhāvitāh stabdhā dhanamānamadār	nvitāḥ	
yajante nāmayajñaiste dambhenāvidhipūrvak	am	
	16-17	
अहंकारं बलं्दर्पं कामं को्धं च संश्रिताः।		
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः	॥ १६-१८॥	
ahaṁkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca	samśritāḥ	
māmātmaparadehesu pradvisanto'bhyasūyak	āḥ	
	16-18	
तानहं द्विषतः कुरान्संसारेषु नराधूमान्।		
क्षिपाम्यजस्त्रमशुभानासुरीष्वेव योनिषु	॥ १६-१९॥	
tānahaṁ dviṣataḥ krurānsaṁsāreṣu narādhamān		
ksipāmyajasramaśubhānāsurīsveva yonisu	16-19	
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि।		
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम्	॥ १६-२०॥	
āsurīm yonimāpannā mūdhā janmani janman	i	
māmaprāpyaiva kaunteya tato yāntyadhamām gatim		
	16-20	
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।		
कामः कोधस्तथा लोभस्तस्मादेतत्त्वयं त्यजेत्	॥ १६-२१॥	

16. Daivasurasampadvibhagayoga

trividham narakasyedam dvāram nāśanamātmanah kāmah krodhastathā lobhastasmādetattravam tvajet || 16-21 || एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः। आचरत्यात्मनः श्रेयस्ततो याति परां गतिम ॥ १६-२२॥ etairvimuktah kaunteya tamodvāraistribhirnarah | ācaratyātmanah śreyastato yāti parām gatim || 16-22 || यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः। न स सिद्धिमवामोति न सुखं न परां गतिम 1 88-23 1 vah śāstravidhimutsrjya vartate kāmakāratah | na sa siddhimavāpnoti na sukham na parām gatim || 16-23 || तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ। ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्त्तमिहार्हसि ॥ १६-२४॥ tasmācchāstram pramāņam te kāryākāryavyavasthitau | jñātvā śāstravidhānoktam karma kartumihārhasi || 16-24 || ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे दैवासुरसम्पद्विभागयोगो नॉम षोडँशोऽध्यायः om tatsaditi śrīmadbhagavadgītāsūpanisatsu brahmavidyāyām yogaśāstre śrīkrsnārjunasamvāde daivāsurasampadvibhāgayogo nāma sodašo'dhyāyah



TREASURES DIVINE AND DIABOLICAL

The Lord continued:

- 1, All the beings of this world are of two natures,
- 2. divine and diabolical. You should know the first to follow and the second to eliminate.
- 3. I now enumerate the treasures of the divine kingdom: Fearlessness, poise, purity, integration, thorough knowledge into synthesis, charity, self-control, impersonal work, following the path of scriptures, penance, straight-forwardness, non-violence, truthfulness; neutralising anger, spirit of offering, living in peace, uncovetedness, benevolence, non-indulgence, softness of behaviour, shame for evil acts, freedom from curiosity, developing self-brilliance, forgiving, self-composure, non-contrivance and freedom from aristocracy. These traits are congenital with a man of divine nature. They can also be practiced by others and practice makes them perfect.
- 4. I now enumerate the traits of diabolical nature: Falseappearances, self-aggrandisement,

16. Treasures Divine and Diabolical

aristocracy of a very high order, spite of a prolonged nature, injurious nature, hard-heartedness and ignorance. These are inborn with those of devilish nature.

- 5. The divine traits lead you to liberation and the devilish traits bind you strong to your flesh. I assure you that you are lucky in taking a birth of divine nature. You have no reason to complain against your birth.
- 6. The very creation is of two natures: Divine and Diabolical. I now give you the signs of the behaviour of the devilish, so that you may know them and eliminate them.
- 7. The devilish ones know not how to behave and how not to behave. They know not what to do what not to do. They know not what to think and speak, and what not to think and speak. They have no concept of cleanliness or purity. They are hideous in behaviour. They recognise no tradition to follow. They refuse to accept the goodness and comfort of truthfulness.
- 8. They hold that My whole creation is an illusion. They believe that the creation

holds no stable values. They say that the creation has no Lord who lays the Law. They accept the existence of male and female. They believe in sex as the only cause of creation.

- 9. They follow such a path and lose the I AM in them. Consequently they lose the integrity of their will. They then develop to act in a hideous and beastly manner to the detriment and disintegration of the created beings.
- 10. They adhere to the bottomless pit of desire and develop to live in appearances, self-aggrandisement and indifference. By their self-deceit they hold fast to their false doctrines and form unclean traditions.
- 11. The calculations and plans of their desires are immeasurable, and their aspirations end with their death. They hold an unchangeable conviction that the very object of life is to realise what they desire.
- 12. Hundreds of hopes bind them as ropes in opposing directions of desire and hatred. They hoard beyond scruple and behaviour, because they hoard to realise their ideal, which is the fruit of indulgence.

16. Treasures Divine and Diabolical

- 13. "I got this done today. I will gain my object tomorrow.
- 14. Now I have this much. With this I earn that much tomorrow. I could kill him today. I get my other enemies murdered tomorrow. All should know that I am their Lord. They should realise that I am strong and hence I am privileged to enjoy.
- 15. Why don't they recognise that I am greater than them by birth? In fact, who can live like me? If I want to grant, I can grant things. If I want to enjoy, I enjoy for myself." Such is the way of thinking, born out of ignorance among those devilish natures.
- 16. They fall prey to all sorts of self-illusion and self-deception. They drown deep in indulgence and fall into the self-created hell of impurity.
- 17. They are not ashamed of self-praise. By their attachment to wealth and aristocracy, they lose all humility. Strange to notice that they too worship gods. Their worship is for others to see, for self-aggrandisement. They too offer sacrifices, but their offer is

butchery, since they do not follow the Law established in creation.

- 18. Ego fortified by strength, aristocracy, desire and spite, form the centre of their consciousness. Their I AM is buried deep in their own individual existence, and they see the I AM in others as something different from themselves. Such a relationship, we call jealousy. The I AM in them is polarised and localised as a centre of hatred.
- 19. They are cruel to the creation and you can find them among the lowest core of human beings. You know what I do with them? I, the I AM in them, gravitate them again and again into such births by the attraction of the forceful currents of their own nature. The result is they die many times physically in quick succession, each time letting a tremendous release of their conflicting forces into the neutralising escape of their consciousness.
- 20. Again and again they are gravitated to the same type of wombs until they are imbeciles through births. They die repeatedly without touching Me in their core until they tap the correct door by trial and error.

16. Treasures Divine and Diabolical

- 21. Desire, hatred and peevishness are the three doors which lead men into the hell of self-contraction, away from self-expression. This causes disintegration of the personality away from the creative will. Avoid them by constant meditation of the divine principle I AM.
- 22. Only when one is freed from these three infernal gateways, one gets at the right to choose that which is conducive for the integration of his consciousness into the I AM in them. Then only they can reach the highest, the Cosmic Consciousness.
- 23. Science is an impersonal study of the workings of nature. An understanding and deciphering the mysterious alphabet written on the walls of nature makes one a scientist. It is inevitable that one should follow the scientific path to get emancipated. A mind stained with desire cannot receive science from nature, the one source. It is, therefore, necessary for human beings, to take refuge in the already recorded scriptures of science. Your only guide for accomplishment is the scripture. One cannot recognise what is happiness unless the mind is pure of desire and the result of actions.

Hence, discard what is convenient and follow the scripture though against your convenience.

24. To know what to do and what not to do, your scripture is your only authority. Understand the scientific procedure through the scripture and take your decisions according to it. Then you are fit to do any action.




अथ सप्तद्शोऽध्यायः। श्रद्धात्रयविभागयोगः atha saptadaśo'dhyāyaḥ | śraddhātrayavibhāgayogaḥ

अर्जुन उवाच। arjuna uvāca |

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः। तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १७-१॥ ye śāstravidhimutsṛjya yajante śraddhayānvitāḥ | teṣāṁ niṣṭhā tu kā kṛṣṇa sattvamāho rajastamaḥ || 17-1 ||

श्रीभगवानुवाच। śrībhagavānuvāca |

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा। सात्त्विकी राजसी चेव तामसी चेति तां श्र्णु ॥ १७-२॥ trividhā bhavati śraddhā dehinām sā svabhāvajā | sāttvikī rājasī caiva tāmasī ceti tām śrņu || 17-2 ||

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत। श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ १७-३॥ sattvānurūpā sarvasya śraddhā bhavati bhārata | śraddhāmayo'yam puruṣo yo yacchraddhaḥ sa eva saḥ || 17-3 ||

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः। प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः yajante sāttvikā devānyaksaraksāmsi rājasāḥ pretānbhūtagaņāmscānye yajante tāmasā janāl		१७-४॥
······································		17-4
अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः।		
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः	II	૧૭-૫
aśāstravihitam ghoram tapyante ye tapo janāķ		
dambhāhamkārasamyuktāķ kāmarāgabalānvitā		
		17-5
कर्षयन्तः शरीरस्थं भूतग्राममचेतसः।		
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान्		१७-६ ॥
karşayantah sarīrastham bhūtagrāmamacetasa		
mām caivāntahśarīrastham tānviddhyāsuraniśc		
आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः।		17-6
	n	
यज्ञस्तपस्तथा दानं तेषां भेदमिमं श्र्णु	Ш	१७-७॥
āhārastvapi sarvasya trividho bhavati priyaķ	,	
yajñastapastathā dānam tesām bhedamimam s		
आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः।		17-7
रस्याः स्निग्धाः स्थिरा ह्रद्या आहाराः सात्त्विकप्रियाः	II	१७-८॥
āyuhsattvabalārogyasukhaprītivivardhanāh		
rasyāh snigdhāh sthirā hrdyā āhārāh sāttvikapri	yāl	
कट्वस्रलवणात्युष्णतीक्ष्णरूक्षविदाहिनः।		17-8
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः	II	१७-९॥
katvamlalavaņātyusnatīksnarūksavidāhinaķ		
āhārā rājasasyestā duḥkhaśokāmayapradāḥ		17-9

17. Sraddhatrayavibhagayogah

यातयामं गतरसं पूति पर्युषितं च यत्। उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् yātayāmaṁ gatarasaṁ pūti paryuşitaṁ ca yat	१७-१०
ucchistamapi cāmedhyam bhojanam tāmasap	oriyam
अफलाङ्क्रिभिर्यज्ञो विधिदृष्टो य इज्यते।	17-10
यष्टव्यमेर्वेति मनः समाधाय स सात्त्विकः aphalāṅkṣibhiryajño vidhidṛṣṭo ya ijyate yaṣṭavyameveti manaḥ samādhāya sa sāttvika	॥ १७-११॥ nh
अभिसन्धाय तु फलं दम्भार्थमपि चैव यत्।	17-11
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्	१७-१२
abhisandhāya tu phalaṁ dambhārthamapi ca	iva yat
ijyate bharataśreṣṭha taṁ yajñaṁ viddhi rājas	am
विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम्।	17-12
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते	१७-१३
vidhihīnamasrṣṭānnaṁ mantrahīnamadakṣiṇa śraddhāvirahitaṁ yajñaṁ tāmasaṁ paricakṣa	
देवद्विज्गुरुप्राज्ञपूजनं शौचमार्जवम्। ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते	॥ १७-१४॥
devadvijaguruprājñapūjanam śaucamārjavam	
brahmacaryamahimsā ca śārīram tapa ucyate	17-14
अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्। स्वाध्यायाभ्यसनं चैव वाड्ययं तप उच्यते anudvegakaram vākyam satyam priyahitam ca svādhyāyābhyasanam caiva vānmayam tapa u	

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः। भावसंशुद्धिरित्येतत्तपो मानसमुच्यते॥ १७-१६॥ manah prasādah saumyatvam maunamātmavinigrahah | bhāvasamsuddhirityetattapo mānasamucyate || 17-16 ||

श्रद्धया परया तप्तूं तपस्तत्तिविधं नरैः। अफलाकाङ्क्षिभियुक्तैः सात्त्विकं परिचक्षते 1 89-891 śraddhayā parayā taptam tapastattrividham naraiķ | aphalākānksibhiryuktaih sāttvikam paricaksate || 17-17 || सत्कारमानपूजार्थं तपो दुम्मेन चैव यत्। कियते तदिह प्रोक्तं राजसं चलमध्रवम् 1 29-861 satkāramānapūjārtham tapo dambhena caiva vat | kriyate tadiha proktam rājasam calamadhruvam || 17-18 || मूढग्राहेणात्मनो यत्पीडया कियते तपः। परस्योत्सादनाथं वा तत्तामसमुदाहृतम् 11 89-8511 mūdhagrāheņātmano yatpīdayā kriyate tapaķ | parasyotsādanārtham vā tattāmasamudāhrtam || 17-19 || दातव्यमिति यद्दानं दीयतेऽनुपकारिणे। देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् 11 80-2011 dātavyamiti yaddānam dīyate'nupakāriņe | deśe kāle ca pātre ca taddānam sāttvikam smrtam || 17-20 || यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः। दीयते च परिक्ठिष्टं तद्दानं राजसं स्मृतम् 1 29-2211 vattu pratyupakārārtham phalamuddiśya vā punah | dīyate ca pariklistam taddānam rājasam smrtam || 17-21 ||

17. Sraddhatrayavibhagayogah

अदे <mark>शकाले यद्दानमपात्रेभ्यश्च दीयते।</mark> असत्कृतमवज्ञातं तत्तामसमुदाहृतम् adeśakāle yaddānamapātrebhyaśca dīyate asatkṛtamavajñātaṁ tattāmasamudāhṛtam	॥ १७-२२॥ 17-22
ॐतत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः। ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा omtatsaditi nirdeśo brahmaṇastrividhaḥ smri brāhmaṇāstena vedāśca yajñāśca vihitāḥ pura	ā
तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः। प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् tasmādomityudāhṛtya yajñadānatapaḥkriyāḥ	•
pravartante vidhānoktāḥ satataṁ brahmavād तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः। दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः	17-24 १७-२५
tadityanabhisandhāya phalam yajñatapaḥkriy dānakriyāśca vividhāḥ kriyante mokṣakāṅkṣib सद्भावे साधूभावे च सदित्येतत्प्रयुज्यते।	hiḥ 17-25
प्रशेस्ते कर्मीणि तथा सच्छब्दः पार्थ युज्यते sadbhāve sādhubhāve ca sadityetatprayujyat praśaste karmaņi tathā sacchabdaḥ pārtha yu	•
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते। कर्म चैव तदर्थीयं सदित्येवाभिधीयते yajñe tapasi dāne ca sthitiḥ saditi cocyate karma caiva tadarthīyaṁ sadityevābhidhīyate	॥ १७-२७॥ 17-27

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्। असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ १७-२८॥ aśraddhayā hutaṁ dattaṁ tapastaptaṁ kṛtaṁ ca yat | asadityucyate pārtha na ca tatpretya no iha || 17-28 ||

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः om tatsaditi śrīmadbhagavadgītāsūpanisatsu brahmavidyāyām yogašāstre śrīkṛṣṇārjunasamvāde śraddhātrayavibhāgayogo nāma saptadaśo'dhyāyaḥ



THREE MODES OF DEVOTION

The disciple questioned:

1. My Lord, some offer worship according to their own enthusiasm without being guided by the scriptures. May I know what is their position?

The Lord replied:

- 2. Due to the blend of their basic qualities, people develop devotion in three different modes: poised, active and inert. Listen to the detail.
- 3. First of all devotion is poise itself. The devotion of an individual exists in him according to the degree of poise in him. Devotion is nothing but personality inclining to get into integration. Personality is the converging spiral which leads to Me, the I AM in all. Generally people live identified with what they are devoted to.
- 4. When poise predominates over activity and inertia, the person is attracted to one of the gods, who work for creation. When activity

predominates over inertia and poise, the individual is attracted to the astral and the elemental entities. When inertia predominates over activity and poise, the individual is drawn towards departed souls and the forces that are working with them. Since devotion is poise itself in the core, one can alter his nature by deliberate choice against his own inclination.

- 5. You see how some people toil cruelly in penances. Do you think that such things are in accordance with the scriptures? It is unscientific to follow such methods. Those who follow against the authority, have their motive in satiation, power, or aggrandisement. One should control his impulse from going into such paths.
- 6. You see how people fast and emaciate avoiding food and water. Do you know what they are doing? They are afflicting the very tissues of their body and the matter of their body which is 'mine'. Devoid of sense they keep Me in them dried up and emaciated. Know that their decisions are devilish.
- 7. Food is also of three types, each producing the predominance of one of the three qualities.

17. Three Modes of Devotion

Offerings, penances, sacred rites are all of three types, producing the predominance of the three qualities. Listen to what I discriminate.

- 8. Foods full of juice, oil and proteins are desirable for a spiritual practitioner. He should eat foods of good taste and select those that improve his health, strength, ease and poise. For a poised one, the selection is instinctive. For others, it should be a matter of selection according to Science.
- 9. Chillies, strong acids, salty foods, dried and fried foods and foods of pungent taste produce predominance of activity. Those with the overactive nature are instinctively drawn towards such foods. They should rightfully avoid such foods and get diverted to the yogic type of food.
- 10. Food cooked and kept for more than three hours after cooking is liked by people of inertia. They also like things brewing and fermenting. They like the disintegrating smell of preserved foods. They don't mind one eating and drinking from the plates and cups of others. Such things should be avoided. Foods without food-value should be strictly avoided.

One should rectify his basic defects of nature and quality by selecting and avoiding.

- 11. The poised way of performing a sacred rite should be for no result, except the welfare of all, by following the scientific procedure of the Scripture.
- 12. Performing for a desired result or for the mere show of doing it, belongs to the overactive nature. The result conditions him and binds him.
- 13. Performing without a procedure, without proper incantation, without charity and above all, without preparing any food for others, belongs to the inert nature. Such things lead him to the results of his own defects.
- 14. People speak of penance in many ways. Do you know what penance is? In its correct sense, it includes the following procedure :
 - i) Worship of gods, Gurus and the learned.
 - ii) Cleanliness.
 - iii) Straight forwardness.
 - iv) Keeping the consciousness towards cosmic welfare.

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- v) Non-violence. These include penance on the physical plane.
- 15. Penance on the vocal plane includes the following items:
 - i) Using words which do not hurt others.
 - ii) Speaking truthfully.
 - iii) Speaking with love and for benefit.
 - iv) Reading the scriptures to follow.
- 16. The following items form penance on the mental plane :
 - i) Keeping the mind at ease.
 - ii) Progressive and conducive thinking.
 - iii) Mental silence.
 - iv) Self-control.
 - v) Cleanliness of thought and imagination.

Thus penance is in three planes and the spiritualist is expected to practice it gradually.

- 17. Penance for devotion demands no results. It is practiced by the poised.
- 18. Penance to receive honour, worship, money or self-aggrandisement is of no use.

It is practised vainly by those with overactive natures.

- Stupifying penance in self-torture or penance for revenge should be strictly avoided. Such a penance is of the inert nature.
- 20. Offering anything for its own sake to a proper person in proper manner and time is to be practised. With the person to whom you offer, you should not have a remunerative motive. The poised ones practice it.
- 21. Offering for a return from others or offering to get fulfilments should be avoided. Offering with a half-mind should also be avoided. Such an offering belongs to the overactive nature.
- 22. An offering made for an improper person out of place, and out of time should be avoided. Offering without devotion and offer with insult should be strictly avoided. Never offer things condemned. Such offerings are made by persons of inertia.
- 23. Anything sacred to do should be done in one of the three following intentions: (1) for OM (Infinity), (2) for TAT (God the Knowable), (3) for SAT (Welfare). I now decode

17. Three Modes of Devotion

the three : OM represents persons of wisdom; TAT represents the scriptures; SAT, Welfare, represents the sacred rites. With one of these intentions in your mind, you should perform any good deed you like.

- 24. Those who are after cosmic experience do anything by uttering OM along with the intention prescribed. You too do it, if you want an expansion into the Cosmic Experience.
- 25. Those who want liberation and freedom from result, do any good thing by uttering TAT along with the intention prescribed. You too do so, if you intend to be liberated from the result of any deed.
- 26. Those who intend welfare and auspiciousness, utter SAT (Welfare) before they do anything auspicious. You too do any good thing by uttering it with required intention. By following this procedure, you add to the welfare of all on the mental plane. Such practices are progressive for a student of spiritualism.
- 27. SAT (Welfare) uttered before a ritual, penance or offering, is made to establish good traditions.

28. An oblation, an offering, a penance, or a good deed without devotion is only a bad deed. It adds in no way to anything mundane or spiritual. Whatever you do, do it with devotion, and it is 'mine'.





अथाष्टाद्शोऽध्यायः। मोक्षसंन्यासयोगः athāṣṭādaśo'dhyāyaḥ | mokṣasaṁnyāsayogaḥ

अर्जुन उवाच। arjuna uvāca |

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्। त्यागस्य च हृषीकेश पृथक्षेशिनिषूद्न ॥ १८-१॥ saṁnyāsasya mahābāho tattvamicchāmi veditum | tyāgasya ca hṛṣīkeśa pṛthakkeśiniṣūdana || 18-1 ||

श्रीभगवानुवाच। śrībhagavānuvāca |

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः। सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ १८-२॥ kāmyānām karmaņām nyāsam samnyāsam kavayo viduņ | sarvakarmaphalatyāgam prāhustyāgam vicakṣaṇāḥ || 18-2 ||

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः। यज्ञदानतपःकर्म न त्याज्यमिति चापरे॥ tyājyam doşavadityeke karma prāhurmanīṣiṇaḥ | yajñadānatapaḥkarma na tyājyamiti cāpare॥ 18-3 ||

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम्।	
त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः	१८-४
niścayam śrnu me tatra tyłge bharatasattama	
tyāgo hi purusavyāghra trividhaḥ samprakīrtital	h
	.' 18-4
यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत्।	10-4
यज्ञो दानं तपश्चेव पावनानि मनीषिणाम्	॥ १८-५॥
yajñadānatapahkarma na tyājyam kāryameva ta	at l
yajño dānam tapaścaiva pāvanāni manīsiņām	
एतान्यपि तु कर्माणि सङ्घं त्यक्त्वा फलानि च।	
कर्तव्यानीति में पार्थ निश्चितं मतमुत्तमम्	॥ १८-६॥
etānyapi tu karmāņi sangam tyaktvā phalāni ca	
kartavyānīti me pārtha niścitam matamuttamar	•
	18-6
नियतस्य तु संन्यासः कर्मणो नोपपद्यते।	10-0
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः	१८-७
niyatasya tu samnyāsah karmaņo nopapadyate	-
mohāttasya parityāgastāmasah parikīrtitah	 18-7
nonattasya parityagastamasan parikirtitan	10-1
दुःखमित्येव यत्कर्म कायक्वेशभयात्त्यजेत्।	
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत्	11 36-611
duhkhamityeva yatkarma kāyakleśabhayāttyaje	tl
sa kṛtvā rājasaṁ tyāgaṁ naiva tyāgaphalaṁ lab	
	18-8
कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन।	11 20 0 11
सङ्गं त्यत्तवा फलं चैव स त्यागः सात्त्विको मतः	11 96-911
kāryamityeva yatkarma niyatam kriyate'rjuna	
sangam tyaktvā phalam caiva sa tyāgah sāttviko	matah
	18-9
	11 10 2 11

18. Moksasamnyasayogah

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते। त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः 1 26-2011 na dvestyakuśalam karma kuśale nānusajjate | tyāgī sattvasamāvisto medhāvī chinnasamsayah || 18-10 || न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः। यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते || 86-88 || na hi dehabhrtā śakyam tyaktum karmāņyaśesataķ | yastu karmaphalatyāgī sa tyāgītyabhidhīyate || 18-11 || अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम्। भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां कचित् 1 26-2211 anistamistam miśram ca trividham karmanah phalam | bhavatyatyāginām pretya na tu samnyāsinām kvacit || 18-12 || पञ्चैतानि महाबाहो कारणानि निबोध मे। साह्य कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् || १८-१३ || pañcaitāni mahābāho kāranāni nibodha me | sānkhye krtānte proktāni siddhaye sarvakarmaņām || 18-13 || अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्। विविधाश्च पृथकेष्टा दैवं चैवात्र पञ्चमम् || १८-१४|| adhisthānam tathā kartā karaņam ca prthagvidham | vividhāśca prthakcestā daivam caivātra pañcamam || 18-14 || शरीरवाड्मनोभिर्यत्कर्म प्रारभते नरः। न्याय्यं वा विपरीतं वा पञ्चेते तस्य हेतवः 1 26-241 śarīravānmanobhiryatkarma prārabhate narah | nyāyyam vā viparītam vā pañcaite tasya hetavaķ || 18-15 ||

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तत्रैवं सति कर्त्तारमात्मानं केवऌं तु यूः।	
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः	॥ १८-१६॥
tatraivam sati kartāramātmānam kevalam tu y	/aḥ
paśyatyakrtabuddhitvānna sa paśyati durmati	<u></u>
	18-16
यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते।	
हत्वाऽपि स इमाँ छोकांन्न हन्ति न निबध्यते	॥ १८-१७॥
yasya nāhamkrto bhāvo buddhiryasya na lipya	ite
hatvā'pi sa imāmllokānna hanti na nibadhyate	
	18-17
ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना।	
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः	11 28-28 11
jñānam jñeyam parijñātā trividhā karmacodar	nā
karanam karma karteti trividhah karmasamgra	
	18-18
ज्ञानं कर्म च कर्ताच त्रिधैव गुणभेदतः।	
प्रोच्यते गुणसङ्खाने यथावच्छ्णु तान्यपि	१८-१९
jñānam karma ca kartāca tridhaiva guņabheda	ataḥ
procyate guņasankhyāne yathāvacchrņu tānya	
	18-19
सर्वभूतेषु येनैकं भावमव्ययमीक्षते।	
अविभेक्तें विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम्	॥ १८-२०॥
sarvabhūtesu yenaikam bhāvamavyayamīksat	e
avibhaktam vibhakteşu tajjñānam viddhi sāttv	
	18-20
पृथूत्तवेन् तु यज्ज्ञानं नानाभावान्पृथग्विधान्।	
वैंत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम्	॥ १८-२१॥
prthaktvena tu yajjñānam nānābhāvānprthag	vidhān
vetti sarveşu bhūteşu tajjñānam viddhi rājasa	
	18-21

18. Moksasamnyasayogah

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम्।	
अतत्त्वार्थवद्ल्पं च तत्तामसमुदाहृतम्	॥ १८-२२॥
yattu krtsnavadekasminkārye saktamahaituka	
atattvārthavadalpam ca tattāmasamudāhrtan	•
	18-22
नियतं सङ्गरहितमरागद्वेषतः कृतम्।	
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते	॥ १८-२३॥
niyatam sangarahitamarāgadvesatah krtam	
aphalaprepsunā karma yattatsāttvikamucyate	2
_	18-23
यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः।	
कियते बहुलायासं तद्राजसमुदाहृतम्	॥ १८-२४॥
yattu kāmepsunā karma sāhamkāreņa vā pun	aḥ
kriyate bahulāyāsaṁ tadrājasamudāhṛtam	18-24
अ्नुबन्धं क्षय्ं हिंसूामनपेक्ष्य च पौरुष्म्।	
अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम्। मोहादारभ्यते कर्म यत्तत्तामसमुच्यते	॥ १८-२५॥
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते	auruṣam e
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते anubandham kşayam himsāmanapekşya ca pa mohādārabhyate karma yattattāmasamucyate	auruṣam
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते anubandham ksayam himsāmanapeksya ca pa mohādārabhyate karma yattattāmasamucyate मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः।	auruṣam e 18-25
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते anubandham ksayam himsāmanapeksya ca pa mohādārabhyate karma yattattāmasamucyate मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः। सिद्ध्यसिद्ध्योनिर्विकारः कर्ता सात्त्विक उच्यते	auruşam e 18-25 ॥ १८-२६॥
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते anubandham ksayam himsāmanapeksya ca pa mohādārabhyate karma yattattāmasamucyat मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः। सिद्ध्यसिद्ध्योनिर्विकारः कर्ता सात्त्विक उच्यते muktasango'nahamvādī dhrtyutsāhasamanvit	aurușam e 18-25 १८-२६ :aḥ
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते anubandham ksayam himsāmanapeksya ca pa mohādārabhyate karma yattattāmasamucyate मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः। सिद्ध्यसिद्ध्योनिर्विकारः कर्ता सात्त्विक उच्यते	auruşam e 18-25 ॥ १८-२६॥ caḥ te
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते anubandham ksayam himsāmanapeksya ca pa mohādārabhyate karma yattattāmasamucyato मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः। सिद्ध्यसिद्ध्योनिर्विकारः कर्ता सात्त्विक उच्यते muktasango'nahamvādī dhrtyutsāhasamanvit siddhyasiddhyornirvikāraḥ kartā sāttvika ucya	aurușam e 18-25 १८-२६ :aḥ
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते anubandham kşayam himsāmanapekşya ca pa mohādārabhyate karma yattattāmasamucyate मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः। सिद्ध्यसिद्ध्योनिर्विकारः कर्ता सात्त्विक उच्यते muktasango'nahamvādī dhrtyutsāhasamanvit siddhyasiddhyornirvikāraḥ kartā sāttvika ucya रागी कर्मफलप्रेप्सुर्लुब्यो हिंसात्मकोऽशुचिः।	auruşam e 18-25 II १८-२६ caḥ te 18-26
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते anubandham kşayam himsāmanapekşya ca pa mohādārabhyate karma yattattāmasamucyato मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः। सिद्ध्यसिद्ध्योनिर्विकारः कर्ता सात्त्विक उच्यते muktasango'nahamvādī dhrtyutsāhasamanvit siddhyasiddhyornirvikārah kartā sāttvika ucya रागी कर्मफलप्रेप्सुर्लुब्यो हिंसात्मकोऽशुचिः। हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः	auruşam e 18-25 १८-२६ te 18-26 १८-२७
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते anubandham kşayam himsāmanapekşya ca pa mohādārabhyate karma yattattāmasamucyata मुक्तसङ्गोऽनहंवादी घृत्युत्साहसमन्वितः। सिद्ध्यसिद्ध्योनिर्विकारः कर्ता सात्त्विक उच्यते muktasango'nahamvādī dhrtyutsāhasamanvit siddhyasiddhyornirvikārah kartā sāttvika ucya रागी कर्मफलप्रेप्सुर्ऌब्यो हिंसात्मकोऽशुचिः। हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः rāgī karmaphalaprepsurlubdho himsātmako's	auruşam e 18-25 II १८-२६ caḥ te 18-26 II १८-२७ uciḥ
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते anubandham kşayam himsāmanapekşya ca pa mohādārabhyate karma yattattāmasamucyato मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः। सिद्ध्यसिद्ध्योनिर्विकारः कर्ता सात्त्विक उच्यते muktasango'nahamvādī dhrtyutsāhasamanvit siddhyasiddhyornirvikārah kartā sāttvika ucya रागी कर्मफलप्रेप्सुर्लुब्यो हिंसात्मकोऽशुचिः। हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः	auruşam e 18-25 १८-२६ te 18-26 १८-२७

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः। विषादी दीर्घसूत्री च कर्ता तामस उच्यते 1 26-26 1 ayuktah prākrtah stabdhah śatho naiskrtiko'lasah | visādī dīrghasūtrī ca kartā tāmasa ucvate || 18-28 || बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं श्रणु। प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय 1 86-28 1 buddherbhedam dhrteścaiva guņatastrividham śrņu | procyamānamaśeseņa prthaktvena dhanañjaya || 18-29 || प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये। बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ १८-३०॥ pravrttim ca nivrttim ca kāryākārye bhayābhaye | bandham moksam ca yā vetti buddhih sā pārtha sāttvikī || 18-30 || यया धर्ममधर्मं च कार्यं चाकार्यमेव च। अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी || १८-३१ || yayā dharmamadharmam ca kāryam cākāryameva ca ayathāvatprajānāti buddhih sā pārtha rājasī || 18-31 || अधर्मं धर्ममिति या मन्यते तमसावृता। सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ १८-३२॥ adharmam dharmamiti yā manyate tamasāvrtā | sarvārthānviparītāmsca buddhih sā pārtha tāmasī || 18-32 || धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः। योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी || १८-३३ || dhrtyā yayā dhārayate manahprānendriyakriyāh | vogenāvyabhicāriņyā dhrtih sā pārtha sāttvikī || 18-33||

18. Moksasamnyasayogah

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन। प्रसङ्गेन फलाकाङ्की धृतिः सा पार्थ राजसी 1 86-381 yayā tu dharmakāmārthāndhrtyā dhārayate'rjuna | prasangena phalākānksī dhrtih sā pārtha rājasī || 18-34 || यया स्वमं भयं शोकं विषादं मदम्रेव च। न विमुञ्चति दुर्मेधा धृतिः सां पार्थ तामसी ॥ १८-३५॥ yayā svapnam bhayam śokam vişādam madameva ca na vimuñcati durmedhā dhrtih sā pārtha tāmasī | 18-35 | | सुखं त्विदानीं त्रिविधं श्रणु मे भर्तर्षभ। अभ्यासाद्रमते यत्र दुःखॉन्तं च निगच्छति || १८-३६ || sukham tvidānīm trividham śrnu me bharatarşabha | abhyāsādramate yatra duķkhāntam ca nigacchati || 18-36 || यत्तदग्रे विषमिव परिणामेऽमृतोपमम्। तत्स्खं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् 1 26-301 vattadagre visamiva pariņāme'mrtopamam | tatsukham sāttvikam proktamātmabuddhiprasādajam || 18-37 || विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्। परिणामे विषमिव तत्सुखं राजसं स्मृतम् 1 96-361 vişayendriyasamyogādyattadagre'mrtopamam | pariņāme visamiva tatsukham rājasam smrtam || 18-38 || यूद्रे चानुबन्धे च सुखं मोहनमात्मनः। निद्रालस्यॅंप्रमादोत्थं तत्तामसमुदाहृतम् 1 26-39 || vadagre cānubandhe ca sukham mohanamātmanah | nidrālasyapramādottham tattāmasamudāhrtam || 18-39 ||

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः। सत्त्वं प्रकृतिजेर्मुक्तं यदेभिः स्याचिभिर्गुणैः 11 86-8011 na tadasti prthivyām vā divi devesu vā punaķ | sattvam prakrtijairmuktam vadebhih syattribhirgunaih || 18-40 || ब्राह्मणक्षत्रियविशां शूद्राणां च प्रन्त्प। कर्माणि प्रविभक्तानि स्वभावप्रभवेर्गुणैः || 88-88 || brāhmaņaksatriyavisām sūdrāņām ca parantapa | karmāņi pravibhaktāni svabhāvaprabhavairguņaiķ || 18-41 || शमो दुमस्तपः शौचं क्षान्तिरार्जवमेव च। ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्मे स्वभावजम || १८-४२ || śamo damastapah śaucam ksāntirārjavameva ca jñānam vijñānamāstikyam brahmakarma svabhāvajam || 18-42 || शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम्। दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् || १८-४३ || śauryam tejo dhrtirdāksyam yuddhe cāpyapalāyanam | dānamīśvarabhāvaśca kṣātram karma svabhāvajam || 18-43 || कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम्। परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् || १८-४४ || krsigauraksyavāņijyam vaisyakarma svabhāvajam | paricaryātmakam karma śūdrasyāpi svabhāvajam || 18-44 || स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः। स्वकर्मनिरतः सिद्धिं यथा विन्द्ति तच्छ्णु || १८-४५|| sve sve karmanyabhiratah samsiddhim labhate narah | svakarmaniratah siddhim yathā vindati tacchrņu || 18-45 || 18. Moksasamnyasayogah

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्। स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८-४६॥ yatah pravrttirbhūtānām yena sarvamidam tatam | svakarmanā tamabhyarcya siddhim vindati mānavah || 18-46 || श्रेयान्स्वधर्मो विगुणः, परधर्मात्स्वनुष्ठितात्। स्वभावनियतं कमें कुवेन्नाप्नोति किल्बिषम् śreyānsvadharmo viguņaķ paradharmātsvanusthitāt | svabhāvaniyatam karma kurvannāpnoti kilbişam || 18-47 || सहजं कर्म कौन्तेय सदोषमपि न त्यजेत्। सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः 11 86-86 11 sahajam karma kaunteya sadosamapi na tyajet | sarvārambhā hi doseņa dhūmenāgnirivāvrtāķ || 18-48 || असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः। नेष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति 11 86-8911 asaktabuddhih sarvatra jitātmā vigatasprhah | naiskarmyasiddhim paramām samnyāsenādhigacchati || 18-49 || सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे। समासेनेव कौन्तेय निष्ठा ज्ञानस्य या परा 11 86-4011 siddhim prāpto yathā brahma tathāpnoti nibodha me | samāsenaiva kaunteya nisthā jñānasya yā parā || 18-50 || बुद्ध्या विशुद्धया युक्तो धृत्या्त्म्ानं नियम्य च। राब्दादीन्विषयांस्त्यत्तवा रागद्वेषौ व्यदस्य च 1 26-421 buddhyā viśuddhayā yukto dhrtyātmānam niyamya ca śabdādīnvişayāmstyaktvā rāgadvesau vyudasya ca || 18-51 ||

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः। ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः || १८-५२ || viviktasevī laghvāśī vatavākkāvamānasaķ | dhyānayogaparo nityam vairāgyam samupāśritaķ || 18-52 || अहंकारं बलं दर्पं कामं कोधं परिग्रहम्। विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ १८-५३॥ ahamkāram balam darpam kāmam krodham parigraham | vimucya nirmamah śanto brahmabhūyaya kalpate || 18-53 || ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति। समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् 1 26-481 brahmabhūtah prasannātmā na śocati na kānksati | samah sarveşu bhūteşu madbhaktim labhate parām || 18-54 || भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः। ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् 1 26-44 1 bhaktyā māmabhijānāti yāvānyaścāsmi tattvataķ | tato mām tattvato jñātvā viśate tadanantaram || 18-55 || सर्वकर्माण्यपि सदा कुर्वाणो मदुव्यपाश्रयः। मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ १८-५६॥ sarvakarmāņyapi sadā kurvāņo madvyapāśrayaķ | matprasādādavāpnoti śāśvatam padamavyayam || 18-56 || चेत्रसा सर्वकर्माणि मयि संन्यस्य मत्परः। बुंद्रियोगमुपाश्रित्य मचित्तः सततं भव 1 26-401 cetasā sarvakarmāņi mayi samnyasya matparah | buddhiyogamupāśritya maccittah satatam bhava || 18-57 || 18. Moksasamnyasayogah

मचित्तः सर्वदुर्गाणि मत्यसादात्तरिष्यसि। अथ चेत्त्वमहंकारान्न श्रोष्यसि विनह्यसि 1 26-4611 maccittah sarvadurgāni matprasādāttarisvasi | atha cettvamahamkārānna śrosyasi vinanksyasi || 18-58 || यदहंकारमाश्रित्य न योत्स्य इति मन्यसे। मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति 1 26-491 yadahamkāramāśritya na yotsya iti manyase | mithyaisa vyavasāyaste prakrtistvām niyoksyati || 18-59 || स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा। कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोपि तत् 1 86-8011 svabhāvajena kaunteya nibaddhah svena karmaņā | kartum necchasi yanmohātkarisyasyavaśopi tat || 18-60 || ईश्वरः सर्वभूतानां हृदेशेऽर्जुन तिष्ठति। भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया 1 26-221 īśvarah sarvabhūtānām hrddeśe'rjuna tisthati | bhrāmayansarvabhūtāni yantrārūdhāni māyayā || 18-61 || तमेव शरणं गच्छ सर्वभावेन भारत। तत्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् 1 26-22 1 tameva śaraņam gaccha sarvabhāvena bhārata | tatprasādātparām śāntim sthānam prāpsyasi śāśvatam || 18-62 || इति ते ज्ञानमाख्यातं गुह्यादुगुह्यतरं मया। विमुरुयैतंदरोषेण यथेच्छसिं तथा करु iti te jñānamākhyātam guhyādguhyataram mayā | vimrsyaitadasesena yathecchasi tathā kuru || 18-63 ||

सर्वगुह्यतमं भूयुः शृणु मे परमं वृचः। इप्टोर्डोस में दृढेंमिति ततो वक्ष्यामि ते हितम || १८-६४|| sarvaguhyatamam bhūyah śrnu me paramam vacah | isto'si me drdhamiti tato vaksyāmi te hitam || 18-64 || मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु। मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसिं मे ॥ १८-६५॥ manmanā bhava madbhakto madyājī mām namaskuru | māmevaisvasi satvam te pratijāne privo'si me || 18-65 || सर्वधर्मान्परित्यज्य मामेकं शरणं वज। अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः || १८-६६ || sarvadharmānparityajya māmekam śaranam vraja aham tvā sarvapāpebhyo moksayisyāmi mā śucaņ || 18-66 || इदं ते नातपस्काय नाभक्ताय कदाचन। न चाञ्चश्रूषवे वाच्यं न च मां योऽभ्यसूयति 1 26-2011 idam te nātapaskāya nābhaktāya kadācana | na cāśuśrūsave vācyam na ca mām yo'bhyasūyati || 18-67 || य इदं परमं गुह्यं मद्भक्तेष्व्भिधास्यति। भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः || १८-६८ || ya idam paramam guhyam madbhakteşvabhidhāsyati | bhaktim mayi parām krtvā māmevaisyatyasamsayah || 18-68 || न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः। भविता न च मे तस्मादन्यः प्रियतरा भुवि 1 26-891 na ca tasmānmanusvesu kaścinme privakrttamah | bhavitā na ca me tasmādanyah priyataro bhuvi || 18-69 ||

18. Moksasamnyasayogah

अध्येष्यते च य इमं धर्म्यं संवादमावयोः। ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ १८-७०॥ adhyeşyate ca ya imam dharmyam samvādamāvayoņ | jñānayajñena tenāhamiṣṭaḥ syāmiti me matiḥ || 18-70 ||

श्रद्धावाननसूयश्च श्र्णुयाद्पि यो नरः। सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम्॥ १८-७१॥ śraddhāvānanasūyaśca śrņuyādapi yo naraḥ | so'pi muktaḥ śubhāmໍllokānprāpnuyātpuņyakarmaṇām ॥ 18-71 || कच्चिदेतच्छुतं पार्थ त्वयैकाग्रेण चेतसा। कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय॥ १८-७२॥ kaccidetacchrutam pārtha tvayaikāgreņa cetasā | kaccidajñānasammohaḥ pranastaste dhanañjaya

|| 18-72 ||

अर्जुन उवाच। arjuna uvāca |

नष्टो मोहः स्मृतिर्रुब्धा त्वत्प्रसादान्मयाच्युत। स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ १८-७३॥ nașto mohaḥ smṛtirlabdhā tvatprasādānmayācyuta | sthito'smi gatasandehaḥ karişye vacanam tava

|| 18-73 ||

सञ्जय उवाच। sañjaya uvāca |

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इत्यहं वासुदेवस्य पार्थस्य च महात्मनः।
संवादमिममश्रोषमद्भुतं रोमहर्षणम्
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11 22-98

ityaham vāsudevasya pārthasya ca mahātmanaḥ | samvadamimamaśrausamadbhutam romaharsanam || 18-74 || व्यासप्रसादाच्छुतवानेतद्वुह्यमहं परम्। योगं योगेश्वरात्कृष्णात्साँक्षात्कथयतः स्वयम् 1 26-941 vyāsaprasādācchrutavānetadguhyamaham param | yogam yogeśvarātkrsņātsāksātkathayatah svayam || 18-75 || राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम्। केशवार्जुनयोः पुण्यं हृष्यामि च मुहुमुहुः || १८-७६ || rājansamsmrtya samsmrtya samvādamimamadbhutam | keśavārjunayoh puņyam hrsyāmi ca muhurmuhuh || 18-76 || तच संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः। विस्मयो मे महान् राजन्ह्रष्यामि च पुनः पुनः 1 26-091 tacca samsmrtya samsmrtya rūpamatyadbhutam hareh | vismayo me mahān rājanhrsyāmi ca punah punah || 18-77 || यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः। तत्र श्रीविजयो भूतिर्धवा नीतिर्मतिर्मम 1 20-06 1 yatra yogeśvarah krsno yatra pārtho dhanurdharah | tatra śrīrvijayo bhūtirdhruvā nītirmatirmama || 18-78 || ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योग्शास्त्रे श्रीकृष्णार्जुनसंवादे मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः om tatsaditi śrīmadbhagavadgītāsūpanisatsu brahmavidyāyām yogaśāstre śrīkrsnārjunasamvāde moksasamnyāsayogo nāma astādašo'dhyāyah

THE BOOK OF LIBERATION

The disciple questioned:

 We hear two terms, Mendicancy and Sacrifice. I want to know the nature and essence of the two separately.

The Lord said:

- 2. Mendicancy is giving up of actions that produce desires. Sacrifice is the giving up of the results of all that we do. Thus the learned ones discriminate.
- 3. Every action produces results, even the sacred rites. Therefore some learned people believe that a man should give up all deeds since every act involves some defects. Some people assert that no one should relinquish deeds of charity, penance and impersonal offering.
- 4. Listen to My own decided opinion about the question of giving up. Giving up is of three types as I told you when I spoke of the three basic qualities of individuals.
- 5. Acts intending charity, penance and impersonal work should always be performed

and they should never be relinquished. Charity, penance and impersonal work purify the discriminative faculty of man; hence they should not be given up.

- 6. The rule is simple and there should be no confusion about it. But when you do acts intending charity, penance and impersonal work, then also you should leave off any attachment towards them or their results. But they are to be performed and should not be left off at any stage. There is no alternative to the matter in My opinion.
- 7. Acts prescribed by way of duty or by the scriptures should never be relinquished. If anyone relinquishes them without discrimination, it shows his nature of inertia.
- 8. If anyone relinquishes his work, because it is painful or strainful, it shows his nature of hyperactivity. Such a one never enjoys the advantage of his giving up.
- 9. If anyone does a thing because he has to do it, it shows that he is of a poised nature, and that he is free from any attachment to that work.
- 10. A man of good comprehension has his doubts

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easily cleared by following his own work. He never dislikes any work, because he is not able to do it, nor does he select work, because it is convenient to him. Thus he relinquishes the considerations that adhere to the work and filters his work into purity of intention.

- 11. You have a body and you want many things. Then is it possible for you to relinquish from all types of work you do? One who relinquishes the results of his work, is the one, who has really given up.
- 12. Results are of three categories for those who follow work for results :

Results favourable, unfavourable and mixed. Their deeds yield corresponding results for them to enjoy. But for the one who has given up the aptitude for results, there is nothing favourable or unfavourable to face. Such a one is the real mendicant in My view.

13. The philosophers of the speculative school have given a good analysis and understanding of the proper accomplishment of any deed done and also the causes of a deed to be done. They have analysed the causes into five as follows :

- 14. i) The existence of the physical body is the first cause of any work. This is called the nucleus or the appointed centre of work. Since it is not formed by us, its existence necessitates you to do work.
 - ii) The doer who is the personalityconsciousness; if anyone believes that he is the doer, then his consciousness is conditioned by the deed. This is bondage. Everyone has his own nature, a blend of the three qualities. One should exist beyond nature by believing that his work is done by the blend of his qualities and not by himself. Then he is not conditioned.
 - iii) The instrumentality of man forms the third cause of his work. When you engage a man to do your work, it is not his work and hence he derives nothing out of it. He is not conditioned by the work. Similarly everyone should feel that he is instrumental in doing the work that comes to him. Then he is not doing the work, but work is being done through him. The same thing
one should feel it in senses and mind. Man is getting work done by the senses and organs, and work is being done by man. In this way he gets liberated from the third cause.

- iv) The effort put and the activity required form the fourth cause. This includes the initiative and here there is every possibility of one getting identified and stuck up. About the initiative also, he should feel that it is conditioned and controlled by another cause, the fifth. Then he is liberated at this fourth point of danger.
- v) The fifth cause is the activity of the whole creation. It has its cause in the Cosmic Activity, and hence impersonal. If you analyse the first four and if you are not conditioned by them, the initiative escapes into the Cosmic Consciousness, and the whole thing remaining is only instrumental. Let not any cause start from you as motive and end in you as the ultimate result. Then the whole burden of work is placed upon something you

call God. Now you are only a worker and not a doer. Do not be the owner but be a steward of all your activities.

- 15. Any act lawful or unlawful, any act starting in the activity of your body, mind or word, includes all the five causes described above.
- 16. When the body, the mind, the instrumentality, the initiative and the undefinable are there as five causes, you should be careful not to put yourself in the position of the owner of any work. Believe that you are not the cause because there are five other causes. Inspite of you, the work is being done, and everything goes on normally. Since your absence hinders any work in no way, you can be clever in understanding that you are not the cause of any work. If anyone believes that he is the sole cause of anything being done, he is in untrained mind. His mind is not trained towards his discriminative will. He behaves bad, he cannot see through.
- 17. If the mind is not egoistic in believing that he is the doer, he is not stained by any act. Even though he slaughters all the beings of creation, he is not the killer, and he is not stuck

up. See how the soldier is not a murderer. The murderer is the cause of killing, because he is induced by his emotion. The act conditions him. The soldier is appointed by the leader and the causes go to the leader. So the results do not lie with the one who kills in war. Any act done like this liberates him from causes, effects, results and conditioning.

- 18. The inducement of karma is of three items: Knowledge, Knowable and the Knower. Karma is also of three items: Doer, Doing and the Implement. The triangle of knowledge causes the triangle of action.
- 19. While describing the three basic qualities, I explained to you how they condition. They condition knowledge, deed and the doer, into three modes. I will explain them in detail.
- 20. When you can see all beings equally, by knowing the One in all, when you can know the indivisible existence in all the different beings, then your knowledge is poised.
- 21. If you understand different values in different individuals and have various opinions about all the beings and things, then your knowledge is of hyperactivity.

- 22. If you attribute absolute values to relative things, if you are attached to anything as your everything, if you are interested in the non-essentials, if you think useless things useful, then your knowledge is of the nature of inertia.
- 23. Thus, you have three types of knowledge which lead you to three different angles of comprehension. Deeds are also of three types, and they lead to three types of comprehension. If you follow the instructions to do anything properly, if you are not mad after doing it, and if the intended result of that deed does not induce you into action, then it is a poised action. It leads you to poise.
- 24. If an action is proposed by you, for considerations purely personal, and if the motives make you toil helplessly, it is a deed of hyperactive nature. By doing it the nature is disturbed further into the same type of activity.
- 25. If you do anything without knowing the consequences, if the deed causes disintegration or violence, if an act is proposed without knowing his abilities to do it, or if it is started

with allured mind, the action is of the nature of inertia. Such an action leads the mind further into the same nature.

- 26. The doer is also of three natures. One who is not attached to the act or its result, one who knows that he is not the cause of the deed, one who minds not success or failure, but yet does it with self-composure and sustained interest, is of a poised nature.
- 27. One who is inclined to do a particular thing, does it induced by intended result, possessive, violent, shabby and easily effected by success or failure is of a hyperactive nature.
- 28. Ill-balanced, uncomprehending, rustic, mischievous, insulting, lazy, despondent and going on thinking without acting, indicate a person of inertia.
- 29. Even the higher powers of discrimination and composure are being conditioned by the three basic qualities. I explain them all in clear-cut terms.
- 30. When a discriminative will knows what is bondage and liberation, and takes decision to do or not to do according to desirability

or undesirability, or according to the welfare or fear that an action creates, then the discrimination is of poised nature. Such a faculty is will which leads to creative work.

- 31. If the discriminative faculty is at a loss to decide, what is law or lawlessness, and what is a good deed or a bad deed, then it is of hyperactive nature.
- 32. If the discrimination decides unlawful as lawful, law as restriction, and decides things in wrong values, it belongs to inertia.
- 33. If your composure arranges your mind, vitality, senses and acts to regulate each other in the same descending order, and if your synthesis allows no other presence except the Cosmic Presence, the I AM in you and all, then your composure is of poised nature.
- 34. If the composure casually holds to law, desire or utility, according to the result temporarily intended, it belongs to hyperactive nature.
- 35. If the composure is repeatedly lost in fear, sorrow, despondency, indifference, or a dreamy understanding of things, it is of inertia.

- 36. Happiness is also of three types. By constant practice, the mind wants to escape into ease, and this is happiness. The type of escape depends upon the predominance of the basic quality. A desire to end sorrow is of three types according to this.
- 37. Happiness with inconvenient steps in the beginning and a happy culmination which causes continuous happiness is of poised nature.
- 38. Happiness caused by the contact of senses to their objects, which is convenient in the beginning, and which causes unhappiness in its culmination is of hyperactive nature.
- 39. If happiness is lost by complexes and adherences from beginning to end or if happiness is identified with sleep, laziness or mistaking, it is of inertia.
- 40. I have to confess that there is no absolute poise available between heaven and earth, because every being is tinged with the admixture of the three qualities.
- 41. The blends of the three qualities exist in infinite number of combinations. Each

of it produces an individuality which has no second. Yet, we can arrange people into groups by similarity and commonness in the blends. Common qualities decide the grouping though individual differences exist.

By these common qualities we can group people into four classes: the wise, the protective, the utilitarian and the working class. Four different natures of these four classes divide the behaviour, actions, duties and professions in the same manner for them to choose.

- 42. Tranquility of mind, self-control, penance, purity, forgiving, straightforwardness, right knowledge, specialised knowledge and belief in the Cosmic Presence, decide the nature of the wisdom class.
- 43. Valour, initiative, self-composure, administrative ability, charity, lordship and fearlessness in fight, decide the nature of the ruling class.
- 44. Ability in agriculture, tending the herds and exchange of wealth, decide the utilitarian nature. Obedience, service and servitude decide the nature of the working class.

45. One gets success and accomplishment only by following the type of work suited to his own nature and class nature. I will explain you how one gets accomplishment, by pursuing his own type of work.

- 46. Do you know wherefrom your nature comes? Do you know what decides your blend, your individuality and your class? Do you know wherefrom the common nature, the Background Nature descends? Do you know by what and by whom all this is filled and pervaded? It is Myself, the I AM in one and the I AM in all. You can worship Him only by the work of your own nature. Herein lies the accomplishment of man.
- 47. Your own work is but your approach of My work. Your own approach to Me is My own approach through you. Your duty is the duty allotted to you. Though defective by motive or result, it is progressive to you, because you are devoid of result and motive. Your own duty, though defective, is better for your own accomplishment than the work that is not yours, though well done. Do the work allotted to you by Nature and you are

not stained by sin as long as you continue to do it.

- 48. Work allotted by birth traits should not be left though it is defective. Why speak of defects? As there is no fire without smoke in this world, there is no attempt which is completely free from defect. Man should rectify the defects of his deeds and live in purified action by following the work of his own nature.
- 49. With a will untouched by anything, one should conquer his own nature and be a Master of his own nature by having no expectations. Then he attains the highest accomplishment of no action. Such a state of ease is the real Mendicancy.
- 50. I now tell you in short, how the next and the highest step is attained. It is being and becoming Cosmic Consciousness. It is the highest pedestal of human knowledge.
- 51, Get yourself prepared for it in the following
- 52, manner: Purify your will and integrate
- 53. yourself into it. Control all planes of your I AM by self-composure. Eliminate objects of senses from your thought. Neutralise desire and

hatred. Be of singular number as Consciousness. Eat in ease and enjoy everything in your own ease. Have your work, word and mind in you. Be meditative always. Let your attitude be passive detachment. Eliminate from your attitude the following traits: Egoism, exerting, thinking high of yourself, desire, hatred and adherence to any self-prescribed principle. Have nothing as your own. Live in peace.

- 54. By being so, you will become and you will be Cosmic Consciousness, when you neither desire nor sorrow. Now you exist in all beings by being in My devotion.
- 55. By tasting Me like this, one knows My magnitude and the core of what I AM. Having tasted My core, he lives in Me, his taste.
- 56. When you offer your surrender to Me like this, and do all that you have to do according to your own nature, you will receive My Grace. My Grace is the eternal unspendable pedestal of experience.
- 57. Behaviour is from your nature. It is not from your mind, logic or personality.

It is not from what you know. It starts from your own nature. Surrender your nature to Me, by giving up everything as Myself. Then follow your will which is already with Me.

- 58. By following such a will, you will cross the limitations of all the planes of existence. But once if you get stuck up in the ego and do not obey Me and listen to My voice through your will, you begin to disintegrate.
- 59. If you believe that war or no war is your decision, and if you decide for yourself that you do not fight, all your effort is futile and false. Here is your nature and here is your behaviour in the hands of your nature. It will decide for you and make you fight against your own decision.
- 60. Know your own limitations. You are tied hand and neck by your nature, your own karma. People call it destiny which is in the core. My own Nature and My own Plan. If you do not wish to fight, it is self-deception. You will do it even against yourself.
- 61. The Lord of all Lords has taken His abode in the heart of hearts of everyone. He creates

His divine illusion to make you think that you are doing things for yourself. He fits in all the living beings within the fitting locations of His wonderful machine of Divine illusion, and rotates all of them along the spokes of it.

- 62. Co-operate with the action of that machine by offering yourself along with all the vagaries of your nature. By bending yourself favourably to Him, you will receive His favour. His favour is Cosmic Favour for all. It gives you the highest bliss conceivable and beyond, and makes eternity your abode.
- 63. This is the completion of bestowing knowledge with the Secrets of all Secrets. In it you stand with all the keys. Tackle with them thoroughly by discriminating and do what you like. This is complete wisdom for all. Beyond this, there is nothing for anyone to strive. This is for anyone and everyone. Of course there is one more step, but it is not for all. It is only for the chosen few, that means for those who want to obey without questioning.
- 64. May I be permitted to believe that you like Me? May I believe that you confide in Me

to the core? I know you do. Now I choose for you what is good to you.

- 65. Give your mind to Me. Be My devotee and worship Me. Sacrifice everything to Me. Prostrate and bow down to Me. You know what you gain by this? You will gain Me as your gift. I offer Myself to you. Take this as My covenant and binding with you. I do this because I like you.
- 66. Surrender to Me what all you believe as Law. Take Me as your refuge. Do not shirk. I liberate you from all your sins.
- 67. This step is not for all. One without penance, without devotion and without service to a personal Guru, cannot relish this step and hence cannot be given. This is not for the one who abhors recognising Me as a person.
- 68. One who offers this top-most Secret to a proper devotee of 'mine', will permeate My Presence by multiplying My Presence. By doing so, he lives in Me more and more.
- 69. There is no one more sweet and dear to Me than the one who does this. Even in the future,

no one will be My beloved and favoured by Me than the one who does this.

- 70. One who meditates upon this bit of our conversation, will offer his worship as knowledge to Me. By that I will be his friend.
- 71. One who listens to this bit of our conversation will also be liberated and lives in the plane of those who are consecrated by all the sacred deeds of the scriptures.
- 72. My boy, have you received in proper light? Have you received with proper attention? Is your ignorance and illusion completely gone?

The disciple bowed down and said:

73. Myillusion is gone. It is replaced by recollection in full, I am composed. I am beyond any doubt. This is all Your Grace. My action is your Word.

The Narrator said:

74. This is the conversation I have heard. It took place between the great soul Arjuna and the Living Lord, who is the son of Vasudeva. A conversation never before unto eternity. It makes my hair stand by mere recollection.

- 75. I have heard this science of synthesis face to face and personally from the lips of the Lord of all Synthesis. If I could receive this Secret of all Secrets, it is all due to the Grace of my Guru, Vedavyasa.
- 76. I again and again recollect that bit of conversation between Krishna and Arjuna. I meditate and meditate upon this experience, which is always never before.
- 77. I also recollect and again recollect that divine vision in the divine frame of the Lord. Wonder is the only thing I know when I do it. I rejoice again and again by feeling the wonder.
- 78. Wherever there is the presence of the Lord of Synthesis, along with the presence of the Archer Disciple, there stands the presence of wealth, success, moral and splendour. Thus my faith is confirmed.







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