

**THE GEETĀ:
AS A CHAITANYITE READS IT**

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AS A CHAITANYITE READS IT**

BY

TRIDANDI SWAMI B. H. BON

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TO
MY MASTER
PARAMAHANSA SRILA SARASWATI GOSWAMI,
WHO IS NO MORE IN THIS WORLD

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INTRODUCTION

BY TRIDANDI SWAMI B. H. BON

INTRODUCTION

Vedic Literature is vast. It has more than often been difficult for the short-lived and blunt intellect of the self-forgetful fettered jivas of this Kali Age to assimilate and digest the hidden meaning and purpose of human life, implicitly described therein. The Vedas are like a beautiful flower-garland—the flowers of Karma, Jnāna, Yoga, and Bhakti being strung together with the thread of a progressive thought that ultimately binds the two ends at the Absolute. But what is this implicit thread, readers of the Vedas have often missed to catch. Some accepted Karma, some Jnāna, some Yoga and some Bhakti, wrongly believing that each of these paths would lead them to the ultimate End. The truth was that these were gradual steps, and should be followed according to one's normal inclination in a particular station in life.

There came a time in India when the country was under a heat-wave of ambitious Karmins, wrangling Jnānins, austere Yogins and ardent Bhaktas, who all based their messages on the Vedas. The result was that the laity did not know what was the right interpretation of the Scriptures. Owing to the misidentification of these readers of

their real selves, they failed to grasp the Transcendental Undivided Knowledge of the Vedas, and their reading was like one's indigestion of food which is swallowed without proper mastication.

It was, therefore, towards the end of Dwāpara and in the beginning of the Kali Age that the Supreme Lord Sree Krishna was graciously pleased to address His Own friend Arjuna, in order to teach and save the fallen, on the only Path to the realisation of the Highest Bliss in life, independent for ever of all unwholesomeness of the relativities of mundane time and space. The Lord showed a Way how to get from the phenomenal world to the Transcendental Realm. Thus this Address of Sree Krishna to Arjuna in the Geetā became the sum and substance of all the Four Vedas, the Sruties, the Smrities and the Purānas.

It is divided into Eighteen chapters, which are, in fact, from the Twenty-fifth to the Forty-second chapters of the Bhisma-Canto of the Mahābhārata.

The Geetā opens with a question by the old politician and worldly-wise King Dhritarāstra, who was also blind. Sanjaya answers him in the following seven hundred verses, but, strangely enough, the name of King Dhritarāstra is never again mentioned in the whole of the Geetā. When Dharma or

Absolute Duty is challenged by Karma or relative duties, the result cannot possibly be conceived by the physical and intellectual capacities of empiricists who are blinded by self-forgetfulness. The solution is given by Sree Krishna. The Pāndavas from the plane of Dharma (Dharmakshetra), being instructed by Sree Krishna, received the challenge of the sons of Dhritarāstra on the field of Karma (Kurukshetra) and defeated them—the relative duties in human life were subordinated to the absolute duty of all souls.

The Geetā has shown a clear-cut way as to how one should follow the gradual steps in one's onward march to the Destination of all human life, according to the particular inclination and aptitude of individuals in their abnormal existence of self-forgetfulness, which should all harmoniously and favourably be subservient to Unalloyed Devotion or Bhakti, which is the normal nature of a freed soul. The Summum bonum of life is the loving service of the Godhead. Loving service of the Supreme Personality of God lies in self-dedication, which is positive; selfishness is hellish, selflessness is negative, while unconditional self-surrendering is positive and divine.

There are books which have laid stress on Karma or Jnāna, and have even gone to the extent

of holding the view that Karma and Jnāna are the the highest paths to follow. But on a close analysis we can understand their significance. Karma and Jnāna have been prescribed for those whose normal tendencies in their abnormal existences are so inclined on the relative physical and mental planes respectively; while the Sruties and the Smrities as well as the Geetā have definitely established the supremacy and positiveness of Unalloyed Devotion or Bhakti to be the final Means to the Ultimate End on the Plane of Transcendence, Where the Means and the End are identical. Prema-Bhakti is not tinged by the baseness of the rind of fruitive Karma and the seed of dry Jnāna. Prema-Bhakti is like a sweet ripe fruit which has no rind and no seed.

Readers of the Geetā may be divided into two groups : the exoteric and the esoteric. The former are busy with the externalities, such as grammar and the literary merits of the Book, while the latter are earnestly desirous of entering into the depth of the intended Teachings of Sree Krishna. It is for this reason that the superficial readers of the Geetā hold that Karma, enjoined by the Shāstras and prescribed for Brāhmins, Kshatriyas, Vaisyas and Sudras as well as for Brahmachārins, Grihasthas, Vānaprasthas and Sannyāsins, is eternal ; that

Arjuna followed the Varna-dharma of a Kshatriya by giving battle to his enemies, and that therefore Karma was the object-lesson of Sree Krishna. But to the serious readers of the Geetā, this view is untenable, and they consider it to be too gross and superficial an approach to the great Geetā. They hold either Brahma-Jnāna—Knowledge of the Absolute, or Parā-Bhakti—Unalloyed Devotion, to be the real purpose of the Geetā. According to the esoteric reading of the Geetā, Arjuna's acceptance of fighting as a Kshatriya was only an example of one's adherence to the relative duties in a particular station in life ; but Sree Krishna's ultimate teaching was to adjust all the relative duties to the absolute duty of unconditionally surrendering to the Wishes of the Supreme Lord.

In this world it is but wisdom to act according to one's normal tendencies in the abnormal state of existence ; otherwise life would be unbearable and unprogressive. The innate function of an individual soul in its normal realisation of its eternal aptitudes should not be misidentified with the normal inclinations of a fettered entity in its abnormal state of being engrossed in the physical body of flesh and blood and the subtle body of mind, intelligence and perverted ego. Karma is, therefore, essential in order to have a smooth living. Karma, when rightly

directed and its fruits dedicated to the Supreme Receiver of every object, helps true understanding and right perspective of the phenomenal objects, as well as further enkindles in the individual the fire of pure Knowledge of the Transcendental World; this Jnāna wakens the dormant nature of the pure soul, which is Bhakti or loving service to the Transcendental Personality of the Godhead.

Karma and the relative duties with reference to the body and the mind have distant relation to Undivided Knowledge. Bhakti is the direct function of the soul. So long as individual entities are not freed from the shackles of worldly affinities, Karma and Varna-dharma are unavoidable. The duty of giving battle to his enemies was incumbent on Arjuna as a Kshatriya by birth, which he performed; but Arjuna as an individual soul surrendered himself unconditionally to the Wishes of Sree Krishna, the Supreme Lord. The one was his absolute duty, while the other was his relative duty. His relative duty of Karma was subordinated to his absolute duty of Bhakti or self-dedication.

The real teaching of the Geetā therefore is that one should follow Karma according to one's rights and abilities in the particular station and stage of life in which he is placed in his state of bondage, while his ulterior aim of life should be to realise his

reciprocal relationship with, and the eternal function towards, the Supreme Lord Who is ever beyond the reach of man's physical and mental senses as well as objects of phenomena.

Our present engrossed state of existence within the four walls of the limitations of mundane time and space is not palatable indeed. It is certainly wise to aspire after a life eternal in an atmosphere of divine bliss in the kingdom of God, Which is a perfect system, instead of being enchained by the ties of worldliness and changeabilities. This eternal and ever progressive blissful life should be the End in view. To achieve an eternal End, the Means need necessarily be eternal—a changeable Means leads one to an uncertain End.

Various means have been laid down by various teachers with the aim of attaining to the eternal flow of felicity in the heart of the soul. Some have described sacrificial rites, some have prescribed Yoga and concentration of the mental faculties and physical senses, some have eulogised logical wranglings some have stressed upon piety, austerities, abnegation, others have given more importance to the worship of and prayers to God, performance of one's duties, self dedication, etc.—as the Means to the same End. But on close examination, we can divide all these various paths mainly into three prin-

principles of Karma, Jnāna and Bhakti. All these different paths as means to an end though professing to attain the same end do not really lead one to the same conclusion—in fact, every path has its particular end to reach, quite distinct from the rest. Ends which are apparently similar in nature need not be identical—a glow worm and a spark are similar in appearance, but they are not the same.

All souls are animate eternal beings with no beginning and no end, like the Godhead. Souls can neither be created nor can they be destroyed. They are identical in nature, in essence with God, and at the same time distinct from Him. Like the rays of the Sun, the souls are many and God is One; they are infinitesimal separated parts of the Godhead and therefore liable to be overpowered by the influence of Māyā, while God is always the Lord of Māyā. The birth of an individual soul is nothing else but being imprisoned within the four walls of time and space, the prisoner's dress being the physical and mental bodies and the fetters the chains of wordly affinities. How and why these transcendental entities come in contact with mundane existence is beyond human conception—the only way to explain this anomaly is to ascribe it to the inscrutable Will and Wishes of God.

These souls are either freed or engrossed. Those who are not shackled to the chains of *Māyā* are the freed, while those who misidentify their eternal selves with the physical body and subtle mind are the engrossed.

The freed souls are of two kinds—those who are eternally free from mundane bondage, and those fettered souls who have attained to the stage of self-realisation. Both these self-realised souls are beyond the scope of the Scriptures. The scriptural injunctions on the distinctive conceptions of Karma, Jnāna and Bhakti are synthesised and harmonised on the plane of transcendence of the Muktas—the freed. But they have their special application to the particular stage of life of the fettered jivas or souls. Karma, Jnāna and Bhakti merge into the stream of Divine Love or Prema with the Muktas, while Karma and Jnāna are gradual steps in life to the fettered which lead them to Bhakti. In the engrossed stage of individuals when Karma and Jnāna attempt to challenge Bhakti and try to take an independent stand, they are soon diagnosed to be the delirious symptoms of the self-forgetful unhealthy souls; Bhakti is the sign of their normal health.

In the *Geetā* there are eighteen chapters. Karma is described in the first six chapters, Bhakti

in the middle six chapters, and Jnāna is explained in the last six chapters. Having described them separately, Bhakti has again been finally established to be the Highest Means to the Highest End. Karma and Jnāna are like two bye-lanes which meet the Main Road of Bhakti from either side. Bhakti is therefore described in the middle six chapters. Bhakti is the life, Karma and Jnāna are, as it were, its gross and subtle bodies respectively. The final teaching of Sri Krishna to Arjuna is given towards the end of the eighteenth chapter when the Lord says :

“Forsake all socio-religious systems
 Of caste and stations in earthly life,
 Renunciation of Karma or action,
 Abandonment of the fruitive Karma,
 Rigid austerities in order to control the inner
 and outer senses,
 Meditation, concentration of attention,
 Obedience to the grandeur and lordliness of
 Iswara
 And all such things that have been told before
 In order to gain knowledge of Brahman and
 Paramātman.
 Shun them all,
 Take absolute refuge in Me, Who am the
 Highest Divinity—

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The Supreme Lord of all gods.
Then shall I deliver thee
From all the bondage of this world
As well as from offences and all sins and
penalties
That may arise from thy abandonment of all
those duties
That are enjoined thee by the Scriptures.”—

This is the most secret teaching of the Geetā. This great truth cannot be understood by those who are blinded by the vanities of high lineage, immense opulence, vast erudition and beauties of youth.

In this volume I have made an attempt to put in English an explanatory translation of the Geetā on the basis of the philosophy and teachings of Sri Krishna-Chaitanya, Who was born at Sri Māyāpur in the district of Nadia in Bengal in 1486 A. C. There are, no doubt, other translations of the Geetā, but they are based on the monistic commentary of Sri Śaṅkara, whereas I have tried to give a running explanation of the important verses, or otherwise giving an English rendering of the ordinary verses, according to the commentaries of Sri Viswanātha Chakravartty, Valadeva Vidyābhusan and Srila Thākur Bhakti Vinode, the pioneer of the revival of the Bhakti-cult in Bengal in the present century. There has not been a single

attempt till now to put in English an explanation of the Geetā as a Vishnuvite in general and a Chaitanyite in particular read it. In presenting this English explanatory translation of the Geetā according to the interpretations of Vaishnava teachers to the English reading public, my only motive is to serve the wishes of my Master Paramahansa Srila Saraswati Goswāmi, who is no more in this world.

There are several Sanskrit commentaries on the Geetā, the oldest available is that of Sree Hanumān. The more commonly read commentaries are those of Sri Sankara, Sri Rāmānuja, and Sri Madhwa and Sri Valadeva. We hear of the "Geetā-tātparya" of Yāmunāchārya before the time of Sri Rāmānuja. The commentaries of Sridhar Swāmi known as "Subodhini-tikā," and the "Gitārth-Vivarana" of Sri Vallabha and the "Geetā-tātparya" of his son Sri Vitthala are also famous amongst scholars. The "Amrita-tarangini" of Sri Pursottama is also widely read. "Tattva-prakāsikā" of Keshava Kashmiri belongs to the Nimbārka School. The "Geetā-bhāsyā-vivechana" of Sri Ānanda Giri and the commentary of Sri Madhusudana Saraswati belong to the pantheistic school. Besides these, the names of the following commentators of the Geetā are also fairly well known: Arjuna Misra, Chaturbhujā, Janārdana Bhatta,

Devabodh, Devaswāmi, Nandakishore, Nārāyana-Sarbajna, Nilakāntha, Chaturdhara, Paramānanda Bhattāchārya, Jajnanārāyana, Ratnagarbha, Lakshmana Bhatta, Bimalbodh, Vaisampāyana, Srinivāsāchārya, Madhyamandir, Varadrāj, Vyāsātirtha, Satyabhinava Yati, Angesvarapāl, Krishnāchārya, Keshava Bhatta, Jayātirtha, Jayārāma, Rāghavendra, Rāmānanda Tirtha, Vidyādhirāj and others.

But amongst this galaxy of commentators on the Geetā; the commentary of Sri Viswanātha Chakravartty is most lucid and soul-stirring as well as greatly valued by the Vaishnava Schools. To the readers of Bhāgavatam, the name of Viswanātha is well known, because of his simple and yet forceful commentaries on these great works. All his commentaries are overflowed with the nectar of Divine Love for the Supreme Lord. Sri Viswanātha Chakravartty comes in the preceptorial order of the Gaudiya School, whose disciple was Valadeva Vidyābhusan, who wrote "Govinda-Bhāsyam" of the Brahma Sutras. Viswanātha was born in a Brāhmin family in the Nadia district, sometimes towards the close of the 16th century. There are few in the Gaudiya School who wrote so many volumes of Sanskrit Books as Sri Viswanātha—he left a vast Vaishnava literature behind him. In this volume I have based my explanation mainly on his commentary.

It is hoped that this new explanation of the Geetā in English, based on the Chaitanya philosophy and unalloyed devotion and transcendental Love or Prema to the Supreme Personality of Sri Krishna, will throw light on the Vaishnava outlook of approach to the teachings of Lord Krishna to Arjuna in the great book of the Hindus.

A Chaitanyite reads the Geetā with the eyes of unalloyed devotion, beautified with the collirium of Divine Love. If this volume will help to waken a love for God in the heart of the readers, I shall feel that I have been able to render some service to my Master.

I beg to take the opportunity to express my sincere gratitude to Miss Sara de Laredo who revised and polished my English rendering. I am thankful to my friend Swami B. P. Tirtha who helped me in understanding some of the verses. I have also the pleasure of acknowledging the kindness of Mr. E. G. Schulze and Sri Pyarimohan Brahmachāri, Bhakti-Shastri, Kārukovid, who took great pains in typing the manuscript copy.

Morvi State Guest House,
Morvi, Kathiwar. }
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B. H. BON.

CHAPTER ONE

ARJUNA INSPECTS THE ARMY

THE GEETĀ:
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CHAPTER ONE

ARJUNA INSPECTS THE ARMY

“**S**AID Dhritarāstra, “O Sanjaya !
What did Duryodhana
And my other sons and the Pāndavas,
Led by Yudhisthira, do
When, intent on giving battle they assembled
On the sacred field of Kurukshetra ?”
Sanjaya answered, “Majesty !
When this king Duryodhana saw
The troops of the Pāndavas
Marshalled in military array,
Approached he Dronāchārya saying,

“**M**ASTER ! see the force great
Of the Pāndavas,
Who are massed in close formation
By your talented disciple,
Dhristadyumna the son of Drupada.
In that army are matchless archers,

Bhima and Arjuna, and
 Other heroes of equal prowess
 As the warrior Sātyaki and Virāta,
 Drupada the mighty charioteer,
 Dhrishtaketu and Purujit,
 Famous Savya, the mighty Yudhāmanyu,
 The great King of Benares, and Kuntibhoja,
 Abhimanyu son of great Subhadrā,
 And Draupadi's five sons—
 All are expert charioteers.

“PRECEPTOR! now I name
 All the commanders of our forces.
 Besides the conquerors invincible like you,
 Bhishma, Karna, Kripa, Aswatthamā,
 Vikarna and Bhurishravā, son of Somadatta,
 Jayadratha and countless other heroes
 Who are adroit in fighting and well equipped
 With various offensive and defensive weapons
 Are ready to sacrifice their lives for me.
 Our forces marshalled by
 Great Bhishma are enormous
 While the forces of the Pāndavas
 Led by Bhima are but limited.*

* In the sense of encouraging Drona: Our force though small will yet come out victorious under the skilful and exceptional command of Bhishma, and therefore seem enormous, against the huge army of the Pāndavas under the command of the less intelligent and inefficient charioteer Bhima, which thereby becomes limited.

Or

Our forces marshalled by great Bhisma
 Are not sufficient to cope
 With the Pāndavas' huge, strong force
 Under the command of Bhima.†
 Now it behoves you, Bhisma, to defend
 From your respective phalanxes."

“**T**HEN the mighty, venerable Bhisma,
 Aged grand-sire of the Kurus,
 Sounded the war-cry on his conch-shell
 To encourage Duryodhana.
 Simultaneously with loud blasts on the conch-shell,
 Trumpets, tabors and the beating of the drums,
 Came the vigorous martial music.
 On the other side Sree Krishna, the Lord of the
 senses,
 And Arjuna riding in a splendid chariot
 Drawn by a pair of horses white,
 Placed the lordly bugles to Their lips
 And sounded a noble fan-fare.

† In the sense of the power of foresight of Duryodhana: though our forces under the command of Bhisma are far greater than the limited troops of Pāndavas under the lead of Bhima and though Bhisma far excels Bhima in keen intelligence, experience and knowledge of warfare, yet our huge army is not sufficiently competent to fight against the limited force of the Pāndavas owing to the fact that Bhisma is favourably disposed to the Pāndavas, and therefore our force is limited while the Pāndavas have a stronger army.

“THE bugle-calls of Krishna and Arjuna then
Were played respectively on “Pānchajanya”
and on “Devadatta”;

Loud was the clarion-call from Bhima’s “Paundra.”
The clarions of the son of Kunti,
Yudisthira, Nakula and Sahadeva
Respectively were “Ananta-Vijaya,” “Sugosha” and
“Manipuspaka.”

The dexterous archer King of Benares,
The great charioteer Sikhandi,
Dhristadyumna, Virāta and invincible Sātyaki,
And “Ruler of the earth, O Dhritarāstra!” said
Sanjaya,

“Drupada, the five sons of Draupadi,
And Abhimanyu Subhadra’s mighty son—
All these sent out their clarion-calls.

The mighty trumpets sounded o’er the earth
Echoing across the far horizon,
Cleaving the hearts of Dhritarāstra’s sons
With terror of heart-breaking.

“Your Majesty!” said Sanjaya to Dhritarāstra,

“Seated in his monkey-crested chariot,
Beholding the soldiers of your offspring’s
Faction ready to give battle,
Setting his arrow to his bow,
Thus said Arjuna to Sree Krishna:”

“O Indestructible !
 Place Thou my chariot between the army
 That I may see the army I am to fight,
 And discern those who have espoused the cause,
 And assembled here as partisans
 Of the evil-minded Duryodhana.”
 Sanjaya said, “Bhārata !
 When thus besought by Gudākesha* Arjuna,
 Sree Krishna Who knew well the heart of him,
 Placed the majestic chariot amidst the army, saying
 “O Pārtha ! behold thou Bhisma,
 Drona and other Kauravas
 Assembled here to fight.”
 Arjuna beheld amidst the armies of both factions,
 His paternal uncle, brothers, grand-sire and pre-
 ceptor,
 Maternal uncle, father-in-law, and many other
 friends.
 Thus seeing his friends and kinsmen
 Ready to give battle in the field,
 Arjuna, son of Kunti, was greatly moved to pity,
 And cried out in grief :

* The word “Gudākesha” means : One who has conquered
 sleep owing to his constant remembrance of the friendly affection
 and divine fascinating beauties of the Supreme Personality of
 Sree Krishna. Or, One being beloved of Sree Krishna is loved
 by Brahmā, Vishnu and Siva.

“**O**H Krishna! seeing these my friends and
near kinsmen

Awaiting the signal to begin to fight,
My limbs droop and my lips are parched,
My body trembles, my hair doth stand on end,
My hand relaxes upon Gāndiva, my bow,
And my skin is scorched.
I am failing in strength,
My mind is utterly bewildered;
Keshava! I discern signs ominous which auger ill.
I find no good resulting from the killing
Of friends and relatives in battle.
O Krishna! I no longer crave for victory
Nor have I any more ambition to enjoy kingdom.

“**O** Govinda!* what further need have we now
of a kingdom?

What need for happiness and pleasure?
What good is there in saving life?
For, all those for whom kingdom and wealth are
worth having
Are now all present here to fight.
If Thou dost argue that even at the cost of my own
life,
I should fight to gain kingdom,
Wealth and happiness for my own friends,
In the present circumstance there is no certainty

* Govinda—One Who satisfies the functions of all senses and therefore knows the feelings of the heart.

If all these for whom I am to seek
Such happiness will but survive
As they are all assembled here to fight.

“IF Thou holdest, my Lord !
That I should exterminate all foes
For the safety and prosperity of the kingdom,
Even then do I decline
To adopt such jealous process of brutal slaughter.
If the argument be that I must kill
But sons of Dhritarāstra and not others
Who put us to countless tribulations and afflictions,
What peace can the Pāndavas hope to have here-
after
When the first rush of glorious victory be over,
And they writhe in torture at the recollection
That they had killed their brothers ?
Should any one be killed, that must be done
By Thee alone, O Lord !
For Thou art the Creator,
Preserver and Destroyer of this world—
Nor sin nor piety can touch Thee.
And therefore the taking of the lives
Of all these here assembled to fight
Does not befit me at all.

“WHEN I see, Madhusudana !
That teacher, father, son, grand-sire,

Maternal uncle, father-in-law, and grand-son,
 Brothers-in-law, friends and relatives—
 All have resolved to sacrifice their lives and treasure—
 And are ready now to fight upon this field of battle,
 I do not wish by any means to kill them
 Even though they rob us our lives.
 O Janārdana ! what pleasure can derive
 From the slaying of the sons of Dhritarāstra
 Albeit that result
 In the lordship of the triple world ?

✕ **“**THOUGH statutory law approves
 The killing of those criminals
 Who perpetrate the crime arson,
 Poisoning and robbery,
 Yet will it be a sin against the laws of Scripture—
 To take the life of the superiors and elders,
 Though they do prove to be such kind of enemies. ✕
 ✕ I therefore feel myself not entitled
 To kill the sons of Dhritarāstra
 With their friends and kith and kin.
 Mādhava, Lord of real knowledge !
 What joy can ever come of killing kith and kin ?
 Duryodhana and his friends are stupified by grief
 And disregard the faults accruing to families effete,
 And sin by treachery to friends;
 But Janārdana !
 Why should we not desist from sinful acts like these—

When they are so apparent unto us?
When once traditional religious rites
End with the passing of a family,
Degeneration and unrighteousness do speedily
corrupt the rest.

“**O** Krishna!—Jewel of the race of Brisni!
When irreligion thus prevails, even noble
maidens go astray,

An inter-marriage among the castes
Disturbs the purity of blood.
The origin of mixed blood leads
A family and its pollutor into hell;
The forebears of such family
Are liable to sink to hell
When they are deprived of funeral cakes and water.
Age-old customs, rites, traditions
And duties of pure caste
Will be thus annulled by vices that promoted hybrid
castes.

I am told, O Janārdana!
That the families thus ruined
Are perforce all doomed to hell.

ALAS! what tragedy!
Intoxicated by the greed
Of lording o'er a kingdom,
We now resolve to sin outrageously

By dealing death to friends and relatives alike.
When I, unarmed, refrain from retribution,
If Dhritarāstra's sons should kill me in the fray,
Then even that would I prefer as better far for me."
This said, Arjuna cast aside his bow and arrow
And sat on his chariot with a melancholy heart.

CHAPTER TWO

THREAD OF THE BOOK

CHAPTER TWO
THREAD OF THE BOOK

“**S**ANJAYA said, “Then seeing the dejection of
Arjuna

Whose eyes were dim and moist with unshed tears,
Madhusudana Who slays all mental anguish by His
tender words,

Did with compassion then address the Prince Arjuna.

The Blessed Lord Sree Krishna said, “Arjuna !

Why art thou at this great trial overpowered by
illusion:

Unmerited, disgraceful, a reproach to heaven,—

Unworthy of an Aryan ?

Son of Prithā ! succumb not to such cowardice

And be not destitute of all verility ;

It ill becomes thee.

× Being My friend thou dost not lack in valour;

Thou canst be conqueror of all thy worldly foes.

But this despondency is due to thy religious
conscience

Concerning thy revered elders, Bhishma and the like.

Tormentor thou of enemies !

Out with this petty weakness of thy heart

And rise up thou to fight”. ×

ARJUNA thus replied, "Madhusudana—Slaughterer of foes!

How can I feel inclined to fight against my master
Drona,

Or aim an evil arrow at great Bhishma the revered?

'Twere better far to live on alms

Than kill great souls who are my own superiors.

If Thou wilt say that how can these be deemed 'great
souls'?

When they are mercenary teachers and therefore
should be killed,

Even in such case destruction may bring forth

Prosperity in this poor world alone,

But can afford no peace or true felicity

In life allotted in the worlds to come.

If I should kill preceptors who are my superiors

And therefore held in high esteem,

I would perforce enjoy a world but stained with
blood.

"I know not whether begging is to be preferred
to war,

For, vanquished or victorious

We do not wish survival at the death

Of Dhritarāstra's sons who are now ready for the
fray.

A beggar's life though free from jealousy

And all those pangs of separation after death,

Which are concomitants of war,
 Is far beneath the dignity of a Kshatriya,
 A ruling race, whose duty and religion is
 To breast the arrows of his foes.
 Conversely if we stood victorious in the fight,
 'Twould be past bearing to endure
 The pangs of separation from our kith and kin
 And from the sons of Dhritarāstra,
 Who are brothers all to us,
 And the remembrance of the killing of the elders
 And the jealousy arising out of love for worldly
 pomp
 Would torture us in consequence throughout an
 after-life.

So entering upon a war
 Whether we vanquish or be vanquished,
 We shall be losers, and shall suffer in the end.
 Thus placed upon the horns of a dilemma,
 I dare not make a selection now of either course of
 action.

I fall a victim to the stigma of rank cowardice
 Owing to vacillation of my nature.
 I cannot ascertain my duty at the present hour.
 I therefore Thee implore, O Krishna!
 To inform me what is good for me.
 I am Thy true disciple.
 Surrender I entirely to Thee,

And take Thee as my refuge.
 Were I to attain the sovereignty of all the world,
 Free from impediments e'en the lordship over all
 the gods in heaven
 Yet would I find no remedy against this grief
 That would absorb the vigour of my mind,
 And would torment my sense."

SANJAYA said, "Then the tormentor of enemies
 And conqueror of sleep became taciturn ;
 Addressing the Lord of Senses Sri Krishna, he said,
 " Govinda ! I shall fight no more !"
 Then, O Dhritarāstra ! smilingly
 Did the Lord of all senses speak to Arjuna
 Dejected in the midst of the belligerent."
 Now it beseemed the Lord Sree Krishna to reveal
 That a temporary abnegation
 That arose from griefs and earthly miseries
 Leads not to the renuciation of the world
 Or to the life of a recluse.

THE Lord said unto Arjuna,
 "Though thou speakest like the wise,
 Yet art thou mourning ; but the truly wise
 Do not lament nor for the living nor for the dead."
 To demonstrate the difference in Spirit and in
 Matter,
 Sree Krishna here explained that soul is everlasting

And not bound by the laws of bodily mortality
Being identical in nature with the Over-soul
And therefore there is no cause to grieve.
“Two kinds of souls there are” said He,—
“Paramātmā the Over-soul, and Jivātmā the indivi-
dual soul.

I am the Over-soul—Paramātmā.
Thou and these Princes
Are individual souls—Jivātmās.
There was no time in all the ages past,
When I and thou and all these Princes
Did not live before;
Nor shall We cease to live in countless aeons yet to
come;
In other words, We now exist,
And did exist, and shall, for all eternity.”

NEXT He referred to the embodied souls, saying:
“Just as this fleshly body passes on
From childhood into youth, which in its turn
Becomes metamorphosed into maturity
And yet the corporeal self remains identical the
while,
So does the soul not cease to be
Throughout its age-long cycle of births and deaths.
Thus it is that the intelligent
Do not deplore the loss by way of death
Of the soul’s gross mortal tenement.

"O son of Kunti! sense-perceptions
 Must be pleasant or be fraught with pain;
 That which is pleasant in one instance
 May be a pang when new conditions rule.
 Welfare and woe, heat and the bitterness of the
 cold,
 And all the appetites of earth,
 Have their existence but in the transient world of
 sense.

It is a duty, commanded by the Scriptures
 That thou endure them patiently.
 Fighting, then, is no more or less
 Than a religious duty of a Kshatriya,
 Default of which involves grave penalty.

GREAT soul!

The temperate one who is not ruffled by the
 heat or cold,
 The pleasure or the pain of this material world,
 May gain a blissful comprehension
 Of the true nature of the self.
 That body formed of flesh and blood is hardly real,
 Hence changeable and thus ephemeral;
 But, investing subtle mind and grosser body
 The Jivātmā, individual soul, is real,
 Unchangeable and thus eternal;
 The soul is indestructible.
 Grief and infatuation are the properties of nonsoul;

Springing from affinities of earth
They exist not in the transcendental plane of soul—
Eternal and immortal.
They who have learnt the purest Truth
Have made this great division :
Reality apart from non-reality,
Substance as distinct from shadow.
Hence the souls of Bhishma, Drona and others
Are immortal, though their bodies are destructible.

JIVA, the deathless soul, pervades man's body.
Though but a fraction of the Over-soul's
pure essence,
His potency sustains the body's life;
He cannot perish or be killed; he is eternal.
The gross and subtle bodies of the soul—
The physical and astral—but fetter its existence;
The soul though circumscribed
By time and space in earthly life
Is free, eternal, beyond measure
And can never be destroyed.
So Bhārata !
Rather than grieve at physical existence,
Fight as a dutiful Kshatriya should,
According to the Scriptures.
He, who imagines that one soul
Could possibly destroy another
Or itself be killed by any other soul,

Knows naught of truth.

A soul does not kill any one, nor suffers death itself.

MY dear Arjuna ! being a soul thyself
None can destroy thee or be destroyed by thee.

The Jiva-soul was never born;

He is eternal, existing in all time,

Before the past and far beyond the future.

No births and deaths for him

Nor process of decay or growth;

He is the ancient of all ancients,

Yet ever fresh and new;

Births and deaths associated with the body

Do not affect the soul;

There is no essential relation

Between him and his present body.

O Pārtha !

Can he who truly knows the soul to be immortal,

Unborn eternal and unchangeable,

Kill anyone or cause another to be killed ?

Just as a person dons new clothes

Casting aside his old and worn-out ones,

So the soul sheds, in regular succession,

His dying body entering upon a fresh life-span

In newer fleshly garb.

NO weapon can destroy him,

Nor water soil, nor air dry,

Nor fire burn him.

The soul can ne'er be cleft asunder:

He is beyond burning; nothing can soil him;

Nor can he e'er be absorbed;

He is omnivagous, serene, immutable, existing ever.

He is beyond description—

More subtle than the subtlest thing in the material
world,

Beyond perception by the mortal eyes.

He is beyond conception, too.

Pervading all the body,

Surpassing human reasoning and thought

But realisable through transcendental sound.

He is immutable,

Not subject to the attributes that handicap the flesh,

Birth, hunger, thirst, disease, decrepitude and death;

Nor is he prone to lust, infatuation, fear,

Or anger, avarice, or grief or vanity

Or malice of the mind.

KNOWING the nature of the soul

Thou shouldst abandon all thy melancholy
thought.

O Mighty-armed! if thou believest the soul

To be inseparably bound up with the body,

And that it shares its births and deaths

Within the cycle of fruitive action,

Or if thou holdst the view of the Vaibhāsika

That soul and body and consciousness are one,
Ending in complete annihilation ;
Or once again if thou shouldst think
The soul is subject to eternal birth and death,
Even then hast thou no reason to be sorrowful :
Grief will debase thee to a still more heinous level
Than the worst of atheists.

CONSIDER next the arguments of the logicians.

If at the expiry of either joy or pain
As the result of thy fruitive acts,
Death be inevitable after birth,
And if rebirth is certain after death
To suffer or enjoy the actions of this life,
Then does it not befit thee to lament
Over inevitable consequence.
If thou be led away by grief,
Thou wilt degrade thyself thereby
Far lower than the worst polemic.
O Bhārata ! those elements which manifest
Between the periods of birth and death
Become unmanifest again when they decay ;
There is no use in wailing.
Though this belief is non-acceptable
By them who know the real nature of such
principles
Yet for the sake of argument if it be so admitted ,
Then shouldst thou fight in order to fulfil

The duties of a Kshatriya.

SOME view the soul as marvellous;
 Describe him in rich and wondrous terms,
 And others, knowing him to be extra-ordinary,
 Listen to his real nature;
 Besides these, there are others
 Who, despite their hearing, cannot understand him;
 Out of such ignorance of the true nature of the
 Jiva-soul
 Arise the misconceptions of materialism,
 Cessation of animation and monism.
 In fact, corporeal souls continue to exist as entities
 Eternally imperishable, even after death.
 Therefore does it not befit thee
 Thus to mourn for them.
 If thou wilt but consider
 The meet responsibilities of thy class in society,
 Thou canst not be afraid of giving battle in this way,
 For there is no more worthy act for a Kshatriya
 Than to fight on for a cause that's right,
 And such an act protects the subjects,
 Rules righteously the kingdom
 And helps subdue the foe.

THE duties in society are twofold
 In accordance with the freed
 And bound state of the souls.

The duties of a soul unfettered
 Transcend all gross and subtle references,
 Whereas the duties of all the souls engrossed
 In certain sections of society
 Are more or less attributed to mundane relativities.
 In their conditioned and diversified existences,
 The duties of such souls accordingly do vary.
 When a conditioned soul is born into the human
 state,
 His duties at that stage will then be appropriate
 If they be classified into four parts and orders
 Ruling life according to his qualities and actions
 As laid down by the Scriptures.
 Such stipulated duties then, are normally incumbent
 Upon conditioned souls in this society.
 What other course is therefore meet
 For a Kshatriya, but to fight ?

O Pārtha ! happy those Kshatriya brave,
 To whom this battle comes
 Like unto an unexpected open door, direct to heaven.
 If thou ledest not this battle in a righteous cause,
 And sin by shirking now thy licit duties,
 Thou wilt be forcibly diverted
 From thy present path and fame.
 Then will the world cry shame on thee for long
 For infamy in men of high repute
 Is worse than death.

Great charioteers who hold thee in such high esteem,
Will think but lightly of thee.

They will assume that thou hast turned
Thy back upon thine enemies in fear.

They will cry shame on thee and will deride thy
prowess!

What more regrettable for thee

Than thou hear thine enemies revile thee?

O son of Kunti! if thou be killed in battle

Thou shalt enter heaven;

If thou emerge victorious, thou shalt enjoy the world.

Rise up, then, O Arjuna!

With a firm determination now to fight.

Sin will not touch thee if thou fight

With aim at final liberation,

Steadfast in indifference to weal or woe,

To gain or loss, defeat or victory.

THUS far the diverse forms of Jnāna
And social religious duties are described;

Now listen to the deeper concepts of Bhakti,

Loving service to the Personality of God,

That links the Karma-Yoga, elevation,

With that of Jnāna-Yoga, which for salvation
stands.

Pārtha! If thou wilt cultivate the Yoga of devotion

Thine is the undying bliss

Of loosening the bonds that bind the world.

Karma which is action and Jnāna—intuitional
 perception,
 Are two paths on the fleeting planes
 Of mundane relativities,
 And therefore limited, imperfect ;
 Whereas Bhakti, service of souls to God's Divinity,
 Is wholly of the transcendental Plane.

WHEN both Karma and Jnāna yield to Bhakti,
 They blend into devotion, perfect path.

That which is Karma-Yoga
 Aims at the limit of fruitive acts,
 While Jnāna seeks to extend the aim
 To abstract Knowledge or Sāṅkhya-Yoga.
 That which transcends the bounds of both
 And rise to the plane of true devotion,
 Which is the normal service of devout pure souls,
 Is known as Bhakti, or the perfect dedication
 Of all intelligence towards eternal kinship.
 Bhakti is the deathless link
 Connecting all pure souls with God.
 Sāṅkhya-Yoga gives the explanation
 Most clearly of the diverse principles involved. ¶

¶ The slokas from 12 to 30 deal with the conception of the pure soul, and from 31 to 38 explain the nature of non-souls and their relative duties. The relation between soul and non-soul is described ahead.

NO effort to perform these services devotional
 Will ever be in vain ;
 Slight though this service be,
 It will deliver the devotee
 From all the horrors of the world.
 When Jnānins do energise all their activities
 To that objective only, keeping in view
 The nature of the purest self
 This is called "one definite unmixed intelligence",
 While the attention of the shifting embodied souls
 Aims at inclinations without limit.
 Here apprehension enters
 Lest actions be destroyed and duties be infringed.

Or

O Son of Kunti !
 Bhakti-Yoga is of two fundamental kinds :
 The first the primary devotional performances
 As chanting, listening and meditation;
 The secondary Bhakti does consist in absolutely
 offering to Me
 All the results of thy fruitive acts.
 I am the sole Acme and the Aim
 Of spiritual loving services.
 Mind that is dedicated unto Me alone
 Is based on firm conviction.
 Devotees such as these are stable in their purpose.

But those who are indifferent to Me
 Or no steadfast attachment have for Me
 Do cultivate an inclination unawares
 For multifarious fruitive acts.
 As their attention wanders over manifold objectives,
 So are their yearnings also endless.

OF all processes Bhakti-Yoga is explained
 As of the highest wisdom,
 Being steadfastly concentrated in the One,
 Sree Krishna the Supreme;
 Whereas all other methods of progression
 Direct to innumerable ends,
 Are ineffective and uncertain.
 A genuine devotee thinks:
 'The means becomes the end itself,
 Meditating on the glories
 Of my Blessed Lord Sree Krishna and His Host
 Is the very essence of my life
 As taught me by my Master :
 The means and end are one :
 The only covetable aim in life—
 No other wish have I but this.
 Be there pain or pleasure
 When I sleep or wake,
 Whether the world continues or it be destroyed,
 What matters aught to me ?
 My sole existence is the loving service of my Lord !'

Sincere devotees only give unflinching love like this.
But in Karma-Yoga yearnings know no limit
And attention is dispersed as in Jnāna o'er many
paths.

THOSE who are vacillating e'er are ignorant;
Extol the Vedas knowing not their inner
meaning,
And misinterpret them;
They desire the paltry fruits of action;
They are the seekers of a lowly heaven
Beneath the transcendental Realm of God;
They satisfy their ears with honeyed words,
Agreeable at first but poisoned at the end,
For they are led astray by the alluring taste
Of their fruitive acts and abstract wisdom
To render certain duties
Resulting in the cycle of new births and deaths
And an insatiable longing
To enjoy an earthly happiness
With wealth and power o'er others.
Those foolish ones who are addicted
To voluptuous enjoyment of their grandeur,
Cannot attain the higher scales of wisdom
Nor are they steadfastly attached to Me.

THE Scriptures have a two-fold object—
The ultimate intent and the object indicated.

The one straightly aimed at, the other pointed out.
 That which is aimed at in a given Scripture
 Is the acme of that Scripture ;
 And that which points out the acme
 Is the end that's indicated.
 Now, when the Pole-star is intended,
 The brightest nearest star to it is pointed out,
 Which is not in itself the end.
 The Vedas' final aim is Truth—
 The Absolute Who's inconceivable to human minds.
 The Vedas also therefore use in the beginning
 Qualified principles to indicate the end intended.
 That is why Māyā or Deluding Energy
 With her three qualities of Sattva, Rajas and Tamas
 Appears superficially to be the subject-matter of
 the Vedas.
 O Arjuna ! be not attracted to that indicated end,
 But free thyself from the triple qualities
 By realising the Supreme Being
 Who is beyond all mundane attributes
 And Who is the intended Subject of the Vedas.

IN the same Vedas there is often mention
 Of Karma, actuated by the principles of
 Rajas-Tamas
 Which is an active and an opiate quality combined.
 Sometimes the Vedas tell of Jnāna,

The abstract knowledge, promoted by the principle
of Sattva.

Now Sattva is the first principle of relative bene-
volence

Which is one of the inherent traits of Māyā, the
Deluding Energy,

And only on occasion is pure Bhakti mentioned
and enjoined.

Let Me, Arjuna, here remind thee

That pure Bhakti is the loving service of a soul

No longer misidentified with mind and body,

Dedicated to the Personality of God.

Absolve thyself, Arjuna, from such qualitative
sentiments

Of honour or dishonour;

Associate thou ever with eternal entities—

These are My devotees.

Desist thou from the quest of Yoga,

For, this search after objects unattained

Is aimed at by salvationists;

And free thyself of Kshema,

The earthly care that thou dost lavish

In preserving such results attained.

Apply thy pure intelligence to all

The highest aims, and reach thy goal

Of unalloyed existence

Without these qualities that cloy.

SMALL pools and larger sheets of water such as lakes,

Both serve the self-same purposes
 For bathing and for quenching thirst.
 So also the Brāhmanas who have solved
 The mysteries of Vedas and their parts
 Like the Upanishads,
 Essentially declare Me to be Lord,
 Ultimate, Supreme and that all things
 Are fully served by serving Me.

ACTION has been divided into Karma proper,
 Then Akarma and lastly Vikarma.

Of these, both Vikarma or sin
 Committed by the violation of thy duties
 And Akarma, the negligence of duties,
 Do occasion great calamities.
 Incline not to Akarma,
 Do thy duty and adopt the Karma very carefully,
 Leaving aside Akarma.

There are three basic kinds of Karma, namely:
 Daily duties which are Nitya-Karma;
 Those which are causal and occasional
 And take the name of Naimittika-Karma,
 And those which are gift-desired or interested,
 And known as Kāmya-Karma.

Of these, the last,
 The act performed with motive of some gain

Is deeply ominous. Those who act thus
Perforce must suffer or enjoy
The fruits of all their actions.
Therefore I tell thee for thy good :
Refrain from all fruitive acts.
Perform such duties as devolve upon thee
By the socio-religious laws of Scriptures,
But bear in mind that these do not entitle thee
To claim their fruits.
Those who follow this "Yoga" - method are allowed
To do their duty day by day
To earn their livelihood.

O Dhananjaya ! Cast aside all longing for results
Of good or evil, and occupy thyself
In the performance of thy socio-religious duties.
Face the success or failure of fruitive acts
With calm and equability, for this is Yoga.
Cultivate, Dhananjaya, an aptitude devotional,
Applying pure intelligence,
Pursue disinterestedly the Karma proper;
For 'tis contemptible to follow virtue for her gifts.
They who do Kāmya-Karma with some gain in view
Drift back into the stream of births and deaths
As a result of their fruitive acts,
And they are low and mean.
Right thinking in discharging selfless deeds
Shows in adroit performance of all acts.

Apply thyself disinterestedly to work,
 Casting aside good deeds and evil in this world.
 Rise thou above such wordly relativities.
 The truly wise give up by perfect understanding
 All thought of either joy or suffering
 Accruing from the discharge of their duties,
 And thus they are released from further bondage of
 rebirth,
 Attaining to the highest bliss
 Which liberates from limitations and all strife—
 That End which devotees attain.

WHEN by the practice of such selfless deed
 Dedicated to the Lord—for I am He
 Thy own free will forsakes the quicksands of
 infatuation,
 Thou wilt incline to cultivate a pure devotion,
 Holding impartial views of all the Scriptures
 That are yet to be, and those that have been heard.
 When thou hast ceased to be bewildered
 By diverse expositions of the Vedas and the Srutis,
 Steadfast shall be thy meditation
 On the inner meaning of the text
 And thou shalt attain true "Yoga":
 Clearest conception of the harmony
 Between a dedicated action,
 Devotion and knowledge freed from misconception.*

ARJUNA said, "Tell me, O Keshava!

The traits of such a person
Who with steadfast mind and heart
Maintains such deep serenity.
What does he think of honour and disgrace,
Or praise and blame, or love and hatred?
What is his attitude towards the outside world?
'Sore is my anxiety to know.'

The Lord replied: "O Pārtha!

When an individual renounces
All the glamour of the mind
And revels in the bliss and calm security
Of self-realisation, he can be said
To have achieved serenity.
He is free from any sort of perturbation;
His mind remains unruffled
In the midst of weal and woe.
He does not hanker after physical or mental
pleasures
Or the enjoyments of society;
He is indifferent to pleasures and to pain;
Free from the fear of peril or of apprehension as to
action.
Firm controlled intelligence becomes the sign
Of this exalted soul.

BOUND not by the ties of flesh to any,
His wisdom is well founded,

For he is not exultant nor despondent
 In either good or evil circumstance.
 So long as human body must exist,
 Questions of worldly gain and loss are wanted
 factors,
 Yet he who will need them not,
 Attains to sweet tranquility of mind.
 The senses are by nature unrestrained
 Prone to exploit the full range of phenomena,
 Yet with the truly wise they rest subservient
 To a controlled mind, for as the tortoise
 Draws its feet beneath the shelter of its shell
 And uses them when needs arise,
 So does the wise one with a firm determined mind
 Bring full control to bear upon his senses
 Which for a right cause may be exercised at will
 And subsequently kept in check.

THE practices of abstinence from food and self-
 denial

Are only for the ignorant.

Thus can they best control the senses of the body
 With eight processes for the concentration of the-
 mind,

Such as forbearance and special regulations,

Even to their ways of sitting, breathing,

Meditation and practices of abnegation.

These ways do not hold good for the wise ones.

Who are self-controlled.
For them alone is the Divine Beauty of Eternal
Truth—

I am the Eternal Truth.
No longer do they feel the need for worldly joys.
Though rules of fasting to control
The senses are prescribed for many,
Such paths lead not to everlasting good,
Unless the principle of Love
Ecstatic and Divine be present too.
Attachment to Divinity
Causes a corresponding detachment
From the lower inclinations.
When once Divine Love is awakened
And self's relation to the Lord is understood,
Worldly enjoyment ceases to entice.

O Son of Kunti ! even the self-controlled
Who master their senses on the path of
abstract concentration
Are sometimes swept away by sense-storms:
For the allurements of the senses is often very great.
Only the path of unalloyed devotion
And Divine Love, frees man from such danger.
He who, by following the course
Of disciplined detachment from all mundane things
And cleaving unto My Divinity,
Allotting to his senses just their proper place

And rightful functions, otherwise keeping them
 controlled,
 Follows the path of Karma-Yoga,
 With a view to render loving service unto Me,
 He is in very truth a person self-controlled.
 The human mind forever seeks enjoyment from
 phenomena
 Using the senses, as a vehicle,
 But there is no permanence in this.
 I am the Lord of senses and phenomena
 Made manifest on earth.
 Thus he who worships Me with pure devotion
 Is indeed self-disciplined—
 Perfect in his abnegation.

SEE the ill effects of mock-asceticism.
 To meditate on worldly things
 And ponder overmuch about renouncing them,
 Begets undue attachment and desire for them;
 Attachment then gives rise to lust or passion;
 Lust, when repressed, arouses anger;
 Anger leads to infatuation;
 This, again, the memory betrays;
 Loss of memory wipes out all knowledge
 And conception of Reality,
 And this loss of wisdom, in destruction ends.
 Even in mechanical asceticism
 Which is divorced from pure devotion,

There is no escape from mundane contemplation
Which gradually engenders thirst for earthly joys
Either in a gross or subtle form,
Ultimately leading the ascetic
To the vortex of an earthly sojourn.
Such are the evil consequences of pseudo-asceticism
As laid down in the Yoga-system.

A self-controlled well-balanced soul
Can know a perfect bliss within
Though he applies his ordered mind to the phenomena of earth
By being free from love or hatred of them.
A Yogi true has neither sympathy nor antipathy
For any worldly thing.
He has supreme command of all his senses,
And in the service of the Lord
Lies their power and proper use.
Out of that tranquility of mind
Follows the end and healing of all earthly pains.
The heart of such a peaceful soul soon
Becomes intent upon his object of devotion.
Bliss is attainable only by devotion.
Self-content attends the cultivation of devotion
And services like this alone can banish grief and pain.
The truest devotee does dedicate his efforts
To fulfilling the desires of the Lord.

HE who is not bound close to the Divine
 By the internal tie of transcendental Love
 Cannot conceive of Mellowness Divine;
 Unless there be knowledge and the thought of Love-
 Divine,
 None can escape from worldly lust
 In either gross or subtle form.
 He therefore lacks serenity and any means
 Of cultivating lasting bliss.
 Those souls which are ungoverned
 Have no knowledge of their true and pure existence:
 They cannot thus conceive
 The transcendental Personality of God.
 Those who cannot meditate on God
 Because they lack a true conception of Divinity
 Cannot have peace of mind,
 And being without peace,
 How can bliss attain upon God-realisation ?
 Just as a ship is tossed and shaken
 To and fro by an unfavourable wind
 And ultimately doomed to wreck and ruin,
 So also the mind of an uncontrolled soul
 Is at the mercy of the senses
 Devoid of all discrimination
 And thereby led astray.

SO, great Prince ! he whose serenity of mind
 Is not disturbed by objects of the senses,

Is veritably equipoised.
This can only be obtained
By adoption of a balanced abnegation.
Such is true asceticism,
Which is, in other words, devotion.

ARJUNA ! intelligence is two-fold—
One bent upon self-consciousness,
The other upon selfish gross enjoyment
Either by acceptance of material things
Or subtle through mechanical renunciation.
The state of self-realisation is
As the screen of night for worldly minded people.
Just as the sleepers know not what takes place at
night,
So those of the world are ignorant
Of what self-conscious beings know.
He who is self-conscious is awakened
In that sphere of night, and enjoying everlasting bliss.
From steadfast comprehension
Of his own self and the Supreme Soul.
They are awake who welter
In the sink of worldliness,
Conscious of selfish joys
And grief, fear and delusion,
For their sphere is like the night to the self-conscious:
Who are therefore unaware of this.
Thus the self-conscious people sleep

In that sphere where the worldly-minded wake.
 That which is night for one is day for others.
 Where the self-conscious are awakened
 And when it is like day to them,
 That is to say, when they enjoy
 Eternal bliss in the realisation of the Over-soul,
 They of the world do sleep,
 Ignorant of all bliss that passes through their night.
 Indifferent to pain and pleasure
 Which entangle worldly men in meshes of illusion,
 They who are divinely conscious
 Accept the things of earthly life with nonchalance.

THOSE who have inordinate desires
 Can never know true happiness.
 Just as rivers entering the Ocean
 Cannot create disturbance there,
 So the desires embosomed
 In the hearts of all the self-controlled
 Cannot ruffle their tranquility of mind and senses;
 They alone are happy.
 Whosoever slips the yoke of egotism
 Does not desire enjoyment or renunciation;
 He is indifferent to all phenomena;
 Lives in an unattached and very humble manner,
 He ever-lasting bliss and peace attains.

O Son of Prithā ! such firmness and stability
 Lead one to know Brahman.

He who reaches that stage even at the hour of death,
Like King Khattānga, realises
Spiritual identity with Brahman,
That which is salvation
And free from worldly bondage.
Casting off the yoke of time and space,
The soul attaining to the realm of Brahman,
Tastes of all-conscious bliss for ever—
This is the true Nirvāna.
Brahman is distinct from Matter.
He who is settled in that sphere,
Savours the mellowness of Transcendental Love.”

CHAPTER THREE
SELFLESS KARMA

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ARJUNA questioned :
"O Janārdana ! Thou Final Goal—
Solicited by those who seek the Highest End !
If thou deemst that disciplined intelligence,
Free from the threefold attributes
Within the bounds of time and space,
Is loftier than Karma - action,
Why then dost Thou, Keshava !
Controller of Creator Brahmā and Destroyer Rudra !
Prompt me to engage in this terrific war ?
The advice Thou hast given me
Seems misleading and ambiguous,
Not because Thou, my Lord and Friend, doth mean
it so,
But to my limited intelligence it appears so.
Tell Thou me therefore finally
What path is good for me.
Somewhere Karma-Yoga is the choice,
Socio-religious duties or fruitive acts ;
Again Thou hast advised me
On the selfless discharge of my duties
Or Niskāma Karma-Yoga :

Thou hast also told me of the concentration
 Of the mind and meditation, Yoga,
 And how intelligence may be applied
 And aimed at Brahman, Jnāna-Yoga.
 Above all Thou hast pointed out to me
 How the relationship of loving service
 Is awakened when we realise the true
 Nature of the pure soul and the Supreme Soul
 By following the path of pure devotion.

BEWILDERED, what I understood is this :
 Sāttwika-duty ranks above the Rājas-duty,
 Yet is inferior to wisdom;
 But Bhakti which transcends the attributes
 Of limited phenomena, to all these is superior.
 If I am as yet unfit for this,
 How may I follow Sāttwika-Jnāna,
 And discard the yoke of worldly bondage?
 Those who are intent on action
 Limited by mundane time and space
 Are best advised to follow Karma;
 They who seek emancipation from such bondage,
 Should Jnāna-Yoga choose ;
 While Bhakti-Yoga is the only path
 For those who earnestly desire
 Eternal union with Divinity
 In loving service to the Personality of God,
 Which service is the innate and normal function

Of every pure soul.
 Tell me, therefore, Krishna,
 What course is best for me."

THE Blessed Lord replied :
 "What I have said before
 Does not imply that either Karma or Sāṅkhya-Yoga
 Can of itself lead to salvation or self-realisation.
 There is no second path but Bhakti to that end.
 In this pursuit of Bhakti,
 Aspirants of two kinds appear.
 The wise are known as "Sāṅkhyas"
 And those whose hearts are purified
 Ascend the path of abstract knowledge
 And steadfastly adhere to Jnāna-Yoga.
 But those whose hearts are not so purified
 And are incapable of rising above empiric knowledge,
 Are known as Karma-Yogins.
 Their tendency is normally directed
 To the path of selfless actions,
 The fruits of which they dedicate
 To Me, the Sole Divine Recipient.

THE path of selfless action
 Which they consecrate to God
 Leads to attainment of pure knowledge
 Which, when cherished in a sinless heart
 Helps them to realise the nature

Of the unalloyed soul and Over-soul,
And ultimately reach the Realm
Of unalloyed Devotion.

Verily the process is but one,
Varying according to aspirants' aptitudes
At diverse stages of advancement
Towards the Final Goal.

Karmins do purify their hearts by selfless Karma—
And, thus purified, ascend the plane of Jnāna.

Jnāna can unfetter from the bonds
Of time and space, when pure devotion
Leads them to the final aim:

Endless, ageless bond that binds
All individuals to the Supreme—

The Fountain-head of all things sentient and
insentient.

“This is”, said Krishna to Arjuna,

“The essence of My speech”.

THAT stage of perfect selflessness,

When all life's fruits and actions become
offerings to God,

Can be attained by faithful discharge of thy duties
As laid down in the Scriptures.

Neglect of spiritual Ordinance

Swiftly defiles the heart,

And a heart impure is, from the perfect goal,
debarred

Setting at naught the codified injunctions of the
Scriptures,

They who perform the worldly duties
Forced upon them by the qualities of Māyā,
Are men of impure heart.

They should observe most faithfully
The duties which the Scriptures have ordained,
That they may cleanse their hearts of all impurity.

OF what avail for him whose heart is thus impure
To try to curb his fleshly senses ?

He who controls his fleshly organs,
Mentally enjoys phenomena by means of spurious
meditation

And such an one is but a hypocrite.

He whose senses have been controlled
And has engaged his fleshly senses in conformity
With the duties of domestic life,

Without attachment to it,

Stands far superior to such a hypocrite.

An undeserving novice should accept
The course of action, rather than become
Inactive by neglect of duties.

As the soul and body cannot be preserved
Except by action, how can relief from Karma then
be possible ?

Therefore, leaving aside all the fruitive acts,
Purify thy mind by doing daily duties

Such as fighting, governing and prayer.
 Thus wilt thou reach the plane of pure intelligence
 Whence thou shalt finally attain
 The path of true devotion that will lead thee
 To an understanding of thine inmost self.

CONSECRATING all the fruits
 Resulting from thy selfless Karma
 To Godhead Hari, is called Yajna.
 All forms of Karma done
 With motives other than Yajna
 Are only ties of bondage in this world,
 Proceeding from fruitive acts.
 Thus, for the satisfaction of Hari,
 The Lord of sacrificial rites,
 Act, thou, son of Kunti ! nor desire thou
 To enjoy thine action's fruits.
 Deeds that are shackled with desires
 Even when offered to the Lord, God of all,
 Are but a source of bondage.
 Disinterested acts are helpful to the progress
 And smooth the path that ultimately leads
 To real devotion.

HE of the impure heart
 Must still perform unselfish actions ;
 He must not cease to act,
 For such cessation has no inherent virtue.

If selfless actions be impossible to him,
He may yet offer his actions' fruits to God
Expecting the fulfilment of his heart's desires.
But let him beware of welcoming Akarma and
Vikarma

Denying the injunctions of the Scriptures.
In the Ādi-Sarga or the Primitive Creation
After creating mankind as his progeny
Brahmā said unto them :

Thrive ye step by step by means of this same
Yajna ;

May this Yajna give ye your desired end !

May your hearts be purified

And your bodies nourished by this Yajna.

It shall lead you to eternal liberation.

MAY thou please the gods with this same Yajna
And they being pleased with thee
Bless thee with thy desired boons
And give thee happiness thereby.
May this mutual satisfaction bring thee
To a knowledge of thy real self.
He who enjoys his food and drink,
Produced and given by the gods
And does not offer them
By way of Yajna, sacrificial rites,
To them, is reckoned as a thief.
Learn ye the sacrificial rites due to the gods,

The Yajna; they are five:

Brahma-Yajna—performed by studying the Vedas;

Pitri-Yajna—oblations of sesame and water to
ancestors who are dead;

Daiva-Yajna—offering butter to the gods by burning
it in holy fire;

Bhuta-Yajna—offering of food to needy beings;

And lastly Nri-Yajna—offering hospitality to guests.

THEY who solely accept

The residue of offerings as food

Can free themselves from all sin,

But those who eat and drink for selfish pleasure,

Suffer from those very sins.

Such are the sins of Pancha-sunā,

Committed by taking lives in sundry diverse ways:

Kandaneē—in the pestle and the mortar;

Peshanee—with the grinding stones as means;

Chulleē—the method in the furnace;

Under a water-jar—Udakumbhee;

Mārjaneē—by the agency of a broom.

Ye may destroy the sins committed

In gaining sustenance

By the performance faithful

Of the sacrificial rites.

BEINGS are brought into existence by food,

Food is produced by rain;

Rain pours as a result of Yajna
 And Yajna arises out of Karma;
 Karma follows from Brahmā or the Vedas,
 The Vedas originated from
 The Transcendental Name "Achyuta", the Unborn.
 Therefore the All-Pervading Brahman
 Is present in all Yajna.
 People of this stage of evolution
 Should thus adhere to Yajna,
 The causal factor of the cycle of the universe.
 O Pārtha! he who refrains
 From performing this sacrament,
 The stimulator of the Universe,
 Lives a lascivious life in vain
 Among the selfish doers of fruitive acts.
 Selfless Karma—duties done for God
 Are free from all tinge of virtue or of vice,
 For that is the right way to reach Nirguna-Bhakti.
 This is the loving service
 To the Personality of God
 Free from the limited atmosphere
 Of worldly time and space,
 As laid down in the Scriptures.

BY following this path
 Man can easily purify his heart.
 But they who have eschewed it,
 Are swayed by sinful appetites :

Their very life is desecration.
 Yet they may curb profanity
 By pious deeds and deep atonement.
 Prescribed Yajna is Dharma or pious acts.
 Piety is the performance of such deeds
 As bring about the good of the majority,
 Ensuring the continuance of the cosmic cycles.
 Such piety redeems inevitable sins,
 Born of Pancha-Sunā, the five-fold sins, described
 before.

Personal joy, promoting universal good,
 Can count as pious deeds and Yajna.
 They who enact unseen
 The universal good, are known as 'gods',
 Born of the cosmic potency of God.
 Sins can be washed away
 By gaining the contentment of these gods
 And satisfying them.
 This is called Karma-chakra,
 The mighty "Wheel of action".
 Acceptance of thy Karma by worshipping these gods
 Is known as "consecrated action to the Lord".
 They who advocate mere ethics
 Think these scriptural injunctions only mundane,
 And so act accordingly.
 Even with duties well performed,
 They offer not the fruits to Vishnu,
 He Who preserves the universe entire.

Better for such in their peculiar station
To offer to God the fruits of their own Karma.

THEY who revolve mechanically
With the wheel of Karma
Perform their duties under harsh compulsion,
But he who finds delight in the truest self,
Who can distinguish between this and the non-self,
Content therewith, has no Karma to perform under-
compulsion.

He moves within the plane of pure intelligence
By virtue of his own true self.
Though he may work to keep together soul and body—
Yet he does naught that can be claimed
As daily duties—Nitya-Karma,
Causal and occasional—Naimittika-Karma—
Or gift-desired Karma—Kāmya-Karma.
For him no irksome toiling with the wheel of action.
But all the bliss and dignity
Of work without attachment.
Hence do his deeds not fall within the Karma's-
category,
But in their own condition,
Are either Jnāna-Yoga, purely intellectual,
Or loving devout as Bhakti-Yoga,
Loving service to the Personality of God.

WHO has discerned the blameless soul's felicity,
Is not responsible for vice or virtue

Due to the performance or neglect of duties.
 Depends he not on any entity alive
 Or man or god,
 For the fulfilment of his ends,
 For he has attained perfection
 By self-realisation.
 What he does or fails to do
 Results in bliss and eternal good,
 For he transcends the limitations
 Of all mundane relativities.
 Even in this stage, none the less
 He must attend to the performance or neglect of
 Karma.

Perform thy duties ever, then,
 Without attachment to their fruits,
 For by degrees the engrossed soul
 May come to know its real nature,
 Free from the coverings of mind and body,
 By the detached performance of its Karma.
 Salvation is but the knowledge
 Of the soul's eternal function
 Of single-minded service to the Lord,
 Which is the climax of all duties,
 Commanded by the Scriptures.

JNĀNINS like Janaka only realised their nature
 After their hearts are purified by fulfilling Karma.
 Be thou a teacher of mankind.

Thou deem'st thyself a Jnāni or knower of the
Truth,

Then must thou work for the world's enlightenment
By adopting Karma likewise.

Howe'er the great behave in life,
The masses follow them accordingly;

That which is held to be authentic

As a standard of the great

Is accepted by the mass as truth.

See thou, Pārtha ! in this triple world

I have naught incumbent on Me as a duty.

I am the Lord Supreme,

No object is beyond My reach,

Yet have I had recourse to Karma.

Where I to cease performing duties,

Others by following Me would also shirk their debt.

THOUGH I am Lord of all, I manifest

In the family of Yādavas who are rulers,

And were I to fail to show them now

By example of My personal life

The duties that devolve on them,

They, too, would fail and thereby would be ruined.

Thus though I am beyond all regulations

Yet must I set an example to others.

Thou also art My friend

And therefore beyond all human duties,

Yet thou must teach the others

Who are juniors, by thine example.
 †Condescend thou to a lower plane
 For the good of those who occupy it
 Though thou be not bound by Karma's dictates.
 If I were to cease to work,
 People would go to wreck and ruin
 By neglecting their respective duties,
 And if a rupture were created
 In the regulated life by Me,
 That would contaminate the people's minds
 By striking at the roots of pure and gradual growth.

O Bhārata!

As the ignorant become attached to Karma,
 So should the wise adopt it, but without attachment
 For the good of the people.

The difference between the Karma of the two
 Lies not in the mode, but in the motive:
 Whether it be selfishness or otherwise.

An ignoramus understands not that the aim of
 Karma

Is to wake the dormant nature of the soul,
 And he who in his unintelligent heart
 Cherishes attachment for this Karma
 Is called a Karmasangi or fruit-seeker.

Such ignoramuses have no avidity for knowledge
 Even when it is explained to them.

The wise, therefore, should teach them selfless
 Karma

That it may purify their hearts
 Setting a fine example for them
 By following a Karma aloof from worldly interest.

PREMATURE attempt to prove the difference
 That lies between Karma and pure intelligence
 Would but distract the mind.
 No good results would e'er accrue
 From forcing knowledge ere its time.
 Remember this My dictum
 To them who teach the Jnāna-Yoga.
 But these directions are not meant
 For preachers of a pure devotion unto Me.
 Because such knowledge is dependent
 On the purging of the heart,
 Which is again contingent
 Upon unselfish Karma,
 But Bhakti, loving service rendered unto Me
 Depends on the heart's purification,
 For, that occurs in just degree to the devotion.
 Now let me tell wherein the wise
 And ignorant do differ.

PRAKRITI, the cosmic Energy or Māyā-Nescience,
 And he who identifies himself with the perverted
 ego,
 May think he is the arbiter of every act,
 Which, as a matter of fact, is performed

Beneath the influence of Māyā,—
 For, God is the Essential Cause,
 As Māyā is the material cause
 Of every action limited by time and space.
 That is the sign of ignorance.
 But O thou Mighty-armed!
 The sage who knows the truth
 Knows that the soul is self
 Apart from mundane qualities and actions,
 Knows himself a sentient being
 Of concentrated bliss
 With the everlasting faculty of serving God
 And that as fortune wills
 He is enveloped in the gross and subtle bodies
 Which are the outcome of external Māyā-potency
 And must not dominate him,
 Though they have forced him in the present state
 To yield to the dictates of Māyā
 In the material world.

NO perfect independence ever signalizes his
 activities,
 For he alone is not the doer of all that he is known
 to do,
 And thus thinking, he stands detached from them.
 Every material act is guided
 By the vanities of Māyā-glamoured souls.
 The Cosmic Energy

And the Indwelling Lord of all—
All three together.

A truly wise man is not guided
By his body or his mind,
With which an ignoramus identifies himself,
But on the contrary he guides them
To his destination of Eternal Bliss.
There is a distinction between qualities and action.
The qualities are three: Sattva, Rajas and Tamas:
The actions form three groups respectively
According to which quality prevails.
Sāttwika refers to duties of the gods,
Rājasika the acts of the eleven senses,
And Tāmasika, action directed towards the objects
of the senses.

Yet the soul is neither guna—nor guna-kārya,
Which means objects of the senses,
Nor has it any true relation to them.
Therefore he who is truly wise is unconcerned with
them.

THE ignorant who are infatuated
By the triple qualities of Māyā
Think they are born of matter
And identify themselves
With qualities of Prakriti—the cosmic energy.
Let not the wise bewilder these unfortunates.
Rather should they be advised to follow

A gradual process to the higher knowledge
 Beginning with strict adherence to Karma-Yoga.
 Just as a person obsessed by evil spirits
 Identifies himself with all that evil,
 So does he who is overshadowed by the qualities of
 Māyā

Think himself born of Māyā.

As exorcising by the act of invocation
 Is the remedy of one possessed of evil spirits,
 So also practical selfless Karma
 Is advised by sages to the ignorant
 As the remedy to rid them
 Of the influence of actions.

The wise should not attempt an explanation
 Of the self and non-self and their functions
 But should mention only selfless action,
 Just as a sorcerer applies his incantations
 Rather than try to convince a man possessed
 That he is not a ghost, in order to effect a cure.

Thus realising, Arjuna,

The nature of true wisdom and thy real self,
 Dedicate thy Karma unto Me,
 Forsaking all the egotism of the world
 And earthly consequences.

Absolve thyself from all thought of results
 Thinking thou: "I do this as desired by my Lord."
 Forget anxieties and lamentation
 O'er loss of friends and relatives

That may result from war,
 And fight out this battle
 As is thy bounden duty being a Kshatriya.

THOSE who perform Niskāma-Karma or unselfish
 Karma-Yoga,

Offering the fruits of their activities to Me,
 Are freed for ever from the bondage of all Karma ;
 And those who are unable to perform this Karma
 But yet have faith and confidence in such
 Bereft of any spite or malice,
 Also attain that end,
 Acquiring freedom from Karma's bondage.
 Know thou for certain that they
 Who do not follow this My principle
 Of selfless Karma-Yoga, out of malice,
 Deprive themselves of all true knowledge
 And their intellect is blunted.

BELIEVE not thou,
 That if a wise man turns ascetic,
 Suddenly denying mundane qualities and acts
 After adjudging of the self and the non-self,
 This will do him any good.
 Those who are slaves to senses,
 Though intelligent and wise,
 Are after all but fallen souls ;
 And near to follow out the course of long accustom-
 ed habits

They have become entangled
 By the mighty laws that govern
 Cosmic Energy—Prakriti.
 To rid themselves of long accustomed inclinations,
 They should with watchful eyes upon the goal
 Perform such Karmic deeds as are prescribed
 For that special status and condition
 In which they find themselves within the bounds of
 time and space.
 Unselfish Karma with its fruits
 Presented unto Me, should be
 The only beneficial path
 For one whose heart is not awake,
 Yet longing to perform unselfish services to Me,
 Albeit genuine and balanced in his spirit ;
 For, observance and amelioration of socio-religious
 duties
 Are simultaneously served by practising Niskāma-
 Karma.
 The non-performance of these duties
 Leads man astray upon immoral paths.
 But when true and loving Bhakti
 Is enkindled in the heart by both My Grace
 And that of My Associates,
 No need is there further for happy souls like these
 To tread the path of selfless Karma
 In order to fulfil the duties of society
 Since they have realised a far

Superior path, the Bhakti-Yoga,
Linking them in close touch with Me.

IF thou shouldst argue that association
With the senses and their objects
Will make thee more attached to them,
Then listen thou to Me:
Sense-perceptions of themselves
Are never detrimental to the soul,
But love and hatred for them are the greatest foes.
The love which is forbidden for another's wife,
Arrests the progress of the soul
As much as an aspirant's weak reluctance
For worship at the Feet of the Preceptor.
So, love and hatred e'er must be controlled
Whilst coming into contact with the sense-
perceptions.
For thereby thou wilt not be shackled
By these objects of the senses
Even when they meet with thee.

MAN has to grapple with phenomena while
fleshly bodies last;
Yet diminishing his love and hate of objects born
of Māyā,
He may achieve a certain non-attachment
Though he associates with them.
This firm control of love and hate for objects

Is essential that man may not be enslaved by them,
 Whereas a vastly different aim is comprehended
 When speaking of My service ;
 Thus temporal significance does not apply
 To objects that assist the spirit's progress;
 In other words, love for those things and deeds
 Which stimulate devotion,
 Must be supported by aversion
 To those things that hinder deeds to me
 Cherish the wish to serve Me lovingly;
 Banish the sense-perceptions that engender self-
 importance.

FOUR castes there are in which embodied souls
 Discharge their duty to society :
 The teachers, warriors, peasants and the servants.
 Swa-Dharma or the duty of a Brāhmana
 Is to expound the Vedas,
 Living on the charity of men,
 Controlling all his senses.
 That of a Kshatriya, to fight his enemies,
 Protect his kingdom and collect his revenues.
 That of a Vaisya is to till the land,
 To trade and deal with agriculture.
 Swa-Dharma of a Sudra is to serve the other three
 castes.
 Duties outside one's rightful status in society are
 Para-Dharma.

So that the duties of a Brāhmana or Vaisya or a
Sudra

Would be Para-Dharma for Kshatriyas.

Both Swa-Dharma and Para-Dharma are socio-
religious duties

Allotted to the person of a fallen soul.

That which is different from these is Ātma-Dharma,
Endless function of the soul.

Hence, in assessing fruits of Karma dedicated unto
Me,

Swa-Dharma though imperfectly discharged

Is more acceptable than perfect Para-Dharma.

If thou shouldst meet with death performing thy
Swa-Dharma,

Ere thou canst reach a higher plane,

That were acceptable,

For, Para-Dharma is unstable always.

NOW, when the dormant nature of the soul is
once awakened,

For the normal function of the soul is Bhakti

Untrammelled by all mundane attributes,

Then there remains no further need

To do the duties ordered by Swa-Dharma,

For, Swa is Ātman and Dharma, function ;

And the eternal function of the pure soul

Is as Swa-Dharma then revealed.

Thus of this stage, the past Swa-Dharma of a fallen
soul

Concerning mind and body
 In his own place in society
 Becomes the Para-Dharma to the awakened soul."

A RJUNA spoke: "O Bārshneya !
 Thou Scion of the family of Brishni !
 Who prompts a Jiva-soul to sin though it be quite
 against his will ?

Since Thou hast told me that a soul
 Is an ever-pure, self-conscious entity
 Free from the yoke of mundane relativities
 And that to sin is foreign to its nature,
 Pray tell me plainly, who does incite to wicked acts
 The souls of this world that revel in foul sin?"

Bhagavān replied: "Arjuna! know thou that Kāma,
 The devouring-fierce desire,
 And flaming anger born of Rajas,
 Tempt souls to sin and therefore are
 The greatest enemy of mankind in this world.
 Kāma is desire to lord it over earth's phenomena
 According to the hankerings of former births.
 Kāma it is that takes another form
 As anger, when conditions differ.
 Rajas principle gives birth to Kāma,
 Which, when redressed in its fulfilment
 Is profaned by Tāmas and manifests as anger.
 Kāma is very fierce and insatiable.
 All that the world contains of wealth and woman

Fails to content the lust of a voluptuous man;
 Hence it is the greatest foe.
 As a fire is withheld from sight by smoke
 And a mirror obscured by dust
 And the womb is enveleped by the uterus,
 So fallen souls are engulfed by this Kāma.
 Kāma has screened the world with ignorance—
 Sometimes but lightly, at other times more deeply
 And sometimes with extreme density.

JUST as the flame of fires lurking behind the
 smoke
 May readily be seen,
 So also a fallen human being
 Can meditate on God
 Even though the normal function of his pure self
 Be influenced by Kāma;
 At this stage the fallen soul
 Like a blossom still in bud
 Engages in a selfless Karma-Yoga.
 A worse condition is as dust upon a mirror,
 Obscuring the reflexion on it;
 At this stage a soul is deeply involved in Kāma
 Nor can he remember God nor think of Him,
 Even though born in human form,
 And lead a moral but atheistic life;
 This shrinking condition of the innate function of
 the human soul.

May be compared with that of birds and beasts.
 The worst and last state of existence of the soul
 Is spent beneath the influence complete of Kāma.
 As the womb enveloped by the uterus,
 And lives with consciousness enshrouded
 Like the trees and other vegetation.

O Son of Kunti! this Kāma
 Is man's eternal enemy, which in the form of
 ignorance

Saps his wisdom in discerning self and non-self.
 Lust cannot satisfy the fire of Kāma (desire)
 Any more than grease can extinguish blazing fire.
 Kāma is nescience, man's greatest enemy
 And, like a burning fire, consumes
 The soul's own consciousness of its real nature.
 God, the Over-soul, and individual Jiva-souls are
 both self-conscious;
 God is the Omnipotent Entire Being,
 While the individual soul is an atomic spirit,
 Self-conscious and possessing faculties
 Cognitional, of will and emotion.
 All these are in relation to the potency of the
 Supreme.

THE Jiva's function is eternal service to the Lord
 Which is known as Love Divine.
 Spirit or sentient being has free will

In contrast to insentient matter.
Souls may make a proper use of free will or abuse it.
Kāma or nescience is the misuse of free will
And a base perversion of the holy principle of Love.
Those who abuse their free will and forget
Their nature of eternal service to the Lord,
Do welcome Kāma.
The more they are attracted by the lure of Kāma,
Thicker grows the screen of their illusion.
This is the worldly bondage of the soul
Which throws man on the rolling wheel of births
and deaths.
Souls fettered by the bondage of their gross and
subtle bodies
Are deluded by this Kāma;
Their pure intelligence held fast within its fortress
of the senses.
When such a soul of pure intelligence and
spirituality
Is held within the form of flesh and blood,
It is called Dehi;
Intelligence, called Buddhi,
Is the heart's discriminating faculty ;
Manas, the inclination, that wavers from doubt to
firm decision.

CONSIDER now the veils of ignorance
With which the Cosmic Energy, Avidyā,

Tends to clothe the soul.
 The first which is the subtlest form of Kāma
 Offered to the spiritual ego
 Is a perverted and circumscribing egotism.
 This is the outer wall of Kāma's fortress,
 Known as perverted *Buddhi* or intelligence.
 Once it matures, it forms the second barrier
 That which is mind or *Manas*, linking with it
 Faculties of will, cognition and emotion.
 Mind then constructs the third enclosure,
 That of the senses, when it attunes itself
 To objects of phenomena.
 Into the vortex of the world,
 Strengthened by this triple fortress,
 Kāma immerses souls.
 This egotism, child of Kāma,
 Causes aversion to the service of the lord.
 Kāma is therefore known as nescience or ignorance.
 When such a fallen soul abandons *Māyā*
 Turning his face to God with wish to serve Him,
 Rightly exerts he his free will,
 By choosing *Vidyā* or true intelligence,
 Whereas the misuse of free will
 Is called *Advidyā* or delusion.

THEREFORE Bharatarshava!

Thou must triumph over Kāma
 The great sin and destroyer,

Spoiler of Jnāna, pure intelligence
 And Vijnāna, the love of Me.
 Regulating thy mind and senses,
 Kāma that dominated thee and thy self-consciousness
 Must be destroyed.
 Attune thyself to the love and basic harmony.
 The broad path for a fallen soul to follow
 Is that of Karma-Yoga.
 Practise the duties of Swa-Dharma
 Incumbent on thy status in society,
 Then offer the results of these to Me,
 Keeping in view a genuine asceticism,
 That is, acceptance of the objects of phenomena
 When they promote My service
 Rejecting them when detrimental to My cause.
 Be thou detached from them in either case,
 Then shalt thou follow by degrees
 The path of loving service rendered to My satisfaction
 Which is beyond the scope of mind and body,
 Only attainable by My Grace and that of My
 Associates.

KNOW thyself to be a soul,
 Whose real nature is divine,
 Though still identified with senses,
Manas which is mind and *Buddhi*, thine intelli-
 gence.
 All this is due to thy delusion

Caused by Avidyā, the Cosmic Energy of the
Deluding Potency.

The grossest principle is Matter ;
More subtle are the senses, hence a state superior ;
Mind is more subtle and superior still,
Yet infinitely far above the mind, is Buddhi.
But thine immortal soul is infinitely subtler than
intelligence itself
And therefore worlds above it.

THUS, O Mighty-armed ! equipped now
With the transcendental truth anent thy self,
Kill the destroying enemy, called Kāma,
Pure self is the eternal servant of the Lord and I am
He,
Cast off all thoughts of mundane relativity
And personalities.
Remember thou art spirit in thy liberated state
And My eternal servant ;
Sustain thyself by this conception of thine inmost
self,
And by the grace of My Indwelling Spirit
Shalt thou follow, step by step, the Way Devout
And slay this fierce Kāma which hinders now
The consummation of thy greater Self."

CHAPTER FOUR

***EMPIRICISM AND KNOWLEDGE OF
TRANSCENDENCE***

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TRANSCENDENCE

BHAGAVAN—He Who is possessed
Of All-Majesty, All-Might,
All-Supremacy, All-Glory,
All-Beauty and All-Wisdom—said,
‘I first taught this eternal Jnāna-Yoga,
By which selfless Karma may be best performed,
To the Sun-God; the Sun-God taught the same to
Manu
And Manu in his turn gave it to Ikshwāku.
And thus it passed down the succession apostolic of
the Royal Sages;
But, Parantapa—thou slayer of the foes!
The ruthless hands of time
Have nigh erased this Yoga from the world.
Once more do I declare to thee today
This eternal, blissful, confidential Yoga
For thou art My friend,
The tenderness of thy heart has been directed unto
Me
And thou art My devotee for submitting thou to
Me.”

ARJUNA queried:
 "The Sun-God came before Thee
 Who art born to this world now,
 How can I comprehend
 That Thou didst teach this Yoga unto him?"
 Sree Bhagavān said: "O Arjuna!
 Manifold births had you and I;
 As the Supreme Lord I remember,
 But thou, O slayer of thy foes!
 Being a fragment of My Self, thou hast forgot.
 Albeit thou and I do come into this world
 And go and come again,
 Yet there is all the world of difference in thy births
 and My Descents.
 I am the Supreme Lord of all life;
 I am Unborn, Eternal; and manifest Myself in My
 Own Form
 Out of My gracious kindness for all fallen souls
 Through the agency of My Indwelling Ecstasy.

BUT Jiva-souls are born of My external Māyā-
 Potency
 Obscuring recollection of their former births.
 By Karma-law the fallen soul is carried
 In its subtle form of mind, from one birth to another.
 Only by My Free Will do I descend at times
 Among the gods or lower forms.
 Unlike the fallen souls My transcendental Form

Is not enveloped by a subtle or a grosser body.
By My Divine prerogative I manifest
My transcendental Form, out of Mine Own positive
Spiritual Realm.
From far beyond the boundary of earthly time and
space
Came I into this Cosmic world.
If thou wouldst know how My Transcendence
May be brought within the range
Of this universe of limits—then listen :
My Potency is inconceivable by human mind :
Beyond all mundane reasoning,
And the outcome of its activities
Cannot be known to human understanding's limits.
Even thine empiricism should allow
That the All-Powerful Lord Supreme with all
His inconceivable and mighty Potencies
Does not submit to earth's experiences.
His Kingdom by His Will can manifest in this world
as It is.

HE can accommodate Himself and all Entourage
In the minutest particle of matter
And all the worlds can He accommodate
In the hair-end of His Divine Form—
For this is His Divinity.
Therefore, what wonder that My transcendental
Movements

Are beyond the scope of mundane hence limited
regulations ?

What doubt, then, can there be about the possibility
Of My Descent in Mine Own Form Eternal
Without recourse to human attributes, into this
world ?

The Potency, deluding fallen souls,
Is My External Potency.

She is by name the Māyā-Shakti or Deluding Potency,
Whereas the Internal Potency that dwells within
And is the Counter-Whole Predominated Aspect of
My Own Self,

Unites with Me for ever.

My potency indeed is one,
Though She assists Me in My transcendental
Occupations

Guiding My true devotees and all their loving service
While in other aspects She deludes the fallen
Who are fastened by the chain of Karma.

BHARATA ! In every age when irreligion doth
prevail

I manifest Myself.

In My Divine Form Eternal

Descend I unto earth, meeting the deluded people.

As if I were born like them

That I may save the soul-surrendering devotees.

And by a method indirect,

Replace upon the path of righteousness the wicked,
And re-establish for all souls their own eternal
duties.

I am Self-willed and Self-effulgent ;
I descend upon the world whenever I desire.
Thus when the Vedas are distorted,
Love stigmatized, or duties disregarded,
When irreligious principles, or sins predominate,
I, by prerogative divine, reveal Myself.
Eternal are My cosmic laws;
Yet when the stream of time produces forms
Perverted, due to some unknown causes,
And spreads corruption, owing to the
Failings of inconstant time,
None but I can end that chaos or disorder.

COME I to purge the world of all perversion
From religion proper,
I manifest not only in this India
But also in celestial and material realms
According to their needs.
Do not believe My Revelations are denied to hethens
or barbarians.
When among these appear debased conceptions of
religion,
This I protect through One of My Saktābeshāvatāras,
This means Divine Descent, when I endow a soul
Freed for eternity, with godly powers

To fulfil a special mission in the world.
 The relative socio-religious duties
 Of the four divisions in society,
 Formed on the basis of qualities and actions,
 Are best performed in India.
 This land I favour especially as God Supreme.
 I remove the foreign elements that tend them to
 absorb.
 It is for this reason that all
 My soul-attracting Yugāvatāras
 And Amsāvatāras do manifest in India.

KRISHNA is the Fountain-Source of all Divine
 Descents,

Who hold an equal power with Him,
 As diverse lights of equal power
 May be enkindled from one master light.
 Krishna is known as Svayam-Rupa—
 Lord in His Own Eternal Form,
 His first Manifestation being Svayam-Prakāsh-
 called.
 His Name is also Valadeva,
 Who in one Aspect serves the Lord in half a score of
 diverse ways
 And in another Aspect is explained
 As Mulasamkarsana.
 He the Primeval Power is,
 Who fertilizes all the hearts

In which the seed of love Divine
And worship of the Lord, can grow
Into sublime devotion.

The next Manifestation Mahā-Samkarsana is
Comprising Vāsudeva, Samkarsana and Two more
Pradyumna, Aniruddha—all Four Aspects of the One.
From Mahāsamkarsana manifests Kāranārnavasāyee
Vishnu

And from Him proceeds the one known as
Garbhodakashāyee Vishnu;

Again, from this come the four Divine Descents.
These manifest in India in four Ages and are called
The Yugāvātāras which number, therefore, also
only four.

FAR back in Satya-Yuga, which is called the Gold-
en Age,

Hari the fair-complexioned, is the first Divine
Descent.

The next appears in Tretā-Yuga or the Silver Age
And the Divine Descent is Hayagriva—red of skin.

The third great Age, Dwāpara-Yuga,
Produces dark Shyāma's Form

And in the Kali-Yuga—fourth and present Age of
strife,

The Avatāra is Krishna, fair like the burning gold,
Original Krishna is the Ultimate Svayam-Rupa
Revealing not Himself on earth

In every third great Age.
 From Mahāsamkarsana, as explained to thee above,
 The Partial Revelations or the Amsāvātāras
 Of Krishna the Primeval, are manifest on earth.

WHEN duties in society are never classified
 According to the qualities and actions of the
 soul,

No selfless Karma-Yoga can result,
 Nor Jnāna either, nor Bhakti-Yoga,
 The ultimate and highest goal of man.
 That attitude devout among the lower grades of men
 Is due to all My devotees and their special grace.
 The duties of the castes are re-established not by Me
 But by the Royal Sages, and the like, empowered
 by Me.

Yet as a benediction to Mine own who long to see,
 I come in Person to this world;
 No lesser Incarnation can content the great devout.
 When I, as Svayam-Rupa, make descent into this
 world,

My Avatāras of every grade are also manifest,
 For they are all in Me.

I spare My devotees the pangs
 Of separation from Myself.

As Yugāvātāra I kill the non-religious who rebel
 Like Rāvana and Kamsa and the others of that kind
 And thereby indirectly bless them.

Two basic forms of service
 Call Swa-Dharma I ordain.
 By preaching, hearing, chanting and by other ways
 Of unalloyed devotion
 I found Swa-Dharma the eternal service
 Which refers to flesh and blood of body
 And the subtle form of mind.

IN other Ages I destroy the atheists who strive
 Against Me or My devotees;
 But in the present Age, Kali-Yuga
 Or the Age of discord and of strife,
 I do not even try to slay even the wickedest of these.
 Their demon spirit I destroy
 Embracing one and all, distributing
 The fruits Divine of Transcendental Love
 To right and left where ever they fall,
 For they may be conveyed to all the world
 By chanting first My Transcendental Name.
 Hearken, Arjuna, to this truth :
 I and My Name are One.

HE who conceives by true perspective
 That I accept My birth
 And I accept My deeds divine through My Indwel-
 ling Power,
 He is not chained from birth and death
 Fettered no more to life.

Attains he for ever My service true
Under My Power Ecstatic.

He, on the other hand, who thinks
My Birth and Deeds and Self Divine
Thuswise revealed on earth,
Impermanent and temporal,
Suffers the chain of births and deaths,
Results of his ignorance.

Dense-minded folk are long confined to this material
action.

Purest intelligence is not aroused in them, save by
the grace of devotees.

Three motives lead the ignorant astray
From concept true of My Divine Birth, Actions,
Transcendental Form and Purity :

These are attachments to those things
That are not Me or Mine, and fear and anger.

For those men whose minds are blunted by material
thoughts

Cannot conceive that such a principle
As Transcendence e'er can be.

HOLDING Nature to be highest truth,
Some of these thinkers oft propound,

That matter is the cause of spirit.

Again, though some concede eternity

To transcendental Facts,

They realise them not, for they attach

Too much importance to empirical attempts.
Empiricists eliminate all attributes and matter
And postulate a negative and attributeless God,
Being the antithesis of Matter,
And call it Brahman.
This Neuter-God is only the negation of My Self
As Positive Eternal Transcendental Lord of Love.
Brahman not being My Eternal Form,
Lest a material concept should prevail upon their
thoughts
And meditations of Me, they, the empiricists,
Desist from meditating, out of fear,
On My Personality Divine
And Transcendental Occupations,
And thereby are deprived of Me.

OTHERS again, unable to transcend
Beyond the bounds of time and space
Decide, in anger, on :Nirvāna or the Void, as the
final principle.
Many there are most truly wise who,
Free of these mental exploitations, fear and anger,
And purified by true intelligence
And having perfectly conceived My Form Divine,
Take refuge in Me and behold
My Real Existence in all things,
Attaining to highest love for me.
To such I offer all their fruits of worship

According to the faith reposed in Me.
 O Pārtha ! all men follow more or less
 My track in diverse ways.
 Those who tread the path of service pure
 And love for me, attain an everlasting haven
 In my Abode of Bliss.

THOSE who are pantheists and worship Me
 As attributeless negative Brahman,
 Are offered full absorption in My negative existence
 By way of their salvation.
 Through not acknowledging My Everlasting Beauteous
 Form,
 They are deprived of the conception of their own
 eternal selves.
 Those who advocate Nirvāna or cessation of
 perception
 Annihilate their consciousness, observing Me as
 Void:
 Those who are Nature-worshippers,
 I place in the material world and they
 Receive Me as the Universal Nature.
 The elevationists do know Me
 As the Giver of the fruits
 Resulting from their action.
 To the Yogins I am Self Supreme
 And offer superhuman, mystic power
 As fruits of their austerities.

IN this way, being Immanent,
 Men move along the diverse paths,
 Attaining Me according to the one they choose to
 tread.

But I, as Lord Sree Krishna, am the Ultimate
 And Highest Goal of every soul's endeavour.
 The worship of the Self Supreme,
 The path of meditating on the souls' Indweller,
 The knowledge of the Great Brahman—
 All these paths must lead to Me.
 Many are the paths that lead to Me,
 In microcosm and in macrocosm.
 Their End but differs in accordance with their motive
 And degree of their surrender unto Me.
 The truly wise acknowledge all these paths
 As divers "means", and not an "end".
 My Personality Divine of Love,
 All-Majesties and Beauty
 Is the final End of all.
 Those who employ the 'means', described above,
 And are attached to the specific ends associated with
 those paths
 Cannot progress to the Supreme and final End in Me.

THE sensuous who tread the path
 Of Karma, for immediate results,
 Forsake the path of love and service to Me.
 I have already told thee, O Arjuna,

To understand the principle of Karma
 Is to rid thee of its bondage.
 Shun thou Vikarma and Akarma.
 Better than these is gift-desired Karma.
 For the success of their action
 And to gain desired ends without delay
 Such folk are blended by a joyous mood
 And thus become polytheists.

TO soothe the mental and physical conditions
 Of this impermanent material world,
 The work done by the men who seek reward
 Gives satisfaction to the fruit-giving gods
 Who grant them their desires with ease.
 Who these gods are will be announced in later words.
 I am the Founder of the respective duties
 Of the four castes, according to their qualities and
 actions.
 I am the only Agent and the Author
 Of the system of the caste.
 Know Me howe'er to be Non-director, Indeclinable,
 For I am not identified with earth's affairs.
 My Māyā Energy is the directing cause
 Of this caste system, owing to the fate
 And negligence of fallen souls.
 I am in reality the Lord of My Indwelling Power.
 I am concerned with Her in Realm of pure trans-
 cendence.

It matters not to Me to form
 The path of Karma through My Māyā-potency.
 The Soul's abuse of free will
 Is responsible for it.
 The castes have thus been classified
 To indicate man's work.

TO the Brāhmanas, the priestly caste,
 Whose mundane normal tendency
 Is Sāttvika or good
 Are assigned the duties of Sama and Dama,
 Practice in controlling all senses,
 Both the internal and the external.
 For them alone the study of the Vedas is ordained,
 Teaching the Scriptures to the rest of mankind day
 by day.
 Theirs is the noble duty of the sacrificial rites,
 Performed in person and as priests,
 As donors and recipients.
 The second is warrior caste who govern
 The State, and fight courageously in war
 As brave Kshatriyas.
 They, too, protect society,
 Collecting revenues from tenants and house-holders,
 Passion and goodness interblent their tendency
 defines
 And Rājas-Sāttvika is the keynote of their kind,
 The third caste are Vaisyas who are

Normally inclined to Tāmas-Rājas—
 All the grossest feelings fired by passion.
 These are assigned the duties
 Of the agriculturists, and every grade
 Of Commerce passes through their earthly hands.
 The Sudras prone to Tāmas are
 To serve the other castes
 And thus perform the humblest menial duties known
 to man.

This system being mundane,
 Its prime material cause
 Is my External Potency.
 Myself as Lord of all
 Become of every happening
 The first Efficient Cause.

THOU art a warrior born, and must
 Unflinchingly perform thy duty in this life
 As befits a schion of Kshatriya Caste.
 But I am not involved in Karma's system,
 Introduced by My External Potency
 Nor do I cherish e'er the least desire
 To enjoy the fruits that Karma yields.
 One who does know Me in this way
 Is never bound by chains of Karma
 They that fetter souls to earth.
 I am the Lord Supreme
 Possessed of All-majesty, All-glory,

All-supremacy and All-might,
All-beauty and All-wisdom;
Thus the worthless fruits of Karma
Which My External Deluding Potency creates
Due to the Jiva-souls' abuse of free will,
Have no attraction for Me.
I am All-bliss. Perform I duties
But to set example to the souls
Who are within the walls of Karma.
He who understands My Freedom
And the worldly bondage of the fallen,
Never gets enmeshed in Karma;
He is unconcerned with it
Attaining Me by following the path
Of pure devotion
Of service and love for Me.
Knowing Me as such, dost thou thy duty
Without hope of loss or gain
Following in the wake of blessed
Jnānins, saints of yore,
Who worked for human good.
They realised My unconcern
With all mundane affairs,
These wiser saints who in the past
Gave up fruitive acts,
Performed selfless Karma
And they offered the results to Me alone
Thou also, therefore, follow now

The great souls like Janaka
 And all the saints of olden times;
 Adopt thou selfless Karma.

EVEN the wise are at a loss
 To ascertain what Karma is
 And what is Akarma.
 Now I shall tell thee which is which,
 And knowing that, thou shalt be free
 From all their earthly bondage.
 It is imperative to understand
 The ends distinctive of these three ;
 Karma, Vikarma and Akarma.
 Inscrutable are Karma's ways.
 Duty fulfilled is Karma;
 Selfless Karma-Yoga is a higher step beyond it.
 Performance of forbidden deeds is known as Vikrama;
 Thus gift-desired Kāmya-Karma
 Comes within this sphere
 And misery is consequent upon it.
 Akarma is omission of the duties.
 Thou shouldst beware of that which is attained
 By Karma-sannyāsins,
 They who desist from every action;
 And know what evil consequence befalls
 Those who incline to Karma but follow Akarma.

HE is wise, and therefore fit
 For perfect Karma among men

Who understands non-Karma within Karma
 And Karma in non-Karma.
 The meaning is that one adopting
 Selfless Karma-Yoga who offers God
 The result of all his actions,
 Approaches perfect comprehension
 Of his true self, and is not whirled
 Upon the wheel of Karma.
 His heart is purified with the awakening
 Of gradual sublime intelligence
 And cannot therefore be a Karmin pure and simple.
 For he sees Karma as non-Karma,
 Because his every act is perfectly unselfish.
 Where as a Karma-sannyāsin,
 One who refrains from action,
 Must suffer through his impure heart,
 In spite of being versed in all the Scriptures,
 Because he shirked performance of his duty.

HE who has adopted perfect selfless Karma
 Is called a "Pandit" by the wise—
 One whose intelligence is heightened
 By his knowledge of the Vedas,
 Because his primal tendency to mere Karma
 Is burnt up by the fire of Jnāna
 Which is pure intelligence;
 His Karma-Yoga changes then to Jnāna-Yoga.
 He who is self-content and yet

Indifferent to Yoga—that is :
 Searches after objects unattained
 Aimed at by the elevationists
 And takes care to preserve such when obtained
 By being non-attached to fruits of Karma,
 Will not be yoked to it, although
 He apparently engages in Karma-Yoga.

HE adopts Karma as a means of livelihood.
 Guiding mind and body by intelligence
 Nor hankers after fruits of any action
 With no attachment for results;
 Therefore he frees himself from vice
 Or virtue associated with his Karma.
 He is content with what he gets with ease ;
 He is not prone to pleasure or to pain,
 To love or hatred ;
 He is above malice, beyond jealousy ;
 Equitable in failure or success.
 Whatsoe'er he does, can never fetter him.
 No more is he attached to any object;
 His is the glorious freedom,
 Equipoised in pure intelligence.
 Whate'er he does for Yajna's sake
 Completely ends with it :
 The fruits of his Karma he offers
 To the Lord of Yajna, and therefore
 He is himself unbound from chains of Karma.

LIST now to how the sacrificial Karma
 Does beget intelligence :

All transcendental truths are utterly distinct
 From tangible phenomena.
 It is a truth that fallen souls
 Are bound to work to keep
 Their body and soul together.
 By means of Yajna they may faithfully
 Discharge their duties, actuated
 By the consciousness of their true selves.
 When the cognition that transcends
 Is manifest in Matter,
 This is called Brahman.
 This Brahman is the outmost Effulgence
 Of My Transcendental Self.
 Offering, sacrificial ghee or ceremonial Oil,
 Fire, sacrificial priesthood and the fruits of action—
 These five do form constituents of Yajna;
 And as these are presided o'er by Brahman,
 We call it perfect Yajna.
 One who directs his Karma to Brahman
 By firmly concentrating on profoundest meditation,
 May thus perform all Karma as Yajna.
 His offerings, his sacrificial ghee,
 The fire, the priesthood of his self-existence
 And the results of Yajna
 Are all addressed to Brāhman—
 The Outward Effulgence of My Personality Supreme.

HE who is initiated
In such Yajna, is a Yogin.

There are as many Yajnas as there are groups of
Yogins.

Yet are they classified into but two main divisions :
The Karma-Yogins and the Jnāna-Yogins.

The ones do make their sacrificial offerings to
minor gods,

Who are but scarce a step above the average,
Being empowered by My Māyā

With particular and special capabilities,
And thereby attain to selfless Karma gradually;

The others offer their own selves as ghee
To Brahman Fire,

Uttering the lofty Vedic Dictum;

“Thou art He.”

THE life-long celibates, called Brahmachārins,

Offer their senses as sacrificial ghee

To the fire of self-control,

Whereas the house-holders offer their sense-
perceptions,

Such as sound, taste, smell, touch, beauty

To the fire of senses.

The seekers of the individual soul, like Patanjali,

Offer the activities of their ten senses

Of their eyes, ears, nose, tongue, touch,

Voice, hands, legs, anus and penis and of

The half-score vital airs : Prān, Apān,
Samān, Udān, Vyān, Nāga, Kurma,
Krikara and Devadatta and
Dhananjaya as sacrificial ghee
To the fire of the pure individual soul.
The Kaivalya Philosophy of Patanjali
Holds that there is no such thing as mind.
The soul or ātmā is the only
Existing entity, according to this School,
And when the soul inclines towards phenomena,
It is called Parāg-ātmā,
And when it is indifferent to all phenomena,
And turns towards its own sublime existence
It is called Pratyag-ātmā.

THE Yajnas may be classified into four sections :

Dravya-Yajna, Tapa-Yajna,
Yoga-Yajna and Swadhyaṅya (Jnāna)-Yajna;
Those who perform these fourfold Yajnas
Are ascetics of severe vows.
When the five sacrifices as explained above,
Are actually offered in the fire of Yajna,
It is called Dravya-Yajna ;
Severe austerities like Chandrāyana or Chātur-māsya
Are practised in the Tapa-Yajna;
The eight processes of mental concentration
Form the Yoga-Yajna;
Discussions on the Spirit and on Matter

That are based upon an interpretation of the Vedas,
Mark the character of Jnāna-Yajna.

BESIDES, mention is also made of Hatha-Yoga
And sundry other austerities in the Tantras
According to the time and circumstance.
The advocates of Hatha-Yoga practise Prānāyāma
Which is the act of withholding the breath
As an accessory to meditation
And stop the flow of Prāna the first vital air, in
Apāna, flatulence,
And then suspend Apāna in the Prāna,
And gradually stay both motions in Kumbhaka,
Which signifies withholding all the breath
By closing the nostrils and the mouth.
Some, willing to control their senses,
Take to moderation in their food and drink,
And offer Prānas to the fire of Prānas only :
They draw all the ten varieties of Prānas
From diverse parts to one place at the navel,
And then direct them all towards the crown of the
head.
These men are all well versed in the principle of
Yajna
And thereby become sinless and finally attain
Brahman
By accepting the residuary sweets of Yajna :
Wealth, supremacy and grandeur and all psychic
powers.

○ Thou Glory of the Line !

What canst thou say about the next world,
When even this world is debarred to those
Who do not here conform to Yajna ?

Yajna is bounden duty.

The caste rules, as observed by henotheists,
Āstānga-Yoga and the Vedic sacrifices
All come within the scope of Yajna.

There can be no true Karma in this world without
Yajna ;

Anything else but this is either Akarma or Vikarma.

SUCH Yajnas are mentioned in the Vedas

Or in the Shāstras alluding to the Vedas.

Their practices refer to the body, mind and speech,
And therefore they are born of Karma.

Discrimination in such principles of Karma
Rids men of all its bondage.

Though the performance of these Yajnas

Lead man from gradual knowledge unto peace

And from peace unto My devotion,

There is yet a graduation in them

According to the aptitude of each.

Jnāna-Yajna is by far superior to Dravya-Yajna.

○ Parantapa ! all Karmas culminate in Jnāna
Which is transcendental Knowledge.

Yajnas that lack spirituality

Become Dravya-Yajna or mere Karma-Yajna,

Otherwise Karma-Kānda or the ceremonial acts and
sacrificial rites;

When they are suffused with glowing spirit,
They then become philosophy in practice.

IN order to acquire the knowledge
That will enable thee to differentiate between
the two,

Approach with honest purpose thy preceptor,
Who is well qualified to teach, and realizes all these
principles,

He will instruct thee in that lore.

O Pāndava ! thou art prepared at present
To abandon all thy normal duty as a warrior
Out of infatuation, which thou wilt shun
As soon as knowledge true enlightens thee.

Then thou shalt know that all beings

Are essentially spiritual entities,

Possessing diverse forms and attributes and actions
in this world

Due to their ignorance,

And that they all exist in Me

Who am the Fountain-head of all the potencies

And that they derive all from My Deluding Energy.

THOUGH thou wert the worst of sinners

Killing thy friends and relatives in battle,

Yet shalt thou traverse this sea of sorrow

Upon the ship of wisdom which is Jnāna.

Just as blazing fire reduces fuel unto ashes,
So does this flame of knowledge, O Arjuna !
Burn away offences born of Karma.
Naught in the world is near so pure
As transcendental knowledge.
In time shalt thou attain that knowledge
As result of selfless Karma-Yoga.
By this is meant that "Bliss Eternal"
Is the end of transcendental knowledge.
Knowledge is not the end,
But Bliss Divine is the highest good,
Love of Godhead is Real Bliss.
He who possesses firm faith and attachment
To selfless Karma-Yoga, and who is self-controlled,
Acquires perfect knowledge.
He who has no confidence in selfless Karma-Yoga
Cannot attain this knowledge.
But by gaining all such knowledge,
Ere long he does attain eternal and highest Bliss.

HE who is ignorant and sceptical is ruined !
He can realise no happiness or peace in this
world or the next,
For his affliction in the form of doubt and disbelief
Eats into his very heart.
He is ignorant because he is devoid of wisdom
Like the lower animals;
He is a disbeliever

For his partial knowledge of the Scriptures
Thwarts him regarding the divergent views
Anent the ethics of the world.

He is dubious or sceptical because he wonders
If the principle he has adopted will lead him to its
end.

He, therefore, finds peace nowhere.

So, Dhananjaya, conqueror of wealth immense—

By killing thy host of enemies,

Conquer now that wealth of concentration

By controlling well thy mind.

One who abstains from fruitive actions

By adopting selfless Karma-Yoga,

And who destorys his scepticism

With the perfect concept of his true and normal self,

Is free for ever from the bondage of all Karma.

Thy doubt as to the principle of selfless Karma

Is due to thy own ignorance.

Slay thou that doubt within thy mind

With thine own sword of knowledge

And pursue thou selfless Karma-Yoga.

Rise, therefore, O Bhārata ! and fight the battle.



CHAPTER FIVE

NON-ATTACHMENT TO MATTER

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ARJUNA said : "O Krishna ! at one time
Thou praised the Karma-sannyāsa—
Cessation of fruitive acts by following
Selfless Karma-Yoga, — and another time
Thou hast asked me to adopt
Selfless Karma-Yoga, by destroying all doubt and
scepticism
With the sword of knowledge.
Tell me plainly which of these two is better now for
me.
I understand that Karma-Sannyāsa means to cease
from all
Fruitive acts while Karma-Yoga means
That I must follow every act
And dedicate the fruits to Thee, O Lord Supreme !"
Said Bhagavān : "Both Karma-sannyāsa and
Karma-Yogā
Are beneficial and conduct to bliss;
But of the two, the Karma-Yoga is the better.
Renouncing all attachment for Karma
Is what Karma-Sannyāsa means,
And not a literal cessation from all actions.
Karma-Yoga also is selfless performance of thy
duties,

But with more explicit comprehension of the act
 Of consecrating their results to God
 Which would ensure for thee the heart's purification
 By that pure knowledge which destroys all doubt ;
 So that in point of fact,
 Karma-Sannyāsa and Karma-Yoga mean very much
 the same.

O Mighty-armed ! he who is not malicious
 Nor desirous of the fruits of Karma
 And who is firm and steady when confronted
 By earth's relative temptations,
 Is truly a Karma-sannyāsin, renouncer of fruitive
 acts.

He is easily released from bonds of action.
 Salvation may not be attained by disregarding
 Karma-sannyāsa ;

A Karmin, who has no attachment for Karma
 But whose heart is purified in fires of knowledge,
 Is a valiant sannyāsin, competent to conquer in the
 Realm of Freedom.

IT is the ignorant discerner — not the wise—
 Who draws distinctions.

He it is who differentiates between Sāṅkhya-Yoga
 Which is Karma-Sannyāsa and the Karma-Yoga.
 Either of these, when rightly followed,
 Will husband the fruits of both.

**Both principles of Karma-Sannyāsa and of
Karma-Yoga**

Are essentially the same,

Though there be differences of degree

**In thine adherence to attachment or to non-attach-
ment.**

**What is attained by Karma-sannyāsa in pursuing
knowledge**

**Is also attainable by Karma-Yoga : the name alone
is different.**

**He who identifies the one fact with the other is
truly enlightened.**

O **Mighty- armed ! renouncement of thy Karma as
abstraction**

Without selfless Karma-Yoga is by itself a misery.

He who accomplishes his selfless Karma-Yoga

And dedicates the fruits thereof to Me

Attains Brahman more speedily by his adoption

Of the Karma-sannyāsa.

**Jnānins who devote themselves to selfless Karma-
Yoga**

Are classified into four groups.

**According to their purity of mind, of heart and
sense-control.**

Each is respectively superior to the other.

Being objects of universal love and adoration,

They are not involved in actions,

Though they perform them all.

A selfless Karma-Yogin, who has purified his mind
 And heart, with fires of knowledge
 And understands the principles of Karma-Yoga
 And of Karma-Sannyāsa,
 Though he performs the functions of his senses,
 Namely : seeing, touching, smelling,
 Eating, moving, sleeping, breathing,
 Thinks in his pure intelligence like this :
 "I have done nothing."

While in the act of taking part in talks,
 Accepting and rejecting certain things,
 In the opening and closing of his eyes,
 He recollects:

"Now am I shackled in material bodies.
 Not I the true, but my constricted ego, does all this.
 That ego only is engaging the attention
 Of the senses to their objects.
 In my freed and pure self,
 I have no concern with earth's phenomena."

AS the leaf of a lotus, though in water,
 Is not submerged by water,
 So also one who resorts to Karma,
 Offering its fruits to God,
 Is not entangled in the vice or virtue
 That accrue from Karma.
 That they may purify their minds,
 The Karma-Yogins do their duties,

Abandoning attachment to results,
With body, mind, intelligence and with their senses
purified.

By giving up desire for fruition,
A balanced Yogin does attain undeviated peace,
A freedom from the hamperings of Karma,
While the non-balanced seeker after fruits
Becomes entangled in his Karma,
Through his lustful hankerings.

Although this individual
Apparently accomplishes his duties,
He is essentially non-attached to what he does
By following the mental process just explained.
He may live happily at home!

Within his fleshly body,
Consisting of nine doors or vents or outlets,
But truly speaking, neither he himself does aught
Nor can he make another do a thing.

THE soul, who is the master of his body and
material mind

Takes no initiative in doing aught
Or causing actions to be done
And thus does not connect himself with the results.
When it is said that souls proper
Have no prerogative anent their actions,
It does not mean that such prerogative should be
ascribed to God,

For then Divinity might be accused of grave-injustice.

Man's egotism, Karma and its fruits
 Are not of God's creation, but of man's,
 Whose nescient nature is responsible for such;
 For ignorance induces him to egotism.
 If neither good, or evil are caused by God,
 He cannot be responsible for their results.
 He does not enjoy the vices or virtues of mankind.
 Pure knowledge is the normal nature of all souls,
 But is now in a conditioned state
 Enveloped by the Māyā Potency of God,
 For they forget their real nature
 And misidentify themselves with body and with
 mind,
 And this has given rise to egotism.

KNOWLEDGE is two-fold—of the world and
 transcendental.

Knowledge that has been garnered from the world
 By application of the human senses and experience
 to phenomena,

Is in its essence the unwisdom of the fallen souls;
 Whereas transcendental knowledge is the wisdom
 of the pure souls.

To those whose ignorance is dissipated by the
 awakening

Of transcendental knowledge of their nature,

The Lord Supreme reveals Himself
 As the diffusing radiance of the rising sun
 Dispels the darkness of the previous night.
 Just as the sun's effulgence does reveal
 The sun itself and everything around,
 So the true knowledge of the Lord and of man's self
 Removes the ignorance of a conditioned state,
 Revealing the eternal nature of the freed soul
 And of the godly Fountain-head of all intelligence.
 But when this innate self-realisation
 Is shrouded by the mist of ignorance,
 An individual is chained to all the consequences of
 his acts.

Māyā, the Deluding Potency of the Supreme,
 Causes the material bondage of a soul,
 While the Efficient Cause is the Indwelling Master
 Who wakens such a soul from worldly stupor.

THE dormant nature of a fallen soul or ātmā
 Is wakened by a knowledge of his real self,
 But a true conception of the Soul Supreme, the
 Paramātmā,
 Is not conceded save to the devout.
 Thus devotional activities are indispensable for
 knowing God.
 Those who have dedicated their devotion,
 Intelligence and mind and body
 To the service of the Lord, and I am He,

Attain eternal freedom from their ignorance
 By garnering Truth Immortal.
 Those who are attached to Me alone,
 Are free for ever from lust and earthly hankerings.
 Then they rejoice in chanting forth My Name
 And in discoursing on My Form and Attributes,
 My Occupations and Entourage.
 Only by attachment and devotedness to Me
 Can any soul attain a true conception of My Self.
 Then he may enter My Abode of Bliss
 And render everlasting service to My Glory.

IN this world, things are classified into three
 main divisions

According to the triple qualities of Māyā.
 But those imbued with qualities transcendent,
 Are not concerned with thoughts disturbing,
 Which are concomitants of earthly attributes.
 The Pandit regards all forms of life with glance
 serene :
 Equally he gazes on a Brāhmana possessed of
 wisdom and tranquility,
 Or upon a cow or elephant or dog,
 Or one who lives on dog's flesh.
 Knowest thou the Brāhmana and the cow belong to
 the superior class
 In whom the quality of Sattva is all-prominent;

The elephant belongs to where the Rajas dominates:
the second group,
While dogs and out-castes come within the lowest
class,
Possessing the mentality of Tamas.
But one in whom true knowledge is awakened,
Looks far beyond these cosmic relativities
And realises the existance of the Lord,
Who doth transcend all earthly relations, in every
entity.

THOSE who are endowed with the tranquility
And equanimity of mind,
Can conquer all the world.
They grow unblemished as they incorporate the
nature of Brahman,
Whorefore their very life is in the life of Brahman.
A knower of Brahman has his existence in Brahman
And is not adicted to mundane sense-perceptions
But is firm of purpose.
He is not elated or dejected by the world's events,
Whether they be pleasant or unpleasant.
The knower of Brahman does not confine his joys
to earth's phenomena.
He savours transcendental joy
In the knowledge of his own true self
And gains eternal bliss

By steadfast consecration on Brahman,
 So that in course of time he feels
 A natural aversion to all sensual pleasures.
 Such an one whose truest nature is awakened
 Never yields to sensuality
 Which does beget but misery;
 These joys are born of relative associations
 And have their beginning and their end;
 They are not therefore everlasting.
 O Son of Kunti ! such a sane man
 Feels no liking for these transient pleasures.
 He accepts his selfless Karma in relation to them
 For the bare necessities of life
 Though he is not attached to them.

HAPPY is he in reality
 And equanimity he has attained,
 Who can withstand with patience until death
 The impulse of desire and anger
 By following the selfless Karma-Yoga
 Whilst knowing that he has to mingle with objects
 of the world.
 This dealing with phenomena is indispensable
 So long as there is life in mortal man;
 But fortunate is he who deals with them
 Without becoming in the least involved.

HE who is not addicted to the pleasures
 And instruction and the comforts of this
 world

But honestly aspires to inner happiness and comfort
 And enlightenment in touch with Brahman,
 Is a real Yogin gaining spiritual liberation.
 Brahma-Nirvāna, the Transcendental Bliss
 Or spiritual liberation, may be attained
 By sages who are free from sin and doubt,
 Who are intent on the eternal welfare of all souls
 And have achieved a perfect self-control.
 Those sages now bereft of all desires and anger,
 Completely self-restrained,
 Well versed in all the lore of the soul and Oversoul
 Ere long attain the transcendental Bliss in all
 perfection.

A selfless Karma-Yogin in this world,
 After distinguishing between the truth and
 non-truth,
 Realises that Brahman is beyond
 The scope of earthly time and space ;
 And thus realising this,
 He finds his own existence is in Him;
 Thus is extinguished the burning fire of earthly
 weal and woe,
 By what is called Brahma-Nirvāna.

The heart is purified by Karma-Yoga
 The fruits of which are offered unto God;
 Purification of the heart begets true self-determina-
 tion
 And this pure knowledge which is all untinged by
 worldly attributes,
 Reveals a true conception of Brahman;
 This leads man to steadfast dedication to Brahman's
 Divinity;
 From this attachment is awakened active loving
 service unto Him;
 And this is what we know as Bhakti.

NOW the process of Astānga-Yoga,
 Which is control of the eight limbs, is described.
 Drive out all contact with external sense-perceptions
 Of sound, sight, touch, taste, smell, and others, from
 the mind,
 Withdrawing all these senses and retracting them
 within.
 The gaze should be fixed upon the tip of the nose
 With glance cast through the space between the eye-
 brows;
 It should be done so that the eyes be neither fully
 closed,
 Lest they should lull thee to sleep,
 Nor fully open, lest outward objects should distract;

The breathing through the nostrils should be so-
regulated

That the in-going air or Prāna and the out-going air
or Apāna

Should be equalised, and finally their upward and
downward motions

Should be withheld at equilibrium at the navel,

Thus seated, the sage who has complete control

Over his senses, mind, intelligence

Being free from anger and from fear

Practises his realisation of Brahman.

And with the aim of final liberation

He can attain immunity from earthly attributes.

There this Astānga-Yoga can be said to be

A part and parcel of selfless Karma-Yoga.

Such Karma-Yogins know Me to be

The Presiding Deity of all sacrificial rites—

The Lord Supreme of all the worlds—

The Friend of every entity.

AND ultimately they attain the final liberation
In blissful comprehension of My Form Divine.

By cultivating unalloyed devotion

In association with My devotees.

I am the Recipient of the Yajna performed by
all the Karmins;

I am the Protector of the Jnānins who practise these
austerities;

I am the best Friend of all souls
For I alone assist them for their good
Through the advice of My devotees;
I am the Paramātmā—the Indweller
Whom the Yogins meditate upon ;
I in My own true Nature
Am the only Object of love and service
To be attained by pure devotion only ;
I am the Lord Supreme of the the worlds ;
Final beatitude awaits the Yogin who realises Me
as such.

CHAPTER SIX
CONCENTRATION

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SAID Bhagavān: "By merely refraining
From the performance of Karma like
Angnihotra,
Man does not become a Sannyāsin;
The merely sitting with the eyes half-opened,
Neglecting all the physical activities
Does not make man one whit a true Yogin.
But he is both a sannyāsin and a Yogin
Who performs his duties selflessly without desiring
reward.
According to the Scriptures,
An ordinary sannyāsin, who does refrain from
Karma,
Is known as 'niragni', he who must no longer
handle fire
Or perform religious rites
In which a light perpetual must be maintained.
Again, a Yogi is supposed to stay all physical
activities
And undergo severe austerities
While steadying his glance
At the tip of the nose with half-closed eyes.

But to the Supreme Lord all these are but exterior
forms

And no essential sign of true renunciation
Or of genuine self-restraint.

Conversely one who performs unselfish Karma-
Yoga

Is both a sannyāsin and a Yogi.

O Pāndava ! that which is called sannyāsa is
also known as Yoga.

Verily he is not a Yogi

Who does not abandon his desires for fruits of
action.

I have already taught thee to identify

Sāṅkhya-Yoga with Karma-Yoga, and now I shall
explain to thee

How Karma-Yoga and Astāṅga-Yoga are really one.

Indeed, in all these three Yogas : Sāṅkhya, Karma
and Astāṅga

Are not distinctive principles;

The ignorant imagine them to be so.

YOGA is like a flight of steps.

Many are the steps or means,

Beginning with the lowest rung of abject worldliness

To the highest realisation of the purest state.

Each of these rising steps possesses a distinctive
name.

But Yoga is the name in common
For the whole flight of steps.
There are two main divisions of the Yogins ;
Those who have just begun to mount the steps—
Karma or selfless action
Is their only aim, to purify the heart ;
Secondly come those who have already reached the
top rung of the ladder—
Tranquility, complete restraint of passions is their
aim.
When man has outlived his attachment
For every sensual joy, and has renounced
Avowals to perform religious rites,
Yogāruddha he is called—
One who has reached the topmost step of Yoga's
ladder.

A soul that falls into the sink of abject worldliness
May be redeemed but by a mind which is
detached
Completely from the senses' pleasures.
The soul must never be submerged by worldly
appetites.
Mind is both a friend and foe
To the soul, according to the circumstances.
Mind is a friend to that soul
Who has full control of it,
And is a foe to him when uncontrolled.

These are the characteristics of a Yogāruddha :
 He has controlled his mind,
 Is unperturbed by worldly love and hate,
 Or heat and cold, pleasures and pains, honour and
 disgrace.

Steadfast is he in deep meditation;
 Satisfied with the knowledge that he has acquired
 From the preceptors and the Scriptures, and the
 Transcendental knowledge which he has achieved.
 He is always steadily unshaken
 In the normal nature of his true self;
 He is self-controlled and is conversant with the
 truth

That mundane objects, such as earth
 And stone and gold are all of equal values ;
 That is, they are diverse forms of Matter,
 And therefore must they perish.

He has acquired equanimity,
 Freedom from love and hate
 Regarding all those who are either friends or foes
 Or relatives or those who are indifferent to him,
 Or wish him well, or those who are detestable or
 neutral, pious or vicious.

A Yogāruddha is engaged in deepest meditation in
 seclusion,

Whatever he may do for maintenance of body

'Should be entirely free from wicked or profane
associations

As well as from all selfishness.

Learn thou the rules set forth for Yoga-practice:

The Yogi must select a spotless place

That neither is too high nor yet too low,

On Kusha-grass spread with a deer's skin and a cloth
thereon,

And seated there, he should begin

To practise Yoga for the heart's purification,

By concentrating all his mind

And regulating his attention, senses and his actions.

Holding his body, head and neck erect and still,

And fixing his gaze upon the tip of his nose

In order to avoid deflection,

And being serene and fearless,

Firm in the vow of chastity

And holding his mind away from earthly matters,

He meditates upon My Personality Divine

Being attached to Me.

BY such practices his mind is steadied,

And if he be not lacking in devotion

Gradually attains to peace in Me,

Blissful Nirvāna which is freedom from his worldly
bondage,

And understanding of his own true self.

○ Arjuna ! Yoga is not possible to him

Who either eats or fasts too much,
Nor is it possible to him who sleeps too much or
not enough.

Yoga by degrees destroys all worldly miseries
For him who is moderate in food and recreation,
Regulated in activities, in sleeping and in waking.

WHEN the attention of an individual mind is
concentrated,

Or when the heart is free from worldly shackles
And is well established in transcendence,

Then man escapes all hankering after worldly aims
And is said to be *Yukta* or well-balanced.

As a lamp that glows within a closed room does not
flicker,

So the thoughts of a Yogin, centred in the *Ātman*,
Are not disturbed by outside objects.

By such practices of Yoga,

The mind can concentrate its powers,

Restrain its senses from their corresponding sense-
perceptions

And gradually reach the stage of *samādhi*.

In that stage, he enjoys unmeasured spiritual bliss

By realising *Paramātmā* in his pure self

On the transcendental plane.

Failing to realise the true significance of Patanjali's
Yoga-system,

His critics thus explain it to the world.

They say that the attainment of immortal bliss
 In Moksha or the human soul's salvation
 By its union with the Over-soul—
 As explained by the Vedānta-school—is inconsistent;
 For, if such blissful comprehension be accepted,
 Then the dual existence of perceiver and perception
 Would be a contradiction
 Of the very contention of Kaivalya
 Or the oneness of the Over-soul with the jiva-souls.
 But Patanjali does not hold this view as stated by
 his commentators.

He has explained it in his last aphorisms thus:
 When man is freed from all the four
 Earthly qualitative objects of human life—
 Virtue, wealth, desire, moksha or salvation,
 His pure self is then released from the fluctuating
 shackles
 And is installed in his true nature,
 Identical with Over-Self.
 This is called Chit-Shakti.

KAIVALYA denotes this unity of qualitative
 transcendental natures,
 Free from the mundane attributes that co-exist
 Between a human soul and the Divine Self.
 By scrutinizing Patanjali's Yoga Philosophy,
 It will be seen he did not mean to nullify
 The attributes of self in the Kaivalya stage.

He signified an ultimate beatitude of self
 Which is devoid of earthly qualities.
 The real nature of self is awakened
 When it is completely free from Māyā's triple-
 qualities
 With which the fallen self has come in contact.
 Patanjali did not say that with release from the
 conditioned state
 The normal nature of the self, which is Ānanda,
 Is also liberated.
 He holds, that perfect bliss which is Ānanda,
 Is eternal and transcendental
 And realisable when freed from mundane qualities.
 Ānanda is true bliss: the summum bonum of Yoga.
 That Bhakti is this highest end of Yoga
 Will afterwards be shown.

SAMĀDHI is of two kinds: the first is Samprajnāta.
 And the next, Asamprajnāta.
 In the first are manifold distinctions
 Drawn according to their argument and inference,
 The second standing by itself.
 In this state of Samādhi, intensest ecstasy
 Which is beyond all physical and mental senses
 Is apprehended by the Buddhi
 Or pure intelligence of the emancipated soul;
 Once it is realised in its true aspect,
 The mind does not deflect from it.

If this intensely blissful state be not attained,
Astānga-Yoga is of no lasting use to man ;
For if the Yogi be allured by supernatural results
That are associated with it,
His mind will be diverted from the final aim of Yoga,
Which is the understanding of eternal and ecstatic
bliss.

Such obstacles can easily dissuade a Yogin from the
goal

During the stage of practice.

Such dangers do not stand howe'er in the way of
Bhakti.

NO other bliss considers he superior
To what he realises in Samādhi.

Secure in bliss, never again can troubles sway him.
He finds Sumādhi free from all additions and
subtractions of miseries.

With patience, presverance and certitude

He vigorously clings to Yoga.

All pleasures personal are insignificant

To a Yogin who enjoys bliss in Samādhi,

Which he does not like to part with

Even at the sacrifice of life,

Not to speak of worldly sufferings.

Relinquishing all objects of enjoyment,

He regulates his senses by his bridled mind

And gradually learns cessation of enjoyment

By pure intelligence, and ultimately realises
 The real nature of his own true self
 By regulating mind with meditation,
 Steady abstraction and retraction.
 He does not lose his steadfastness in practice
 Even when gravest obstacles are met with face to
 face,
 Nor does he grow impatient at delay in his success.
 He is resolute, forbearing and persevering
 Until he reaches Yoga's goal.
 The first thing for a neophyte in Yoga
 Is fully to regulate his senses by the mind,
 After dismissing all material desires.
 This he can do by practising control
 Over his sensual appetites,
 Observing special vows for mind-restraint,
 And various ways of squating whilst in contem-
 plation,
 Withholding breath as a religious penance
 And extirpating all desires for powers supernatural.

NEXT is Dhyāna or concentration of the mental
 powers;

Then comes Dhāranā or steady abstraction of the
 mind;

Next to it is Pratyāhāra or withdrawal,

And lastly follows ātmasamādhi,

Resulting from this gradual regulation of the mind.

At this stage, mundane thoughts and such affinities must cease.

The mind is naturally fickle and unsteady;
When it vacillates, it should be curbed
And brought beneath the domination of the soul.
Verily the bliss described comes to that Yogin
Who by such practices as these,
Has overcome all obstacles;
And whose mind is tranquil, undisturbed by love
and hate,
And is in touch with Brahman, the Supreme;
Whose passions born of Māyā's triple qualities
Are quited, and is without tinge of sin.
Such a Yogin when devoid of sin, enjoys great bliss
From being in contact with Brahman, the Great.
That is to say, he realises transcendental ecstasy
In cultivating truth anent the Lord Supreme.
This is Bhakti.

NOW the nature of that bliss
In realising Brahman, the Great,
Is here described.
A Yogi in his state of Samādhi has now two
different moods:
His feeling and his action.*
In the mood of feeling, his state of mind is thus :

* The following two slokas explain further the 'feelings',
and the next sloka explains the 'actions' of a Yogi.

He senses the existence of the Over-soul in every-
thing.

This is his microscopic vision.

He realises that it is the Over-soul's prerogative
To enter into the minutest atom.

He also realises that all beings must exist in Him.

This is the macroscopic vision,

When the Over-soul is seen as Brahman, the
Supreme.

Secondly his action is that when his mind becomes
steadfast in Yoga,

He sees the same eternal, knowing, blissful nature
in all beings.

HE who sees Me everywhere and all objects
within Me,

I do not forsake: he becomes Mine and I become
his.*

When his kinship of eternal and reciprocated love
is wakened in him,

No more do I deceive him

With dry Nirvāna or self-annihilation,

But I bless him with instinctive love

*In the previous sloka, the vision of a Yogi is confined to the realisation of the All-pervading Brahman and no relationship is felt. But when he crosses the threshold of Shānta-rati, he feels an eternal loving kinship between him and the Lord, i.e. he feels like this: 'I am His and He is mine.'

By which he serves Me in the Blissful Realm of:
Love Divine.

When a Yogi transcends Brahman,
He realises an eternal link of My loving service
Which is called Bhakti.

THE meditation on the Four-armed Vishnu
In the beginning of the Yoga-practice,
Culminates in the identification of Vishnu
With the Normal-sized, Two-armed
And Most Perfectly Beautiful Person
Of Sree Krishna, at a stage of Samādhi
When the Yogi no longer sees any difference
Of time and distinction between
Sādhanā or practice of the means,
And Siddhi or realisation of the end.
The Yogi who serves Sree Krishna
Who exists in all things,
By means of listening to and chanting His Name,
Form, Attributes and Entourage,
Ever lives in His Association
Though he may perform Karma in his active life
Or cultivate Jnāna while developing discrimination.
Or, be in deep Samādhi, absorbed meditation, in Yoga.
By lovingly clinging to the contemplation of the,
Form Divine,
Of Sree Krishna Who is e'er beyond earthly time,
and space.

Ecstatic bliss is felt from being in touch with Para-Brahman—

The All-pervading Aspect of Sree Krishna.

Devotion or Bhakti to Krishna is the acme of Yoga-Samādhi.

NOW listen, Arjuna ! said Sree Krishna,
 “While I describe the nature of a Yogi’s action.
 A Yogi great is he who has calm and tranquil vision
 And looks upon all beings on an equal level.
 All beings are as dear to him as his own self,
 Who knows and feels another’s happiness and sorrow
 as his own.
 Always does he wish their happiness,
 And acts accordingly.”

“I see not, Madhusudana !” said Arjuna,
 “How such perfect equilibrium
 As Thou hast just instructed me, can be maintained,
 Owing to the fickleness of the mind.*

*The mind is characterised as :

CHANCHALAM : shaky, unsteady, fickle and ever-changing in its views.

PRAMĀTHI : can disturb even the discriminating intelligence.

VALAWAT : just as disease sometimes defies even the powerful specific, similarly, mind defies even the steady intelligence which is its own specific.

DRIDDHAM : so stern and unbending is mind that it is almost impossible for even the subtlest intelligence to curb it as though a needle were to attempt to break an iron rod.

SUDUSKARAM : just as it is very difficult to suspend air in the sky by inhaling by an Astānga-Yogi in his practice of Kumbhaka, so also is mind difficult completely to subdue.

This may be possible for some few days
Irrespective of enemies and allies.
But that it is feasible in life, I cannot understand.
O Krishna ! Thou hast said the fickle mind
Is to be bridled by a discriminating wisdom ;
But I notice that the mind,
Being normally unsteady,
Though powerful and unbending,
Is strong enough to shake even that intelligence.
Hence, to restrain that fickle mind
Is as difficult to me as to control the air.
The body may be compared with a chariot
Drawn by mind, the mighty horse
And bridle in the hands of keen intelligence, the
charioteer.
But the charioteer is too weak to control the running
steed
And the chariot is therefore at the mercy of the
horse !”

SREE Bhagavān replied:

“All that thou hast said, O Mighty-armed !
Is no doubt true ;
But the Yoga-system lays special stress upon the fact
That this invisible but fickle mind can be,
O Son of Kunti ! well subdued by practice and
asceticism.
By practice is meant the cultivation of incessant
recollection

Of Vishnu, the Lord of all,
 In obedience to directions given by the Spiritual
 Preceptor;
 Asceticism lies more in detachment from the world's
 affairs
 Than in acceptance or abnegation regarding worldly
 objects."

BY addressing Arjuna as 'Mighty - armed',
 Sree Krishna means to say :

"Arjuna ! thou hast propitiated the great Yogi,
 Mahādeva,

What wonder then, that thou wilt succeed
 Easily in mastering the fickle mind ?

What doubt is there that thou wilt conquer
 Even the bravest warriors in this battle

When thou wert powerful enough to overcome
 Great Mahādeva in a contest with him !"

By addressing him as 'Son of Kunti'

Sree Krishna assures Arjuna of His help.

Arjuna is the son of the sister of Krishna's father;
 And therefore even if he himself is not strong
 enough to fight

His enemy 'mind', in one sense, the Kauravas in
 other,

He will come out victorious in either case

Through Krishna's Divine help

As a friend and relative.

THE Yoga-system is of no avail to him,
 Whose mind is not controlled
 By practices and asceticism.
 But adherence to the right path
 Leads to success in mind-control.
 He who practises selfless Karma-Yoga,
 The fruits of which he dedicates to God,
 And meditation as directed in Astānga-Yoga
 In order to control the mind,
 And at the same time keeps the body and the soul
 together
 By genuine asceticism, that is, acceptance
 Of just the requisite necessities of life
 Favourable to the service of God
 And negation of all objects undevout
 Gradually gains perfection in Yoga practice.

ARJUNA said: "O Krishna! Thou hast explained
 That success in Yoga is attained
 By strenuous and faithful practice and asceticism;
 But those who have faith
 In Thine instruction on this Yoga-system
 And can make a little progress on the path
 And yet cannot attain to its perfection
 Being not whole-hearted Yogins, owing to their
 brief attempts,
 Are apt to be entangled in matters of the world—

Their mind being uncontrolled for want of steadfast
practice

And genuine asceticism. Tell me please, what will
become of them ?

Yoga is not possible without relinquishing fruitive
acts.

Fruitive actions are best suited to the ignorant,
Performing which they can attain to happiness
In this world and the next.

Being engaged in practices of Yoga,
These other people are deprived of such fruitive
Karma

And hence cannot enjoy in this world or the next;
While on the other hand, they fail to reach the goal
of Yoga

Owing to the reasons given here.

Their condition thus is like a cloud,
Severed from one mass

And dissolved half-way before it merges in another.
In this world, what a miserable plight a neophyte in
Yoga knows,

When being indifferent to fruitive acts

As he intends to practise Yoga, wherein he subse-
quently fails,

He receives a set-back for want of genuine asceticism.
In the next world, his hope for heavenly enjoyment
is at stake,

Due to his unskilful Karma-sannyāsa;

Salvation he may not attain, as is incompetent to
follow Yoga

Which is a means to it.

Thus bewildered and insecure in both the worlds,
Is he doomed, O Mighty-armed! then to destruction?

The authors of the Scriptures are not all-wise.

But thou art the Lord Supreme and therefore art
Omniscient.

None else but Thee, O Krishna!

Can sunder the very root of this my doubt."

SREE Bhagavān then replied:

"Pārtha! no genuine adherent of Yoga,
Incurs damnation either in this world or in the next;

No misery attends the fate of one

Whose aims are good in practising his Yoga.

The truth is this: Mankind is divided into classes—

The non-regulated and the regulated.

Those who are sensuous and do not conform

To social or religious laws

Are the non-regulated and unrighteous.

Civilized or savage, learned or ignorant,

Strong or weak—

Their conduct is no better than that of beasts.

No good result can be expected from their activities.

Those who abide by the injunctions of the Scriptures

Are the regulated righteous ones

And these are chiefly classified into three groups:

The Karmins, Jnānins and the Bhaktas.

The Karmins are again divided into Sakāma the selfish,

And Niskāma the selfless.

The Sakāma are seekers after transient and very trifling pleasures;

They strive for worldly benefits and heavenly enjoyment

Which, even when attained, are transitory and trivial.

And thus the real end of human life is far beyond their reach.

Freedom from physico-mental bondage

And realisation of eternal, perfect bliss

Is the real end of an individual soul.

Any field of life which is bereft

Of this final and eternal bliss

Is not worth any thing.

WHEN Karma aims at this eternal bliss,
It is called Karma-Yoga.

Karma-Yoga purifies the heart

Then leads to Jnāna or knowledge true.

The next stage is Dhyāna-Yoga,

Which is to meditate and concentrate;

And the highest end is Bhakti-Yoga.

If a Sakāma Karmin will deny himself

All personal enjoyments, and endure all obstacles

In the performance of his Karma
Then he may be designated an 'ascetic'.
However sever asceticism or its penances may be,
Its end is nothing else but sensual enjoyment
Either in a gross or in a subtle form.
The demons and atheists also perform
Austerities, receiving sensual enjoyment as their
fruits.

Beyond the boundaries of sensual enjoyments,
There is Niskāma or selfless Karma
Which purposes the real aim of life.
Dhyāna-Yoga or Jnāna-Yoga,
Based on this selfless Karma-Yoga
Is superior to Karma proper
Inasmuch as this approaches closer to the final
goal.

Results accruing from Astānga-Yoga
Are better far in any circumstance than Sakāma
Karma.

THE defaulters in Astānga-Yoga
Belong to groups, according to their length of
practice.

He who has fallen off this path of Yoga
After short practice,
First of all enjoys for long celestial pleasures
Merited by virtues of Sakāma-Karma,
And then is either born into the house

Of prosperous and wealthy merchants,
 Or of Princes or of Kings.
 He who left the path of Yoga
 Even after lengthy practice
 Is born again into the family of a Jnāna-Yogin.
 Know thou such birth in this world to be rare
 And covetable, for this holy connection
 Accelerates more highly his development from
 childhood.

O Son of Kunti !
 Born in such a family of Jnāna-Yogin,
 He swiftly recollects his Yoga,
 Regains the knowledge which he had acquired in
 previous births;
 And, out of innate aptitude,
 Again strives to attain the end of Yoga.

NATURALLY, therefore, on the score of former
 practices in Yoga,

He, with his renewed endeavour, soon surpasses
 All the fruits of Sakāma-Karma-Yoga, as mentioned
 in the Vedas;

He attains superior results to those deserved
 By the performance of fruit-seeking Karma-Yoga.

Then he continues to practise Yoga

With greater assiduity and fervour—

The nearer he approaches to perfection

The greater the elimination of offence and guilt.

He practises his Yoga constantly for many births
Until he reaches ultimate beatitude, free from all
sins.

O Arjuna ! consider thoroughly and understand:
A selfless Karma-Yogin is better than a
selfish Karmin

Even though the latter practises severe austerities;
A Jnāna-Yogin, striving to realise the Absolute,
The attributeless Brahman— the Great—
The Negative Aspect of Lord Supreme—
Is better than a selfless Karma-Yogin,
But superior to all, is he who worships Paramātmā
The Lord Supreme Himself.

A Yogin is superior in every way
To any Karmin seeking for reward.
Among the various grades of Yogins,
The one who practises the cult of pure devotion
Stands foremost in My sight. He who serves Me
With all faith and pure attachment,
I consider the devoutest Yogin.
Of those who practise rituals—
The fruit-seeker or Sakāma-Karmin, cannot be
called a Yogin.

The selfless Karmins, Jnānins,
Astānga-Yogins and Bhakti-Yogins are all Yogins.

YOGA is only one. It is a ladder
Consisting of graded steps.

Leading an individual soul to God.
 Selfless Karma-Yoga is the ladder's lowest step;
 When knowledge and non-attachment to worldly
 objects
 Are added to selfless action,
 It is called Jnāna-Yoga—the second higher step;
 When concentration of the mind
 And contemplation of God are further added,
 It becomes Astānga-Yoga—the third superior step;
 And when service to, and love of God,* are further
 added,
 It becomes Bhakti-Yoga—the fourth stage of
 attainment.
 Yoga is, then, nothing but a great celestial staircase
 Composed of steps in which are mentioned various
 grades
 For the clearer understanding of the Yoga proper.

THOSE who aim at real and eternal good
 Do practise Yoga; but in the gradual progress,
 Man must first practise one stage of Yoga with firm
 reliance,
 And, having reached its end, must no longer cling
 to it
 But make a forward march towards a higher Yoga.
 And lose attachment for the former.
 He who clings to a particular step,
 Can make no progress in his spiritual march,

And then is known according to the name
Of that step in the scale of Yoga.

On this account, some are designated Karma-Yogins,
Others Jnāna-Yogins, Astānga-Yogins or Bhakti-
Yogins.

Hence, Pārtha ! he whose final aim it is to be
Most lovingly attached to Me, and to My reverential
service

With all energy of body, mind and soul,
Is far above the other three,
Who may be classed as Yogins.
Be thou a Bhakti-Yogin, above all.

CHAPTER SEVEN

GOD'S GRACE & BEAUTY

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GOD'S GRACE & BEAUTY

SREE Bhagavān said : 'I have told thee
About Jnāna and Yoga leading to salvation
Which depends upon the practice of selfless Karma-
Yoga

That purifies thy heart.

Now I shall deal with Bhakti.

Hearken to Me, Pārtha ! thou shalt acquire
Full knowledge concerning Me, My Attributes and
Entourage.

I shall leave thee no room for doubt

That I am the Most Supreme,

Being exclusively attached to Me

Within the deepest core of thy heart

Or thy mind profoundly revelling on My thoughts.

Due to exclusive attachment to Me,

After thou takest refuge in Me."

THE knowledge of Brahman is not complete

As it is devoid of the positive attributes of the
Absolute.

The conception of Brahman is but the sum of the
negation

Of all earthly bounded qualities

And thus is the negative aspect of the Positive
 Whole,
 Who is possessed of all transcendental qualities
 As distinct from the triple qualities of Māyā.
 But this negative description of Brahman is not
 Nirguna,
 It is Sāttvik-Jnāna,
 Irrespective of comprehension by mind or body.
 Bhakti is beyond all physical and mental qualities
 And is a purely spiritual attribute of the pure soul.
 God's Form Divine can only be seen
 With the eyes of transcendental love.
 Just as sweetmeats are tasted by the tongue,
 And not by ears or eyes,
 So the Supreme Being Sree Krishna may be seen
 Only with the eyes of pure devotion,
 Which is the normal and eternal function of the
 soul,
 And not by any sāttvika Jnānā or Yoga,
 However extra-mundane it may be.
 A tongue which is embittered by the bile of ignorance
 Tastes not the sweetness in the chanting of the
 Lord's Name.
 While there the bile of Karma, Jnāna or of Yoga
 continues,
 A person finds no relish in the service of Sree
 Krishna,
 Which is Bhakti.

THE knowledge," the Lord said,
 "Which My devotees acquire about Myself
 Before they grow devoted unto Me,
 Is that relating to My lordliness and splendour.
 Now I shall give thee knowledge
 Regarding My supernal Grace and Beauty,
 That which cannot be realised until
 A firm devotion and loving attachment is extended
 unto Me.
 When thou dost know this, thy thirst for any other
 knowledge ceases
 And nothing else remains for thee to know."
 The Jnānins and the Yogins mentioned
 May easily attain to Brahma-Jnāna—
 Non-differentiated Knowledge—
 By their empiric line of thought;
 But transcendental knowledge of the Lord Supreme
 Which is distinct from knowledge about Brahman,
 Lies yet beyond their ken.
 "Man is scarce among the sentient beings;
 Very few among their countless thousands
 Strive for their eternal welfare,
 And infinitely few among the perfect souls
 Do know Me as the Lord Supreme,
 Who am the Acme of All-beauty
 Possessed of an All-loving and Two-armed Eternal
 Form.
 In very truth, there is a rarity among My devotees.

Who grasp the super-excellence of My most blissful
 Personality
 Distinct from the Impersonal Brahman
 Who is only a Negative Manifestation of My Own
 Form."

KNOWLEDGE concerning the Supreme and His
 Eternal Nature

Is called transcendental knowledge.

Sree Krishna says here: "I have an eternal Form.

I and My Form are one.

I am endowed with potencies;

Brahman is but an attributeless aspect

Of a particular potentiality of My Form.

Brahman has no form Himself

Existing only in a negative relation

To worldly attributes and things.

Paramātman is the Aspect of Mine Immanence

That manifests upon the earthly plane,

THAT which I call the External Potency

Is known as My Deluding Energy or Māyā,

From which arises all this ever-changing chain of
 worlds.

She is also called Aparā or Inferior Prakriti

In her relation to the Universe consisting of five
 elements:

The earth, water, fire, air, and ether

And their five corresponding properties—
Smell, taste, sight, touch and sound.
Besides these, there are three more subtle principles:
Perverted ego and intelligence and mind.
The perverted ego works with the assistance of
eleven senses.
Intelligence and mind, though diverse in their subtle
functions
Are in their broader aspect much the same.
“Intelligence” refers to Mahat,
And mind doth signify Pradhān.
All these eight principles and their concomitants—
An aggregate of twenty-four—
Arise from My External Potency, Māyā.

BESIDES this Inferior Potency—
She is inferior through her concern with
earthly matter—
There is another Potency known as Tatasthā
Or the Boarder-line Potency.
The superiority of this Parā or Tatasthā Potency
Lies in the fact that she is spiritual
And from this Potency all beings emanate.
Thus emanated, the countless jivas or souls
Have, O mighty-armed! accepted this material
universe
As their objective for enjoyment.

The transcendental Realm is ever manifest from My
Internal Potency,
And the material Universe is a result of My External
Potency:

Whereas the Jiva-potency can well be influenced
From either side, for she is in bewteen.
Hence she is called Tatasthā-potency.
She is superior to the External or Aparā-potency
As she may exercise initiative
And utilise phenomena for her own service.

BOTH the sentient and insentient worlds
Have come into existence through these
Potencies.

Know thou, Arjuna. then, that these two Potencies
Are the material causes of all things—
Animate and inanimate.

I am the Lord of all these Potencies
And they belong to Me.

Therefore am I the Efficient Cause of all creation
And of the destruction of these many worlds.

O Dhananjaya !

I am the Primal Cause of every object.
Pervade I every atom.

Without Mine Own Existence nothing could exist.
Thus I am the fluid sap in water;
I am the light of the sun and moon;

I am the Pranab or transcendental Sound within the Vedas,

And I am the virility in man.

O Son of Kunti ! none else is superior to Me.

I am the Cause of all causes.

The whole universe exists within Me

Interwoven as the pearls upon a garland string.

I am the fragrance in the earth;

I am the heat and brilliance in the fire,

Capable of burning objects and illuminating darkness

I am the life in all things living;

And the endurance in austere ascetics.

Know Me, O Pārtha ! the eternal seed of every element;

I am the discerning light of the intelligent,

The noble prowess of the brave.

I am the strength of the energetic,

Devoid of passion and of anger;

I am the desire in all male beings

For procreating children, O lord of the Bharatas !

Unopposed to sacrament religious.

ALL manifestations of Sattva, Rajas and of Tamas
Are the qualities and actions of My Cosmic
Energy.

I am independent of such attributes and actions

Which are all subordinate,

Dependent on My Potency.

Sattva, Rajas and Tamas are the qualities of cosmic
potency

By which the whole world is infatuated.

People, therefore, in their ignorance can never
know Me

As immutable and distinct from them.

The Māyā or Deluding Potency belongs to Me alone;
She is therefore normally insuperable by weak and
fallen souls.

Those who sincerely shelter in Me,

Alone may cross the ocean of Māyā.

They are unfettered by the shackles of Māyā.

Not by any other means—

Either by following the path of Karma

Or adhearing to empiric path of Jnāna,

Or submitting to the minor gods—

Or any suchlike means can any individual

Surmount the barriers of Māyā.

It is by unconditional submission and surrender

To the service of My transcendental blissful and
loving Self alone,

That man is capable of being free from Māyā's
bondage,

By which the fallen souls are tied to transitory
worldliness

And rendered thus averse to Me,

The Lord Supreme of all.

OWING to their demoniacal or non-religious character,

'The wretched', 'the deluded', 'the worst among mankind'

And 'those who are deprived of knowledge of Me by My Māyā',

The Deluding Energy, do not take refuge in Me.

The 'wretched' are the moral lepers or immoral atheists;

The 'deluded', they who are too much attached to worldliness

And strive for earth's amelioration.

They cannot conceive of Absolute Reality

And therefore are devoted to the fleeting realism

Of earthly relativities.

They may be classified as moral atheists;

They cannot realise that I am Lord of all the Ethics

And not bound Myself by any law whatever.

THE 'worst among mankind' are those who flaunt vain gloriously

The vanities of lineage, vast erudition,

Wealth and youthful beauties.

Too blunt they are to understand the higher principles of life.

'Deprived by Māyā of the knowledge of Me'

Are the agnostics, pantheists and atheists
 And others, who, though they believe in a spiritual
 existence,

Accept not the ideal of Bhakti
 Or pure loving service unto Me,
 Being allured to the danger of salvation or
 annihilation

By the temptations of deluding Māyā.
 Even though these pedants study the Vedānta,
 They remain benighted as to the pure conception
 Of My Form Divine, akin to human form,
 About the eternal spiritual life of individual souls;
 That their relation to material objects
 Like the mind and body, and associated objects,
 Is but transitory;

And that their services to Me
 Form their eternal kindredship to Me.
 Those who remain intoxicated
 By the sensual enjoyments of the world,
 Steeped in the depth of vanities and selfishness
 And who regard My devotees as though inferior,
 Are people of character demoniac.
 Briefly all are wretched,
 Who live not in association with My honest devotees.

THOSE pedants who are steeped in ignorance
 About My Nature, do not resort to Me.
 They may be classified into four groups:

First, the Karmins who are hedonistic in life;
Secondly, those who accept devotion as a means in
the beginning,
But finally abandon it from egotism;
Thirdly, those scholars who, though well versed in
the Scriptures,
Heed not My Divine Descents
And fancy My eternal Form that is akin to human,
To be but mortal, owing to their own infatuation
With My deluding potency or Māyā;
And lastly, those who, demoniacal or atheistic in
their nature,
Cast aspersions on My Transcendental Form,
Which, though akin to human form,
Is not of this world but is spiritual.
They even would advance in adverse criticism
Of My eternal Form Divine in My Own Spiritual
Realm,
Distorting the Scriptures' real meaning
Through their contentious nature
Born of egotism misidentified.

O Arjuna! the distressed. the enquirers after
Truth,

The seekers of favours and the wise:
When these four groups of people, O Bharatarsabha,
By My Grace or through the grace of My devotees

Are blessed with godly fortune,
 Freed from the distressing, pleasure-seeking,
 Wisdom hankering inquisitive defects
 Of their condition, they follow in My service.
 Very rarely do the evil-doers serve Me
 For they attain a meagre minimum of spiritual
 progress.
 Only by a stroke of fortune have they realised Me
 and My service.
 The four classes of the spiritually blessed
 Conforming to a regulated life as ordained by the
 Scriptures
 Are fit to worship and to serve Me.

THOSE who are engaged in selfish Karma
 Desirous of the fruits of actions
 Suffer from the frustration of material desires;
 But thus afflicted, their hearts are subsequently
 purified
 By fires of sorrow, and they remember Me:
 These are the distressed.
 The atheists aforesaid, who, ethical yet ignorant,
 Begin to search for real truth and feel the need
 Of God's existence, begin to think of Me.
 Again the wretched pendants who,
 Dissatisfied with limited conceptions of Me

As Lord Supreme of all ethics and religion,
Turn out to be My ritualistic devotees
And keep Me in memory by such performances.
When the Jnānins, who have the macroscopic
knowledge of Brahman, the Great,
And the Yogins who possess the microscopic
knowledge of the Paramātmā,
The Indwelling Over-soul, realise that such is only
partial knowledge
And when they take recourse to perfect knowledge
Of My transcendental Loving Self,
The veil of ignorance brought into being by Māyā
is removed.
Then only they resort to refuge in Me,
Conceiving of themselves as My eternal servants.

INDEED, 'tis only when the desires of the distressed
And the distorted notion of a God of Ethics
Presented by enquirers after truth,
And when the stain of interested heavenly enjoy-
ments
Of the pleasure-seekers; and when the slur of
misconception
Anent My Transcendental Personality
And the untenable theory as to at-oneness-with-
Brahman, of the Jnānins—
When all these are removed, the diverse classes
Lead a life of true devotion.

Devotion is not pure so long as it is sullied
 By any motives other than the love of God;
 While if the slightest tinge of either Karma or
 Jnāna does exist

Or desires other than the service of the Godhead,
 Devotion is alloyed with either Karma or the Jnāna.
 But when it is absolutely free from such admixture,
 It is known as Kevalā, Akinchanā or Uttamā
 Bhakti.

Or

THOSE who strictly adhere to their particular
 profession

And to their station in life
 According to their individual qualification
 And their actions, worship Me.

They are classified into four groups:

The distressed, who are most anxious for relief
 From their impending troubles, such as poverty and
 illness.

Secondly, enquirers after truth,
 That is the knowledge of self
 Or of secular religious Scriptures.

Thirdly, the seekers after worldly joy,
 Such as wealth, fame, woman and celestial
 pleasures.

These three being fruit-desiring Karmi citizens

Resort to mixed devotion, in which Karma predominates.

Lastly, the Jnānins, who are the sannyāsins
Who have renounced all worldly pleasures.

Free are they from selfish Karma,
But their devotion is also mixed,
And hence the Jnāna does predominate.

DEVOTION in which there is a spirit of Karma,
Jnāna or Yoga, cannot be pure devotion.

When that devotion in which fruit-seeking Karma
plays a foremost part,

Becomes at length free from interested motives,
It can be said to be devotion alloyed with Jnāna,
But when Bhakti or devotion is absolutely free
From Karma, Jnāna or Yoga,

It is known as Unalloyed Devotion
Expressed as Serventhood and Friendship,
Parenthood and Consortship
In relation to the Lord Supreme, Sree Krishna.

WHEN the distressed, the enquirers after truth,
The seekers of wealth, and the wise—
Become unsullied by any worldly motives and
incline to Me alone,

They turn out to be devotees.

Among them, when the Jnānins, the wise,
Relinquish all things of base contamination

And material knowledge, and acquire a perfect
knowledge as to Me,

They stand above the other three divisions of My
devotees.

The purer conception of the real nature of an
individual

Which can be cultivated by meditating on the inner
self,

Cannot equally be realised by a Karmin,

However perfect his duties be performed.

In the association of true devotees,

All are entitled to have real knowledge of them-
selves.

In the nascent stage of their devotion

The wise who are more steadfast and devoted to My
service

Are dearer to Me, and I am also very dear to them.*

WHEN the above four classes of My devotees
Resort to one devotion only,

Munificent they grow;

No longer do they hanker after any of the objects of
man's pursuits.

But the Jnāna-bhaktas, having more steadfast
attachment

*The awakening of divine knowledge in Sukadeva Goswami is an example of this class. In the incipient stage, the devotees who render pure service to the Lord do so from divine knowledge untouched by world-contacts.

To the conscious self, do realise Me
As the summum bonum of all pure and sentient
beings.

They are very dear to Me,
For I am greatly influenced by their love for Me.
The jivas attain true knowledge of their pure self
Only after many births of spiritual practices.
With this awakening
Of the qualitative aspect of their real nature,
They understand themselves to be distinct
From earthly entities, and prone to indentify them-
selves

At this stage with the Neuter-God, Brahman,
Due to the qualitative affinities
Between themselves and Brahman,
The quantitative difference being immaterial.
Indifference to these diversities may run to the
extreme,
Thereby causing them to disregard
The transcendental Manifestations of the Spiritual
Form and Attributes
And Occupations and Entrourage of the Lord
Supreme—the He-God.

BUT, when they are established for a while
Upon the plane of transcendental knowledge,
They realise divine diversities,

Distinct from gross or subtle mundane variegated
ness,

In My transcendental Self,

And thus become attached to Me and shelter in Me.

They then think: these phenomena

Are not dissociated from the Lord

But do result from the reflection of the Potency—

Called Chit—of Vāsudeva;

The Universe has multifarious contact with
Vāsudeva, the Pervading.

The devotees who have such a mentality

Are very rare and wondrous souls.

A Jnāni-bhakta sees Me, Vāsudeva,

In all things, and everything in Me.

Only after many births does he take refuge absolute
in Me.

Such a devotee is rare;

But an Aikāntika—single-minded devotee is the
rarest of all.

THE interested devotees unblemished,

Since they worship Me

Are also blessed to take the way of pure devotion.

As long as their devotion be corrupted by desires,

They hesitate to worship Me.

Yet those who, though they seek rewards,

Resort to Me with heart and soul,

Within a short time I relieve them

From all their earthly moods and lusts.
Wretched are they who worship Me reluctantly,
For they deprive themselves of all true knowledge
of the Absolute.

Steeped in worldly ignorance,
Their wisdom encrusted by the dross of earthly joys,
They worship the different presiding gods
According to their various desires.

They do not love me,
And have no confidence in My Divine Form.

They are led astray by their respective
Rājasika and Tāmasika natures
To submit to other pleasure-giving gods
And thus are thrown into the vortex
Of unsatiated, endless yearnings.

They think that they can easily and quickly please
Those minor gods by practising the ordinary rituals.
Crippled are their propensities
And thus enslaved,
They are reluctant to abide with Me.

AS the Indweller of the hearts
Of all the gods and individual souls,
I give them faith unshaken in the minor gods
That they may choose to worship
According to their temporary predilection.
These gods are not the Lord Indweller;

They are but superior souls with delegated special
 powers from Me.
 The fallen souls repose great faith in them
 For their own selfish ends.
 The oftener their lusts are satisfied,
 The more their confidence in them increases.
 No individual can claim to be attached to Me,
 Who am the Lord Supreme of all the gods and
 souls,
 Until their hearts are absolutely free from all
 desire.

AS the god is, so the worshipper
 And the results of all such worship are but
 short-lived.

The worship of these transitory gods
 Is mainly due to the indulgence
 In mental speculation by the worshippers,
 Who, after receiving their desired ends
 Ultimately realise their transitory nature.
 My devotees remember Me as the Eternal End.

APART from the worshippers of minor gods,
 Those who are well versed in the Vedas
 Are often ignorant of My true nature.
 For, says Brahmā in the Bhāgavatam:
 He who is blessed with the best of favours from
 Thy Lotus-feet, O Lord !

Alone knows of Thy glorious Deeds and none else,
Though he may try to elucidate the truth about Thee
By means of his empiric lore.
Hence those who hold that I am Brahman,
The Attributeless and Impersonal,
And that I manifest in a specific Form,
For a special purpose,
That I become Impersonal again when I withdraw
Myself
From all this manifested world,
Are foolish to imagine this,
However erudite they be in the Vedānta.
They are benighted as to My super-excellent
Eternal, transcendental Form and Person.
They who are called impersonalists
Think that the eternal and extra-human Form of
the Supreme
Is the impersonal and attributeless Brahman
Which manifests Itself upon the worldly plane of
Vāsudeva.
They think this to be some illusion,
And when this is dispelled,
The Neutre-God or Brahman, then remains !
They do not realise that they themselves are the
illusioned
And cannot thus conceive the Ever-lasting He-God,
Whose transcendental Form Eternal
Is unlike any form of matter, and Who can,

Out of His Divine prerogative,
Appear upon this earth ; and can withdraw Himself
whenever He elects.

THE illusioned know not My Shyāma-sundara
Eternal Beauteous Form.

Do not believe that I was formerly non-manifest
And now have manifested in this Form Shyāma-
sundara,

For, this My Form,
Whose Beauty is beyond conception,
Existed ever like the self-effulgent sun,
Within the Realm of Spirit
And I am ever hidden from material eyes
By screens of My Internal Potency, known as the
Yoga-Māyā.

For that this is, the unwise cannot know
That My Shyāma-sundara eternal Form
Is e'er devoid of earthly form, birth, attributes and
actions.

Just as the sun is never visible to human sight
Through being intercepted by the heights of Sumeru,
So am I too, unseen by people of the world
Who have been screened by Yoga-Māyā.
He who submits entirely to Me in Yoga-Māyā
May know My real Nature by Her grace.
The ignorant does not submit, through his fallacious
egotism.

MY Yoga-Māyā or Internal Potency
 And My External Potency—Mahā-Māyā—
 Belong to Me and I am Lord of both and of all
 potencies;

Thus neither overpowers Me.

I am the Lord Supreme, All-existent,
 All-knowing, and All-blissful.

I know the past, the present and the future.

But even those, Arjuna, who know Brahman and
 Paramātmā

As My Negative and Partial Aspects,

Do not know My Eternal Exquisite Shyāma-sundara-
 -Form.

In Aryan theology are three notions of the Absolute:
 The Negative Brahman, the Great One of the
 Pantheists;

The All-pervading Paramātmā of the Yoga-school;
 And Bhagavān, the Beauteous, of the true Theistic
 School.

WHEN jivas realise their innate nature
 Through unalloyed devotion,

I then reveal My Form All-beautiful
 Unto their spiritual sight.

But when Bhārata ! they are hurled into this round
 of births and deaths

Owing to their disregard of their eternal functions,

They are infatuated by the mundane relativities
 Of love and hatred, pleasure and pain,
 Happiness and sorrow, cold and heat,
 Honour and disgrace, male and female.
 All this is caused by My Deluding Potency, the
 Mahā-Māyā.

Thus their pure knowledge is enshrouded by their
 nescience.

Yet through the agency of My Chit-Potency, the
 Yoga-Māyā,

I have made this My Divine Descent in My
 Primordial Form

Into the plane of all this cosmic region
 Giving the fallen an opportunity to see Me
 Manifest before their eyes.

But they, infatuated by illusion,
 Are steeped in ignorance and thus do foolishly
 imagine

My Eternal Beauteous Form to be material and
 destructible.

Those who are either much attached to cold
 asceticism and renunciation,

Under the wrong impression

That the things of this world

Are not associated with the Lord,

Deprive themselves of treading on the path of pure
 devotion.

LISTEN how thou may'st attain a knowledge
Of My transcendental Personality.

The sinful and demoniac in character have no
insight into My nature.

Those whose sins are finally atoned for a pious life

Lived in obedience to the Scriptural injunctions,

Follow the selfless Karma-Yoga,

Jñāna-Yoga of pure intelligence,

Dhyāna-Yoga of meditation,

And then become they conscious of their real self.

Only when this stage has been reached,

Do they engage in My eternal service

And thus they are enabled through the grace of
Yoga-Māyā

To understand My transcendental beautiful Form
of Shyāma-Sundara.

Thou must discern between the worldly gross or
subtle sense-perception

And that which is transcendental.

Those who are blessed with this discernment

Become released from change and relativities and
their antitheses,

And then devote themselves to Me with firm
resolve.

THE fleshly form is subject to decrepitude and
death,

But not the everlasting spirit-body of the soul.

'Tis never for the soul to suffer births and deaths.
Moksha or liberation is the attainment of Eternal
Light

Which is naught but My eternal loving service
With the soul's undying spirit-body.
But those who, sense-controlled and following the
path of mixed devotion
Where Yoga does predominate,
Seek only to liberate themselves from pangs of
birth and death
And care not for My service,
Which is the end and aim of Moksha,
Acquire a knowledge of Brahman,
The ontology of Adhyātma and Karma in all its
aspects.

THEY who can realise My Self
In their own unalloyed existence
As Lord of Adhibhuta, Adhidaiva and of Adhiyajna,
Are privileged to know Me
On the eve of their departure from this world.
The devotees alone are fully cognisant
Of My eternal beautiful Form and by My grace
Can cross the Ocean of the World with perfect ease,
For Māyā has no hold upon them.

CHAPTER EIGHT

THE WORD—THE SAVIOUR

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IN order to grasp the meaning of the seven ideas
Implicitly conveyed by Lord Shree Krishna
In the previous chapter, Arjuna said:
"O Purushottama! Thou art the Being Most
Supreme
And therefore perfectly aware of everything,
Tell me now, what dost Thou mean by Brahman,
Adhyātma, Karma, Adhibhuta, Adhidaiva?
Whom dost Thou refer to by Brahman?
Is He the Para-Brahman?
Dost Thou by Adhyātma mean the Oversoul or
individual soul?"

BY Karma, am I to understand the Scriptural rites
or social duties?
Is the gross fleshly body meant by Adhibhuta?
Whom shall I consider Adhidaiva—
The gods or the Aggregate Great Being?
Tell me, I pray, what dost Thou really mean by
these?
Who is the Adhiyajna in this body?"

Is he Indra or Vishnu?
 And in what form does he exist?
 How do the self-restrained ones come to know Thee
 at the time of death?
 Tell me, O Madhusudana ! explicitly about these
 things."

SREE Bhagavān then replied :
 "The principle of the Divine Word
 Is beyond all limited distinction.
 It is unchangeable and attributeless.
 It is *not* Para-Brahman, but Brahman.
 By Para-Brahman thou art to understand Myself
 alone,
 Who am eternally Supreme and Absolute
 Existing with My Transcendental Name, Form,
 Attributes, Occupations and Equipment.
 Para-Brahman should be differentiated
 From the Non-designated Negative Brahman.
 By Adhyātma thou must not conceive of the
 ontology of conscious entities,
 But soul, released from earth's associations.
 From Karma, the chain that binds the individual
 to the world,
 Arises the worldly bondage of the soul
 And all its gross and subtle bodies,
 Composed of all the elements.

ADHIBHUTA refers to perishable objects
Or the principle of change.

By Adhidaiva, thou must understand Virāta-Purusa
Who is the Aggregate of all the minor gods,
That is the Presiding Deity of all empiric knowledge.
Adhiyajna is none other than Myself
Who am the Knower and Indweller of the hearts
of Jivas—
The souls engaged in gross and subtle bodies.
From deep within their hearts,
I urge them to perform their sacrifice.

HE who forsaking mortal clay,
Remembers Me alone at the last moment of
his life,

Becomes imbued with My divine emotions.
One who recalls My memory when facing death
Is blessed with devotional aptitude towards Me in
the next world.

There is no doubt of this.

It should be noted here

That his remembrance of the Lord
At the last moment of death, is not meant to imply
Merely a mental image of a fanciful man-created
God;

This remembrance must come to mind
According to the true transcendental knowledge

And conception of the Godhead
As prescribed by the unchallengeable Scriptures,
Corroborated by a genuine spiritual master.

THOSE who remember Me at death,
Come to Me then

Or are reborn with My divine thoughts and ideas.
On the other hand, he who leaves the body,
Son of Kunti !

Thinking of other objects at the hour of death
Reaches those objects and ideas,
Which he did meditate upon.

Remember Me, Arjuna ! constantly under every
circumstance,

And fight the battle as a duty

Laid upon you by life as a Kshatriya.

Dedicate all thy mentality and perseverance unto Me.
And thou shalt find Me at the end.

By contemplation and remembrance of the Lord,
With a determined will and practice and unflinching
constancy of heart,

Thou shalt attain the Lord Divine

And ne'er revert to perishable elements.

I am Omniscient, Eternal, the Regulator,
Providence of all,

Most subtle, inconceivable to human reasoning and
understanding.

I am the quintessential Principle of human beauty
Forever adolescent; self-effulgent like the sun,
Luminous of complexion and beyond all earthly ken..
He who by dint of previous practices in Yoga
Fixes the Prāna or breath between the eye-brows
at the time of death
With an unshaken mind and true devotion
Can yet attain Me the Most Divine.
This Yoga is mentioned to thee
So that thou mayst retain thine equanimity when
facing death.

NOW I shall tell thee about Akshara,
Object Supreme and most deserving End,
Whom the dispassionate auster ascetics enter,
And for whose sake the Brahmachārins observe
their life-long chastity.
In practising Yoga, he who controls all senses
By non-attachment to his sense-perceptions,
Confines the mind within the heart
By dint of his reluctance to indulge in sensual
pleasures,
Fixes the vital life-breath in the centre of the head
And, while constantly recalling Me,
Utters the Vedic Word "OM,"
Which is Brahman, and passes out,
Leaving the body behind,
Attains the End Supreme

By realising Mine Own Realm
 Which is identical with Me in Nature.
 This is unmixed devotion
 In which Yoga is the predominating factor.

SO far I have told thee of that Bhakti
 In which either Karma or Jñāna predominates,
 While dilating on the arguments on the distressed,
 The seekers after wealth and truth
 And the Jñānins, until decrepitude is reached,
 Then death and liberation;
 And I have also dealt with Bhakti in which Yoga
 plays a part
 Hinting at intervals on the conception of unalloyed
 devotion.
 Now I shall explain to thee what steadfast, pure
 devotion is.

I am accessible to My devotees, O Partha !
 Who are ever attached to Me alone,
 And who unceasingly yet lovingly remember Me
 With single-minded aptitude for serving Me.
 They are the highest devotees and greatest Yogins.
 My purest devotees do not resort to any Yoga system
 Which is not conducive to My service.
 Their only Yoga or connection is with Me,
 Supreme Lord of all.
 The Bhakti-Yogins, having realised Me,

No longer pass through birth and death upon this plane.

They reach the culmination of their goal.
Steadfast attention and constant thought of Me
Is the criterion of Kevalā-Bhakti.

Leaving aside alluring practices and tempting fruits
of Yoga

And of Jnāna, he who practises pure devotion
With unswerving love, has followed Kevalā-Bhakti.
Which alone can lead thee to complete realisation
of My Self.

ALL the worlds, from the Brahma-Loka
To the seven lower regions, are but transitory.

Inhabitants of these worlds are apt,
O Arjuna, to be reborn,
But he who follows Me upon the path
Of pure devotion, meets not with rebirth.
That they are not reborn who follow Karma-,
Jnāna-, and Astānga-Yoga
In practising their Bhakti-Yoga is true,
In so far as they follow these
And gradually turn exclusively to Bhakti-Yoga.

IN the scale of human time,
A thousand Four Ages make a day of Brahmā,
The Creator of the Universe;

Another thousand Four Ages make one night of
Brahmā;

Three hundred and sixty such days and nights
complete his year;

A hundred such years compose the span of his
life-time,

At the close of which time Brahmā, the Creator,
has his fall.

The Brahmā, who is devoted to the service of the
Lord Supreme,

Is liberated; when such is the fate of Brahmā himself

What wonder that the Sannyāsins

Who live within his range,

Are liable to rebirths?

THERE are Four Ages:

Satya, Tretā, Dwāpara and Kali.

The current Age is the Kali—

The Age of discord, difference, and warfare.

The Satya Age equals 17,28,000 years.

The Tretā Age equals 12,96,000 years.

The Dwāpara Age equals 8,64,000 years.

The Kali Age equals 4,32,000 years.

The Four Ages therefore are equivalent to
43,20,000 years.

1000 times 43,20,000 years is 432,00,00,000,

Which equal one day of Brahmā.

432,00,00,000 years also equal one night of
Brahmā.

Therefore 864,00,00,000, years
Equal one day and one night of Brahmā.

360 times of 864,00,00,000 years =
3,11,040,00,00,000 years

Which equal one long year of Brahmā,

The Creator of the Universe.

100 years is his life time,

Which means 31,10,40,000,00,00,000 years.

ONE thousand series of Four Ages equal 14
Manwantaras,

So that one Manwantara equals 71 series of Four
Ages,

That is, in each Manwantara the 4 Ages revolve
71 times.

The present Kali Age is in its 28th revolution

In the 7th Manwantara, called the Vaivaswata
Manwntara

Of the Sveta-Varāha-Kalpa.

One Kalpa is one day of Brahmā;

Creation takes place when a Kalpa begins

At the beginning of a day of Brahmā

And cataclysm occurs when

The Kalpa ends at the end of a night of Brahmā.

The Jivas are destined to births and deaths in each
Kalpa

Until their final liberation.

The present year of the Kali Age is 5038,

Corresponding to A. D. 1937-1938, 1343-1344

Bengali Era;

1858-1859 of Saka Era, 1993-94 of the Sambat
Era.

And 452 of the Chaitanya Era.

THE gods, human beings, birds and beasts
In the three worlds are still more precarious,
And their rebirths are more frequent than those
Of the inhabitants of the region of Brahmā,
Because, it is at the close of the Night of Brahmā
When a new Brāhmic Day begins,
That the created Universe comes into existence
Out of the Unmanifested;
And again with the approach of a Night of Brahmā
When a Kalpa ends,
Worldly manifestation is dissolved and cataclysm
takes place.
The 'Unmanifested' is not to be confused here with
Pradhāna,
As it only implies Brahmā's state of sleep.

SENTIENT and insentient beings are born,
Again and yet again, O Pārtha! during the Days
of Brahmā,

While mighty cataclysms do occur
At the approach of Brahmā's Nights.
There is an eternal Unmanifested Principle,
Existing irrespective of the night Brahmā sleeps
And far superior to Brāhmic Night.
This Principle prevails irrespective of all else
Even after every creature shall have been destroyed
At the time of universal dissolution.
That eternal Unmanifested Principle is called
"Akshara";
This is the ultimate and highest End of all;
Know this eternal unbounded Ocean
Of Unmanifest Existence, to be My Spiritual Realm,
From union with Which no soul returns.
The Supreme Immortal person
Who is Autocratic Lord of all that Realm
Is to be attained by single-minded and unswerving
love alone.
O Pārtha! all sentient and insentient being exist in
Him,
And I am that Being Supreme
Who enters into every object as the Indwelling
Monitor!

MY truest devotees can with facility approach My
Feet;

But those who offer not exclusive loyalty to Me

And count upon their Karma and their Jnāna for
coveted results

Have to encounter great obstacles upon the way to
realizing Me.

Their progress and path are limited by time and
space.

Let Me now tell thee, O Chief of the Bharatas!

About the time when Jnāna-Yogins die,

Never to return,

And of the time when the ignorant depart to be
reborn.

THOSE conversant with the knowledge of
Brahman

Attain Brahman and have no return unto this
world

If they die at a time when favourably influenced
by Agni and Jyoti—

The presiding deities of light;

Ahah—the god of day;

Sukla—the presiding deity of the bright fortnight;

Uttarāyana—the summer solstice

When the sun moves to the north of the equator.

A Jnāna-Yogin attains Brahman at death

When his mind and senses are in a pleasing mood

Under the influence of the aforesaid time.

The Karma-Yogins who die when their senses

Are influenced by the presiding deities of smoke,
night, the dark fortnight
Or the six months of the southern solstice,
Go to the lunar region and therefore are reborn
When their heavenly joys have run their course.

VERILY are these two bright and dark
Paths of the world deemed to be eternal.
When a Jiva follows the bright path,
He returns not to the world of death,
But rebirth is the fate of him
Who treads the sombre path.
The path of devotion transcends these other two.
Conceiving the difference in principle,
Between these courses of Karma-Yoga and Jnāna-
Yoga,
Those who follow with great avidity the pure path,
Bhakti-Yoga,
Are never entangled or illusioned by sinister ways,
And adhere the more devoutly to their Yoga
Realising the evil consequence of both the others.
Follow this Bhakti-Yoga, O Arjuna! hence for all
time.

THOU shalt not be deprived of any fruits
If thou pursuest with devotion thy Bhakti-Yoga.
Thou shalt know and gain not only all the possible
reward

**Of Jñāna and Karma, that may accrue from studying
the Vedas,**

**Performing sacrifices, observances, harsh austerities.
And offering of largesse, but thou wilt pass beyond
all these**

**And come at last to My Most Blissful Transcendental
Realm,**

Which ne'er began and never ends.

CHAPTER NINE

ESOTERIC LOVE DIVINE

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ESOTERIC LOVE DIVINE

SREE Bhagavān said;

“Now I shall tell thee who art free from malice
The most secret truth about My transcendental
Knowledge and Love Divine.

Listen to this, Arjuna ! and rid thyself of every ill.

The knowledge pertaining to the soul

And its elevation is naturally secret;

But the devotional conception of My Sovereignty
Supreme

Is infinitely higher and more esoteric,

While the knowledge of Kevalā-Bhakti,

Which I shall tell thee now

Is the most secret and esoteric.

He who knows this is freed for ever from the evils

Of the triple qualities

Which are impediment to pure devotion.

THIS knowledge is called Rāja-Vidyā, the Prince
of knowledge.

It is the most secret of all secret truths;

Most holy is this in character;

It leads unto the veritable understanding
 Of thine own true self as well as the Self Supreme.
 By the performance of this Rāja-Vidyā
 All other rites are fully practised;
 It is the climax of all religions;
 Easily accessible; free from the troubles due to
 Karma and to Jnāna;
 And it transcends the triple qualities of Māyā.
 Faith is the fundamental basis of this knowledge;
 Because the love and pure devotion which is
 essentially this knowledge,
 First awakens in the heart of fallen souls as faith
 in Me.
 O thou destroyer of thine enemies!
 Those whose faith and confidence in Me—
 Which is the first step in the ladder of religious life,
 Has not begun to spread,
 Are unable to acquire this knowledge
 And therefore are deprived of true attachment for
 Me
 And subsequently enter the whirlpool of this world.

I have no mundane form.
I My Reality is Trancendental and Eternal
 Beyond the comprehension of the human mind.
 Thus in My Unmanifest Existence I do pervade
 the universe,

And all sentient and insentient beings exist in
Me.

I dwell not in them as the clay lives in the pots
Or gold in golden bracelets.

It is not true that this world is a transformation of
My Self.

I am the Absolute Whole—

I am the Divinity possessed of all the potencies.

The world has emanated from Mine Own External
Potency which is its working agent;

Thus I am not concerned directly with phenomena
made manifest.

Though I am the Efficient Cause of all existences,
I, as the Absolute, am independent of My world's
concerns;

Albeit My universal Love and My Divine Compassion
encompass all My creatures.

When I say: "All beings exist in Me"

I do not mean they dwell within My Real Self,

But they exist in My External Cosmic Potency.

This is incomprehensible to human understanding.

Know then it as My super-human godly Power
Supreme.

Know also that the work of this My Potency is
after all My work

For I am the background of all Potencies,

Through whose agency I work.

Know Me hence as the Supporter, Indweller and
Preserver of all entities.

My real Self and My true Form are one
And therefore dissociated from worldly things,
though all-pervading.

WORDLY analogy is far below the level of an
explanation of such relativities.

They are beyond the present comprehension of all
fallen souls.

But to allow thee a clearer conception approaching
the truth

I tell thee here for thine own understanding.

The sky or ether is all-pervading;

In it the air, the minutest atoms and electrons are in
motion.

Though the sky is the receptacle of every element,
It is yet detached from all.

Likewise, though phenomena have all been caused
by Māyā-Potency,

I am independent of them all,

As the sky is independent of the elements that
move in it.

O son of Kunti ! when a Kalpa expires,

All beings enter into My External Potency of triple
qualities,

And yet again when a new Kalpa dawns,

I bring them into being through the agency of that same Potency.

THIS universe is subject to My External Potency. Under the influence of this, all beings are dependent

On the law of Karma, and therefore are subject to rebirths and deaths.

I am the Self-willed, and through My Māyik Potency Create them again and yet again.

But, O Dhananjaya ! those actions bind Me not.

I am detached from them and non-chalant.

Though unattached to earth's affairs

I am ever attached to spiritual bliss.

My Māyā—the External Potency

And the Jiva-Potency—the Marginal Potency,

Help Me in My blissful attachments

And to cause the creation of material phenomena and individual souls.

My Own Self is never thereby affected.

My Real Entity is transcendental.

Whatever is done within the sentient and insentient worlds

By Marginal and Māyā Potencies,

They thereby only help Me indirectly in My Spiritual Occupations.

My personal aloofness from the world's affairs is easily discernible.

O son of Kunti ! the Cosmic Energy belongs to
Me;

Acts under My direction;

Palpable is My predominance o'er her and all her
actions.

When I desire to manifest, My wishes I express
By glancing at her, and in response

She does create all mobile and immobile objects in
the atmosphere.

For this reason, there are births and rebirths,
And repeated cosmic changes,

My desires are carried out by my External Potency
While My Spiritual Occupations are conducted
By My Internal Ecstatic Energy.

Between the two, exists My Marginal or Jiva
Potency

From whom all individual souls do emanate.

FROM all that I have said, thou must conclude
That My Real Self is the complete embodiment
Of Sat-Chit-Ānanda—All-Existence, All-Knowledge
and All-Bliss,

And that My Potencies work through My grace,
While I am independent of such action.

That I am manifest and seen by people in the
material world

Is also possible only by My grace and My prerogative.
I am transcendental, hence above all mundane laws

Which do compel created beings.
I am by divine prerogative free to manifest My
Transcendental Self
Before the eyes of all the universe.
My coming thus unto the world
Would never make of Me an object of the cosmic
region.
I can and do maintain My Form Eternal and Divine
Both in the transcendental and the worldly planes.
It is but through Mine Own Exclusive Grace
That people of the world can see My Spiritual Form
Even in the worldly atmosphere
In special circumstances of Divine Descent.
To ascribe to Me that which is infinitesimal
Or the vastness of the non-manifest, is but confusion
Due to the crippled understanding of the fallen souls,
Bound by Māyā to the limitations of time and space.
My Nature Most Supreme is not in either of them.
On the other hand, My Real Form is transcendental
And for ever adolescent.

I am simultaneously greater than the greatest
In My All-comprising macroscopic Aspect,
And smaller than the smallest atom
In My All-pervading microscopic Aspect.
Comprehension of this My Real and Eternal Adoles-
cent Form
Is only possible by grace of My Ecstatic Potency,

Which otherwise is inconceivable to human minds.
The deluded ignorant can never understand how this
My godly Eternal Adolescent Figure can be mani-
fested in the world

Without being born like any human being
Influenced by the cosmic laws,

And they fallaciously imagine that I must accept
A human body in order to reveal Myself
In this world before the eyes of all.

They do not realise that I am the Supreme
Lord of all the macrocosm and the microcosm.

Thus infatuated by deceptive and empiric knowledge,
They impute a narrow view to My divine capacities
and Form,

Which the enlightened devotees regard and realise
to be Sat-Chit-Ānanda..

IF thou wouldst know whence originates
This wrong and perverted perception,
Listen then to what I say.

Allured by a demoniac nature and lust and malice,
The ignorant and fallen are frustrated in their high
hopes of salvation;

And their penances of Karma and laborious studies
of the Scriptures

In quest of Jnāna, bring them naught.

Their mind is then diverted into Karma in expecta-
tion of the fruits of pleasure's region;

They are thus debarred from purest knowledge
 Owing to their fruitive acts.
 When they are in search of knowledge,
 The purity of knowledge is over-clouded
 By mistaken theories of at-one-ness with Brahman,
 the Great.
 They then at this stage often think
 That this My Transcendental Form is born of Māyā
 That I am but Iswara, a god, and therefore inferior
 to Brahman!—
 And when the heart is purified by worship,
 An individual attains to Brahman, the End Supreme!
 The result of such delusion is that their mentality,
 So lustful and malicious,
 Intensifies the darkness of their ignorance.

O Pārtha! Blessed are those, who are possessed
 of transcendental knowledge.

Resort they to My Potency Divine,
 And being indifferent to fruitive actions' rind
 And to the seed of dry wisdom which aims at union
 with the Absolute,
 They serve with all attention My All-blissful Form,
 In which I now appear before thee,
 And know Me to be primordial and everlasting.
 Those great souls who possess this transcendental
 knowledge

Ever chant the glories of My Name, My Form, My
 Attributes,
 My Entourage and My Activities
 Which are indetical with one another.
 They do observe the nine methods of practices
 devotional
 By way of hearing, chanting, meditating,
 Serving the Divine Feet, worshipping and praying,
 Acting as servant, friend and being self-dedicating.
 In order to gain the blessed privilege of rendering
 eternal services
 Or unalloyed devotion to My Transcendental
 Personality,
 Perform they all their physical and mental,
 Social and moral obligations
 With steadfast dedication unto Me.
 That their mind may not be alienated
 From Me while performing these their worldly
 duties,
 Surrender they themselves to Me by following the
 path of Bhakti-Yoga.
 Just as a pauper calls at the doors of the opulent
 Begging for the wherewithal to live
 So My devotees keep constant company
 With saints forever freed for practices devotional.
 They learn from them with genuine intention
 The process of the chanting of My Name,

How to surrender to Me and to read the
 Scriptures in their truest light.
 Strictly do they adhere to spiritual practices,
 Vows and devotional worship.
 They love to chant My Name incessantly
 With yearnings for My endless loving service.

SO far in diverse ways I have explained to thee
 The greatness and superiority of truest devotees
 Over those four classes who do worship Me when
 in distress
 Or for want of wealth or out of intellectual Jnāna-
 interest.

Now I shall tell thee of three other classes
 Who are inferior to the above.
 The sages have designated them as Ahangrahopāsaka,
 Pratikopāsaka and Viswarupopāsaka.
 Of these, the first group is superior to the other two.
 In this, man rates himself as Godhead;
 This is also a sort of Yajna,
 In which I am but indirectly worshipped as in the
 Non-differentiated Brahman.
 Next come the Pratikopāsaka,
 Who realising they are different from Godhead,
 Worship the minor gods Indra, Sun and others,
 Knowing them to be superior entities
 Qualified with glorious capacities from Me.

Worse than the Pratikopāsaka are the wretched
 Viswarupopāsaka
 Who worship the Aggregate Universe,
 Fancying it to be the Body of the Godhead.
 Such are the three classes who worship Me in
 Jnāna-Yājna,
 Either as Brahman, with Whom they misidentify
 themselves,
 Or as one among the minor gods,
 Or as the Aggregate Universe.

I am the Kratu—the Vedic sacrifices
 Such as Agnistoma

Which are offered to the Fire-god;
 I am the Yajna—the sacrificial rites
 Such as Vaiswadeva of the henotheists;
 I am the Scriptural Word—Swadhā,
 Uttered in offering oblations to the departed forbears;
 I am the Medicinal Alleviation of all sickness;
 I am the Incantation with which offerings are made
 To the Presiding Deity of all Sacrifices;
 I am Myself the sacrificial butter poured in the holy
 fire of Yajna;
 I Myself the Holy Fire of Yajna and likewise the
 offering itself;
 I am the Father of both the unit and of the aggregate
 worlds;

I am the Mother of the Universe for holding it
within My bosom;

I am the Supporter of the Universe providing it
with sustenance;

I am the Grandsire, being the Originator
Of the Brahmā, Creator of the Universe;

I am the knowable Subject;

I am the sacred "OM" and the Vedas three :
Rik, Sāma and Yajus;

I am the Highest End of all;

I am the Lord, Controller and Observer of all good
and evil,

The Abode, the Saviour from all danger, the
causeless Well-wisher;

I am the Origin, the Maintenance and Dissolution;

I am the Primal Cause eternal;

I am the Heat in summer and the Showers in the
rainy seasons;

I hold back water and send forth rain;

I am the Nectar of salvation, and **I** am the Death;

Arjuna, **I** am the gross and the subtle.

Knowing thou that all these and many more are My
Forms and My Names,

The third class of these worshippers yet worship Me
As the Viswa-Rupa—the Godhead
Whose Form is the Universe !

IF these three forms of worship are intinged with
true devotion unto Me,

Then those same worshippers by coming unto Me
 as the Supreme Lord,
 Can gradually grow more eligible for salvation
 In the form of pure devotion,
 Casting aside all stigma of their former impious
 worship.
 One who worships himself as the Godhead in
 Ahangrahopāsaka
 May rid himself of this grave wrong
 And merit blessing by cultivating unalloyed devotion.
 Though the henotheists and the polytheists
 misidentify the other gods with Me,
 These errors may be rectified; to understanding true
 of My Supreme
 And Transcendental Personality,
 By their association with My truest devotees.
 That woeful early misconception of the Immanent
 God in Viswarupa-worship
 May finally develop into a realisation
 Of My Eternal Adolescent Transcendental Form
 With their soul's awakening.
 But if on the contrary these worshippers are more
 inclined to Karma or to Jnāna,
 They are deprived of pure devotion—
 The limpid spring of human well-being.

THE monists become entangled in the net of dry
 polemic arguments
 Of an illusory theory, owing to their errantry from
 God-head.

The Pratika-worshippers become enmeshed within
the bonds of Karma,
Enjoined by the afore-said Vedas—
Rik, Sāma and Yajus,
And having acquired the knowledge of the Vedas,
Are cleansed of sin
By drinking the Soma as the residue of their offer-
ings to diverse gods,
Thinking them to be My only different forms;
They worship Me thus inditrectly by making
sacrifices
And pray for the celestial pleasures
Which they enjoy in Heaven after death—
The realm of the gods,
Attainable by dint of pious acts.

AFTER enjoying the wide range of celestial
pleasures
In the Kingdom of the gods, as a result of piety
They must again return to this poor mortal world
When Heaven's term expires.
The seekers of reward of Karma,
Enraptured by the nectar of the Vedas,
Are hurled into the vortex of births and deaths
time after time.

DO not believe, Arjuna! that the followers of the
Vedas enjoy the pleasures,

And that My devotees do suffer pains.
 My devotees think ever of Me alone with firm
 fidelity;
 Accepting all those objects
 Which are not detrimental to their love of Me.
 Absolutely selfless these worshippers are,
 And offer all they have to Me alone.
 I therefore send them all that they may need
 And foster them with tender care.
 Though there is a similarity in the phenomenal
 acceptances of things
 Between My devotees and lesser Karmins,
 Yet a great gulf exists
 Between the fundamental objects of their aim in
 life.
 My devotees surrender all to Me,
 And since they do not ask for anything from Me,
 I grant them all without request and I maintain them.
 Despite their temporal enjoyments,
 My devotees are ultimately blessed with Bliss
 Enternal.
 The pious Karmins, on the contrary, though they
 experience celestial joys
 Must come again into this world of sorrow
 And have to move within the cycle of their Karma.
 They have no lasting happiness.
 Though I am aloof from all things,
 Yet I feel a great delight

In helping devotees out of My tender love for them,
In thus accepting My relief
They are not guilty of offence
For they ask naught of Me.

I am indeed the Lord Supreme of All-Being,
All-Intelligence, and All-Bliss.
There is none else superior or equal to Me—
No god is independent of Me.
I am the Reality Eternal beyond the bounds of time
and space.
Some worship the Sun and other gods ;
In this cosmic region the fallen souls
Worship My various forms of diverse and specific
powers,
Which reflected in the Māyā,
Are thought to be forms of independent gods.
But on deliberation it is found
That those gods are My distant indirect manifesta-
tions
Of My different powers, reflected through the Māyā
And are thus entirely dependent upon Me.
Those who worship them as such
With clear conception of their real nature
As well as of My Transcendental and Supreme
Reality
Are on the right path, and are eligible
To make great progress in their spiritual march;

But those who worship these gods ardently
 Thinking them to be eternal and as independent of
 Me,
 Worship them without authority.
 They are thus deprived of the eternal and the
 highest End.

I am the sole Enjoyer and Lord of all the sacrifices.
 Those who worship other gods as independent of
 Me
 Are called polytheists or henotheists;
 They ignore the truth about Me.
 Therefore they degrade themselves, departing from
 Truth Absolute.
 If the Sun and other gods they worship as emana-
 tions of My power,
 They may attain to bliss at last.
 Those who worship any other god as Godhead,
 Attain the non-reality of that especial god
 Which is the object of their adoration.
 The votaries of the deceased ancestors go to their
 transitory realm;
 But those who worship Me the Ever-living Reality,
 Realise Me on the great Plane of Transcendence
 With increasing perfect bliss.
 I am impartial in bestowing fruits on men
 According to their deeds—
 My law inviolable is dispensation of reward
 Resulting from man's actions.

WHATEVER My devotees of loving heart and
cleanly body offer Me

Out of a naturally loving attitude towards Me—
Be it a leaf, or a flower or a fruit or water—
I accept with great affection,
Poor though the offering may seem to be;
But I refuse the richest offerings
When these are made to Me with importunity
And not with faith and love.

O son of Kunti ! I have explained to thee
How four classes of people gradually qualify

For the life devotional :

The sore distressed, enquirers after truth,
The seekers of favour and the wise;
Before they step into the Realm of Bhakti,
Their worship takes three different forms :
Monism, henotheism and pantheism.

I have likewise explained to thee

How at the threshold of Bhakti or practices
devotional

An individual resorts to four preliminary stages:
Fruitive Karma, selfless Karma-Yoga, Jnāna-Yoga
And Astānga-Yoga in relation to the world.

Having said all that,

I have at last informed thee of the nature of pure
Bhakti.

Now, O Arjuna ! determine thou accordingly thine own position.

THOU art a hero of righteousness
 And hast come into the world along with Me
 To add harmonious development to My
 Transcendental Occupations.
 Thou canst not therefore be regarded
 As one among the neutral or fruit-seeking devotees.
 Devotion mixed with selfless Karma and Jnāna
 Should therefore be observed by thee.
 The duty thus incumbent on thee is:
 Whatever thou seest, whatever thou mayst enjoy,
 Whateyer sacrifice or penance and austerities thou
 mayst observe—
 Consecrate them one and all to Me.
 Worldly minded men perform their work with other
 motives;
 When their purpose has been served,
 They finally and formally present their actions
 unto Me.
 All that I rate as nothing.
 Thou, on the other hand, dedicating thine actions
 unto Me
 From the beginning, perform them as a matter of
 devotion.
 Thou shalt thereby free thyself from bondage of all
 good and evil

Resulting from thy Karma, and from fighting in
this battle;

Equipped thou with the spirit of renunciation
By relinquishing thine actions unto Me,
Thou shalt be blessed with loving service to My
Form Divine.

ONE mystery with Me is that I treat all equally—
None is an object of hatred or of special love
to Me—

This is the general law with Me.
I am beyond all mundane relativities.
But it is My special feature
That I love and am attached to those
Who are attached to Me and
Serve Me devotedly and lovingly.
He who worships Me with single-minded faith, and
none else,
Should be regarded as a saint or sādhu,
Because his resolution is a perfect one,
Even though he pursues some 'undesirable habits.'

“UNDESIRABLE habits” must be rightly
understood.

The manners and demeanour of a fallen soul
Are twofold—relative and truly personal.
All conduct of life such as cleanliness and piety

And all those habits respecting healthy and nutritious diet

And activities providing wants—

All things that are conducive

To the furtherance of mental, physical and social growth, are relative;

While habits of the function of loving service to Me, Which is innate in every pure soul, is personal.

This is known as one-pointed unalloyed devotion.

In the engrossed state of existence,

The Kevalā-Bhakti of an individual maintains a link With the relative conduct of his life.

Even when undeviated true and single-minded love

Be awakened in a fallen soul, his habits relative

Will still continue while he inhabits the mortal coil.

But with the flash of pure devotion,

The wrong propensities are soon dispelled.

Worldly attachment will relax in just proportion to increasing love for Me.

As long as worldly predilections be not burnt out to the root,

Mundane appetites may sometimes force the bounds of decency in life.

But such profanities are curbed ere long

By loving devotion shown to Me.

THE effort of those who have climbed the steps Of pure devotion are wholesome and praiseworthy.

If moral turpitude should creep into the life of such
a saint,

It would soon be rectified by cultivating the attitude-
devout

Which cannot be contaminated or destroyed by
temporary violation.

Because of his past immoral habits,

A genuine devotee, should not be classified with-
the non-devotees;

With the awakening of unflinching love for Me
Transgressions of the past shall be obliterated by My
grace;

Such a person should not then be scorned as a great
sinner,

But be revered as a saint.

O Son of Kunti!

Be thou assured then of My promise
That My devotee possessing steadfast love for Me
Shall never know perdition.

The natural shortcomings due to birth
As well as elements ungodly in his character
Will be dispelled by fires of his immaculate-
devotion.

Ere long he will attain most perfect and abiding bliss
By following the path of unalloyed devotion
And practising the normal ways
That are the innate functions of the pure soul,

Carefully avoiding those of either pious or the sinful
Karmins

Or the abnegation of the Jnānins.

Promise Me, therefore, O Arjuna ! that My devotee
is not to be destroyed;

Thy promises shall be observed more strictly even
than Mine Own,

For I may break My promise for the sake of devotees,
But the promises by them are never unredeemed.

O Son of Prithā ! Even the wild barbarians,
The fallen women, the Vaishya-Sudras and
other lower castes

May soon attain the highest bliss when they
completely

And unflinchingly resort to Me with firm devotion.
Restrictions of caste and creed, colour or community
Are no barrier on the Path of Bhakti.

When the savage and the low-born are thus entitled
To lead a life pure of devotion

And all their evil habits and sinful life

Do not prevent their spiritual progress,

What wonder then, that obstacles of piety

Following from worldly noble actions,

Of the higher castes,

The pious Brāhmīns and the holy royal sages,

May soon be overcome,

By wakening the innate normal conduct of the soul?

BOTH sin and piety are undesirable,
But they submit to true devotion.
Hence practise, O Arjuna ! unstinted loyalty to Me,
The Lord Supreme, whilst thou as pilgrim
Passest through this transitory and blissless world.
Engage thy mind in thoughts of Me;
Employ thy body in devoutest service unto Me ;
Offer thine obeisances to Me ;
Thus being absorbed in meditation and most
constantly attached to Me,
Thou shalt attain Me, the Lord Supreme,
Even after all thy present duties
Such as fighting are performed."

CHAPTER TEN

SUPERHUMAN POWERS

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SREE Bhagavān said:

“O Mighty-armed ! Thou art My Beloved
And so, desiring thy well-being,
I shall now tell thee truths
Of greater weight than e'er before; listen to Me again.
I am the Primordial Cause of all the gods and sages;
Therefore can they not perceive the Suprehuman
Character
Of My Descent and Deeds
Upon the mundane plane in My Own Human Form.
The gods or sages all endeavour the truth to know
About Me, only through attempts empirical ;
Thereby, despite their strenuous efforts to under-
stand Me,
Fail to go beyond the scope of time and space,
And therefore partially arrive at the Negative
Principle
Of the antepodes of all earthly qualities and actions.

THIS principle is, in their belief, non-manifest
and attributeless,

Formless and void of action.

They think this earthly wisdom to be the highest
truth;

But the Highest Transcendental Truth is not
Brahman;

I am the Ultimate Reality of all transcendence :
Ever Self-effulgent, and My Transcendental Potencies
are inconceivable by human minds;

I am possessed of all the perfect qualities;

My Form Divine transcends all limited conceptions;

I am the All-Existence, All-Knowledge and All-
Bliss.

WHEN My External Cosmic Energy reflects Me,
I am recognisable as Paramātmā, or Iswara
Who is a partial manifestation of My Primordial
Absolute Self;

Brahman is only My indistinct, effulgent Aspect,
Inconceivable by human intellect

Owing to the influence of My Deluding Cosmic
Power.

So both these, My partial Aspects—

Paramātmā and Brahman—

Are My analytical and synthetical manifestations
on the worldly plane.

Only on rare occasions, out of My Prerogative and
Power Divine

Do I descend into this world.

Failing to realise the capacities of My inconceivable
Internal Potency

Through the poor vehicle of their inductive reasoning,
Those gods and sages who are intellectually
developed,

And whom the mighty force of Māyā threw into the
depths of ignorance,

Think this My Full Descent into the worldly plane
To be "Iswara" or the "Paramātmā",

And imagining that Brahman is greater than
Paramātmā

They try to merge within that attributeless Neutre-
God.

But My true devotees,

Who realise the pettiness of human intellect, and
reasoning

And that all their attempts by mere induction
Are insufficient to comprehend My Transcendental
Self,

Cultivate a pure devotion towards Me.

Thus moved by My compassion at their dedication
absolute,

I make Myself and My Most Beauteous Form

Apparent to their pure intelligence.

HE who knows Me, through My Grace,
To be the Lord Supreme of Lords of all the
universe,

And the First Source of all manifestations,
 Is granted absolution from his sins
 Arising from earthly experiences.
 The knowers of the Scriptures fail to understand Me
 In spite of their penetrating intellect.
 The reason is that Buddhi—the introspective
 intelligence,
 Which can discern the inner meaning,
 Discriminating intelligence that can distinguish
 between self and non-self,
 Forgiveness, truthfulness, pleasure and pain,
 Control of internal and external senses,
 Calmness, birth, death, courage, non-malice,
 equanimity,
 Contentment, austerity, gifts, fame and shame—
 All these are mental qualities of individuals.
 Though I am the Primal Cause of all these qualities,
 Yet I am distinct from all.
 Nothing remains unknown when the Doctrine is
 known
 Of “inconceivable simultaneous existence of
 difference and non-difference”,
 Otherwise known as *Achinta Bhedābhedā*,
 The Philosophy preached by Sree Krishna-Chai-
 tanya,
 As the substance and its properties like fire and heat
 Are distinct yet non-distinct from one another,
 So also I, the Lord Supreme,

And objects, qualities and feelings of the universe,
Born of My Potency, though eternally inseparable,
Are yet distinct from Me.

MARICHI and seven other sages great,
Sanaka and his brothers,
The four sons of Brahmā who were born before the
seven sages,
And Svayambhuva and the others—the fourteen
Manus—
All these were born of Hiranyagarbha
Who was empowered by Me.
This world was populated by their progeny and their
disciples.
He who is rightly acquainted with the knowledge
That My Transcendental Personality is the Highest
End of all
The Principles of Absolute Reality
And that I manifest My Aspects Supernatural
Through the vehicle of all My Potencies
That are as yet beyond conception,
And he who further understands that Bhakti-Yoga
Is the summum bonum of all practices of all Yogas,
Does surely perform the greatest steadfast Yoga
Which leads him unto Me.

KNOW Me to be the Fountain Source of all
things spiritual and earthly;
Everything evolves from Me;

Thus knowing, those who worship Me with unalloyed devotion, are the wise.

They are truly versed in Transcendental Knowledge of Me:

The rest are ignorant.

The character of such unshaken devotees is this :

They have surrendered heart and soul to Me;

Exchanging mutual thoughts about their spiritual life,

And they discourse about Me.

All devotees who meet together,

Enlighten one another as to My Nature,

Heighten each other's spiritual progress

And delight in ever-blissful talks about My Transcendental Pastimes.

In their nascent stage of Bhakti and its practices,

They hear and chant My Holy Name

Knowing the bliss of true devotion;

And in their highest stage of spiritual illumination

And Love Divine, when their innate nature is fully wakened,

They are entitled a blissful intercourse with Me

As Consort in My Love-Games

By following the Path spontaneous of Love Divine

That leads to Braja.

Those who worship Me most lovingly by following this path,

I bless with transcendental knowledge

That helps them tread the way of Love Ecstatic
Which can alone conduct them unto Me
In Mine Own Realm of Perfect Bliss.

THE followers of Bhakti-Yoga
Cannot continue in ignorance.
Some people think that those who seek the Truth
By following the process of negation
In the manner: "This is not *That*, This is not *That*"
Are truly wise.
They think that rarest knowledge is not attainable
by Bhakti-Yoga
In which emotion is predominant!
Arjuna! the truth is that a knowledge of the Great
Reality
Can never be acquired by the very limited mentality
of poor individual souls
However highly trained their intellect may be.
With all their utmost striving
They will fail to realise the Highest Knowledge.
But if I be compassionate with them,
Then only by My Grace and by My Potency
My devotees who have endeared Me to their self
Are blessed with knowledge of My Transcendence.
My boundless mercy for them prompts Me to
appear
Within the shrine most holy of their hearts,
And to dispel the gloom of ignorance

That clouds their minds,
 Caused by their contact with the worldly relativities.
 Transcendental knowledge is to be attained
 Only by practising devotion to Me
 And not by disputations or pedantic arguments."

A RJUNA said: "O Lord! the saints and holy sages.
 Nārada and Ashita, Devala and Vyāsa
 Have said, and so hast thou
 That Thine Own Form Divine is beautiful beyond
 compare;

Thou art the Endless Knowledge Absolute;
 Thou art the Highest Shelter of all objects;
 Thou art supremely Holy
 Since all sinners become forever purified by Thy
 Divinest Sight;
 Thou art the Godhead, Primal Lord,
 Unborn and All-Pervading, Eternal and Divine.

I believe all this that Thou hast told me, O Keshava.
 To be unchallengeable truth.

Neither the gods nor demons know
 Thine inconceivable Identity, my Lord Divine !
 O Thou Supremest Lord of Lords !
 Progenitor of all the Lords !
 Protector of all sentient and insentient beings !
 Godhead of all the gods !
 O Ruler of the Universe !

Thou knowest Thyself by Thine Own Internal
Chit-Power.

By no heavenly or human reasoning can one
perceive the truth

Of how Thou dost Thy Transcendental Beautiful
Primordial Form reveal

Upon the earthly plane,

Without submitting to apotheotic falsities,

Or laws of earth's phenomena.

He alone whom Thou dost favour

Can know Thee and perceive Thy Ways.

BY Thy Grace alone I now see Thy True Nature
in my heart

And can observe Thee in appearance before mine
eyes;

I am blessed, O My Lord !

Tell me now without reserve

About Thy Superhuman and Divinest Glories

Which permeate the worlds.

O Mighty Lord of Yoga !

By what meditation shall I know Thee in Thine
Own True Form?

And what especial Form of Thine am I to meditate
upon?

Tell me again in detail, Janārdana !

About Thy Yoga and Thy Superhuman Powers.

The more I drink the nectar of Thy discourse
On these transcendental truths,
The more my thirst for hearing them increases."

SREE Bhagavān said: "Thou noblest of the
Kurus !

There is no end to My Divine and Superhuman
Powers.

I shall, however, tell thee now
About some prominent among them :
O Conqueror of sleep! O Gudākesha !
I have already told thee of My Real Person.
I shall now tell thee of My relative existence.

I am the life of all the universe;

I alone am the beginning, the centre and the end
of all things;

I am Vishnu among the twelve Ādityas who are
Dhātā,

Mitra, Arjāmā, Rudra, Varuna, Surya, Bhaga,
Vivaswana, Pushā, Savitā, Twatsa and Vishnu;

Of the luminaries I am the Sun;

I am the Marichi among the deities of the wind;

Among the stars I am the Moon.

AMONG the Vedas I am the Sāma-Veda;

I am Indra among the gods;

The Mind among the senses
 The spiritual Cognitive Faculty in all living beings;
 I am Sankara among the eleven Rudras
 Who are: Aja, Ekapāda, Ahibradhna,
 Virupāksha, Sureswara, Jayanta, Vahurupa,
 Trambaka, Aparājita. Vaivakshata and Sankara;
 Among Yakshas—demi gods, attending on Kuvera,
 The Lord of wealth and Rakshas, the demons,
 I am Kuvera;
 I am Pāvaka, fire-god Agni, among the eighth Vasus.
 Who are Apa, Dhruba, Soma, Dhara,
 Anila. Pāvaka, Pratyusa, Pravasha;
 And among the mountains I am the Sumeru.

O son of Prithā ! Know Me to be Brihaspati
 Who is the chief among the house-hold priests;
 I am Skanda among the generals,
 And among the lakes and seas I am the Ocean.
 Among the great sages I am Bhrigu
 And the "OM" among the words;
 Among the Yajnas I am the Japa-Yajna—
 The chanting of the Name of Godhead and telling
 of the beads;
 I am the Himālayās among immobile objects;
 Of all the trees I am Aswattha;
 And of the saints divine I am Nārada;
 Chitraratha am I among the Gandharvas, the chorus
 in heaven;

I am St. Kapila among the saints
 Performing austerities for a purposed end.
 Know Me to be Uchchaihsrava among the horses,
 Born of nectar on the churning of the ocean ;
 I am Airāvata among the powerful elephants
 And Emperor among men.

AMONG the weapons I am the Thunderbolt,
 The Kāmadhenu among the cows;
 I am Kandarpa the Progenitor;
 Among the serpents I am Vāsuki.
 I am Ananta among the Nāgas—
 Demi-gods with human faces and serpent's tails;
 Among the aquatics I am Varuna;
 Aryamā among the manes;
 Among the dispensers of justice I am Yama.
 Prahlāda I am among the demons,
 Kāla among the controllers,
 Lion among the beasts and among the birds I am
 Garuda.
 I am Pavana, the wind, among the swiftest objects;
 Among the warriors I am Parasurāma;
 Makara—shark, I among the fishes,
 And I am the Gānges among the streams.

OF the created objects I am, Arjuna !
 Beginning, Centre and the End.
 Of learning I am the the Spiritual Knowledge

Of the individual souls and of the Over-soul.
 I am the Determining Factor among the passages
 of words
 That seek to establish the *prima facie* proposition
 on the one side
 And refute it on the other.
 Of the alphabets I am the "A",
 The Dwandwa among all compounds,
 The Mahākāla Rudra among the destroyers;
 And I am Brahmā among creators;
 I am the all-seizing Death.
 Among the future events I come into existence.
 Among the women I am Glory, Beauty, Speech
 As well as Memory, Intellect, Patience, Forgiveness
 And others—the consorts of Dharma.

I am the Great Sāma in the Sāma-Veda;
 Among the metres I am the Gāyatri ;
 The Agrahāyana (November – December) am I
 among the months,
 And of the seasons am I the Spring.
 I am the Hazard of the gamblers,
 The Valour of the chivalrous;
 I am Victory and Effort among the persevering;
 And I am the Strength of the strong.
 Among the children of the family of Brishni,
 I am Vāsudeva or Valarāma;
 Dhananjaya am I of the Pāndavas.

Among the Saints I am Veda-Vyāsa,
 And I am Sukrāchārya among the poets.
 I am the Sceptre among the punishers;
 Among those who seek victory I am Polity.
 Of the secrets I am Silence ;
 And I am the Wisdom of the wise,
 I am that Seed from which all beings spring.
 Arjuna ! no sentient or insentient object can ever
 have existence without Me.

O Parantapa ! there is no end to My Divine
 Supernatural Powers, of which I only mention
 but a few to thee.

Whatever be endowed with majesty and might,
 Excellence and splendour,
 Know that to be part of My Superhuman grandeur
 Born of the splendour of My External Power.
 O Arjuna ! what value is this to thee to know about
 My splendour?
 By My Cosmic Energy which exercises influence
 o'er all phenomena,
 I permeate the universe as Paramātmā Immanent.
 My Potency possesses all capacities.
 It is only with a particle of these capacities
 That I enter every atom of the universe.
 I have My relative existence in the world;
 I exist as the all-Pervading Paramātmā
 Through the Agency of Cosmic Energy;
 And in the Jiva-world, I am the Monitor Indwelling."

CHAPTER ELEVEN

SREE KRISHNA'S LORDLY GRANDEUR

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SREE KRISHNA'S LORDLY GRANDEUR

ARJUNA said:

“My veil of ignorance is now withdrawn
By listening to these most secret truths
From Thine Own Holy Lips,
About Thy Transcendental Form.
In my abysmal ignorance I could conceive not of Thy
Spiritual Reality.
Now I have begun to understand Thou art for ever
Self-Effulgent,
Self-Revealed and that the highest Ideal of the
human form
As yet unseen, uncomprehended by the mind of man,
Is Thy Most Beauteous Spiritual Krishna-Form
And He is Thy Real Self;
The Viswarupa is but one of many cloaks or Partial
Manifestations.
Lord ! all objects exist in Thee,
And Thou dost exist in every object,
But Thou art not everything
Nor every object is Thyself.

O Lotus-eyed! I am acquainted now minutely
 with Thine Aspects
 Of creation and destruction
 And of the excellence of Thine Own Way
 The magnitude of which is boundless
 Beyond the realm of human intellect.
 O Lord Supreme! I beg Thee, Purushottama!
 To show me now Thy Lordly Form of Viswarupa,
 In which Form Thou art Immanent.
 I am an individual soul within this universe,
 Albeit with identity
 And cannot fully comprehend the actions of the
 Over-soul,
 Which are beyond my human understanding.
 Though I am insignificant, I have been, by Thy
 Grace, allowed
 To understand a fragment of the truth
 Anent Thy Real Self as Ever-Adolescent, Ever-
 Beautiful Sree Krishna;
 But I am not yet fit to realise
 Thy Lordly Aspect or Thy Majesty,
 Both of which pass the comprehension of the
 human brain.
 Thou art my Lord and Lord of all the Yogas.
 Thus if Thou deemest I should see,
 Show me Thou, out of Thy super-worldly powers,
 This Lordly Form of Thine."

SREE Bhagavān said: "O Son of Prithā!
 Observe My Forms Majestic innumerable and
 divine,
 Of variegated colours in their thousands.
 Behold, Bhārata! the Adityas and the Vasus,
 The Rudras, the Marutas and the twin Aswinis;
 Behold My many wonders;
 None such have been seen before.
 Whatever sentient and insentient objects thou
 may'st wish to see,
 All are to be found in this My Lordly Grandeur.
 Know, therefore, O Gudākesha!
 That all that and whatever more thou dost long to
 see
 Is only part of My Eternal Krishna-Form.

THOU art My devotee, and therefore thou canst
 see
 My Beautiful, Eternal and Divinest Krishna-Form
 Apart from any mundane relativities with thy pure
 eyes of soul,
 Divine Love and devotion,
 Free from the limits of all attributes.
 But this My Lordly Form is not so independent
 And It exists in harmony with Cosmic and the
 Jiva-worlds.
 Therefore, Arjuna! the pure eyes of Divine Love
 for Me

Do not see this My Lordly Form;
 Eyes that behold material forms are also rendered
 incompetent
 To see My Super-mundane Form.
 The eye which has a certain colouring
 Of quality intuitive yet not gross and material
 Is called the eye divine;
 I give thee *that* eye to behold My Lordly Viswarupa
 Form."

SANJAYA said to Dhritarāstra: "O King! Thus
 saying, Sree Hari,
 Lord Supreme of all Yogas,
 Showed to Arjuna the Superhuman Form,
 Which was unique,
 Unprecedented, and very strange,
 Possessing many mouths, and eyes and many
 wondrous sights,
 With many ornaments divine and superhuman
 weapons,
 Wearing divine garlands and gorgeous clothes,
 Anointed with divine perfumes,
 All wonderful, most brilliant, and infinite;
 And everywhere innumerable forms appeared.
 If the blazing splendour of a thousand suns
 Were suddenly to rise up together in the sky,
 Even that would scarce compare
 With the effulgent glory of that Viswarupa.

Then Arjuna saw innumerable worlds
Both as a unit and in their separate existences
Within the Body of the Lord.
Thus filled with wonder and amazement, and
bowing down his head,
Arjuna thus addresssed the Lord with folded hands."

ARJUNA said: "Lord I behold within Thy Body
All the gods, all hosts of individuals,
Brahmā seated on the Lotus-seat,
Mahādeva, all the sages and the heavenly serpents.
Lord of the Universe! O Viswarupa!
I see within Thee manifold arms and bodies,
Mouths, eyes and the all-pervading Ananta-Rupa;
I see no beginning and no end of Thee.
Thy Form can hardly be beheld for its resplendence
Scintillating like a mass of brilliant lustre,
Of fire and sun, immeasurable
I behold Thee, head bedecked with crown and disk
in Thy hands—
Splendour suffused with a celestial glow.

THOU art Imperishable Truth That should be
known;
Thou art the Great Receptacle of this Universe;
Thou art Undying;
Protector of Sanātana Dharma—
Religion universal and eternal;

And Thou art the Ancient Personage.
 Thou hast no beginning and no end;
 Thy powers are infinite;
 Thy two eyes are like shining suns;
 Thy Face is all resplendency;
 The universe Thou dost illuminate with Thine Own
 Radiance.
 Thou alone pervadest all existence betwixt the earth
 and heaven;
 I see Thine awe-inspiring Form;
 O Great Soul! all three worlds are trembling.

LOOK! These gods are encompassed by Thy Body:
 Awe-struck people are extolling Thee
 With hands joined palm to palm;
 Great sages utter the Vedic Amen "Swāsti",
 Beholding Thee while chanting thoughtful hymns.
 The Rudras, Adityas, Vasus, Sadhyāyas, Viswadevas,
 The twin Aswinis, Marutas, the manes, celestial
 singers,
 Yakshas, the gods and the Siddhas—
 All are beholding Thee with great amazement.
 O Mighty-Armed! at this Thy awesome multiform,
 The people of the worlds are trembling and so am I.
 O Vishnu! Who pervadest the universe!
 Terror strikes my heart to see Thy wondrous Form
 Touching the sky and shining with iridescent
 colours;

And I cannot hold My peace and patience.
I am bewildered to see Thee like the universal
conflagration
At the break-up of the world.
I know not where lies my well-being,
O Lord ! Thou Shelter of the Universe !
Be Thou gracious unto Me.

ALL those sons of Dhritarāstra with their allied
princes,
With Bhishma, Drona, Karna and the warriors of
our side
Are entering headlong into Thine avenging Mouth ;
Some of their heads are crushed between Thy fear-
some Teeth.
Just as the flowing currents of the river
Sweep down towards the sea to be swallowed by it,
So also are these heroes entering Thy flaming
Mouth to be exterminated.
Just as the moths flicker round the glowing flame to
merge with death,
So are the worlds fast entering into Thy Mouth to
perish.
O Vishnu ! Thou art putting all the worlds into Thy
flaming Mouth
Devouring them completely.
Thou hast dazzled the whole universe entire
With Thy brilliant splendour,

And art shining bright in all Thy glories.
 Tell me, Deva ! why art Thou so terrifying !
 I greet Thee; be Thou propitious !
 I know not Thy ways ; I beg to know them all."

SREE Bhagavān said : "I am revealed now as the
 mighty Destroyer
 Of these multitudes of men ;
 I shall destroy all warriors, except you the Pāndavas,
 Arrayed in hostile armies.
 In this destruction, the sole Agent am I, not thou.
 When thou art not responsible for this destruction,
 Thou must be ready to give battle
 And enjoy an ever-lasting glory
 And a prosperous kingdom as the result of victory..
 By Me have they been slain already ;
 Be thou but an intermediary of My Action,
 O Savyasāchi—shooter of arrows with both hands !
 Already have I destroyed great Drona,
 Bhishma. Jayadratha. Karna and the other heroes ;
 Cast off thy fear, arise and fight ;
 Thou wilt conquer thine enemies and come out
 victorious."

SANJAYA said to Dhritarāstra: "O King !
 Having heard these words of the Divine Lord
 Keshava,
 Arjuna, trembling with fear,

Saluting Sree Krishna again and again with folded hands,

And in a faltering voice began to say:"

ARJUNA said : "O Lord of all the senses !

Hearing about Thy glorious deeds,

The world becomes attached to Thee,

The demons fly in fear to every corner,

The saints make their obeisance unto Thee.

Great Soul ! Why should they not greet Thee,

Who art the Lord Supreme, the Primal Cause?

Thou art superior to Brahmā, O Ananta !

O God of gods ! O Thou Abode of all the universe !

Thou art the Word Divine, Thou art Infallible—

Thou dost transcend all sentient and insentient things in Nature.

Thou art the Primordial Eternal Being ;

Thou art the only Shelter of this Universe ;

Thou art the Knower and the Known ;

Thou art identical with Thine Transcendental Realm

Which is beyond all qualities of Māyā.

O Lord of Boundless Form !

By Thee everything is pervaded.

Thou art Vāyu, Yama, Fire, Varuna,

Moon and the Creator Brahmā;

Therefore do I bow to Thee a million times,

And hail Thee again and yet again.

HAIL to Thee on all sides! O Lord of Power
Infinite!

Thou alone art Master of immeasurable strength—
All potencies pervadest Thou, O Lord!

Thou art the All in all.

Whatever I might have said from inadvertence
Or from love, addressing Thee in such familiar terms
As "Krishna!" "O Yādava!" "O Friend!"

Being ignorant of this Thy Greatness

And of Thy Glory, and merely looking on Thee as
my most loving Friend

Or in whatever way I might have shown some
disregard for Thee

In fun, at play, in sleep, at meals,

Before an assembly or while alone,

I crave Thee, O Achchyuta! to forgive me all.

THOU art the Father, the Object of reverence
And the greatest Guru, Spiritual Master, of
this Universe;

Far from superior, there is none equal unto Thee

In all three worlds. Thy greatness is unrivalled.

Thou art the Lord and Object of all worship.

I offer my humble obeisance to Thee

Imploring Thy forgiveness.

Thou and the normal soul have an inseparable rela-
tionship

Of confidential love, as between Master and man,
Or parents and Child, or between the lover and the
Beloved.

Thou dost accept such confidential services
And loving homage from Thy servants, friends,
Parents and consorts, and graciously forgive
The intimate expressions used towards Thee.

I am filled with wonder;
My curiosity is satisfied to see Thy Universal
Form

Of Viswarupa, Which was not seen before;
But this Form does not please the eyes and mind of
Thy devotees.

My mind is sore afflicted at this fearsome Form, O
Lord!

O God of gods ! Abode of all the Universe !
Have mercy on Me and show me Thy All-Majestic
Four-armed Form of Vāsudeva,
The son of Vasudeva—the Ocean of all grace.
Let me now see Thy Four-armed Form
With golden crown on head
And disk-conch-mace-lotus in Thy hands.
From that Form dost Thou manifest this Thousand-
armed
And Universal Form within the Cosmic world.
O Krishna ! now I have understood without a doubt.

That Thy Sachchidānanda Two-armed Krishna
Form

Eternally exists as the Loving Lord.

The Majestic Four-armed Form as Nārāyana

Is the Manifestation of Delight Supererual

Of Thy All-loving Two-armed Krishna-Form:

And when the universe is created,

Then from Thy Four-armed All-Majestic Nārāyana
Aspect

This All-Pervading Virāta or Great Universal Form
does emanate.

My curiosity has been aroused a thousandfold

By virtue of this transcendental knowledge.”

SREE Bhagavān said: “I have been pleased to show
thee

My Form Supreme belonging to the Cosmic Plane.

To none but thee have I before revealed

This boundless Primordial Lustrous Form.

O greatest hero among the Kurus !

None but thou alone in this world hast seen My
Viswarupa Form

Either by virtue of study of the Vedas or sacrifices,

Or largesses, or rituals, or practising severe auste-
rities.

Those who have reached the celestial region

And attained a godly life

Behold and meditate upon My Viswarupa Form
By means of their godly eyes and godly mind;
Those who are ignorant and fettered worldings
Can never see this Form;
But My devotees can pierce these gross and subtle
walls of ignorance and godliness
Of the mundane and celestial worlds by virtue of
My Grace.

They may transcend to My Eternal Realm
And be established in that spiritual plane.
Hence, they, like thyself, are not content
With My Universal Viswarupa Form,
Which is but a distant manifestation
Of My Majestic Aspect in the Cosmic Universe,
But yearn for the sight of My Eternal
All-Loving, All-Beautiful and Adolescent Krishna
Form.

ONLY the ignorant think highly of My Viswarupa
Form;

But be thou not bewildered or afflicted by this
awful presence.

My devotees love peace and are affectionately fond
Of My All-beauteous Ever-adolescent Krishna-Form:
They therefore are aggrieved to see this terror-
striking Form.

I bless thee now, that thou mayst not be frightened
of My Viswarupa Presence;

My devotees have naught to do with Viswarupa on
the cosmic plane.

But thou art My friend, who came into the world
As an accessory to My Divine Deeds—
Thou shalt be an adjunct to My wishes and
activities;

It does not hence befit thee to be so affected.
Give up all fear and with a cheerful heart
Behold again My transcendental blissful Form.”

SANJAYA said to Dhritarāstra: “So saying, the
Lord Divine

Vāsudeva withdrew His fearful Viswarupa Form
And showed Arjuna first His Four-armed Nārāyana
Form

And then His Gentle, Loving, Two-armed Form of
Krishna—

Human in appearance, encouraging Arjuna with
sweet and hopeful words”.

Seeing the Beauteous Loving Human Form of
Krishna Arjuna said,

“O Janārdana! I am now restored to peace of mind
And have regained devotion for Thee,

The normal function of my self,

In seeing Thy evergraceful Human-Form.”

SREE Bhagavān said: “Arjuna! My Form which
thou didst see

Is not accessible to many;
Even the gods like Brahmā, Rudra and the others
Are ever anxious to have a glimpse of My All-
beautiful, Magnetic Form.
If thou shouldst argue that: how can this Form be
inaccessible
When I am seen apparently by many here on earth,
Then listen to the truth:
The relation between the observer and observed is
designated "observation,"
Which may be classified into three groups
According to the angle occupied by the observer.
The first is based on pure and complete conception
Of this transcendental knowledge;
The second but proceeds from ignorance;
The third reposes on empiricism and human logic
Drawn from inference within the bounds of time,
space and the three dimensions.
People who are infatuated by utter ignorance
Consider My eternal transcendental Human Form
To have been born of Māyā and transitory;
They thereby are deprived of realising My true
Nature.
The pedants and the gods all falsely reason
This transcendental Form which is identical with
Me
And is the Form Eternal Which I use
When I make My Divine Descent into this worldly
plane

From My divine power and prerogative
 Without submitting to the laws of Nature ;
 Thus they are prone to think My All-pervading
 Viswarupa-Form,
 That manifests within the cosmic plane,
 Or the negative and extra-cosmic, non-differentiated
 Brahman,
 To be My eternal Self! and regard My Human Form
 As but a means of worship at the start.
 But true devotees whose spiritual eyes are opened
 By the genuine Preceptor with the spark of
 transcendental knowledge
 Know and see My Krishna-Form as the Supreme,
 All-beautiful, and Transcendental, Ever-adolescent.
 Therefore I say, Arjuna! that this spiritual complete
 realisation
 Of My Krishna-Form is not within the reach of
 even gods.
 Among the gods, Brahmā and Siva are My devotees
 And they aspire to this All-gentle Form.
 Thou art My friend and devotee, and through My
 Grace
 Thou hast been made to realise the great supremacy
 Of My eternal Form,
 After having seen My Viswarupa Aspect.

NEITHER by the reading of the Vedas,
 Nor by austerities nor by charities nor by sacrifice

Can I be seen in My eternal Human Form
As seen and realised by thee.
Arjuna ! it is by single-minded, undistracted devotion
only
That I can in this Form be seen and realised
transcendentally,
For that devotion, Parantapa !
Leads such a pure devotee into My perfect Realm
of Bliss.
He who does serve Me with integrity of heart,
Refrains from all fruitive Karma and dry Jnāna
And cultivates a truly loving attitude towards Me,
And renders eternal good to all
By helping them in the awakening of their pure
selves
Which I deem unselfish service unto Me,
Attains Me as Sree Krishna in My Abode of Bliss.

CHAPTER TWELVE
UNALLOYED DEVOTION

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UNALLOYED DEVOTION

ARJUNA said, "O Krishna ! from all that Thou
hast told me until now,
I gather there are two ranks of Yogins:
The ones who worship Thee with an unflinching
love,
Engaging harmoniously in Thy service
All their mind and body and social activities;
The second who adopt a selfless Karma-Yoga,
Accepting physical and social functions
So far as they are in accord with their Yoga
And worship by means of intuition
Thy non-manifested Negative Imperishable Aspect.
Now, tell me, pray, which of these are the better
Yogins?"

SREE Bhagavān replied: "Those who engage
their full attention
Upon Me with faith absolute and an unflinching
attachment
And pour their life into the perfect mould of un-
alloyed devotion
And everlasting service, are best among the Yogins.

Bhakti beyond the triple qualities
 Is thus superior to Karma, Jnāna and Yoga.
 These devotees are the highest Yogins.
 Those who are self-controlled, tranquil and calm
 Altruistic, and prone to worship My Eternal,
 Indefinable, Unmanifested, Uniform, Non-differen-
 tiated,
 Omnipresent, Inconceivable, Infallible,
 Indefinite and Attributeless Negative Aspect—
 Brahman—
 Find rest at last in Me
 After experiencing a series of obstacles.
 As there is no other One to worship but My Self,
 In whatever form thou strivest to attain the
 highest goal,
 Thou shalt at last come unto Me,
 If thou be sincere in thy endeavours.

THE difference between a Jnāna-Yogin and a
 Bhakti-Yogin

Is that the means adopted by the Bhakta
 In the cultivation of devotion unto Me
 Is realised to be identical
 With the End, which is Love Divine,
 While Jnāna-Yogin's method negative
 Leads him to the end of Jnāna's path,
 Which is the Non-distinct and Attributeless
 Brahman—

My Negative Aspect; I am Lord of Love Divine.
To a Bhakta, means and end are one,
While with a Jnānin they are two.
When the means is eternal,
The end attained by it is also eternal,
And therefore in devotion the Means and End are
both identical;
But when the means that leads man to the end,
Ceases when the end is realised,
As in the case of the Jnāna-Yogins,
Then the end reached by such temporary means
Must also be ephemeral.

THE path of Jnāna, then, is ultimately proved
To be a source of troubles.
Those who dedicate devout and patient labour
With dry wisdom as their goal,
Find their endeavours end in the fruitless troubles
Like the toil of those who try to get substance out
of chaff.
Without devotion to the Godhead,
The striving after unity with Brahman
Ends in trouble and distress.
The principle of all negation
Is the antithesis of normal function,
For every conscious entity must ultimately forge a
link eternal
With God, by means of service and of godly love.

The negative attempt places no reliance upon God
 And therefore is best at every spot with dangers.
 Intelligence cannot be pure without devotion unto
 God—

The Centre of all beings;
 Those who with their imperfect mind
 Pretend to think that they are free from limitations
 of the world,
 Are hurled down from the last step approaching
 liberation
 Back to this world of relativities.

JIVAS are eternal and sentient beings;
 If they could merge into the attributeless
 Brahman,
 It would be self-annihilation.
 Even when they realise their normal functions,
 They find it difficult to rid themselves
 Of the supremely false impression
 That they themselves are none else but the Godhead.
 For such a Jiva in the fleshly body
 To meditate upon the Non-distinct Brahman
 Brings him but misery both as to means and end.
 A Jiva is a conscious and eternal entity
 And has a spiritual form of its own,
 The principle of non-differentiated Monism
 Is therefore full of miseries.
 Bhakti is the normal function of all souls.

Jnāna, independent of it, is the root of greatest evil.
Hence, the principle of an impersonal, inert and
all-pervasive worship,
Based on inductive reasoning, is not at all acceptable.

THE truest devotees perform their physical and
social duties

Completely in obedience to My devotion
And meditate upon My transcendental and eternal
Form with single-minded faith.

I soon deliver those, O Pārtha !

Whose hearts are absolutely true to Me,
From the ocean of chagrin which is this world, and
death.

By My grace do they attain to perfect freedom
From the bondage of the great illusion,
And when thus freed, I shield them
From the Non-distinct Monism which is really death
to them.

The helpless, hopeless, egotistic view of merging
into Brahman
Is the cause of ruin to all Jnānins.

CONCENTRATE thy mind upon My transcenden-
tal

And most lovely Form, and meditate on Me alone ;
Engage thy pure intelligence in My service ;

Establish thyself in the devotion of My Self
Supreme.

Thou shalt thereby without doubt attain to *Prema*,
The Divine Love, which is as pure as molten gold.

This is the highest end of all devotion.

If thou canst not concentrate the whole attention
on Me

Out of a natural and deep attachment to Me,
Then attempt, O Dhananjaya! to follow the regular
way of practices

According to the Scriptures by curbing thy mind
From meddling with matter, in order to reach Me.

THERE are two ways to the attainment

Of the highest end of *Prema*, Love Divine :

One is the path of a normal, natural attachment for
the Lord

Without any forced attempt upon the seeker's part ;

The second is the path of regulated course of
practices

According to the dictates of the Scriptures.

The former is called *Rāga*, the latter is known as
Vidhi.

Rāgānugā-Bhakti is the spontaneous and profound
attachment

That arises from a strong desire to love and serve
Krishna,

While Bhakti that is practised on the basis of a
faith unshaken,
Regulated by the Scriptures, is called Vidhi.
It is desirable for an ordinary individual,
Whose heart is not afire with a spontaneous love
for Krishna
To follow the path of Vidhi-Bhakti.

IF thou art unfit even for Vidhi or the other
grades of Bhakti,
Regulated by the Scriptures
Dedicate thou, then, all thine activities to Me.
Thou shouldst hear, chant, worship, make obeisan-
ces to Me,
Cleanse the Temple, cul flowers for My adoration.
In this way, thou shalt succeed
In gaining My affectionate eternal comradeship.
Thy mind will cling for ever to My transcendental
beauteous Form
As the Sree Krishna of All-love
Instead of giving its attention to phenomena of
earth.
If thou still fail to concentrate thine actions all to
Me,
Be self-possessed, give the results of all fruitive acts
to Me
By following the path of selfless Karma-Yoga, as
indicated in the Vedas.

SUCH a devotee is naturally free from malice;
 He does not envy even those who are deemed
 enviable,
 And he is a friend to all;
 His heart is tender to those brothers who have gone
 astray;
 He tries to render them a permanent and real good;
 He is indifferent to worldly matters
 And is not proud of physical associations;
 He looks on pleasure and pain alike without
 concern;
 Despite strong cause of provocation, he forbears.
 Always content is he with whatever meagre
 portion
 Comes to him for his maintenance of body;
 He is a devotee with firm determination
 To achieve the Final End that he desires
 And therefore is a steady Yogin;
 He has a steadfast faith in Me
 And is alert to gain My *Prema* or Love Divine.
 A devotee who offers such a mind and heart to Me
 is dear to Me.

A Shānta-devotee neither causes uneasiness
 Nor suffers any caused by others;
 He is not elated with attainments nor is he jealous
 of another's gains;

He is free from wrath or fear, of any of the world's events,

Such a devotee is dear to Me.

My devotee remaining unaffected by the world's affairs,

Pure inwardly and out, active and alert;

Indifferent to all conflicting happenings,

Calm and tranquil in his judgment, and in mind,

Who does not seek the fruits of his devotion

Relying on My dispensation—

Such a devotee is dear to Me.

The devotee who never feels elated

By promises of worldly gain, or does not mourn at such loss,

Who does not hanker after earth's achievements,

Who casts aside all benefits derived from good and evil source

Virtue and vice, sin and piety—

Such a devotee is dear to Me.

He looks with kindly eye on friend and foe alike,

Not over-joyed is he when eulogised,

Nor sore distressed with disrespect.

He is indifferent to heat and cold, pleasure and pain;

He shuns associations that are evil;

Calm and tranquil is he in observation.

He is unmindful of praise and of abuse;

He is controlled in what he says, cool and collected in temper;

**He is content with little food and bare necessities;
Not anxious for a homely life and therefore not
attached to such affinities;**

Such a devotee is also dear to me.

**Those who, with firm faith and sincere devotion
unto Me,**

**Relish the nectar of these truths, related by Me,
From the beginning to the end of this discourse,
Are My true devotees and are exceedingly dear to
Me."**

NOTE:—In the first three Chapters, selfless Karma-Yoga is described as the means to salvation. In the second six Chapters, Bhakti-Yoga is explained to be the only means to the realisation of the Supreme Lord. Bhakti is two-fold: esoteric and exoteric. Inward performance of Bhakti is done by remembrance and meditation; and in the case of a neophyte's inability to give undivided remembrance, he should attempt earnest practices and follow those who can. These three inward practices of Bhakti are difficult for the worldling to follow, while the spiritually intelligent and those who are free from all offences are eligible to practise them. The external practices of Bhakti by way of hearing and chanting the Name of the Godhead are easily open to all. The superiority of these devotees who follow either or both of these inward and outward practices of Bhakti-Yoga, is shown

in the second six Chapters. But when a neophyte is not fit to control his mind and senses and worship the Supreme Lord with a steadfast spontaneous attachment or firm faith in Him, selfless Karma-Yoga, consecrated to the Godhead, is mentioned in the first six Chapters, as inferior to unalloyed devotion.

In the absence of a spontaneous attachment and the awakening of the soul's normal loving service to the Lord Supreme, the practice of the regulated Vidhi-Bhakti, as prescribed by the Scriptures is to be followed, failing which the neophyte should then strive after knowledge—Jñāna—that leads him to the realisation of his true self. When this is not possible, he should meditate on such thoughts as "Thou art That" "I am the Brahman", as a means of acquiring Jñāna or wisdom relating to the pure self; and for those who are unfit even for such meditation, Karma-Yoga is prescribed. The fruit-seeking Karmins attain peace by relinquishing all results of their actions. There are two ways to the attainment of pure devotion; the one is a direct way, the other is a gradual process. Listening, chanting, meditating, service, worship, adoration, self-surrendering to the Name, Form, Attributes, the Transcendental Retinues or Hosts and Deeds of the Lord Supreme, based on a spontaneous and firm faith, is the direct method; while the gradual course of general progress begins with the renunciation

of all fruitive acts; at the second stage the consecration of results of actions to the Godhead; at the third stage, meditation and concentration following the process of Astānga-yoga; fourthly, knowledge or Jnāna of one's true self; and lastly, the Vidhi-Bhakti or the perfect knowledge of the eternal and transcendent Name, Form, Attributes and Activities of the Lord Supreme.

Sādhana-Bhakti is the only means to the attainment of perfect and divine Love. This Bhakti-Yoga has two phases; the inward one lies in the absolute attachment to God; the external process is practised by listening to and chanting the Name of God. The inward practices of Bhakti-Yoga are either remembrance or concentration or inward attempts at such concentration. So, concentration of the mind in the remembrance of the Lord is better knowledge or Jnāna and superior to practice. In the stage of practice, care is taken to achieve meditation; but when concentration of the mind and constancy of remembrance, which are desired ends of practice, are attained, then meditation naturally follows. Meditation is therefore superior to mere Jnāna. When meditation becomes steady, then all hankering after celestial pleasures and salvation are purged out of the heart. When the heart is thus cleansed, all the senses find their real and perfect rest in being wholly engaged in the service of Sree Krishna,

Who is the Lord of all senses, and Bhakti is awakened to engage an individual soul in the loving service of God. When formidable desires for either elevation or Karma, salvation or Moksha, are finally alienated from the heart of an individual soul, he attains a state of mental peace, called Shānti.

This gradual course of Bhakti, when sincerely followed, leads one to Krishna-Prema or Divine Love—the summum bonum of all spiritual practices. Pure Bhakti, devotion, is ever blissful and is the only positive means to the realisation of the Highest End of spiritual existence. This is the **gist** of the Chapter and of the **entire Geetā**.

CHAPTER THIRTEEN
CREATION

CHAPTER THIRTEEN

CREATION

ARJUNA said: "O Keshava! I beg; Thee to explain
Prakriti, the Female Principle of creation;
Purusha—the Male-Principle;
Kshetra—the body as the spirit's habitation;
Kshetrajna—the soul and Over-soul;
Jnāna—the knowledge; and Jneya—the knowable."
Sree Bhagavān said; Arjuna! to make thee under-
stand

The esoteric principle of Bhakti, |
I have explained the real nature of the soul
As well as the various actions of the soul conditioned.
I have told thee explicitly about pure Bhakti.
The triple paths of Karma, Jnāna ann Bhakti have
also been explained.
Now I shall tell thee of Jnāna and Vairāgya
Or abnegation from the angle of transcendental
knowledge,
Which will all the more confirm thy faith in
unalloyed devotion.

THE esoteric truth anent conception of the God-
head,

Which I explained to Brahmā in the Bhāgavatam,
Is that the knowledge about Me and My most secret
Love

Together with My transcendental Love and the
Means of realising them

Can only be acquired through My Grace.

Thereby I explained the fourfold truths regarding
Jnāna or true knowledge,

Vijnāna or transcendental esoteric knowledge,

Rahasya or the mystery of Love Divine

And Tadanga, the means of realising it.

If these four principles are not completely under-
stood,

The mystery of Love Divine is not unravelled.

I shall endow thee with such discernment

That thou shalt realise what My Divine Love is.

ONCE pure devotion is awakened in the heart,
A transcendental knowledge and a genuine
indifference

To objects that are adverse to My service,

And a spontaneous acceptance of all

That does support My cause, will follow soon ;

For pure devotion, transcendental knowledge

And genuine asceticism all go hand in hand.

Know therefore these two latter principles

By practising a pure devotion.

O Son of Kunti! this body is called Kshetra,
And he who is well versed in its faculties
Is known as Kshetrajna.

This body is called Kshetra, because it is the
germinating ground

Of that development which is the world-tree—
The field of carnal pleasure.

He who knows the nature of this body
Both in its conditioned and its freed state
Is a Kshetrajna or a Jiva-soul.

Conditioned, it identifies itself with the fallacious
ego

And vainly thinks itself enjoyer and possessor of
the world's phenomena;

Freed, it is no longer proud of worldly relativities.

IN considering Kshetra and Kshetrajna,
Thou must understand, Bhārata! these three
principles:

The Over-soul, the individual soul and Matter.

As every form enshrines an individual soul

As its Kshetrajna, so I am Iswara—

The Lord and the Supreme Knower or Kshetrajna
of the Universe.

I am Paramātmā, the Primordial Knower of all
souls,

Of the various Kshetras as well as all the worlds.

Those who conceive of these three Principles—
 God, soul and Matter,
 By understanding Kshetra and Kshetrajna and the
 Over-soul,
 Are blessed with knowledge true,
 And this knowledge is Vijnāna.

THOU hearest now from Me, what Kshetra is,
 What is its nature, and its changes, whence it
 comes,
 Who is Kshetrajna, who and what are the powers
 and functions of the Kshetrajna—
 Jivātmā or the soul, and Paramātmā
 Or the Over-soul.

TRUE conceptions of Kshetra and Kshetrajna
 Have been described in many ways by sages
 Like Vasistha in the Yoga-Scriptures;
 And in the Vedas by Vyāsa;
 And in the Smritis by the saints.
 They have explained them separately
 And in distinctly different ways;
 The Brahma-sutras, aphorisms of the Vedānta,
 Established them by reasoning as truths exact.
 From those aphorisms of the sages and the saints,
 The Vedas and the Vedānta, it is established that
 the Kshetra
 Is composed of twenty-four material principles.
 These are the five great elements

Earth, water, fire, air, and ether;

Ahankāra or perverted ego, Buddhi or discrimination;

Avyakta or Pradhāna—the Prakriti of triple qualities.
Which is the cause of Mahattattwa, the female principle in Nature;

The ten external organs of sense and action—

The eyes, ears, nose, tongue, touch,

Voice, hands, legs, anus and the penis;

The mind or the internal organ of both sense and action

And sight, sound, smell, taste, touch—

The five faculties of these five senses.

Knowing these twenty-four material principles,

Man can understand what is Kshetra and what its functions are.

Note that Prakriti begets Mahattattwa,

Mahattattwa begets Ahankāra,

And Ahankāra begets Mahābhutas.

Desire, hatred, pleasures, pains

Are the effects of the five great elements or Mahābhutas

And with the body are concerned ;

The perverted self or mind, patience and suchlike qualities,

Are vitiations of the Kshetra,

Followed by birth, death, fear and hunger,

And therefore by Kshetra both the body and the mind are meant.

NOW I will tell thee of twenty qualities of character

Which the unwise think are twenty vitiations of the Kshetra :

- Defiance of arrogance and inoffensiveness,
- Forbearance, coveting no honour, uprightness,
- Services to the Preceptor, inward and outward purity,
- Steadfastness and self-control and absence of egotism,
- Aversion to objects of a sensual pleasure ,
- Insight into the transience and evils
- Of birth, death, decrepitude, disease and sorrow,
- Non-attachment to offspring, wife, home and relatives,
- Aloofness from the pleasures and the penalties of family-life,
- Equanimity at the approach of both desirable and undesirable events,
- Unflinching pure devotion unto Me,
- Resorting to solitude and sacred places,
- Avoiding places where the evil-minded live,
- Constancy in morals and searching for salvation as the desired end—

The unwise think these twenty traits
 To be the vitiations of the body and the mind.
 But they are not corruptions of the Kshetra ;
 They tend towards the knowledge Absolute.

They are antidotes to such corruption of these
twenty things;

Single-minded pure devotion unto Me alone

Stands foremost and must be adhered to;

The nineteen that remain contribute to devotion,

And purify the blemishes of earthly mind and body

And ultimately waken from its dream

The pure eternal heart within the soul,

Which is the seat of true devotion.

Knowest thou these nineteen to be the throne of yet
another—

Bhakti or devotion, as the Queen.

This is all true and transcendental knowledge,

The rest is ignorance.

I have thus told thee of Kshetra

With its nature, perversions and their antidotes,

And I have told thee of Kshetrajna,

Which is compounded of Jivātmā and Paramātmā,

And constitutes the secret Knower of the body.

I have explained to thee that knowledge

Of the Kshetra and Kshetrajna is called Vijnāna.

Let Me now tell thee about the Knowable

That may be known by means of that Vijnāna.

That Knowable without beginning,

Is a subordinate Principle to Me;

It is beyond the scope of gross and subtle substances,

Beyond cause and effect,

And it is known as "Brahman".

When its true nature is perceived,
It leads man to the everlasting nectar of devotion
unto Me.

JUST as the sun's rays emanate from the sun,
So also Brahman, the Great,
Is but a reflection of My Glowing Aspect.
Brahman* is the Receptacle of all beings,
In infinity from Brahmā* to the smallest ant.
That Being Infinite possesses an infinity of hands
and feet,
Of eyes and mouth, of heads and ears.
Thus does the Neuter-God Brahman exist,
Accommodating every entity within It.
Though that Great Principle, the Neuter-God,
Does manifest all mundane senses, it is Itself devoid
of such;
Ever detached from earthly relativities;
Preserver of the world as Vishnu.
It is devoid of all worldly qualities.

* Brahman is the Negative Aspect of the Absolute Whole, the Supreme Lord; Brahmā is only an individual soul with deligated power to create the fourteen worlds or the Universe in which we live—He is supposed to have four heads, having the capacity to gauge the fourth dimension and is superior to ordinary entities. Brāhman is the highest of the four castes in Hinduism; Brāhma is a follower of a Pantheistic sect in Hinduism, started by Raja Rāmmohan Roy.

Yet does possess six thousand qualities. ¶
That distinguish Him as Bhagavān.

THAT Great Principle. the Neuter-God exists as
Brahman,

Containing every object in Itself ;
And It lives as Paramātmā in each atom.
Thus the He-God does exist both in and out of
every entity.

All the sentient and insentient worlds have emanated
from Him.

Inconceivable is He to human senses
For He is greater than the greatest,
And infinitely smaller than the smallest ;
He is simultaneously both near and far away.*
Undivided He remains though He may seem divided
In the diverse beings He exists within.
Though He exists in every individual Jiva
As the Unit-Purusha, Vishnu,
Yet He retains His Undivided Life
As the Great Aggregate-Parameswara—
The Lord Supreme of all the entities of all the
worlds together.

He is the Sustainer within sustenance,
Destroyer in destruction, and the Creator in creation

¶ Cf. Svetasvatara Upanishad 19

* Cf. Isha Upanishad—"Tatdure tadwantike"

HE is the Master-Light of lights;†
He is beyond all darkness and is ever radiant ;
 He is the Knowledge and the Knowable
 In His Manifestive Form Divine
 And He is the Object of that Knowledge ;
 He lives as the Great Indweller of the hearts of all
 things living.

Thus I have briefly told thee about Kshetra,
 Jnāna and Jneya or the Object of all knowledge.
 Full understanding of these principles is called the
 Knowledge Transcendental.

My devotees possessing Transcendental Knowledge
 Attain the purest Prema-Bhakti.

Non-devotees deprive themselves of this Knowledge
 Owing to their pointless wrangling
 Over sect and the false notion of their oneness with
 Brahman.

This Jnāna is no less than solid rock on which the
 Jiva,

Having realised his purest self and functions,
 Builds up the shrine of his devout activities.

This will be more explicitly explained with
 Purushottama.

I shall now tell thee the results
 Of understanding Kshetra and Kshetrajna.

† Cf. Katha Upanishad.

Three principles are noticed in the shackled lives
of Jiva-entities :

Prakriti, Purusha and Paramātmā.

**The Kshetra— that is the fleshly body composed of
all five elements,**

**The subtle form of mind, the perverted ego and the
buddhi—**

Is Prakriti;

The Jiva is Purusha

Due to his enjoying mood in his conditioned state;

**And Paramatmā is My Immanent Manifestation
between these two.**

Prakriti and Purusha are both eternal:

**They existed even before the dawn of worldly time
and space,**

**Born of My Potencies which co-exist with My
Supreme Divinity**

**Within the spacious undivided spirit-time that is
eternity.**

The Cosmic Power was dormant in Me ;

I made it manifest in worldly time

When to create the universe I willed.

The Jivas also are among My Potencies Eternal

**For they have stepped into the realm of Cosmic
Potency**

By turning their back upon Me,

On account of the misuse of their free will,

Submitting to the slavery of an enjoying mood,

Of mastering phenomena within the bounds of time
and space;

Albeit the Jivas are essentially all spiritual in their
unalloyed existence.

It was My Inward Potency that gave the Jivas
Their own Tatasthā-Nature, or the oscillating
tendency

Upon the margin which offered them a free choice
To come to Me and be most lovingly attached to Me
and My service,

Or cast themselves within the bounds of earthly
limitations

To offer adulation unto Māyā.

How an eternal spiritual entity could be enthralled
by Māyā

Can never be determined by the human reason.

My inconceivable capacities transcend

The understanding of the human senses.

Know thou this however:

That the perversions and the qualities of the
conditioned Jivas

Are born of Matter coming into contact with Prakriti,
Those qualities and actions belong not to the Jivas
in their unalloyed existence.

MATERIAL causes and effects,

That is the bodies and enjoying mood of all
their senses,

Are of Prakriti.

Out of their perverted egotism,

Jivas derive their moods of pleasure and of pains

According to their vacillating tendency

Between the transcendental and the mundane.

The pure souls have no lording or enjoying mood,

But only when they misidentify themselves

With gross and subtle bodies born of Matter or
Prakriti

In their fettered state of life,

Do they adopt this attitude of mastering phenomena.

KARYA refers to the material body ;

Kāraṇa signifies the senses;

And Kartrittva the presiding deities of senses.

All these concern Prakriti, the Material Cause

Of these three factors, due to her contact with
Puruṣa

Who, as a fallen soul, enjoys the pleasures and the
pains

Which are the consequent effects.

Prakriti is the root of all effects and causes

And their agency, as well as of enjoyment.

She dominates the first three by her influence on
matter,

While Puruṣa, being spiritual, causes his enjoying
mood, in his perverted state.

Prakriti is the cause of all material effects

Within the changing Universe.
 Purusha or Jiva misapprehending his identity
 Causes the enjoyment or the suffering of these
 effects,
 While Purushottama is the Efficient, Final Cause
 Of all the causes and effects.

WHEN Jiva misidentifies with physical and
 subtle forms

Born of Prakriti—caused by his ignorance
 Arising from his choice of lower worlds
 When on the border-line of the ephemeral and the
 eternal sphere—
 He deems himself appreciator of effects caused by
 Prakriti.

Jiva emanates from the Tatasthā-Potency of the
 Lord Supreme.

Tatasthā-shakti is that potency existing on the
 border--line

Between the Esoteric and the Exoteric Potencies,
 Partaking of the influence of both.

A Jiva can thus make the right use of his free will

By following the trend of the Internal Potency

Leading to progressive service of the Lord,

Or by misusing the same will

He may be overpowered by Māyā,

And thus forget his real nature.

He is thence ousted from his normal place within
the Transcendental Realm

And lodged within his tenement of clay;

Thenceforth does he enjoy or suffer on the wheel of
Karma,

Rising and falling.

He then becomes attached to gross and subtle forms,

Born of Prakriti, forgetting that his preference

Is only possible while his true nature sleeps.

He therefore undergoes a round of births and deaths
by force of Karma.

His pious deeds afford him righteous birth,

His sinful acts ensure his birth of evil womb.

Nor piety nor sin can help such fallen Jiva

Out of the relativities of earth.

JIVA is My companion ever ;

When he directs his mind and heart to Me,

He comes in closer contact with Me.

By nature, he is free to choose this inclination,

Of proceeding this way or that way from the border-
line.

By turning towards Me, he achieves the acme of
Jiva-life,

Endowed with My pure Love.

But when by adverse choice he enters the material
plane,

I, as his Eternal Comrade, accompany him as
Paramātmā.

Within the person of the Jiva,
I am the Observer of his actions,
Existing nearest to him, yet apart from him.

I am his Approver and Preserver;
His sole Appreciator and his Saviour;
To him I am for ever Paramātmā.

I am the Lord Supreme and the Supreme Purusha
of his person.

I am the Bestower of rewards
According to the actions done by him in his
conditioned state.

He who is conversant with these principles of the
Purusha—

Jivātmā and Paramātmā—which are beyond the
triple qualities,

And of Prakriti or the Cosmic Energy and her own
qualities,

Shall never undergo rebirths again

Though he may be in the material universe.

By My Grace, he turns his face towards Me

And reaches My Eternal Realm of Transcendental
Bliss.

THE fallen Jivas are divided into two groups

According to their spiritual endeavours—

Those who are averse to Me

And those who are addicted to My Love Divine.
Eccentric are they who are materialists, atheists
and sceptics;
Agnostics and cold moralists—they do not turn
towards Me.
The selfless Karma-Yogins trust the Spiritual
Realm
And being honest seekers after Truth, they and My
Devotees
Have their inward vision turned towards Me.
Of these, the devotees stand foremost,
For they behold and meditate upon the Paramātmā
On the transcendental plane beyond the limits of
the worldly plane
And reaching to the plane of pure self.
The Sāṅkhya-Yogins, belonging to the second class,
seek the Godhead.
Knowing Prakṛiti and her twenty-four elements and
properties,
They recognise the twenty-fifth, the Jiva proper, to
be all spiritual,
And by degrees devote themselves to worship of
the Bhagavān,
The twenty-sixth Substance.
Even inferior to them are selfless Karma-Yogins,
Who dedicate the fruits of all their actions unto Me.
They thereby have the chance of being blessed
With inclination to My worship.

Sāṅkhya, Astāṅga and selfless Karma-Yoga are
indirect and qualitative means

Resorted to by those respective Yogins, for realising
Paramātmā.

The Jnāna-Yogins realise the Godhead when the
goal of all their knowledge

Is the Transcendental Personality of God

And not emancipation from their worldly bondage.

Purest devotion alone leads man directly to
attainment

Of the God of All-love and His Prema.

STILL lower in the scale than selfless Karma-
Yogins

Are those who, trusting on the next world,

Seek reality and gather knowledge of the Truth,

They hear from others.

They also attain to pure devotion

By being in the company of Sādhus or true devotees,

And listening to what they say of God-

Know thou, O best of the Bharatas !

All that is born among the mobile and immobile

To be the product of union of Kshetra and Purusha.

EVEN though the Lord Supreme exists as
Paramātmā

Equally in every being—sentient and insentient,

He does not yield to changeability

Albeit those whom He pervades are mortal.
 He who knows Paramātmā thus,
 Is rightly conversant with His Truth.
 Submission to the lure of Māyā or Prakriti
 Has placed the fallen souls in diverse circumstances
 and environments.
 Amongst them, he who knows Me, by pure intuition
 As Paramātmā equally pervading every object,
 Does not degrade his real self to depths of worldiness
 Or yield to a corrupted mind.
 He who beholds this can see his true self to be
 unconcerned
 In every action of his life and thus can say:
 "It is Prakriti in the form of senses and body,
 Who does all this and I, the pure self, do not
 perform such Karma."

WHEN the truly wise, by spiritual vision
 Perceives that differences in shape and
 colour, size and form
 Of mobile and immobile objects and their diversities
 Merge into the same Prakriti only at the time of
 universal cataclysm,
 And that all manifest phenomena
 Spring from the same and sole Prakriti at creation,
 Then all his notions of material differences vanish.
 He is then established in transcendence

And recognises that his spiritual nature
Is one with that of Brahman.

How such a Jiva, as observer, observes Paramātmā,
The Observed, is told thee later on.

THUS permeated with the vision of Brahman,
Such Jiva then beholds that Paramātmā is
Unchangeable,

Eternal and Primordial, and far beyond all Māyik
qualities.

Though He is the Monitor Indweller of the body,
Existing along with Jivātmā, He is, unlike the
latter

Not implicated in the nature and the influence of
flesh.

A Brahman-realised Jiva then is not involved
In earth's affinities though he has knowledge o
them.

Just as ether is accessible to all parts owing to its
subtlety

Yet is not involved in any object,

So also Jiva, who has realised his nature

To be indential with that of Brahman,

Is not entangled by affections and influences of the
body,

Though he permeates the body, following the
Paramātmā's nature.

O Bhārata! as the single sun illumines all this world,

So does the knower of the Kshetra—
Body and Prakriti—reveal the Kshetra.

The knower of the body as Kshetra is the Jivātmā,
While the Knower of Prakriti as Kshetra is
Paramātmā.

All the actions and effects of Cosmic Energy are
Kshetra.

Both spiritual entities—Jivātmā and the Paramātmā,
Are known as Kshetrajna.

He who perceives the difference between Kshetrajna
And Kshetra, with eyes of spiritual knowledge,
And knows the way to the emancipation from
phenomenal affinities,

Realises Bhagavān, Who is superior to both
Jivātmā and Paramātmā.

CHAPTER FOURTEEN
THE TRIPLE QUALITIES

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THE TRIPLE QUALITIES

SREE Bhagavān said: "I have told thee
All about the transcendental knowledge.
I shall now tell again how by pure wisdom
The Suprema Knowledge anent the Godhead may
be acquired
With which the sages like Sanaka and the others,
who were Jnānins,
Attained to high perfection in devotion.
Knowledge is generally qualitative;
But non-qualified Jnāna may be said to be the
highest Jnāna.
When a Jiva resorts to this knowledge
Free from the triple qualities of this world pheno-
menal,
He attains My very Nature, in the sense
That he can realise identity in quality,
And not the quantitative difference
Between his pure nature and My Self.
The ignorant believe that when the worldly form
And attributes and relative conditions are eliminated,
The Jiva becomes formless, without attributes and
actions.
They know not that, as in the cosmic universe,

'Distinctness' marks the difference amongst all substances,

So beyond material limits in the Transcendental Realm

Does every entity possess distinctive character,
For there the name, form, attributes and function
And character of every entity are spiritual and eternal.
Thou must first transcend the bounds of Māyā's world

Of triple qualities, by means of attributeless knowledge,

Which leads thee to union with the Attributeless Brahman,

And after, in the Realm of the Divinity,
Bereft of earthly relativities,

Only the transcendental qualities are fully waked and realised.

When this stage has been gained,

Jivas are neither born within creation

Nor do they suffer self-annihilation at the dissolution.

THAT fundamental principle of Cosmic Power
Is the womb of all the Universe.

I impregnate the Jiva-seed within the womb of
Great Brahma-Prakriti,

And Lo! innumerable beings, O Bhārata! thus come
into existence.

Brahma-Prakriti is the material perversion

Of My Inward Chit-Potency
And the impregnation of the Jiva-seed
From Marginal potency to Brahma-Prakriti
Brings forth innumerable Jivas.
The womb in which the Jiva-seed is impregnated
by the Lord Supreme
Is called "Brahma-Prakriti" owing to her "Greatness"
And growing capacity for giving birth to these
material effects.

WHATEVER form of gods, or human beings,
Birds, beasts or insects are produced,
Great Brahma-Prakriti, O Son of Kunti! is the
Mother of them all.

I, as the Cause, am the Divine Father—
The Impregnator of all seed.
The triple qualities—Sattwa, Rajas and Tamas—
Are born of that Prakriti, and they bind fast,
O Mighty-armed! the spiritual, imperishable Jivas
Who from the Marginal Potency,
Are born of the womb of the Cosmic Potency,
In gross and subtle material bodies.

O Sinless One! of the triple qualities of Prakriti,
Sattwa is the most lustrous, stainless and
sinless.

It is the sattwa-quality that binds the spiritual soul,
Fettered in the body, by vanities of wisdom and
felicity,

Which make him wise and happy.
 Know thou Rajas to be of the nature of passion.
 It makes man thirsty for the passion yet unsatisfied,
 And eager for objects of passion when attained.
 This Rajas-quality causes, Son of Kunti! the
 shackled Jivas
 To be trapped by their attachment and desire for
 Karma.

O Bhārata! the Tamas-quality begets
 But ignorance and inebriety of all embodied Jivas.
 By lethargy, infatuation, sloth
 And dull depression it binds them fast.

SATTWA binds the Jivas with allurements of
 happiness;
 Rajas entangles them in the net of Karma;
 While, enshrouding wisdom, Tamas drowns them
 in inadvertance.
 O Bhārata! where Sattwa predominates,
 There the Rajas-Tamas qualities subside.
 When Rajas is stronger, the Sattwa-Tamas then
 are vanquished;
 And when Tamas rises high,
 There the Sattwa-Rajas qualities are overshadowed.
 Thou must know the qualities
 As well as their mutual relationship.
 Sattwa enhances true knowledge of the sense-
 perceptions.

O Bharatarshabha ! indulgence in Rajas
Increases avarice, desire of enterprise,
The undertaking of material work, unrest,
And a desire for association.

Descendant of Kuru ! predominance of Tamas
Begets inertness, ignorance, inebriation,
Perversion of intelligence, delusion.

WHEN a person in whom Sattwa did predominates,
Goes the way of all flesh, he attains the
happy region,

Coveted by worshippers of Hiranyagarbha.

When a person of Rajas-temper dies,

He is born again into the family of those

Who are attached to Karma or to action ;

So also a person of Tamas mentality and action

Is born after death amongst the foolish and
irrational.

The fruits of Sāttwik Karma

Performed by Sāttwik persons, are said to be pure

And free from uneasiness and troubles;

Verily the fruits of Rājasik performances

Beget great pain and tribulations,

While ignorance and forgetfulness

Of self's true nature follow Tāmasik Karma.

From Sattwa arises knowledge;

And avarice from Rajas,

While Tamas begets ignorance, infatuation and
delusion.

Those who live a life of Sattwa-quality
 Arise to heaven after death, as far as 'Satyaloka'
 Which is the highest region of the fourteen worlds.
 The Rājasik have their heaven with the middle-
 born in mankind;
 While the Tāmasik, abiding in the lowest gunas,
 Descend to the seven lower regions down to Hell.

IT is the gunas that prompt people to action.
 When with the pure intelligence a seer beholds
 No other agent of Karma than the gunas
 And realises that devotion to Me
 Is far beyond the influence of triple qualities,
 He takes the path of unalloyed devotion or Bhakti.
 A conditioned soul can transcend the triple qualities
 Of Sattwa, Rajas and Tamas, by dint of his
 attachment
 To such attributeless love
 And thereby be freed from birth, death, decrepitude,
 The physical and mental threefold miseries,
 And can eventually taste the nectar of Divinest
 Love for Me."

ARJUNA said: "By what sign is he known,
 O Lord!
 Who has crossed beyond those triple Gunas?
 How does he behave in this world?
 And by what means is he free to go

Beyond the influence of those triple qualities ?”
Sree Bhagavān then replied : “The chief trait of one
Who has crossed beyond the triple qualities
Is that he is not influenced by hatred or desire
For either the wisdom-light of sense-perceptions,
Or action and enterprise
Or ignorance and infatuation.
He longs for nothing.
A fallen soul is deep engrossed in this world
By these triple qualities of Māyā;
And can but loose the fetters when he has reached
the state
Of true salvation in realising his pure self.
So long as man falls short of self-realisation
By the Grace of God,
He must relinquish hatred, malice and desires,
That he may reach the stage
Where Gunas influence him no more.
The influence of Māyā’s qualities
Must rest to some extent in every individual;
But he should neither cherish them from sheer
attachment
Nor out of malice abandon them.
One in whom these two signs are noticeable,
Has crossed beyond the triple qualities;
But those who are strongly attached to the world
Acting from selfish motives
Or those who indulge in abnegation

Under the false impression that this world is all
 illusion,
 Are not true nirgunas—
 They have not overcome the forces of the triple
 qualities.

HOW does he behave in the world ?
 The Māyā-qualities work out their respective
 functions
 On his body, mind and manners and demeanour;
 He lets the gunas go their way
 Though realising his true self to be distinct from any
 of them,
 He is aloof from all influence
 Observing them as an indifferent neutral.
 His physical activities give rise to pain and pleasure,
 Agreeable and disagreeable circumstances,
 Praise and blame, fame and censure,
 But he regards them all with equal calm.
 In his behaviour in the world,
 He knows full well that honour and dishonour,
 Friends and foes are only mundane relativities
 And have no true concern with self
 Which is all-spiritual.
 He relinquishes all things
 Concerning mundane relativities and abnegations.
 His conduct is neither worldly nor abnegatory,
 But conduces to a realisation of transcendence.

HOW does he transcend the Gunas ?
 He who renders unto Me alone a qualified
 devotion,
 And single-minded and unfailing love,
 Adopting the Jnāna and Karma favourable to
 Bhakti-Yoga
 And ever is occupied in serving Me,
 Transcends the limits of the Gunas—
 Sattwa, Rajas and Tamas.
 Thereby he ultimately realises My True Self
 Of the Divine Shyāma-Sundara, the Ever-adolescent
 Two-armed Form,
 After perceiving the identity in the essential nature
 Of his pure self and Mine, on reaching My Brahma-
 Manifestation.

IF thou thinkest that absorption in the Great
 Brahman
 Is the highest goal of all spiritual practice,
 And if thy question be—how then can such person
 attain
 My further Prema or Ecstatic Love Divine
 Which is beyond the range of Māyā's triple qualities,
 Then listen to Me, Arjuna !
 I am the Bhagavān, the Most Supreme Lord,
 In My' Original Reality in the Realm of pure
 Transcendence.

The First Manifestation that the Cosmic Potency
 reveals,
 When the all-spiritual Jiva-seed is impregnated
 Through the agency of My Tatasthā-shakti, the
 Marginal Potency,
 Is My Brahma-Aspect.

BY following the path of Jnāna
 And cultivating its development, the fettered
 soul arises

To the state of Brahman by gradual degrees,
 Attaining first the threshold of Nirguna—
 That stage of pure transcendence
 That is free from Māyā's attributes.

Before he can attain to that stage of relationship
 He is possessed by an impersonal non-differentiated
 attitude.

This attitude is due to his enthusiasm
 In decrying the diversities in manifest phenomena.
 When he is steadily set in this, and only then,
 Is he enabled to conceive of the Realities and
 Revelations

As well as the harmonious diversities
 Within the Unity in the Transcendental Realm.

SOME Jnānins, like Sanaka and others,
 Have also at long last tasted
 The Blissful Ambrosia of Purest Attributeless Love,

After toiling up laborious gradations on the path of
Jnāna

And gaining an impersonal conception of Divinity.

Those who persist in cherishing a misconception
as to the Brahman,

Due to their fallacious hankering after union with
the Absolute,

Are finally deprived of this Nirguna-Bhakti.

For know thou, I am the Positive Reality

Beyond all qualities of Māyā;

And I am the Absolute Source of Brahman,

Which is the goal of all the Jnānins.

The Bliss Ecstatic, Immortality, Immutability,

Eternal Dharma of Love Divine

And Ever-present Mellow-sweetness

Are the character and sign

Of My Most Transcendental Personality."

CHAPTER FIFTEEN

THE SUPREME PERSONALITY OF GOD

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THE SUREME PERSONALITY OF GOD

SREE Bhagavān said : "Arjuna ! Dear !
If thou thinkest that it is desirable
To enter the world in strict obedience to the
Vedic Scriptures,
Then listen thou to Me :
This world of action has been compared with an
Aswattha tree.
To the Karmins it seems to have no end;
The Vedic words relating to fruitive actions are all
its leaves.
This tree stands with root upwards
And the branches spreading down.
In other words, this tree—the world—
Originates in Me, Who am the Highest Fountain-
head,
And is extended down, for the enjoyment
Of the fruits of Karma, by the fallen souls.
He who knows the fluctuating nature of this world
Has been initiated in the Vedic principles.

THE world is represented as a wondrous tree,
Of which the highest branch is the Satyaloka.
Mahat-tattva is its primal sprout,

Born of the seed infused by Me within Prakriti.

Prakriti begets Mahat;

Mahat-tattva begets Ahankāra;

And Ahankāra begets Mahābhutas.

Its lower regions are represented by the earth, ether
and heaven,

Its branches represent celestial denizens, human
beings and animals

Including the reptiles and the insects.

NON-DEVOTEES consider this to be the ideal
Of fruit-bearing trees, judged by the standards
of their life,

Pursuing dharma, wealth, desire and Moksha;

To them it is imperishable.

But devotees know it to be changeable and
transitory.

Fruitive actions, as directed by the Vedas,

Are comely leaves that clothe the tree,

By reason of their power of multiplying.

A knower of these truths does know the Vedas
well.

SOME of its branches droop with fruits of Tamas-
guna;

Some neither languish nor ascend but outwardly
extend,

Nourished by the Rajas quality;

All branches are thus nourished by Prakriti's triple qualities.

Worldly phenomena and objects of sense

Represent the leaves upon the branches.

As in the Banyan tree, long tendrils of this Aswattha-tree

Spread downwards in search of fruits of Karma.

Both the upward and the downward branches of this world-tree

Represent the denizens of the celestial and the earthly realms

And develop into leaves innumerable

Of joys of sound, sight, taste, smell, touch,

Being watered by the springs of Sattva, Rajas and Tamas.

Beneath this tree is a precious treasure—hidden!

Long stems are spreading down to it with grasping hand.

FROM the highest to the lowest regions of the Universe,

Confined within the bounds of time and space,

All are entangled in Karma at the root,

For their desires are the cause

Of all their pious or their sinful acts.

The real nature of this tree

Is very difficult to ascertain in this world.

There are divergent views about it:

Some say that it is real and eternal;

Others opine that it is real but changeable in nature.

Be that as it may, do thou Arjuna !
 Cut at the very root of this Aswattha
 With the mighty axe of genuine asceticism
 By shunning the evil—the worldly and the atheistic
 And associating with true devotees.
 Then search for blissful Treasure that is hid beyond
 the root;

For once established in the Truth, the Jivas return
 no more.

The blissful Treasure is none other
 Than the Being Most Supreme—
 The Highest Root of all.

From that Primeval Fountainhead Purusha
 Has streamed this worldly inclination for ages
 immemorial.

If thou wouldst free thyself from this entangling
 inclination,

Seek refuge in that personage Primordial
 And worship Him in pure devotion.

THOSE who have conquered arrogance,
 infatuation,

And attachment to evil associations,

Who discriminate between eternal and transitory
 objects,

Who with passions quelled, are liberated
 From conflicting tendencies of pain and pleasure.

Love and hatred, of the worldly relativities,
Such disillusioned souls attain that highest eternal
End.

No sun or moon or arc of flaming planets
Can e'er reveal My blissful and eternal Realm,
From where no Jiva does return, when once
attained.

JIVAS have a dual state of existence—
The freed and the conditioned.

In the conditioned state,
He tends to associate with objects of phenomena
Due to his perverted egotism;

In the freed stage, a pure soul
Is ever tasting My blissful realisation.

To attain this, the conditioned soul must sever the
root

Of the Aswattha-tree of worldliness
With the sharp weapon of dissociation from the
enjoying mood.

Attachment to worldly objects is association.
Dissociated from such earthly relativities,
Man can attain a life which is no longer influenced
By Māyā-qualities, and be engaged in pure
devotion.

The society of true devotees
May also be said to be 'association'.

Thus a worldly minded person must shun worldly
attachment

And be in the company of devotees.
 Those who renounce the world and take to pseudo-
 asceticism
 Do not get rid of the baseness of the world.
 He who resorts to loving devotion to the Godhead
 Attains redemption from this world.
 Devotional instruction is therefore indispensable to
 his well-being.

IF thy question be, how can a jiva
 Acquire this twofold condition, then listen
 further:

I am the Whole—the Supreme Lord of All-being,
 All-intelligence and All-bliss.
 I have two groups of Being: the Associated Group,
 and those
 Which are separated and infinitesimal.
 I manifest Myself as Rāma, Nrisimha, and other
 'Descents'—
 Who are all My Associated Parts;
 My separated parts emanate from Me
 In the form of innumerable Jivas,
 Who are My eternal servants.
 In the Associated Manifestations,
 I exist in all My Fulness;
 But in the separated individual entities
 My 'I', as the Supreme Lord,
 Does not predominate,
 But the Jiva's 'I' exists within.

THOSE jivas or separated parts
 Are either free or are conditioned,
 And in either case they are eternal entities.
 In the freed state, the jiva is entirely under My
 protection
 And fully dissociated from Prakriti;
 In the fallen state, he draws on and calls his own,
 The mask of the six senses of Prakriti—
 The mind and the five physical senses,
 Like a prisoner dragging his chains
 By which he is fettered hand and foot.
 It is not that this bondage ends with death.
 A jiva is born in his physical body
 According to the Law of Karma,
 And has to leave it when the time arrives.
 After discarding one body and entering his new
 one,
 He carries with him the impressions and desires of
 his previous body.
 As air imports sweet perfume from a flower
 And exports it to some other place,
 So also a jiva passes from his body to a later one,
 Carrying with it its subtle senses and sense-
 perceptions.

HAVING taken to himself a newer fleshly body,
 Only the mind again begins to savour
 The phenomenal world and sensual properties

Such as sound, sight, touch, smell
 And hearing, with the help of the physical senses.
 The infatuated and the ignorant
 Do not perceive this law of reincarnation
 Of a jiva's passing from this body
 And dwelling at a later period in another body of
 his own
 For a certain span of time
 With its enjoying mood towards the phenomenal
 world,
 His senses conjoined with the gunas.
 But those who are truly wise
 Do realise this change in fallen souls
 And come to the conclusion after due deliberation
 That the fallen state of jivas is essentially deplorable.

THE Yogins who strive to attain the Ultimate
 Reality

Observe such births and rebirths
 To be dependent on the knowledge of the self,
 While the Yatis, monks, of impure heart
 Fail to understand the true position of the jiva
 Owing to their want of spiritual culture;
 And the scholars, despite their erudition in the
 Scriptures,
 Cannot conceive the real nature of the jiva-soul.
 Scriptural knowledge of itself is not at all sufficient

To enable man to understand the functions of the purest self.

If thou ask how it is possible

For a jiva in his fallen state

To cultivate pure knowledge of the transcendence

When he is closely bound to Matter

And debarred from any access to self-consciousness,

Then listen to what I say :

Even in the world phenomenal, exists the Spiritual Reality.

By resorting to it, the normal function of the pure self

May be gradually wakened from its dormant state,

And the material associations may be removed.

The glowing light within the sun, the moon and the fire,

Which illuminates the world entire,

Belongs to Me alone, and not to any other.

ENTERING the earth, all beings I support by My Own Potency

And it is I alone Who, through the nature of the moon,

Augment the growth of all vegetation.

Abiding in the body of all beings,

It is only I Who, as the 'digestive fire' or gastric heat,

Digest, with the help of Prāna and Apāna,
 The four-fold food,
 That which is masticated, sucked, licked and drunk
 I enter in and I exist as the Iswara
 In the hearts of all.
 From Me alone proceed their memory,
 Knowledge and its loss
 According to the award of Karma
 Performed in this or in their previous births.
 I am hence not only the All-pervading Brahman,
 But am also the fruit-giving Paramātman,
 Dwelling in the heart of every entity.

I am further not only the object of the jiva's worship
 As Brahman and Paramātman,
 But I am Sree Bhagavān—the Great Teacher
 Dispensing eternal good unto jivas—
 The All-powerful Supreme Knowledge of the Vedas.
 I am, indeed, the Author and Greatest Exponent
 Of the Vedanta, as well as the Knower of the
 Vedas.

Therefore for the eternal bliss of all jivas,
 I am the Great Brahman in all cosmic Universe;
 I am the Paramātman in the hearts of the jivas as
 their Lord;
 And I am Sree Bhagavān, the Bestower of spiritual
 comprehension to the devotees.
 In these three Aspects I redeem the fallen souls.

IF thou canst understand Prākṛiti as One External
Potency

And canst discover the meaning
Of there being more than one Purusha,
Then mark the following :

Purushas are two in all—They are *Kshara*, the
changeable,

And *Akshara*, the Unchangeable.

My separated all-spiritual part— the jiva—

Is known as the Kshara-Purusha,

Becasue he in his original existence

Stands on the border line

Between the transcendental and the mundane
realms

And therefore is by constitution oscillating,

Being influenced by both Internal and External
Potencies.

Thus it is that owing to the possibility

Of swaying him from his position

And imprisoning the mind and body by bonds of
Māyā,

The jiva is known as the Kshara or changeable
Purusha,

While My Associated Entity Divine

Is Known as Akshara-Purusha,

The eternal and imperishable.

MY Associated Part, is also designated Kutastha-
Purusha,

Characterised by His Trine Manifestations:

(1) The All-pervading Neuter God in the manifestive world,

Otherwise known as Akshara-Purusha,

Is the Brahman—the Great,

Sum of all negations in manifestation ;

This Neuter-God Brahman is therefore but a Relative Principle

And not the Absolute Whole.

(2) My Partial Aspect, that is manifested in the world

As Refuge and Indwelling Monitor of all souls

And partially reveals transcendence to their hearts,

Is known as Paramātman,

Who is again a Relative Manifestation

And not the Absolute.

That Paramātman, as the Second Akshara-Purusha, Is superior to Brahman.

This Paramātman is Iswara, the Lord,

And entering into the three worlds

Exists as their Sustainer.

(3) The Third and Highest and the Most Supreme

Akshara-Purusha, is known as Sree Bhagavān,

And I am that Supreme Sree Bhagavān.

I transcend immeasurably the Kshara-Purusha, jiva.

I am far superior to the Akshara-Purushas

Brahman and Paramātman.

Therefore I am known in the world

And in the Vedas, as Purushottama—
The Most High and Supreme Purusha.
Kshara-Purusha is thus the jiva;
Akshara-Purusha is the Lord of jivas,
Who has Three Aspects—
Brahman, Parmātman and Sree Bhagavān or
Purushottama.
Just as the sun is superior
To all other luminaries and fire combined,
So Sree Krishna is the Supreme Lord
Unequaled by any of His Manifestations.

HE who is not deluded by the various
Conflicting theories and doctrines of the
world
But knows Me as Purushottama
All-blissful, All-intelligent, All-knowing,
Most-beautiful, Magnetic and All-loving—
The Supremest Lord of all—
Is aware of all the esoteric truths
The Scriptures ever mentioned.
He knows everything aright, Bhārata!
Devoted to Me in every way.
Others, who offer worship in every other way,
Do not worship Me aright
Owing to their ignorance
And wrong conception of My Nature.

SINLESS! this Purushottama-Yoga is most secret-
Blessed is that soul who understands it.

O Bhārata ! the knowledge of this
Removes all stains and obstacles that hinder
The progress of a devotee upon the way of true
devotion.

Bhakti is a transcendental principle.
That it may blossom in all bliss—
The purity of the subjective jiva,
The Bhakta in his unalloyed existence,
The fullest appearance of the Objective Lord Sree-
Bhagavān—

Are all essential.
Devotion is the link between the devotee subjective,
And the Objective Beloved.
Pure and unalloyed Bhakti or devotion
Does not function whilst conceptions
Of Brahman and Paramātman are confused.
With the conception of the Godhead,
But only when Sree Bhagavān is identified
With Purushottama—the Absolute.

CHAPTER SIXTEEN

THE DIVINE AND THE DEMONIAIC

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SREE Bhagavān said: "The world-tree has two kinds of fruits—

One engenders firm attachment of the jiva to the world,

The other fosters his freedom from such bondage.

The jiva is essentially a pure all-spiritual entity,

But in his conditioned state

He is fastened by the ties of Māyā's triple qualities.

His safety lies in the purity of his all-spiritual existence,

For which the Scriptures have prescribed the process of Jnāna-Yoga;

The different actions of Karma, that tend to bring about that end

Are called 'divine',

While all those actions that are detrimental

To the cause of spiritual realisation

Are held to be 'demoniac'.

CHARITY, self-control of the senses, sacrifices,

Study of the Vedas, austerities, simplicity,

Non-malice, truth, absence of anger,

Non-attachment to mundane relations,

Tranquility, absence of calumny, compassion to animals,

Uncovetousness, mildness, modesty, fidelity,

Vigour, forgiveness, forbearance, purity,

Absence of hatred, cruelty, and pride—

These qualities are regarded as 'divine'.

O Bhārata ! one born in an auspicious hour

Is qualified with these divine properties.

Ostentation by making a pretence of one's religious temperament,

Pride of high lineage, or opulence,

Vast erudition and youthful beauties,

Egotism, anger or wrath,

Insolence and ignorance of one's own true self—

These six are the 'demoniac.'

O Pārtha ! one born in an ominous moment is influenced by them.

WHILE adhering to the qualities 'divine',

It is possible to man to strive after salvation;

But the 'demoniac' qualities

Entangle jivas in all worldliness.

Purity of existence is attained by Jnāna-Yoga

In pursuance of the Varnāshrama-dharma—

The duties incumbent on man

According to his station and caste in life.

O Pāndava ! thou hast attained

The godly qualities of a Kshatriya—

A ruler and a fighter.

Fighting by a Kshatriya for a righteous cause
And killing friends and relatives in fighting thus
With bow-and-arrow in accordance with the laws
of war,

Is not reckoned as 'demoniac'.

Hearing this, cast off thy dejection,
O Arjuna ! and mourn no more.

THERE are two kinds of created beings
In this world—divine and demoniac.
I have told thee at great length of the divine;
Hear from Me now, O Pārtha ! about the ungodly.
Ungodly people of demoniac disposition
Know not the difference between
The inclination to a life religious
And disinclination for religion ;
They observe not a purity of body or of mind ;
Neither is adherence to good conduct
According to the rules of life, found in them,
Nor do they follow truth, avoiding all falsehood.
The demoniacal consider this world to be unreal,
Unsupported and godless.
They hold the view that a mutual union of cause
and effect
Is no cause of the creation of the Universe,
And therefore there is no need to believe
That there is One Lord

Who is the Efficient Cause of all creation,
That sexual pleasure alone is the cause of all living
beings,

And if there be any God at all,
He must also have produced the world
Out of His control of carnal satisfaction,
And as such, is not worthy of worship.

BASING this argument on such atheistic
reasonings,

The demoniacal, utterly ignorant
Of their essential spiritual nature and existence,
Who are of blunt intellect and violent temper and
deeds,

Rise to power as enemies of all the world, for its
destruction.

Actuated by insatiable lust,
These arrogant, vain and boastful persons
Work with very low and unholy resolution
Under the influence of unwholesome and shameful
views

Due to their delusion and infatuation.
Beset with life-long, endless cares,
They think that sensual enjoyment
Is the be-all and end-all of human existence.

BOUND by innumerable ties of hopes
And overpowered by lust and anger

These wretched persons amass by illicit means
 Hoards of wealth for their carnal satisfaction.
 They think: 'I have this sum of money today—
 This is success—this is mine—
 In future I shall earn more profit.
 I have killed this enemy
 And others also I shall soon destroy—
 I am the lord—I am the enjoyer—
 I am successful—I am the most happy man in all
 the world.

I alone am rich and well-born—
 I have a large following.
 Who is there so great as I or equal to me?
 I shall perform sacrifices—
 I shall enjoy and be happy'—
 Such are their ravings
 Being intoxicated by ignorance and infatuation.
 Thus being bewildered by many a fancy,
 Entangled in the snares of infatuation
 And allured by the gratification of lust,
 They are doomed to perdition.

SELF-glorified, and insolent,
 Intoxicated by the vanities of wealth,
 Name, fame and learning,
 They do pompously perform the sacrifices only in
 letter,
 Without conforming to the spirit of the ordinance.

Self-arrogant, proud of their abilities and strength
 Enslaved by lust and anger,
 These people are malicious against Me
 Who am the Lord Supreme
 And dwell as Paramātmā in their hearts
 As well as in those of others.
 And out of jealousy they would calumniate the
 stainless saints.
 I hurl those envious, cruel hypocrites,
 Who are the worst of men,
 Into the most ominous, abject births for ever in the
 worlds.

THEIR nature demoniacal ever grows from bad to
 worse
 By reason of their devilish activities.
 Born of ignominious wombs,
 Birth after birth they are unable to attain Me;
 Those ignoramuses, O Son of Kunti!
 Are destined from the low to reach the lowest
 Until at last they take shelter within Me,
 Through the grace of noble devotees
 Who them reclaim from all those hellish births.
 Lust, anger and avarice
 Are the triple fatal gates to hell—
 Destructive of the self.
 Those who are therefore desirous of eternal welfare
 Shun them by every means.

O Son of Kunti ! stand clear
Of these three dark doors of hell;
For man should search for his eternal good,
And thereby attain to bliss,
The highest end of human life.

BY leading an orderly religious life
As laid down by the Shāstras
For the purpose of realising his pure self,
Man gradually gains the final goal
In Sree Krishna-bhakti
Or loving service to Sree Krishna.
The true significance of the means and end
Of Karma and Jnāna Yoga
That have been mentioned in the Scriptures
Is that a clear and true conception
Of the relation of Karma proper and Jnāna
Leads man to self-realisation.
This is called Mukti or salvation,
Which is like a handmaid to Bhakti ;
Because devotion or eternal function of the pure
 self
Has its part to play progressively for ever
Only after reaching the stage of salvation.

THE Scriptural laws are twofold ;
He who over-rules those ordinances of the
 Scriptures
And follows the impulse of desire and lust,

Never attains perfection or happiness
 Or the Ultimate Beautude.
 In spite of the faculties of understanding,
 Will and emotion of the mind,
 If man does not resort to a strictly moral life,
 He is the worst among mankind ;
 While even if he be endowed
 With all the faculties of the mind and body
 And is ethical in living
 But disinclined to submit to the supremacy of God,
 He nullifies the virtue of those good qualities.

A GAIN, even if he fears God,
 But does not follow the practices devotional
 Or acquire transcendental knowledge of the principles
 of life,
 He is not entitled to attain to highest bliss,
 The goal of spiritual existence.
 Bhakti is therefore the object of all Scriptures
 And truly the Ultimate Good of all souls.
 The Scriptures are therefore the criteria
 Of what is duty and what is not duty.
 Thus knowing Bhakti to be the purport of the
 Scriptures,
 Be thou fit and ready to perform thy present Karma,
 Fighting for a righteous cause as the duty of a
 Kashstriya.

CHAPTER SEVENTEEN

FAITH

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FAITH

ARJUNA said : "O Krishna ! having listened to
Thee so far,

I have now another doubt.

Thou hast said , 'Only those who have faith attain
Jnāna.'

And again Thou hast shown

That those who over-rule the Scriptural Ordinances

And follow the impulse of desires and lust,

Never attain to happiness or perfection or final
beatitude.

Now the question is : What happens, if faith be
cherished,

Whilst setting aside the injunctions of the
Scriptures ?

Will such a person with anti-scriptural faith

Attain the purification of his heart

And be established in self-realisation

Which is attainable by the practice of Jnāna ?

Tell me therefore clearly, O Krishna !

Whether scrupulous performance of offerings in
all faith

Whilst denying strict observance of the scriptural
injunctions

Is either Sāttvik, Rājasik or Tāmasik ?"

SREE Bhagavān said: "The natural faith
 Of the engrossed jiva is threefold
 According to his individual character—
 Sāttvik, Rājasik and Tāmasik.
 First listen to Me about the faith
 Of those who do not infringe the scriptural laws,
 And then I shall tell thee about that
 Of those who violate them.
 O Bhārata ! to every heart belongs its faith
 Fashioned according to its nature.
 Every man's habit varies
 According to his faith.
 A sāttvik heart has a sāttvik faith,
 A rājasik is endowed with rājasik faith
 While the tāmasik heart is possessed of tāmasik
 faith.

JIVA is essentially My separated and infini-
 tesimal part
 And hence its normal tendency lies beyond
 The triple qualities of Māyā.
 He began to be influenced by these triple qualities
 When he forgot his relationship with Me.
 From the beginning of his fallen state
 When his soul eternal fell asleep,
 He cultivated saguna temperament ;
 And from the temperament, modified by one of
 Māyā's qualities,

His heart must accordingly be shaped.

This heart is called sattva.

Purification of such a heart is necessary;

The faith of a heart thus purified

Is the seed of Bhakti.

The faith of a non-purified heart is qualitative—

Influenced by the triple qualities.

While faith remains unpurged of Māyā's qualities,

Or does not aim a stage beyond them,

It is known as lust.

MEN of sāt̄tvik faith worship the gods and
deities.

The rājasika worship the Yakshas and Rakshas,

While those of tāmasik faith

Worship the Pretas and Bhutas.

Those who transgress the scriptural laws have a
demoniacal faith.

The severe austerities not enjoined by Shāstras

Are full of lust and anger and power.

The self-assertive, egotistic and the vain

Adopt them in their life.

Those who enervate or enfeeble the bodily elements
By such severe austerities

And thus torment the inner self,

Which is My separated part,

Have demoniac faith.

Know them to be of āsurik character.

THE food of man is also divided into three groups:
According to the sattva-rajas-tamas qualities.

And so are also classified sacrifice, austerity and
charity.

Hear thou about their differences.

The sāt̄tvik foods, which are delicious to the people
of sāt̄tvik nature,

Enhance longevity and enterprise,

Energy and strength, health, felicity and cheerful-
ness,

They are succulent and oleaginous, substantial and
agreeable.

Food that is excessively bitter or sour,

Too saline, too hot or very pungent,

Very dry, and burning, is favoured by the rājasika.

Such foods bring forth but pain, grief and disease.

The tāmasik people are fond of such food

As has been cooked some hours previously,

Which they do partake of when it has grown stale
and tasteless,

Which is the refuse of other's meals

Excepting that of the spiritual preceptor and
superiors,

As well as foods which are impure

Like fish, flesh or meat, eggs and intoxicating
drinks,

And are addicted to smoking opium and tobacco.

CONSIDERING all this, those who desire their
well-being

Should partake of s̄attvik' food.

But the case of devotees is very different.

They decline to eat t̄amasik, r̄ajasik and even
s̄attvik food.

Nothing is acceptable to them

Which has not first been offered to the Lord.

Foods which are not influenced by any of the triple
qualities

May be offered to God,

And after such offering the devotees accept them
gratefully

As the Grace of the Supreme.

Purity of food does purify the heart;

And when the heart is purified,

Perennial contemplation is possible.

Foods have their internal and external impurities;

The external are causal,

Being contaminated by dirt, hair, sweat or saliva.

The internal impurities are twofold—

By nature and from the source.

By nature such foods as meat, flesh, fish,

Eggs, onion and wine which create passion

Are not offerable to God;

Foods also are reckoned as impure

According to the source from where or whom they
are received,

Namely, food received from the unholy
 Or the miserly or those of demoniac character
 Or hideous diseases
 Or cooked or served by any such people.

A sāttvik Yajna is that which is performed
 In accordance with injunctions of the Laws
 scriptural
 By men with fixed resolve who desire no reward in
 return.

O thou best of the Bharatas!
 Know thou that a rājasik sacrifice
 Is made pompously with a fruitive motive
 And for the sake of ostentation.
 That is said to be a tāmasik Yajna
 Which does not follow the scriptural Laws,
 In which no food is distributed,
 Without any mantrās or holy incantations and
 hymns,
 In which no sacrificial fee or gift is offered
 And which is bereft of any faith whatever.
 In this case, this tāmasik faith
 Is not regarded as any faith at all,
 Inasmuch as it greatly diverges
 From the centre of conception of the true self.

REGARDING the differences in austerities :
 The bodily austerities comprise the worship of
 the gods,

Brāhmīns and preceptors and the wise ;
Purity, simplicity, chastity and inoffensiveness,
The austerities that cause no pain.
Truthful, pleasant, yet beneficial words and conduct
As well as the study and practice of the Vedas,
Are called the austerities of speech.
Cheerfulness, serenity of heart,
Sincerity, silence, self-control
The purification of mind and a guileless demeanour
Appertain to the mental austerities.
When a person devout,
Keeping in view the faith and with no selfish
motive,
Performs these three austerities,
His practice is known as sāt̄tvik.
That is said to be rājasik tapas
Or austerity which is performed with vanities and
pomp,
With the intention of gaining honour,
Self-glory and eulogy.
This rājasik austerity is transitory and unstable.
From foolish ignorance and at the risk of man's own
self-torture,
The austerity that is performed
With a view to bringing destruction upon others,
Is known as tāmāsik austerity.

THE differences in charity are these:
Out of a sense of duty,

Charity that is offered to a righteous person
 At the right time and in the right place
 With the will to do good service unto him,
 Expecting nothing in return,
 Is known as sāt̄tvik.

When a man reluctantly bestows charity upon
 another
 With expectation of reward for what he gives
 Or with a view to attaining the celestial region,
 It is called rājasik.

Charity that is bestowed in such a place
 And at a time when there is no need for it,
 And when it brings no good to any one,
 Or when it is bestowed upon a wrong and undeserving
 person,
 Is tāmasik charity.

If charity be handed out disdainfully
 Even to a deserving holy person,
 Such charity should also be considered tāmasik.

AUSTERITY, Yajna or sacrifice, charity and food—
 Each of these is classified into three groups
 According to the sattva-rajas-tamas qualities of
 Māyā.

The faith that is inherent
 In the performance of these practices
 In the conditioned state,
 Though classified as good, bad and worse,

Is, after all, saguna—influenced by the Māyā-qualities,

Hence trifling. But again when all these are performed

With strong and singleminded faith

That aims at devotion pure,

They tend to purify the heart,

Which alone is fit to be the shrine of God.

All the Scriptures are at one

In prescribing duties and Karma

With a selfless and pure faith

That leads man to devotion.

THE Vedas have used the three words—
'OM, TAT' and SAT—

To designate Brahman, the Neuter-God;

The Brāhmanas, the Vedas and the Yajnas are referred to also.

The faith that discards the injunctions of the Scriptures.

Is influenced by Māyā and is defective.

It does not seek out the Brahman

But is the mother of desire.

Pure faith is therefore the key-note of all Scriptures.

Ignorance is the cause of doubt in faith and Scriptures.

For this reason, Brāhmanas perform their sacrifices

And austerities, and offer gifts, and take food

With the utterance of 'OM' in the beginning—
 Indicating that they aim at the Brahman in all they
 do.

Keeping in view the TAT—'That is',
 Which is beyond the ATAT—'That is not that',
 In other words, aiming at the Positive Reality
 Beyond the Negative Changeability,
 Perform thou without desire for their fruits,
 The sacrifices and austerities,
 Charities and other duties,
 In order to release thyself from worldly bondage,

THE Word 'SAT' refers to Brahman
 And those who aim at identification with
 Brahman;

The Word is also used, O Pārtha! during the auspicious ceremonies,

Such as the 'Sacred-thread' and marriage.

The Word 'SAT' also signifies

The external existence of God

And the devotees of God, as well as the devotional performances.

The Word 'SAT' has its significance

With reference to sacrifice,

Austerities and charities

As well as steadiness in their performance

To the satisfaction of the Brahman;

Otherwise, they are regarded as ASAT or changeable.
Sat means eternal, Asat means transitory.

ALL mundane activities are antithetical
To the normal function of the pure soul;
But when they are centred in Brahman
In order to waken the aptitude devotional,
Then those activities help to purify the heart,
So that the jiva is fit to proffer
Eternal loving service to the Lord Sree Krishna.
Transcendental faith is thus the only source of pure
devotion.

Whatever is sacrificed or given or done,
Or austerities performed without that nirguna faith,
Is called 'asat', ephemeral.

Such practices are beneficial neither in this nor in
the next world.

The Scriptures therefore do encourage man to
transcendental faith,

Which is the seat of Bhakti, devotion and love
divine."

CHAPTER EIGHTEEN

RECAPITULATION

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RECAPITULATION*

ARJUNA said: "O Mighty-armed!
O Hrishikesa—the Lord of the senses!
I wish to know, Keshi-sudana—Slayer of Keshi!
The difference between sannyāsa—selfless Karma-
Yoga,
And Tyāga—non-attachment to fruitive actions."
Sree Bhagavān said: "Renunciation of fruitive
Karma
And performance of the causal actions
With reference to the mind and body
Is said by the sages to be sannyāsa;
While the wise call Tyāga the renunciation of all
results,
Though performing all daily and causal duties."

* The first Six Chapters of the Geetā deal with Bhakti as the highest aim and end of action; the second six deal explicitly with the nature and functions of pure Bhakti which transcend the influence of the triple qualities of Māyā; and the last six chapters have established the most exalted results from Bhakti after considering and cotrasting Jnāna, renunciation, discriminating intelligence and the mundane attributes, and those that are beyond them. The sages of yore have thus explained the esoteric meaning of the Geetā. All these have already been discussed in the foregoing seventeen chapters, and the eighteenth chapter is more or less a recapitulation of all that has been said.

A class of scholars like the Sāmkhyas maintain that,
 In view of their defective nature,
 All actions should wholly be abandoned.
 Whereas the philosophers like the Mimānsakas
 Hold that Karma such as sacrifices, charity, auste-
 rities etc.,
 Must not be given up.
 "O best of the Bharatas ! O Chieftain of men !
 Know then for certain that there are three kinds of
 Tyāga.

THE performance of sacrifices, charity,
 Austerities should not be evaded—
 They are indeed to be performed by fallen souls.
 They should be followed for the purification of the
 self,
 O Pārtha ! My conviction and advice concerning
 this abandonment
 Is that those actions should be performed
 As duties without thy being attached to them
 Nor hankering after their results.
 Truly speaking, the abandonment of such daily
 duties is improper;
 Such abandonment proceeding from a lack of
 knowledge true
 Is tāmasik tyāga.
 The sannyāsins might as well ignore fruitive actions
 altogether

If they do not feel the need of Karma.
 But if for want of knowledge of the Scriptures
 There be any negligence in the performance
 Of the daily duties, it is called a tāmāsik tyāga;
 The result is that it leads man but to ignorance
 And not to the desired end.
 It is therefore evident that both sannyāsa
 And tyāga purport to be identical
 When they aim at the relinquishment
 Of fruitive action and subjective egotism.

THE abandonment of daily duties
 For fear of pain and other earthly troubles
 Is rājasik tyāga;
 Such a person never gets the fruits of his tyāga
 Which is pure knowledge.
 O Arjuna! the performance of daily duties for duty's
 sake
 After forsaking the subjective egotism
 As well as relinquishment of all attachment
 And of all fruits, is sātṭvik tyāga.
 The wise sātṭvik tyāgin neither hates evil actions
 Nor is attached to the good and pleasant ones;
 His doubts are cut asunder.
 It is not possible for a conditioned soul
 To give up action altogether;
 He is therefore really a tyāgin
 Who has abandoned all fruits of action.

Those who have not abandoned the fruits of action
 Have to encounter the triple results
 Of heavenly enjoyment, hellish pain and mixed
 pleasure and pain.

But the true sannyāsins are immune from those
 results,

O mighty-armed ! listen to Me.

According to the Vedānta, the five causes
 Of the process of Karma have been arrived at.
 Adhithāna or body, Kartā or the subjective
 egotism.

Karan or the five senses,

Chestā or the various activities and attempts,

And Daiva or the Indwelling Regulator of all actions:

No Karma or action is possible without these
 fundamental causes.

Whatever man does by his body, mind and speech,

Whether it be right or wrong,

He does with the help of these five causes.

He who thinks his own self

To be the only subjective agent of all his actions

Possesses an uncultured understanding

And hence is evil-intentioned,

Ignorant and too blind to see the truth.

O Arjuna! the infatuation with which thou wert
 overcome

With reference to the fight

Was due to thy subjective egotism.
If thou hadst known the foretold five causes
To be the source of all actions,
Thou wouldst not have then been thus infatuated.
Hence, he whose intellect is not polluted
By the mire of egotism does not kill anybody
Though he may seem to kill a number
And therefore does not reap the consequences of the
act of killing,
Since he has no intention of killing or of saving.

KNOWLEDGE, knower and the known—
These three are the stimuli to actions;
Senses, deed and the doer are the three factors of
Karma's subject-matter.
All possible actions on the surface of the world
Are guided by these two principles—
The stimuli to action and the subject-matter of
action.
The principle that is adopted
Before an action is performed, is the stimulus;
This impetus to action is the subtle conception
That exists first in the mind
Which is afterwards translated into physical
performance.
Every act in its incipient stage
Is characterised by its knowledge, the known and
the knower.

When the action is performed,
 It has its three concomitant factors :
 The instruments or the senses,
 The subject and the object of the action.

NOW listen to the three kinds of knowledge,
 Action and the agent, divided according
 To the triple qualities of sattva-rajas-tamas.
 The same jiva moves on from one discarded body
 To a new one in a later birth
 In order to enjoy or suffer
 The fruits of his actions in this or in previous births.
 The jiva is immortal
 Though temporarily existing in the mortal coil.
 All jivas though they have their individual
 differences
 Are identical in their spiritual nature.
 Such knowledge is sāt̄tvik.
 The knowledge that jivas in different bodies,
 Whether celestial, human or animal,
 Are different from one another,
 That their normal nature is different,
 That they have their quantitative
 And qualitative differences, is rājasik.
 He who is attached to eating and other gross physical
 enjoyments,
 Thinking these physical exploits of sensual
 enjoyment

To be the be-all and end-all of life,
 Possesses a tāmāsik jñāna.
 Such knowledge is derogatory,
 Insignificant, ephemeral, irrational.
 This knowlegde is untenable and worthless
 As it is conducive of no real wisdom.
 The purport is that knowledge of the real unalloyed
 self is sāt̄tvik,
 That of Nyāya-philosophy and other such scriptures
 Teeming with divergent theories, is rājasik,
 While secular knowledge dealing mostly
 With physical and mental amelioration, is tāmāsik.

AN action which is ordained free from any
 attachment

And is performed with neither love nor hatred
 By one who is not desirous of any fruit from it
 Is said to be sāt̄tvik Karma.

A rājas-Karma is that abounding in desire
 And carried out with egotistic vanities and great
 exertion.

That is said to be tāmāsik Karma
 Which is blindly followed by the worldly-minded.
 As a duty, without due consideration
 For future troubles, infringement of socio-religious
 rites,

And abject malice tending to self-annihilation.

A sāt̄tvik agent is he who is free
 From all relative associations,
 Void of vanities, full of patience and enthusiasm,
 And unconcerned with failure or success.
 He is said to be a rājas agent
 Who is addicted to actions,
 Ardent as to their results,
 Worldly-minded and injurious,
 Impure and subject to pleasure and to pain.
 He who is fond of unrighteousness,
 Prone to inordinate materialism,
 Whimsical, fraudulent, accustomed to disparage
 others,
 Indolent, always sulky and sullen
 And dilatory in his habits, is a tāmāsik agent.

O Dhananjaya ! let Me now tell thee fully and
 distinctively
 About the three kinds of discrimination
 As well as fortitude
 According to their triple qualities.
 O Pārtha ! that buddhi or intelligence is sāt̄tvik
 Which makes a nice distinction between inclination
 And disinclination; that which ought to be done
 And what ought not to be done ;
 Between fear and safety, bondage and freedom.
 A rājas intelligence is one which, O Pārtha !

Can but imperfectly distinguish
 Between virtue and vice, duty and non-duty.
 O Pārtha ! the tamas intelligence is that
 Which is shrouded in ignorance;
 Confounds falsehood, shadow or irreligion
 With truth, substance or religion,
 And accepts every thing pervertedly.

THE fortitude that is upheld, O Pārtha ! by a
 steadfast Yoga
 And by which the functions of the mind,
 The life-breaths, senses and actions are held fast,
 is sāt̄tvik.

O Pārtha ! the rājasik fortitude is that
 With which man holds fast virtue,
 Wealth and desire, together with their fruits.
 A tāmasik fortitude is one which is foolish
 In not abandoning excessive sleep,
 Dreams, fear, grief, sadness and inebriation.

O Bharatarshabha ! now listen to the three
 distinctive pleasures.

The fallen souls, due to their repeated practices
 Enjoy them in some cases as a habit,
 While in certain other cases
 The cessation of that enjoying mood
 Brings to an end their worldly miseries.
 A sāt̄tvik felicity is that which is

Painful in the beginning, like poison
 But wholesome like nectar in the end,
 Arising out of approbation for self-realisation.
 The happiness which arising
 Out of union between the senses and phenomena,
 Appears to be ambrosial at the start
 But poisonous at last,
 Is called a rājasik pleasure.
 A tāmasik pleasure is one which,
 From the beginning to the end
 Is delusive of the self proper,
 Owing to its sleepy, indolent and inebriating nature.

THERE is no human being in the world
 Nor is there any god in heaven
 Who is really free from the triple attributes of
 Māyā.
 The followers of Jñāna and Karma are bound by
 them.
 The spiritually intelligent devotees
 Alone accept them in so far as they do help
 The transcendental services to the Lord Supreme
 So long as they remain in this world.
 Though apparently they seem to be engrossed by
 them
 They are not essentially so overpowered.
 The conditioned souls, though fettered by the triple
 qualities,

May gradually attain to freedom from them
By worshipping the Lord Supreme
According to their class and status
Assigned to them by Scripture.

THE qualities of sattva, rajas and tamas
Are inherent in the nature of the fallen souls.
O Parantapa ! the respective duties
Of the Brāhmins, Kshatriyas, Vaisyas and Sudras
Have been determined according to the qualities
innate in them.

The duties of a Brāhmin are of a sāt̄tvik nature.
The control of the inward and outward senses,
Austerities, purity, forgiveness, simplicity,
Knowledge of the self, and the true conception of
God

As interpreted in sacred Scripture
Are the characteristic qualities and actions of a
Brāhmin.

The duties and qualities of a Kshatriya
Are of a sattva-rajas nature.
Heroism, pomp and boldness,
Patience, dexterity and charity,
Bravely to face his enemies in the battle-field,
And governance, are the normal qualities and
duties of a Kshatriya.

The duties and qualities of a Vaisya
Are of rajas-tamas nature.

Cultivation of the soil, keeping herds of cattle,
And carrying on trade, are the natural duties of a
Vaisya;

While to serve the three superior classes
Is the duty of him who is a Sudra by nature,
Classification of these castes is thus based
On the natural qualities and actions
And formed not on the basis of birth-right.

NOW listen to how a person whose duties
Have thus been assigned to him,
According to his natural qualities and character
Can attain success in life
By the performance of such duties.
Man attains success by dedicating
All his natural and innate actions
Together with their fruits
To the Lord Supreme Who pervades the universe
Both as the Unit-Soul, the Indweller of every
individual
And the Aggregate-Over-Soul,
Who is the Bestower of fruits of man's actions
Which stimulate him in accordance with his
previous desires.

BY swa-dharma is meant man's own duty
According to his nature and qualifications.
Incomplete performance of swa-dharma

Is better than para-dharma nicely done
Or duty that is not innate and natural to man's own
true self.

Though imperfectly performed,
Universal good accrues from swa-dharma,
And there is hardly any chance of incurring sin
By the performance of such duty ordained by his
normal nature.

O Son of Kunti ! duties assigned
According to the nature and quality of the man,
Should even when faulty, by no means be shunned ;
Action is ever defective in the beginning.
Just as fire is not free from smoke,
So also human enterprises are more or less blemi-
shed by shortcomings.

Leaving aside the darker view,
The bright aspect of the Karma born of man's own
nature
Should be resorted to, for the purification of the
heart.

IN the first stage of sannyāsa or renunciation,
A Jnānin should relinquish his subjective egotism
As well as any hankering after fruitive action.
In the maturer state of Yoga,
Sannyāsa's second stage,
Abandonment of all fruits of action is the thing
needful.

The final success in selfless Karma
 Is achieved by a Jnānin when he wholly abandons
 All idea of a sense of duty,
 His discriminating intelligence being free
 From all worldly attachments,
 When his self is conquered,
 And his heart is fully unconcerned with earths'
 desires
 And thus essentially renounces all his Karma.

NEXT listen to how a jiva attains to Brahman,
 The crowning point of Jnāna.
 After attaining success in selfless Karma.
 What is meant by the realisation of Brahman?
 The first stage in realisation is to attain
 True knowledge, by performance of selfless Karma,
 Then follow this attainment
 By devotional service unto Me,
 Having acquired a true conception of My Real
 Self.

A person, who does not misidentify
 His body with his own true self,
 And has realised the difference between the two,
 Has no more affinities with worldly relativities;
 He has complete cessation from sensual enjoyment
 Of sound, sight and touch
 And has attained a pure intelligence;
 He has controlled his mind by fortitude

And is beyond all mundane likes and dislikes;
Love and hatred;
He has a tendency towards solitude;
Temperate is he in diet, restrained in body, mind
and tongue;
He has taken to meditation and a genuine
asceticism;
He is completely absolved from egotism,
Might, pride, lust and anger;
He is kind, unselfish and very mild.
One who is thus qualified, is able to realise
Brahman.

THE characteristic feature of a Brahman-realised
soul

Is that he is freed from physical and mental
bondage.

A soul realises Brahman only in his unalloyed
existence.

Such a person is happy in himself;

Possesses a calm and equitable vision;

He neither grieves, nor longs for any mundane
object.

Established in Brahman,

He gradually attains pure Bhakti in Me

Which transcends all qualities of Māyā

And truly begins after that stage when Brahman is
realized.

IT is only by means of pure Bhakti
 That an individual unalloyed soul
 Can truly realise essentially Who I am
 And what is My Real Nature—
 My Transcendental Qualities and Deeds.
 A soul can 'enter in Me' with the help
 Of true knowledge or Jnāna concerning My Subjective
 Existence;

This is one of My confidential teachings to thee ;
 This is called the attainment of the stage of
 Brahman

By the performance of selfless Karma-Yoga ;
 The climax of this realisation is non-qualified Bhakti
 or. Prema—Divine Love.

'Enters in Me' does not mean that folly of dry
 wisdom

Which leads man to contemplate self-annihilation.

It really means the freedom of a true self or soul
 From his earthly bondage

And the attainment of his transcendental nature
 Which is akin to My Real Self.

This realisation also is akin to pure Love Divine.

SELFLESS Karma-Yoga leads man to Jnāna ;
 Jnāna-Yoga advances him to Bhakti.

This is the Vedic Path.

Of the three processes that I have mentioned to
 thee,

This one is the first.

Now I shall tell thee about the second means of worshipping Me.

He who takes shelter in Me even with a selfish motive,

Dedicating all his daily, causal

And secular duties unto Me,

Who am the Supreme Lord,

And thereby becomes single-minded in his devotion.

Attains non-qualified devotion by My Grace

As his highest, eternal and transcendental End.

I have already told thee that Brahman, Paramātmā and Bhagavān

Are My threefold Manifestations.

As thou art not yet a pure devotee

Neither art thou selfish,

Thou mayst now take the middle course

By dedicating all thy duties and actions,

Assigned to thy class and station as a Kshatriya,

Unto Me as Paramātmā,

And with a steadfast application of thine intelligence,

Turn thy full attention and thy heart

Towards Me, in all thine activities.

IF thou dost turn thus unto Me

In all thy doings in this world,

Thou wilt, by My Grace, surmount all obstacles

Standing in thy way to a life devotional.

If on the contrary, thou dost misidentify thyself
 With thy body and thy mind, and cling to thy
 perverted ego,
 Thinking thyself to be the doer or master of the
 happenings of the world,
 Then thou wilt be drawn away
 From the Fountain-source of divine nectar
 And wilt bring ruin upon thyself
 By turning out to be a worldling.
 If thou thinkest, 'I will not fight'
 Under the fatal influence of that false egotism,
 Vain will be thy resolve ;
 Because the nature of a Kshatriya will give thee an
 impetus to fight.
 Out of infatuation thou art unwilling now to fight,
 O Son of Kunti ! but thou shalt do so against thy
 will,
 Being overpowered by the natural instincts of the
 warrior caste.

I alone as Paramātman,
 Am the Indwelling Monitor of all hearts:
 Paramātman is the Regulator of all jiva-souls.
 As are the actions of a jiva
 So are the fruits bestowed on him by Paramātman
 Just as a wire-puller manipulates the puppets
 From behind the screen by wires,
 So the jivas imprisoned in gross bodies

Are driven in this world
By His deluding Potency Māyā
To act in conformity with her dictation.
Propelled by the Inner Monitor
Thy natural proclivity will stimulate thee to fight
As a result of thy former deeds.”
Here Paramātman is the Efficient Cause
And Māyā is the material cause
Of jiva’s action in bondage.
“O Bhārata ! take absolute shelter
In That All-pervading Paramātman.
Thou wilt then attain perfect peace
Or complete freedom from empiric knowledge and
ignorance
And will ultimately attain My Spiritual Realm by
My Grace.

THE knowledge of the realisation of Brahman
That I have previously told thee
Is secret;
The knowledge about Paramātman
That I have just described to thee
Is more secret still.
Think seriously about them,
And adopt thou what thou likest best.
If thou shouldst desire to attain Brahman
As a result of Jnāna derived from selfless Karma-
Yoga

And if thou wilt will for gradual attainment
 Of non-qualified Bhakti for me,
 Fight thou without any selfish aim.
 Or if thou shouldst take refuge in Paramātman,
 Then in that case also thou shalt have to fight
 Consecrating the results to Him,
 Being prompted by Him from within
 To be guided by thy natural Kshatriya aptitude for
 fighting.

Then only My Indwelling Spirit as Paramātman
 Will gradually endow thee with My unalloyed
 devotion.

So, whichever principle thou mayst adopt,
 Fighting is beneficial to thee under all circumstances.

I have told thee about the secret and more secret
 Principles regarding Brahman and Paramātman;
 Now I shall impart to thee
 The most secret knowledge of Bhagavān.
 Listen to the supreme thing I have to say.
 This is the most essential of all My instructions.
 Because thou art very dear to Me, I tell thee for
 thine eternal good.

Be devoted to Me Who am Bhagavān,
 And offer thy heart unto Me;

Think not of Me in the same way as a Karma-
 Yogi

Or a Jnāna-Yogi or a Dhyāna-Yogi.

In all thine activities,
Worship My Transcendental Form Supreme of
Bhagavān,
Decrying all personal pride.
I promise thee that in that case
Thou shalt attain to My eternal service.
Thou art very dear to Me,
And that is why I tell thee about this pure Bhakti.

FORSAKE all socio-religious systems
Of caste and stations in earthly life,
Renunciation of Karma or action,
Abandonment of the fruits of Karma,
Rigid austerities in order to control the inner and
outer senses,
Meditation, concentration of attention,
Obedience to the grandeur and lordliness of Iswara
And all such things that have been told before
In order to gain knowledge of Brahman and
Paramātman.
Shun them all;
Take absolute refuge in Me, Who am the Highest
Divinity—
The Supreme Lord of all gods.
Then shall I deliver thee
From all the bondage of this world
As well as from offences and all sins and penalties

That may arise from thy abandonment of all those
duties

That are enjoined thee by the Scriptures.

Mourn not for omitting these thy relative duties.

WHEN unalloyed devotion is directed unto Me,
Then the true soul's normal health is easily
recovered.

There is then no further need

Of practising religious duties, or austerities,

Or of cultivating Jnāna, Yoga or Dhyāna.

In thy fallen state, thou must conform

To all thy physical, mental and moral duties;

But while performing all those actions,

Incline not overmuch to My Negative Aspect in
Brahman,

But think, dream, act and meditate on the Eternal
Beauty

And the Supreme Sweetness of My Bhagavān-Form.

Shelter thou in the Beauty and Sweetness of My
Love Divine.

WHEN the engrossed jiva performs any action for
his livelihood,

He does it in view of the threefold lofty aims

Of Brahman, Paramātman and Bhagavān

Or for the sake of his own sensual enjoyment.

When the sensual enjoyment is in view,

He takes to Akarma and Vikarma—sources of great evils.

Whereas, all that he performs in relation to caste and station

And socio-religious duties

Assume a particular form in pursuance of Brahman, Paramātman or Bhagavān.

When he aims at Brahman,

His actions take the form of Karma and Jnāna ;

When he aims at Paramātman,

His conduct assumes the nature

Of consecrated selfless Karma-Yoga or Dnyāna-Yoga ;

While, when his aim is centred in Bhagavān,

His actions become pure services devotional.

This Bhakti is therefore the most esoteric principle,

And Prema or Divine Love

Is the most confidential final aim

Within the sacred Temple of the inner heart of all the jivas.”

THIS is the highest and most fundamental principle

In the Teachings of the Geetā.

Though there is a semblance in the external life

Of a Karmin, Jnānin, Yogin and a Bhakta or devotee,

Yet their distinctive predilection

And their goal, constitute a wide gulf of difference between them.

The Teachings of the Geetā are not meant
 For those who are devoid of self-control,
 Lacking in devotional aptitude, or those who are
 unwilling
 To serve the Supreme Lord and any of His devotees,
 Or those who are envious of the All-Blissful
 Transcendental Form of Krishna,
 That is, those who regard as a product of Nature
 His Eternal and All-loving Form
 Ever-resplendant in all its glory
 Transcending all earthly conceptions of human
 beauty.

HE who will impart these confidential
 teachings
 To My devotees, will without doubt
 Attain Me through his pure devotion unto Me.
 None is there among the men of this world
 So dear to Me as he;
 No better loving service to Me, than such preaching.
 He who will study these sacred discourses of ours,
 Shall worship Me with Jnāna-Yajna;
 This is My assurance.
 He who, though not My devotee,
 Yet faithful is, and free from malice,
 Studies these teachings,
 Shall gain the region
 Of the pious, relieved of all his sins.

O Pārtha ! hast thou listened to this with rapt attention ?

Hast thou expelled thine ignorance, O Dhananjaya ?”

Arjuna said : “O Achyuta ! by Thy Grace,

The veil of my illusion is removed.

I have recovered my lost memory

And now remember that a jiva is Thy eternal servant ;

O Krishna ! my doubts are gone.

At Thy Holy Feet—

For complete surrender is the essential function of a jiva-soul,

I shall ever follow Thy Divine Injunctions.”

SANJAYA said : “O Majesty ! thus did I hear This solemn discourse between Vāsudeva and great Pārtha—

A discourse that makes one tremble with awe and wonder.

Through the grace of Vyāsa have I heard

The secrets of this most secret Yoga system,

Delineated by Sree Krishna Himself,

Who is the Supreme Lord of all Yogas.

O Majesty ! remembering this wonderful and sacred discourse

Between Kesava and Arjuna

For ever more shall I rejoice.

O Majesty ! I am astounded at the recollection

“Of that most wondrous Form, Sree Hari;
And with remembrance comes joy
Increased at every moment.

Wherever is Shree Krishna, the Supremest Lord of
Yoga,

Wherever is Arjuna the noble archer,

There are the fortunes of victory, and superhuman
power,

Success and polity;

Such is my firm conviction.”

— THE END —



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