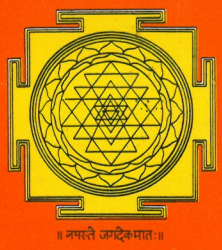
A PROJECT ON BHARATIYA-SAMSKRITI-SARVASVA-KOSHA



Kalpatharu Research Academy Publication

Chief Editor : DAIVAJNA K.N. SOMAYAJI

GĪTĀ-KOSHA (TRIŚATĪ)

By

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दक्षिणाम्नाय शृङ्गगिरि शारदापीठाधीश्वराणां जगद्गुरु शंङ्कराचार्याणां अनन्तश्रीविभूषितानां
श्री श्री भारतीतीर्थमहास्वामिनां ५१ तम वर्धन्ती स्वर्णमहोत्सवमभिलक्ष्य तेषां
चरणारविन्दयोः साष्टाङ्गप्रणतिपुरस्सरं सभक्तिश्रद्धं
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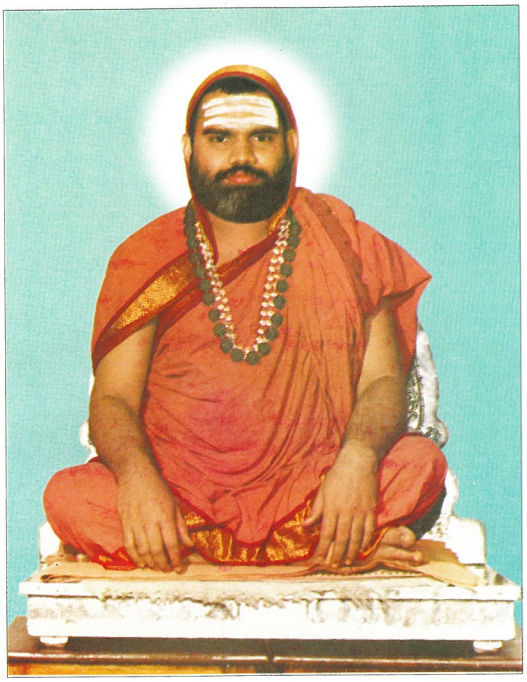
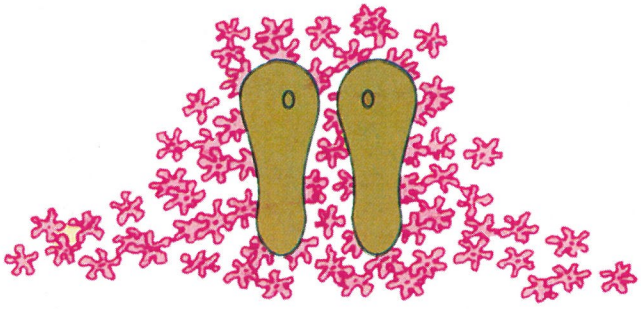
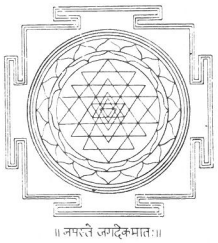




Dedicated at the Lotus Feet of His Holiness
Jagadguru Shankaracharya Dakshinamnaya
Sri Sringeri Sharada Peethadheeshwara **Sri Sri Bharathi Teertha Mahaswamiji**
on the auspicious occasion of His 51st Vardhanthi Celebrations

GĪTĀ-KOSHA (TRIŚATĪ)

A PROJECT ON BHARATIYA-SAMSKRITI-SARVASVA-KOSHA



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PREFACE

Kalpatharu Research Academy, Bangalore is happy to present to the students and scholars of Indian culture this volume on Bhagavad -gita, which by all standards is the most excellent Indian book; it has justly become exceedingly popular among the masses, and it has a place of importance as one of the Prasthanas. While there are many books on Gita, our publication has a distinction : it comprehends the essential contributions made by great Indian minds with regard to Gita's import. In this sense, it is a Kosha. We are indebted to Vidyalankara, Sastrachudamani, Sangita Kalaratna Prof. S.K.Ramachadra Rao for preparing this volume in this series of publications under the project on Bharatiya- Samskriti-Sarvasva Kosha.

We are greatly beholden to the benign blessings of the revered Jagadguru of Sringeri Sharada Peetham, Sri Sri Sri Bharati Tirtha Swamiji, and to the keen interest shown in our work by Sri V.R. Gowrishankar, our chairman and the Administrator of Sringeri Sharada Peetham. This publication is humbly dedicated to Sri Sri Sri Bharati Tirtha Mahaswamiji to mark his fifty-first vardhanti mahotsva during the present month.

We also thank the Authorities of the Ministry of Human Resources Development, Govt. of India, New Delhi and the Authorities of Ministry of Education, Govt. of Karnataka and we also thank the printers M/s. Omkar Offset Printers for their expeditious and neat work.

Bangalore
Sri Vishu Nama Samvatsara
Chaitra Shukla Shashti
30th March 2001

DAIVAJNA K.N. SOMAYAJI
CHIEF EDITOR AND DIRECTOR
KALPATHARU RESEARCH ACADEMY

KALPATHARU RESEARCH ACADEMY

INSTITUTION FOR :

* Promotion of Research Oriented Studies in Veda, Vedanga, Agama, Jyoutisha, Vedanta, Yoga and Ayurveda.
* Study of Sanskrit language in particular and other related languages.
* Propagation of Vedic Phonetics
* Establishment of Veda Patashalas in Guru Kula system
* Running of Oriental Libraries (Prachya Granthalaya)
* Collection, Preservation and Publication of Old Manuscripts.

INTRODUCTION

There is hardly a scriptural text in India which can rival Bhagavad-gītā in its popular appeal and as a book of guidance in life. It is no doubt one of the great books of the world. Indians have relied on this book for centuries, for it has a message for good living. And scholars have seen in it shades of meanings that suit all philosophical viewpoints and religious practices. It is itself encyclopaedic (Kosha) in nature, as it covers all aspects of life, and incorporates all aspirations of mankind.

The present volume attempts to provide a complete account of the text by selecting three hundred verses out of the seven hundred. The selected verses (triśatī) contain the essential teachings of Bhagavad-gītā; included also here are the relevant and significant comments of great āchāryas (Śamkara, Rāmānuja, Madhva, Vallabha) and other respected authorities on the subject.

I acknowledge the kind courtesy of my friends Sri Suryaprakasa Pandit and Sri Madhugiri Sudarshan, who helped me in passing the proofs.

I am as usual grateful to Daivajna K.N.Somayaji, Sri Sri Sri Bharathi Tritha Swamiji of the Sringeri Sharada Peetham, the chief patron Sri V.R.Gowrishankar, the chairman, and the printers for their co-operation.

S.K. RAMACHANDRA RAO

नमस्ते जगदेक मातः

चतुर्भुजे चन्द्रकलावतंसे
कुचोन्नते कुङ्कुमरागशोणे ।
पुण्ड्रेक्षुपाशाङ्कुशपुष्पबाण-
हस्ते नमस्ते जगदेकमातः ॥

H.H. Sri Sri BHARATI THEERTA MAHASWAMIJI

HUMBLE DEDICATION TO OUR CHIEF PATRON

भारतीकरुणापात्रं
भारतीपदभूषणम् ।
भारतीपदमारूढं
भारतीतीर्थमाश्रये ॥

॥ श्री शृङ्गेरी श्रीजगद्गुरुमहासंस्थानम् ॥

श्रीमत्परमहंसपरिव्राजकाचार्यवर्य पदवाक्यप्रमाणपारावारपारीण
यमनियमासनप्रणायामप्रत्याहारधारणाध्यानसमाध्यष्टाङ्गयोगानुष्ठाननिष्ठ
तपश्चक्रवर्त्यनाद्यविच्छिन्न श्रीशङ्कराचार्यगुरुपरम्पराप्राप्त षड्दर्शनस्थापनाचार्य
व्याख्यानसिंहासनाधीश्वर सकलनिगमागमसारहृदय सांख्यत्रयप्रतिपादक वैदिकमार्गप्रवर्तक
सर्वतन्त्रस्वतन्त्रादिराजधानी विद्यानगरमहाराजधानी कर्णाटकसिंहासनप्रतिष्ठापनाचार्य
श्रीमद्राजाधिराजगुरुभूमण्डलाचार्य ऋष्यश्रृङ्गपुरवराधीश्वर तुङ्गभद्रातीरवासि
श्रीमद्विद्याशङ्करपादपद्माराधक श्रीजगद्गुरु श्रीमदभिनवविद्यातीर्थस्वामिगुरुकरकमलसञ्जात

।। श्री जगद्गुरु शृंङ्गेरी श्रीमद्भारतीतीर्थमहास्वामिभिः ।।

अस्मदत्यन्तप्रियशिष्य श्री नरसिंह सोमयाजि विषये नारायणस्मरणपूर्वकं विरचिता आशिषस्समुल्लसन्तु ।

वैदिकान्ववाये लब्धजनिर्भवान् ज्योतिर्विद्यामभ्यस्य तद्द्वारा बहून् जनान् उपकुर्वन्नास्ते । वेदागमशास्त्रेषु भूयसीं श्रद्धामावहन् तत्प्रचाराय कल्पतरु संशोधनप्रतिष्ठान नाम्नीं संस्थां प्रत्यस्थापयत् । सा च संस्था विशिष्टान् ग्रन्थान् प्रकाशयन्ती वरीवर्ति ।

शृंगगिरि जगद्गुरु महासंस्थाने पारम्परिकीं भक्तिमास्थितवतो भवतो मनसि संस्थामेनां शृंगगिरि मठीयां विधातुं सङ्कल्पः उदभूदिति विज्ञाय मोदामहे । अत एव अदसीयानि प्रकाशनानि इतः परं मठीयत्वेनैव प्रकाशयिष्यन्त इत्यपि भवान् निरचिनोत् । दुर्लभाः भारतीयसंस्कृतिप्रबोधकाः विशिष्टाः ग्रन्थाः संस्थयानया प्रकाशयन्तां तेन च भवदीयो मनोरथः फलेग्रहिर्भूयात् श्रीशारदाचन्द्रमौलीश्वरयोरनुकम्पया भवान् इतोधिक श्रेयः परम्पराभिः समभिवर्धतामिति चाशास्महे ।

इति नारायणस्मरणम्

शृङ्गगिरिः
ईश्वर भाद्रपदशुद्धदशमी भार्गववासरः
12.9.1997

BHAGAVAD-GĪTĀ
INTRODUCTION

(1)

There is hardly a Hindu household wherein is not found a copy of the *Bhagavadgītā;* there is scarcely an adult Hindu of some schooling who has not read it in the original Sanskrit or in translation, the original text itself or some exposition thereof. This has been so for at least two thousand years now. This great poem in eighteen chapters and seven hundred verses may be said to have been composed in the early centuries before the birth of Christ, and was incorporated as a section in the Sixth Book of the great epic, *Mahābhārata.* Popular as a guide-book for every man, it attained philosophical celebrity when the great Śaṁkara wrote the first extant commentary on it.[1]

Since then, innumerable commentaries, glosses, annotations and explanations have been attempted; and the book has now been translated into all the existing languages of the world. The Sanskrit poet Bāṇa who lived in the seventh century was acquainted with the greatness of this philosophical poem; the Kashmere King Avantivarman, who died in 883 A.D. had the whole *Bhagavadgītā* read out to him - so we are informed by Kalhaṇa, the author of *Rājataraṇgiñī.*

The Bhagavadgītā is doubtless a text, perhaps the earliest, belonging to the devotional school of Indian religion, the Bhāgavata. This monotheistic school was founded by Kṛṣṇa-Vāsudeva, belonging to the Sātvata sect of the Yadu class; and he was reverently referred to as 'Bhagavān' (The Lord).

The *Gītā* unmistakably bears the influence of Upanishads, especially the *Kaṭha* and the *Śvetāśvatara*[2]: there is even a

suggestion that the Song Celestial was originally a *Yoga-Upanishad* which was later Vaiṣṇavised. Kṛshṇa, the founder of this cult (and who is the spokesman in the *Bhagavadgītā*) was by birth a Śūdra (being Yadu) who was later raised to the rank of a Kshatriya.

There is in *Chhāndogya-Upaniṣad,* a reference to Kṛshṇa-'Devakīputra' (son of Devakī) who was a disciple of the sage Ghora-Aṅgīrasa. The Jain *Harivaṁśa* mentions Kṛshṇa as the cousin and contemporary of the celebrated ford-maker, Neminātha (who is believed to have lived about eight centuries earlier than Christ). And the famous Indian battle which was fought on the Kurushetra grounds (where Kṛshṇa belonging to the Pāṇḍava hosts gave out the Song Celestial) is dated about eighth or ninth century B.C.

In the *Bhagavadgītā,* Kṛshṇa is mostly represented as a teacher of great wisdom and erudition; he figures as a Yogi. The *Bhāgavata*[3] records that Kṛshṇa sat up every morning for meditation 'merging himself with the transcendental self'. We read in the *Mahābhārata*[4] also that Kṛshṇa was in the habit of meditating on Brahman in the hours before sun-rise. Kṛshṇa in all probability was historical in character, and was a philosopher who harmonised the Sāṁkhya-Yoga with the *brahmavāda* of the Upanishads.[5]

The poem has justly acquired an honoured place in the religious literature of the country, for it is at once philosphical in outlook and practical in intent. Working with metaphysical concepts, it prescribes concrete rules of efficient conduct. It contains a message for the sage, a lesson for the king, an instruction for the layman, a warning for the delinquent. Diverse temperaments find their reflections in this tract, and various aspirations find in it their fulfillment.

The poem is in the form of a dialogue between the Pāṇḍava prince Arjuna who was in mental agony and emotional conflict, and his friend Kṛshṇa who in this work appears as a philosopher and teacher, and not as a popular god of later Hinduism. Kṛshṇa clears the knotty tangles in Arjuna's mind and heart, and remakes of him a valiant hero. It is a story of skillful and successful counselling; and what follows focuses attention on this particular aspect of this great book, as the modern ideas of guidance and counselling are amply illustrated there.

(2)

In the background of the story is the feud between two ruling tribes, Kauravas and Pāṇḍavas, related however by ties of blood. The battle, which was a historical event (although it assumed mythical proportions in later narratives) was a spectacular event in India's history during the epic period; indeed it was styled as the 'Indian fight' (Bhārata-yuddha) and forms the theme of the famous epic, *Mahābhārata*. The fight was invested with this celebrity, for it marked the triumph of righteousness over evil. The good-natured and unjustly treated Pāṇḍavas worsted in the end their crafty and mean-minded cousins, the Kauravas. After a colourful series of approaches and tussles, the issue was finally settled in the battle on the site of Kurushetra, near modern Delhi.

The scene of the Song is laid in one of the days of the great battle. The two opposing forces are arrayed on the battlefield, and the war-chariot of the Pāṇḍava hero Arjuna is parked in the centre. Arjuna interestedly surveys the opposed armies, and is in particular curious to have a last look at the "well-wishers of the evil-minded Duryodhana", who was the leader of the Kaurava host. All on a sudden, however, he shrinks with remorse and dismay as he finds in

the enemy camp his own teachers, elders, relatives and friends. His conscience is stricken with the enormity of the sin he was about to commit inadvertantly; compassion for his kinsmen and sudden awakening of self-abnegating love of humanity unhinged Arjuna's courage and presence of mind. Kṛshṇa who was driving Arjuna's chariot lifts him by an elaborate counselling out of the despondent mood. Incidental to counselling, there is a display of profound philosophical wisdom.

The episode represents a symbolism. Arjuna indicates the individual-in-stress. He is confronted with a critical situation, which clouds his thoughts, renders him anxious, and makes him flee from reality. He is unable to decide or act. A valiant hero, who had fought without a thought many a tough battle, now entered the field with confidence, ready to fight and sure of victory. When he asked Kṛshṇa to drive his chariot to the center of the battlefield to weigh the strength of the opposite force, he had even lifted up his mighty bow.[6] But this preparatory set was soon broken, and an internal conflict raged wild. There was real anguish interfering even with normal bodily functions:

"Seeing these kindred, assembled battle-bent, my limbs wither and my mouth becomes parched. There is trembling in my body and my hair stands on end; my bow drops from my hand, and my skin burns fiercely. I am not able to remain firm, seated; my mind also seems to wander, and I perceive omens of evil!"

Verily, a picture of anxiety neurosis! The war is no longer on the grounds of Kurukshetra; it is within the mind of Arjuna. He exhibits symptoms of anxiety, insecurity, confusion and phantasy, together with the physical manifestations of sweating, weakness, tremulousness and palpitation. He is depressed

(*vishīdantah*) and excited (*samvignamanāh*). His intellectual functions however remain intact, and he has an insight into his own mental state.

His thinking is not entirely unrelated to reality or reason, and he readily rationalises his inability to act. He presents the arguments of "tearing down the family tree" and "inflicting injury to friends" as reasons for refusal to fight. Kṛshṇa, knowing well that these were ego's defences, listens patiently and allows him to unburden himself of the disturbing thoughts and fears. At length Arjuna seeks guidance from Kṛshṇa.

"I am thy pupil: instruct me, who in thee have sought refuge!"[8]

Kṛshṇa was not only his cousin but his close friend, in whom he and his entire family placed an implicit trust. He was known for his maturity of mind, honesty of purpose, and love of right conduct. The whole world knew of his affectionate concern for the welfare of the Pāṇḍavas, in particular of his favourite friend Arjuna. Numerous were the instances when he had retrieved the Pāṇḍavas from moments of embarrassment and misery. He naturally now commanded the entire confidence of Arjuna. The counseller thus was mature, intelligent and understanding, sympathetic and thoroughly interested in the development of his client into a mature and confident person.

(3)

Kṛshṇa proceeds to help Arjuna out of the dark mood; and his manner of doing it illustrates the technique of an efficient counsellor. He starts by roundly dubbing Arjuna's troubled conscience as 'cowardice' (*klaibya*), 'faintness of heart' (*hṛdayadaurbalya*) and 'stain' (*kaśmala*). While he spoke thus directly and frankly he was nevertheless aware that the source

of Arjuna's grief was the contending value systems. Though intellectually alert, Arjuna's will was weak and his withdrawal from the scene of action (refusal to fight) indicated a cleavage in his personality and a consequent disorientation. Kṛshṇa readily recognised that this was a problem of adjustment. Arjuna was not acting in accordance with the expectations of his social class and status, and his present mood was justified neither by his talents nor by his temperament. It was also not in consonance with his earlier decision. It was in fact a deficiency in decision-making. Kṛshṇa realised that Arjuna needed to acquire a wholesome attitude, and learn to perceive things in their proper frame of reference. For this, Arjuna had to discover more about himself.

The first task of Kṛshṇa as counsellor was to induce in Arjuna an insight into his own nature and problems. And this he did by analysing the problem from diverse angles. It is somewhat strange that he should have begun with the metaphysical viewpoint. But when we realise that Arjuna suffered from an exaggerated emotional attachment to his kith and kin, it appears reasonable that Kṛshṇa suspects an ego-involvement on his part and hastens to correct it. At the back of Arjuna's love of his folk was a love of himself, and an anxiety for the welfare of his own self.

Kṛshṇa therefore commences with an exposition of the true nature of self: unborn, immortal, immutable, intangible and immeasurable.[9] He preaches the doctrine of untainted existence of the divine self, independent of the mortal body, and explains our affective attachments as due to improper ego-projections of bodily characteristics on to the self. Kṛshṇa's purpose in this exposition is to transpose Arjuna's problem to a totally different context, and to help him develop and adopt a new method of evaluation. The intention is to provide a wider, deeper and

more practical basis for Arjuna's sentiments.

Without affording Arjuna a chance to doubt or argue, Kṛshṇa immediately poses another problem for consideration: Arjuna's social status and the responsibilities associated with it. Belonging to the Kshatriya class in the social milieu, invested with the firm duty of upholding the cause of righteousness and suppressing evil tendencies in the community, Arjuna was guilty of an impropriety by being indifferent, soft and sentimental; he swerved with indecision from the conduct, normal and approved in his class.

A battle like this was indeed a welcome opportunity for a kshatriya to discharge his duties and prove his worth.[10] And if Arjuna for any reason refused to countenance the situation squarely, what would the world think of him? He would for ever become the butt of ridicule, and his enemies would gloat over this demonstration of infirmity.[11] In short, Arjuna, preoccupied as he was with his narrow and selfish sentimentalism, did not evaluate the situation properly; his humanistic considerations ran counter to the more urgent consideration of the prevalent mores and of the class-specific behaviour. In the flush of this disorientation, his capacity for rôle-assumption was undermined. His emotions inhibited his normal leadership abilities.

It was this rôle-conflict that landed him in inactivity. Similar to clinical depression, it meant an inhibition of the capacity to act. Although Arjuna readily and elaborately rationalises it, it is inescapably a pathological state, beyond voluntary control.[12] There was in the presence of a crisis clouding of thought, expression of anxiety and indication of despair. He could not see his way about in adjusting to a real and critical life-situation. He failed to appreciate the necessity for proper conduct in keeping with the situational needs,

and in keeping with his hereditary and acquired talents, temperament and social rôle. This is precisely what Kṛshṇa meant by "failing in *svadharma*"[13] which aggravated internal conflict.

(4)

In order to facilitate profer and efficient adjustment, Kṛshṇa undertook to enforce the ego-dominion by liberating it from the introverted, protective tendencies. The ego in Arjuna's case had now shrunk to a narrow range, sharply contoured by conventional relations with the kith and kin. And this sudden shrinking of the ego was naturally attended by anxiety. Kṛshṇa as a counsellor had to enable the ego develop an extensive feeling which met adequately with the real situation in the external world. Hence his exposition of the immortality, immutability and essential divinity of the individual self.

By transforming Arjuna's problem into a theoretical, academic and metaphycial standpoint, Kṛshṇa sought to minimise Arjuna's ego-involvement, and thus eliminate the anxiety associated with it. It was necessary to make wholesome Arjuna's perception, which had become distorted owing to the inner emotional stress. This was achieved by hitching the practical problem to a philosophical context.

Kṛshṇa teaches the doctrine of intellectual alertness and emotional stability which enables the individual to be at peace with himself and others. The maintenance of a state of psychological equipoise (*sthitaprajña*) is earnestly recommended. The excellent account of the features of a person who has achieved the equipoise also lays down the basic principles of mental hygiene:

"He is known as one with equipoise when he eschews all overmuch desire and learns to be satisfied with himself. Difficulties disturb him not, and pleasures fail to tempt him; freed from longing,

dread and hate he is a sage with a steady mind. His heart is settled in nothing; meeting good or evil he is neither happy nor sad. His senses are all withdrawn, like the limbs of a turtle; and his mind is steady. Objects of lust, unfed, disappear ..... Senses indeed are naughty and snatch the mind away. The wise one controls them all .... for when they are controlled, mind can be steady.

Brooding over objects of enjoyment, one gets fixed on them; being fixed, he craves for them. Craving (unfulfilled) leads to anger, and anger to confusion; confusion makes for unreasonableness, and that results in madness, which is the road to destruction. Bereft of love and hate, senses bridled by the self, the individual obtains calmness. In calmness do all cares and and worries find their end; calmness helps the mind settle. One that is unadjusted thus lacks resolve, and absence of resolve is difficulty to cultivate (one's mind), and an uncultivated mind cannot attain peace, and without peace where is happiness? When mind yields to the whims of senses, it is led hopelessly astray, like a boat on water wafted by the gale."[14]

After an elaborate counselling concerning the merit of work and wisdom, convention and reason, intellection and insightful understanding, application and devotion, Kṛshṇa realises that mere intellectual conviction would be insufficient for effecting a lasting change in the ego-involved attitude of Arjuna. He felt the necessity of driving home the thesis by a more direct and personal experience. This he affords by way of exhibiting the pervasiveness and supremacy of the Divine (*viśvarūpadarśana*).[15]

This sudden and unexpected revelation of the Deity served as an *Erlebnis* with a vivid and impressive demonstration. It was a sight that filled Arjuna with terror.[16] It was undoubtedly, an experience that was emotionally overwhelming. It

convinced him so thoroughly as no amount of argumentation and reasoning could ever have. It brought home to him the reality with a terrific force; and his ego-involvement was broken into bits. Arjuna was in the throes of a shock. And when he came out of it, he was already changed man.

By argument and *Erlebnis,* Kṛshṇa lifts Arjuna out of the dark mood of profound depression and inactivity, but insists on his 'examining the position thoroughly himself and acting with full deliberation.'[17] The book closes with an optimistic note: Arjuna is now ready for action -

"The dark clouds have disappeared, and I have won back the presence of mind. I stand here, free from doubt, and shall indeed do, as you ask me to!"[18]

Arjuna was earlier disoriented to the whole reality. Although he was capable of grappling with the situation on his own, he found himself unable to act, owing to intrapsychic conflicts which produced in him anxiety-reactions. He had lost self-appreciation, and his personality suddenly lost the flexibility which is essential for satisfactory adjustment to situational needs. By skilful counselling, Kṛshṇa strengthened Arjuna as a man, raised his dynamic adaptation level and enabled him to plan his action for a suitable and acceptable goal. He made Arjuna appreciate his own personal dignity and recognise his own work-capacity.

(5)

It is significant to note that Kṛshṇa does not undertake to command, but only counsel. This raises an important issue: the differential value of injuctions and suggestions. And this refers to the problem of motivational dynamics. Indian tradition classifies human action into purposeful (*kāmya*), prohibited (*pratishiddha*) and

obligatory (*nitya*). The purposeful is also optional; occasional needs and situational demands determine these actions. The prohibited actions are what are disapproved by custom and convention in view of personal integrity and group solidarity. The obligatory actions are unconditional in their applicability, necessary for all individuals and at all times. These are of two sorts: sin-eliminating (*duritakshaya*) and sin-preventing (*pratyavāya*). By the performance of these actions, no one expects a positive benefit; they are done only with a sense of duty or obligation.

The example is the daily *sandhyā* for the twice-born castes: the scriptures insist on its daily performance. But no reward is promised. It must be done because of the scriptural command, and it admits of no inquiry into the desirability of the action or its purpose.

Virtue is accordingly defined as performance of the duties which are enjoined, and abstension from those which are forbidden. The Vedic injuction (*niyoga, vidhi*) is said to prompt us to work, initially as a verbal prompting (*śābdībhāvanā*) whereby a volitional tendency is aroused, and subsequently as action-prompting (*ārthībhāvanā*), whereby the resolve actually to perform the act is set up. The notion of 'prompting' (*bhāvanā*) in Mīmāṁsā is interesting: it is defined as an operation (*vyāpāra*) which sets an action-orientation (*pravartanā, preraṇā-rūpa*).

Maṇḍana interprets it as 'an inner volitional direction of mind towards an action' (in the words of Dasgupta).[19] Thus a Vedic command (*niyoga*) has a driving power (*vidhi*), which arouses a felt intention (*ākūta*) and immediately ceases; in the natural course of events, action (*artha*) results. In all this discussion, the main idea appears to be that action must be guided by a sense of duty (*kartavyatā*), regardless of the results or rewards of such action. In other words, action must not be more goal-oriented than subjectively

determined. The motivation must operate from within, in conformity to one's temperament and genius (*pratibhā*), and perception of duty.

Arjuna's conflict was due to the duel between his temperamental inclination, and situational requirements involve in this problem. And Kṛshṇa does not seem well disposed towards the notion of the Vedic command being a categorical imperative, overriding reason. Rāmānuja, however, in his interpretation of the *Bhagavadgītā,* emphasises the obligatory and compulsive nature of caste-duties, being an instance of scriptural insistence. Arjuna, being a kshatriya had to fight: he had to do it in response to the command (*ekaśāstrārthatayā anushṭheyaṁ*), without reasoning about it and regardless of the results that can be expected. But nowhere in the text is Kṛṣṇa so dogmatic: indeed, he leaves the decision in regard to fighting to Arjuna himself : "Do as you please!"[20]

Śaṁkara suggests that the main theme of *Bhagavadgītā* is to prove the superiority of wisdom to duty. He argues that no action can possibly be done without a motive of desire: and this applies to sacred as well as secular action, and holds true for Vedic injuctions as well as empirical regulations. Non-performance of an action insisted upon by scriptures or convention leads to no evil result whatever, although its performance may help one attain purity of mind (*sattvaśuddhi*), or community approval. "The wise man has no duties."[21] That is why Kṛshṇa chose only to counsel, and does not choose to command. And while counselling, he indicates the social and personal involvements and embarrassment in his refusal to discharge the responsibilities of the rôle which he has already assumed. But he lays emphasis on the fact that this problem of caste-duty and concern for the kith and kin, should not disturb the deeper and fundamental meaning of life.

REFERENCES

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2. Cf. R.D. Ranade : *Bhagavadgītā* as a *Philosophy of God-realisation.* Nagpur University 1959. The author suggests that the doctrine of activism and non-attachment which we find in the Gītā is borrowed from *Īśā Upaniṣad,* the aśvattha simile from *Kaṭha-*, the idea of Viśvarūpa as well as the antinomy between ritualism and non-ritualism from *Muṇḍaka-*, the concept of five virtues in the sixteenth chapter from *Chāndogya*-and the Yogic teachings from *Śvetāśvatara-Upanīshads.*
3. *Bhāgavata-purāṇa,* 10.70
4. 'Śāntiparvan', 53-2-3
5. Amarnath Ray: "Sri Krishna and the Source of Bhagavadgītā" *Indian Historical Quarterly,* 1953, 9 (No.1) 188-196
6. *Bhagavadgītā,* 1.20
7. *Ibid.,* 1.28-31
8. *Ibid.,* 2.7
9. *Ibid.,* 2.17f
10. *Ibid.,* 2.32
11. *Ibid.,* 2.34
12. For a description of this state cf. Irving Bieber: "Pathological Boredom and Inertia", *American Journal of Psychotherapy,* 1951, 5, 215-225
13. *Bhagavadgītā,* 2.31
14. *Ibid.,* 2.55-71
15. *Ibid.,* Chap.11
16. *Ibid.,* 11,49
17. *Ibid.,* 18.73
18. *Ibid.,* 18.73
19. Cf. Maṇḍana's *Vidhiviveka,* with Vāchaspati's *Nyāyakaṇikā* on it. pp. 243 f
20. *Bhagavadgītā,* 18-63
21. *Ibid,* 18.49

ABOUT THE PRESENT BOOK

1. The present work is an attempt to condence the Bhagavad-gītā of 18 adhyāyas and 700 ślokas into a tract of 300 topics (triśati), comprising of the most essential teachings of the great scriptural text, avoiding repititions and material that does not directly relate to these teachings and establishing a continuity of ślokas into a topic.

2. Gītā-śāstra actually begins only from the eleventh śloka of the second adhyāya. That is why the Āchāryas begin their Gītā-bhāshya only from this śloka, ignoring altogether the entire first adhyāya (which provides the background story) and the first ten ślokas of the second (where Arjuna's depression, anxiety and indecision continue). Likewise, Gīta as a śāstra ends with the 66th śloka of the 18th adhyāya. This reckoning follows the upakrama (commencement) - upasamhāra (closure) ideology of any scriptural text. Gītā begins with a note on the inadvisability sorrow (2,11):

आशोच्यानन्वशोचस्त्वं ।

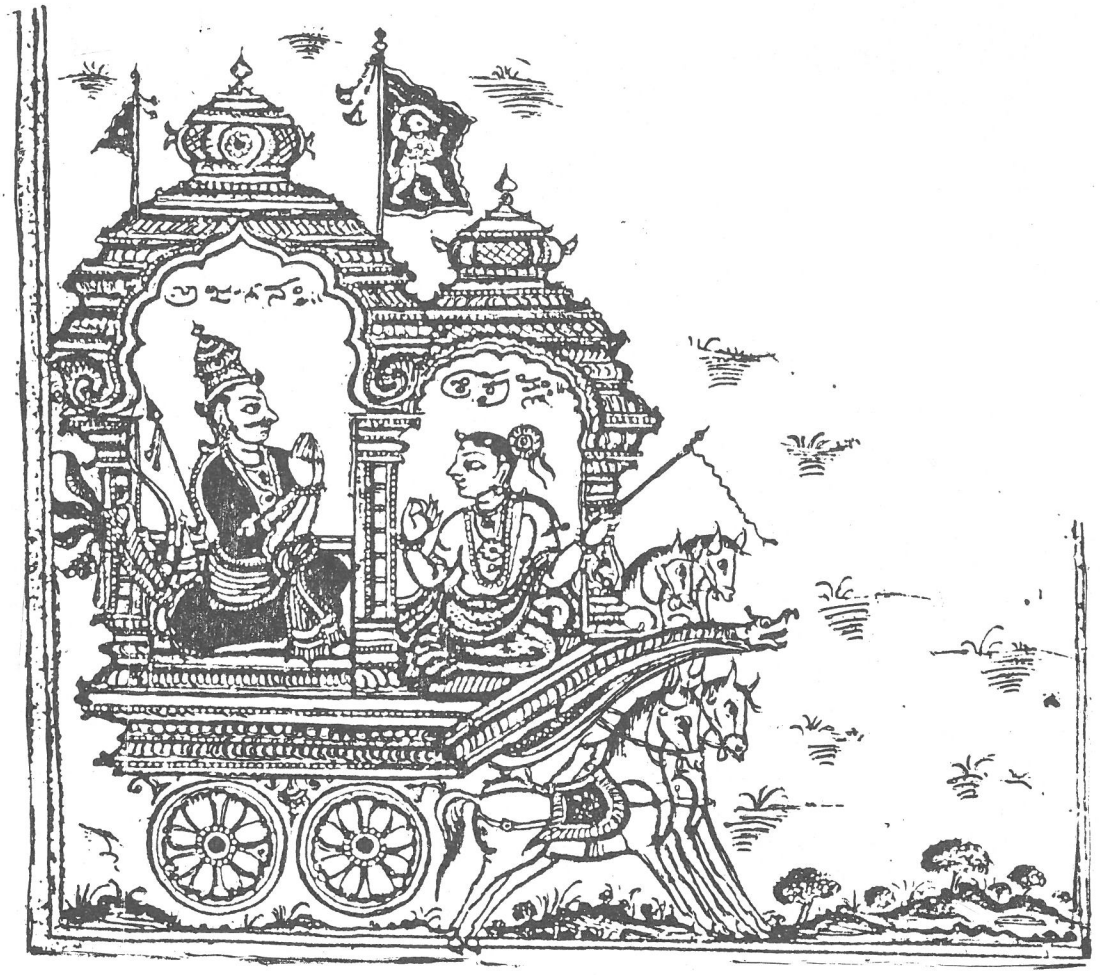
and ends with an assurance that sorrow is uncalled for (18, 66):

मा शुचः ॥

This (śoka) is the essential teaching of the great text. Arjuna is lifted out of his sorrow. All other matter that we find in the text is secondary, explanatory or circumstantial. In the present book, the śāstra perspective is followed.

3. The selected ślokas are given in the original, and a running translation for each śloka is provided. A literal translation of a Sanskrit śloka, especially belonging to a scriptural text, is impossible and often misleading. The translation given here paraphrases the general import of the śloka, taking into consideration what has been said earlier and what follows latter (pūrvāpara-yojanā).

4. There are numerous traditional commentaries and glosses for the Gītā in Sanskrit. The most celebrated among them have been chosen here, to provide explanatory notes on the selected ślokas. The list is appended herewith. More recent interpretations (like those of Jñāneśvari, Lokamānya Bāla-gangādhara Ṭilak, Śri Aurobindo, Mahātmā Gāndhi, Vinobā Bhāve and others) are not included here. The approach in the present attempt regonizes that Gītā is a prasthāna, in general agreement with the other two prasthānas (the Upanishads and the Vedānta-mīmāmsā-sūtra).



ABBREVITATIONS USED IN THE NOTES

(Authors and their works consulted)

Ag Ānanda-giri (*Ṭīkā*)

DPS Daivajña-paṇḍita-sūrya (*Paramārtha-prabhā*)

Jt Jayatīrtha (*Prameya-dīpikā*)

KK Keśava-Kāśmīri (*Tattva-prakāśikā*)

M Madhva (*Bhāshya*)

MS Madhusūdana-sarasvatī (*Gūḍhārtha-dīpikā*)

Ni Nimbārka (Tattva-prakāśikā)

N Nīlakaṇṭha (*Bhārata-bhāva-dīpa*)

Pt Purushottama-tīrtha (*Amṛta-taraṅgiṇi*)

R Rāmānuja (*Bhāshya*)

RK Rāma-kaṇṭha (*Sarvatobhadra*)

Rt Rāghavendra-tīrtha (*Artha-saṅgraha*)

Ś Śaṁkara (*Bhāshya*)

Śa Śaṁkarānanda (*Tātparya-bodhinī*)

Sd Sadānanda (*Bhāva-prakāśa*)

Śr Śrīdhara (*Subodhinī*)

V Vallabha (*Tattva-dīpikā*)

VB Veṅkaṭa-nātha-Brahmānanda-giri (*Gītā-rahasya*)

VD Vedānta-deśika (*Tātparya-chandrikā*)

1

आशोच्यानन्वशोचंस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥१॥

You grieve for those who are not to be grieved, and yet talk words of wisdom. The wise folk (who know the true nature of the soul) do not grieve either for those who are dead or for those who are living.

(2,11)

They are not-to-be-grieved (*aśochyāh*), because they are of right conduct, and because they are in truth eternal, and cannot be killed (from the transcendental point of view; they represent the soul, which is imperishable; because they are noble ones and their death is for a good cause (*dhārmika*).

Madhva suggests 'aśochyāh nanu aśochastvam' as a better reading; they are not-to-be-grieved because of the immutability of the soul, as mentioned in the scripltures, and also because of common reason (*yukti*).

'Words of wisdom' (*prajñāvādān*), words of a clever one (Ś); transactions prompted by wisdom (VD); words born out of ones own imagination, (M), and not sanctioned by scriptures or teachers; words that are unfit to be uttered by a wise man (prajña-avadān).

'The wise folk' (*paṇḍitāh*), the knowers of the soul (*paṇḍā ātma-vishayā buddhih*); those who have subtle minds, capable of imagination and reconstruction (VD); those who have an understanding of reality; those who know the soul as distinct from body (VD).

'Those who are dead' (*gatāsūn*) and 'those who are alive (*agatāsūm*). The former expression refers to the bodies (which are liable to destruction) and the latter to the souls (which are imperishable) (R) what is devoid of life is matter (viz. body), and what is alive is the spirit (viz. the soul). The talk of dharma becomes meaningful only when a distinction is made between the enduring soul and the ephemeral body.

2

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥२॥

Even as one who has a body passes through in this life infancy, youth and old age, he would also pass from one body to another. The wise one will not get perplexed on that account.

(2,13)

'Body' (*deha*), the present one (Ś); abiding in one body (R); the gross body, physical in constitution (Sr).

The three states infancy etc.; are altogether different in nature and function; but when one state ends, the spirit does not cease to exist, nor will it be born afresh when another state begins (Ś). He continues as the identical witness of the changes that occur in the three states; so would he be when bodies change (M). While the conditions of the body change, the spirit remains one and the same.

'Get perplexed' (*muhyati*) become deluded (Ś); grieve that the self gets lost (R); although rebirth in another body, consequent on the death of the present body, will not be recognized by any one, the scriptures affirm this fact (Jt); get anxious that the spirit itself dies, when the body dies (Śr); get perplexed on account of the ignorance concerning the distinction between the body and the spirit (Rt).

He does not get perplexed because he is settled firmly on peace and contentment.

3

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व
भारत ॥३॥

Contacts with sense objects appear and disappear, causing favourable and unfavourable experiences; but they do not endure. Therefore, one must bear with them.

(2,14)

'Sense-objects' (*mātrā*), the contact of the sense-organs with their respective objects. The expression 'mātrā is taken to mean sense-organs (Ś) or sense-functions (N), but the meaning of sense-objects (M) appears to be better in the context.

The text has 'cold' (*śita*) and 'heat' (*ushṇa*), but the two stand for all experiences which are desirable (*anukūta*) and undesirable (pratikūla); dualities.

'Appear and Disappear' (*āgama-apāyinah*), come and go, arise and perish; in a cycle like pleasure after pain and pain after pleasure.

'Bear with them' (*titikshasva*), put up with them, endure them with courage (R); forsaking ego-involvement in them (M); with the wisdom that these dualities will not affect oneself (MS); for they will not endure for long, and they will be gone of their own accord (Pt).

This prescription refers to ones duties (R); the beginningless karma, the association with prakṛti, is responsible for this body, and whatever happens to it or in it is not within our control. The experiences are unaviodable, but will (or resolve) will go a long way to achieve spiritual perfection.

4

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥४॥

The person, whom these experiences of dualities do not afflict (or daunt), and who remains unaffected (the same) by pleasure or pain, becomes worthy of immortality (viz. liberation).

(2, 15)

'Do not afflict' (*na vyathayanti*); do not trouble, because of the insight into the true nature of self (Ś); do not overcome and make him swerve from his path of duty.

'The person', (*purusham*) although the expression literally means man, liberation is not exclusive to males, women being equally eligible to the ultimate perfection (M).

The variant reading 'purushāh purusharshabhāh' in the first line is acceptable to Madhva; the best among persons are those who perform their duties, who act in consonance with scriptural injunctions, who are detached from fruits and ego-involvement etc. (M and Jt).

'Remains the same' in pleasure and pain (*sama-duhkha-sukham*), regarding the pain that has come to one unavoidably as pleasure (Rt); even as the sick person takes pleasure in swallowing distasteful medicine, for the sake of his health, or a merchant longing for wealth will undergo hardships like travelling to far off places etc. (VD). The pleasure here is mundane, and not the bliss of liberation (M).

5

नासतो विद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥५॥

For what is not, there is no becoming; and for what is, there can be no cessation. The seers of reality would perceive the boundary-line between these two (what is, and what is not)

(2,16).

'For what is not' (*asatah*), for the dualities like heat and cold, which in truth do not exist or endure (Ś); whatever is not sublated is real, and what is sublated is unreal; refers to the phenomena outside the self; the body (R); matter.

'For what is' (*satah*), real, not changing its nature in past, present or future (Ś); the soul (R); the spirit (consciousness); existence.

'Becoming' (*bhāva*), being, origination (Ś); endurance (R).

'Cessation' (*abhāva*), non-existence, (Ś); change, fleeting character (R); ceasing to be.

The variant reading in the first half of the first line '*nāsato vidyate abhāvo*', accepted by Madhva would mean: 'There is no cessation for the cause (*asat*), viz. the *Brahman*, the Supreme Spirit'.

According to Rāghavendra-tirtha, the expressions '*sat*' and '*asat*' in the first line refer to good (*sādhu*) and bad (*asādhu*) respectively; and the expressions 'bhāva' and '*abhāva*' refer to happiness (*sukha*) and misery (*duhkha*). There can be no misery for one who does good, and there can be no happiness for one does evil.

'Seers of reality' (*tattva-darśibhih)*, *tattva* (thatness) means the absolute Brahma, reality as it is (Ś).

'Boundary-line' (*anta*), also means conclusion arrived at (Ś), viz. 'the real is indeed real, and the unreal but unreal'; determination (R); ascertainment of reality (N).

6

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥६॥

One must know that the real by which all this is pervaded is indeed indestructible; no one can possibly destroy what by nature is inmutable.

(2,17)

'Indestructible' (*avināśi*), not liable to be destroyed (Ś).

'The real' (*tat*), the spirit (*sat* of the previous verse) (Ś).

'By which' (*yena*), by the one principle (*ekena*), which is enduring and existent (Ś), by the spirit which is consciousness (R).

'All this' (*sarvamidam*), which is inert and phenomenal (Ś), what is different from the real (R).

'Pervaded' (*tatam*), spread out, spun, as oil in the oil-seed (VD); as by space which is unformed and unmanifest (M); pervasion is in terms of space

(*deśa*), time (*kāla*) and characters or ungredients (*guṇa*); and all such pervasion in fulness is in *Brahman* only.

The Kāśhmir recension of the Gītā adds this verse after the above.

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः॥
(cf. 16, 25)

'What does not exist in the beginning or at the end, does not exist even in the present. What do not exist, however, appear to exist because of their semblance to reality'.

7

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥७॥

Short-lived are these bodies here belonging as they do to the enduring and embodied soul, which is immutable and immeasurable. Therefore one must perform his duties.

(2, 18)

'Short-lived' (*anta-vanta*), having end, finite, liable to be destroyed (R), when the karma is exhausted.

'The bodies' (*dehāh*), which are organized aggregates of elements, which are composed of parts (limbs) and which are meant for the enjoyment of one *karma* (R); the bodies are in the plural number, and so refer to the gross, subtle and causal bodies (MS), or the plurality refers to the five *koshas* (ibid.).

'Embodied soul' (*śarīriṇah*), although in the singular number, it should be construed in the plural (*śarīriṇām*), to agree with the 'bodies' (Rt), the beings caught up in *samsāra.*

The spirit (soul) is the reflection (*pratibimba*), in the medium, viz. the body, as in a mirror; if the mirror is destroyed, the reflection is not hurt (Rt).

The spirit is immutable (*anāśī*), because it is immeasurable

(*aprameya*), viz. incomprehensible to the sense-organs or mind; it is self-evident (Ś). It is the knower and not the known. It is all-pervasive and undivided by space, time or thing (Rt).

The text has *'yuddhyasva'* (Do thou fight), but *Śamkara* says that this is a general statement, insisting that one must not desist from his duties or his obligations; it does not refer to the battle or fighting. '*yuddhyasva*' is not a '*vidhi*' (or injunction) but only an '*anuvāda*' (suggestion). It suggests that one must not give up ones *dharma* (Śr). For a *Kshatriya*, to fight for a just cause is *dharma*, but he must engage in it as worship or godhead (Rt).

8

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥८॥

Even as a person casts off his worn-out garments and takes new ones, so does the embodied soul give up the old and worn-out bodies and assume other and new bodies.

(2, 22)

This verse is an illustration to drive home the distinction between the soul and the body (M).

'Casts off' (*vihāya*) the garments, but without losing himself; and such casting off the garments which are worn-out and in tatters involves no grief whatsover; on the other hand, it is cause for happiness (KK).

'Old and worn-out bodies' (*śarīrāṇi*), worn-out by age or predestination, and when the designated stock of *karma* has been exhausted; when the time for departure comes. The worn-out body must necessarilly be given up and a new body, taken on, determined by *karma* (V). Dying for a right cause may result in acquiring better and worthier bodies, and so it would be a reason for happiness and not sorrow (R).

The happenings in and to the body are all transient (fleeting), and the soul is not in the least affected by them (RK).

9

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥९॥

This spirit (self or soul) which is unmanifest, is described as beyond thought and immune to all change. One must understand the spirit in this manner, and put an end to all grief.

(2,25)

'Unmanifest' (*avyakta*), although real and all pervasive, and support of all beings and things (Rt); because not accessible to any of our organs of apprehension (Ś); not an object of cognition like the objects around us which we can also handle (R); being the inmost self, not like the physical body which can be perceived (N).

'Beyond thought' (*achintya*) unthinkable, because it is not an object of sense functions (Ś); not available even for inference (Pt); if the expression 'unmanifest' refers to the gross body, 'beyond thought' refers to the subtle body (*liṅga-śarīra*) (N); the power of spirit is beyond imagination (Rt).

'Immune to all change' (*avikārya*), because of being devoid of parts and limbs (Ś); not subject to modifications like curds etc. (R); not available for organs of action (Śr); the power of the spirit is immutable (Rt).

Whatever one is doing, one must constantly think of the supreme spirit, which is 'unmanifest' etc., and which provides for the fulfilment of all the values of life and elimination of all misery; and this would surely put an end to all grief (Rt).

10

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥१०॥

Even if one supposes that the spirit is born again and again and that it dies again and again, still there is no point in grieving over it.

(2, 26).

'Again and again' (*nitya*), constantly, necessarily born and necessarily dead, for it is so ordained; as is well-known for people in the transactional world (N); refers to the body and should one not distinguish the spirit from the body (R). The expression '*nitya*' does not mean 'enduring' or eternal, but only necessarily and constantly (niyata) (Rt).

Let alone the matter of the spirit which is eternal, even if the association of the spirit with the body (viz. birth) and its dissociation (viz. death) is considered (M).

'No point in grieving' (*na śochitum arhasi*), sorrow is in vain, for everyone born must naturally and necessarily die, and everyone dead must as naturally and necessarily get reborn (Ś); change is imevitable for all material things, and birth and death cannot be avoided (R).

One must develop an insight into reality (*tattva-dṛshṭi*), and thus avoid misery (N).

11

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥११॥

The origin of all beings is not manifest; only the middle course (of beings) is perceived; and again at the end they become unmanifest; such being the case, why should one lament?

(2,28)

'Origin' (*ādi*), prior to birth, appearance or origination; 'middle course' (*madhya*), prior to death; 'end' (*nidhana*), death and after death (Ś).

'Beings' (*bhūtāni*), having physical bodies (VD).

The expression 'unmanifest' (*avyakta*) refers to primordial nature (*pradhāna, prakṛti*), the causal condition which is not seen, only the effects are seen (V) (also Rt); or it means undifferentiated consciousness (*vijñāna*) from which ākāśa and so on emerge (N). It is also the nature into which all beings dissolve themselves and disappear.

'Such being the case' (*tatra*), unseen-seen-lost being the illusory sequence of all things (Ś); when the beginning and the end are beyond of our ken (V); when all things and beings are in their nature unmanifest only (MS); like the loss of water in the mirage when one approaches it (N), or the disappearance of the dream-objects when one wakes up (Śr).

One should not bemoan and lament for the death of the body, but one should give up the egotistical pride or arrogance (Rt).

12

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥१२॥

One must consider pleasure and pain, profit and loss, victory and defeat as of equal intent, and if he then sets out to do his duties, no sin will then be gathered.

(2, 38)

The classical triad of dualities (*dvandvatrika*) is mentioned here; they are interrelated. Profit and victory result in pleasure, while loss and defeat in pain. Or profit leads to pleasure; and pleasure to victory.

'As of equal intent' (*same*), the same viz. not having desires or aversions (Ś); not subjecting the mind to modifications whatever happens (R); not accepting one and rejecting the other (*heyopādeya*) (V); doing ones duties and not getting happy or miserable on that account (Śr).

'Set out to do duties' (*yuddhāya yujyasva*), The

expression '*yuddhyasvā*' in the text refers to all duties and obligations that one is engaged in. Duties must be done, not with considerations like pleasure, profit or victory, but as worship to God (Rt), only with the conviction that it is ones duty (R).

'Sin' (*pāpa*), from killing etc. (Ś); transmigratory existence causing sorrow (R); guilt unintentionally acquired (V).

13

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥१३॥

There is here no loss to what one has set about to do, nor is there a slipping back to a prior condition. Even a little of this discipline will protect one from great harm.

(2, 40)

All enterprises that are prompted by desires, scripturally sanctioned or valid in normal life, begin but stop halfway through, when it will not yield the desired result; This is technically known as '*abhikrama-nāśa*', commencement is there, but not the fulfilment. When the undertaken work is not properly done, or is accompanied by defective sequences or errors in performance, there is the sin called '*pratyavāya*', which is slipping back. In both cases, there is loss of effort. This is true of rituals as well as undertakings like sowing, harvesting, curing an illness, building dams or houses etc.; unless completed, effort is in vain. However, such will not be the case with regard to *Buddhi-yoga*, an account of which begins with this verse.

'Here' (*iha*), in *Buddhi-yoga*, in the path of salvation, *Karma-yoga* (R) (also N); in the path of desireless and uninvolued (disinterested) action (*nishkāma-karma*) (MS and Śr). 'Of this discipline' (*asya dharmsya*) refers to the same.

'Even a little' (*svalpam api*), done according to ones capacity

(MS); even to begin doing something (Śr); even a small detail of the act done (Rt).

'From great harm' (*mahato bhayāt*), the transmigratory existence (*samsāra*) (R).

'Protects' (*trāyate*), by the grace of the Supreme Spirit (R); by the dawn of wisdom consequent upon the purification of the inner constitution.

14

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च
बुद्धयोऽव्यवसायिनाम् ॥१४॥

The will that pertains to yogic discipline here is but one (viz. one-pointed), while the wills of those not given to such discipline are multi-pronged and unending (unbound).

(2, 41)

Vyavasāya means effort or enterprise, characterized by the mental process that is inward-oriented and resolute, preceded by the understanding of the real nature of the soul. Such is the approach of one intent on emancipation. The ordinary person, given to desires and distractions, is outward and irresolute; and his mind wanders unceasingly among objects to be attained or avoided. Effort is not made to restrain the desires or impulses, and hence the state of such a one is described as devoid of *vyavasāya (avyavasāya)*.

'The will' (*buddhi*), one-pointed and determined (Ś); pertaining to the path leading to liberation (R).

'Here' (*iha*), in all actions scripturally sanctioned (R); in the world of the spirit (KK); in secular actions as well as in rituals (Rt); in the matter of spiritual welfare (*śreyo-mārge*) (Sa).

'Not given to such discipline' (*avyayasāyins*), those given to actions prompted by desires (R); those who are outward-oriented (Śr).

15

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ
न विधीयते ॥१५॥

Even the resolute will (one-pointed and disciplined) does not incline naturally to the yogic state of at-one-ment, when the mind, intent on enjoyment and power, is seduced by the promises of the ritualistic texts.

(2, 44)

Distracted by objects of enjoyment and benefits of power, the mind naturally inclines favourably to the words of the Veda related to rituals which are meant to fulfil ones desires. Will and effort in this direction will be inimical to quiet contemplation on the nature of the soul (viz. on the Supreme Spirit abiding within the soul).

'Does not incline naturally' (*na vidhīyate*), will not arise; will be difficult to cultivate.

'At-one-ment' (*samādhi*), concentration of mind; the mind will not be focussed on the nature of the Spirit (or self) (R); concentrating on the Godhead (Rt).

16

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥
यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥१६॥

The ritualistic texts (Veda) concern themselves with the world composed of the three guṇas (*sattva, rajas* and *tamas*). But one who aspires for spiritual perfection must rise above the domain of the three guṇas, must free himself from the pairs (like heat and cold, pain and pleasure, gain and loss), must abide always in the essence of the soul's nature, must divest himself of the need for acquiring and protecting possessions, and must remain self-possessed.

All that is said in the ritualistic texts will not be useful to a wise *brāhmaṇa*; the use will be limited to the small purpose that

must be served, even as a man's purpose is served by a small tank as well as from the sea flooded with water from all sides.

(2, 45 and 46)

The three guṇas *sattva* (light, knowledges, goodness); *rajas* (activity, passion, ambition) and *tamas* (darkness, sloth, wickedness, violence) are white, red and black respectively; they are the three strands which make up all phenomena.

'World composed of three *guṇas'* (*traiguṇya*), transmigratory existence (*samsāra*) (Ś); worldly people who are composed of the three *guṇas* (R); the heavenly state etc., which are promised as rewards for the performance of sacrificial rituals (M); the three kinds of people for whose benefit are the Vedas (to the exclusion of *Upanishads*); three *guṇas* is '*traiguṇya-visha*'. Veda eliminates this poison, and hence called '*visha-ya*'; the injunction here is that one must seek recourse to Veda to get rid of the poison of transmigratory existence (*nistraiguṇyo bhava*) (Rt).

'Pairs' (*dvandva*), dualities like pleasure and pain (Ś); the nature of worldly existence, resulting in merit (*puṇya*) or rajas, and demerit (*pāpa*) or tamas (R).

'Abiding in essence' (*nitya-sattvastha*), immutable being (Ś); excelling and abounding in the sattva-guṇa, after subjugating *rajas* and *tamas* (R) (also MS); being always courageous and firm (V); being mindful (N).

'Acquiring and protecting' (*yoga-kshema*), getting what one does not have but desires, and preserving what one has thus got (Ś); the knowledge of the nature of self and the means of such knowledge is acquisition, and persevering them is protection (R).

Regarding what one gets and the way one protects it as dependent on fortune and that one should not

bother about them is what is taught here (N); one concerned with acquisition and protection needs to be subject to desires and aversions; one should not allow himself to be so subjected (MS).

'Self-possessed' (*ātmavān*), being intent on the true nature of self (R); mind under control (V); self-restrained (N).

'Purpose' (*artha*), the values of life (*purushārthas*).

'Tank' (*udapāne*), small tank, well, pond, rivulet.

'Sea flooded' (*sarvatas samplutodake*), full, flooded (Ś); sea into which all rivers empty themselves (Āg).

The words '*tāvān eva sampadyate*' (that much purpose is served) must be supplied. The first line would mean: As much use a flooded river or sea would be for one (who wants to bathe, or who is thirsty), so much only would be for him a small tank, for he would need only a little water for his purpose, and he cannot use the water in its entirety. The ritual texts (Veda) promise all pleasures and profits, which are all of them composed of the three *guṇas,* but the wise man has no use for all of them; he would confine his attention to whatever purpose he has in mind. Not all of Veda would be relevant for all (R).

Another interpretation takes 'flooded on all sides' qualifying 'the tank'. Even when the tank or river is flooded with water, a thirsty person will use only a small quantity to quench his thirst; a man would, require but a few pots of water to bathe. The entirety of the tank would be left unused. Even so, performance of all the rituals prescribed in the Vedic texts would be impossible and unnecessary for a man's purpose (N).

The Supreme Spirit constitutes the main import in the Veda; all other rewards of rituals promised,

composed of the three *guṇas,* are meant only to generate an interest in it. One should not delude oneself that these are really intended by the Veda (Rt). The expression '*udapāna*' (tank) is interpreted as the grace of the Supreme Spirit, who is uprising (*ut*), devoid of a master (*apa*) and activating everything (*ana*).

17

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ १७ ॥

Work should be ones proper concern, and never the fruits that it may possibly occasion. One must not get motivated by the results and awards that the work may bring about; nor should one prefer not working at all.

(2, 47)

This verse is regarded as the essential teaching of *Gītā*, a '*chatus-sūtrī*', the four quarters of the verse being complementary to each other.

A person's authority extends only to the performance of an action. However, no action can be without its result (fruit); but the result is beyond the authority or control of the person. One should not arrogate that authority to himself. This is the teaching in the first half of the verse (containing two quarters).

The third quarter (in the second line) asks the person not to be one 'whose motive is in the fruit of the action' (*karma-phala-hetu,* a *bahuvrīhi* compound). An action will certainly bear fruit, and it is not wrong to think of the fruit. But it cannot be the motive for the action.

Dissociation of the fruit from the motive is no argument for giving up action altogether.

One who longs for liberation, and who is settled in the *sattva-guṇa* is addressed here. He has still to achieve the purity of his inner

constitution, and cannot straight-away take to the path of wisdom (Ś).

All embodied souls, irrespective of their level in spiritual practice, are required to do work, for therein lies their competence. But the work should be only of the nature of duties and obligations, and not prompted by desires. There would be the gathering of sin of omission (*pratyavāya*), if such work is not done (Rt).

Work that should be ones concern should be of the *nitya* and the *naimittīka* varieties, and not of the *kāmya* (R).

'The fruits' (*phaleshu*), the thirst for fruits of action must be avoided, for it is the fruit of action that binds (Ś). The thoughts like "I should enjoy these friuts" must be avoided (Sd). The sin of omission (pratyavāya) accrues to one who does not work, but not to him whom does not desire the fruits of work (Rt).

When work is done without longing for the fruits thereof, but as dedicated to Godhead, it will not be binding in character (N). Longing for fruits is the cause of involvement (*pravṛtti*), and consequently of bondage. But this does not suggest that one must desist from work (Śr).

The one with desire (*kāmī*) is really the one who desires the fruits of work (*karma-phala-prārthī*).

18

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग
उच्यते ॥१८॥

One must undertake to carry out his work, dissociating himself from ego-involvement in it, and settling oneself in yoga. He should cultivate equanimity, whether his work brings in success or otherwise; it is this balanced attitude that is called yoga.

(2, 48)

Saṅga is attachment, involvement. It is two-fold: (1) the

notion that one is the doer of the act, and that he is solely responsible for it (*kartṛtvābhimāna,* attachment to oneself as doer, ego-involvement); and (2) the desire for the rewards of the action, *phala-tṛshṇā,* attachment to the end-results, fruit-involvement. Attachment necessarily involves desires (*rāga*) and aversion (*dvesha*), which would vitiate the actions (M) (also N).

Yoga is self-control, self-possession, perfect integrity. It is being unruffled by whatever happens (*nirvikāra*); not losing ones cool or balance, in success as in failure (N). It is composure of mind (*chitta-samādhāna*), a technique of realizing the wisdom that liberates (*jñānopāya*) (M). Yoga is persevering in concentration while engaged in action (RK); it is one-pointedness in attention to Godhead (Sr); equanimity (KK).

Tyāga (abandonment of attachment) and *yoga* are interrelated, and complementary to each other (Rt).

19

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥१९॥

However, mere work (viz. work for its own sake, or work expecting some reward, and work devoid of wisdom) is by far inferior to the yoga equipped with the spirit of equanimity. One must seek resort in the spirit of equanimity (balance of mind), for miserable and short sighted indeed are those who work only for a desired end. (2, 49).

Buddhi-yoga in the first half of the verse is synonymous with *Karma-yoga*, engaging oneself in work with discernment and integrity, devoid of attachment and ambition, and as a technique for securing the liberating wisdom (*jñāna-lakshaṇopāya*), which is self-fulfilment (M).

The *Buddhi* in which one is asked to seek refuge (in the second line) is *samatva-buddhi* (Ag); it is awareness of God, which will

eliminate all ills (MS); it is another name for the Lord, who is protector (Śr); it is perfect and wholesome knowledge (RK); taking recourse to transcendental knowledge (Ś); after the dawn of knowledge in buddhi, it is the Supreme Spirit (Vishṇu) that must be sought as refuge (Rt).

The miserable ones (*kṛpaṇāh*) are those who are worthy of pity (Ś), or compassion (Rt); those who are prompted by desires and do their work longing for the fruits; those involved in the transmigratory world (R).

Buddhi is literally 'to be awake', the higher mind that keeps vigil, discernment. In the second half of the verse, it is *samatva-buddhi,* the spirit of perfect equanimity and indifference to gain or loss, pleasure or pain, success or failure. It is synonymous with wisdom (*jñāna*) (M), or *sāṁkhya-buddhi* (Ś).

The compound word *buddhi-yoga* means the *buddhi* (spirit of equanimity) which is itself the yoga (technique); It is synonymous with *nishkāma-karma-yoga* which is the means of realisation of self (MS).

20

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते।
तस्माद्योगाय युज्यस्व योगः कर्मसु
कौशलम्॥२०॥

Here (in this world), whoever practises the discipline of equanimity, restraint and wisdom, discards both good and evil deeds (done with motivations and ego-involvement). One should therefore set out to practice this discipline, for *yoga* really is skill in the performance of all actions.

(2, 50)

Actions in themselves are neither good nor evil; it is the motivation of the person who acts that makes it good or evil. The *yoga* suggested here seeks to eschew motivations and attachments which are responsible for the bondage. When these are eliminated, there is

naturally no scope for bondage. This is described as 'skill' in actions: performance of actions, not being bound by them. It is different from the usual skill which consists in the achievement of the intended results.

Yoga as 'skill' really means self-control and discipline (2, 48). It is yoking onself to a spiritual practice, which highlights equanimity and indifference to worldly gains and losses, in ones considered attitude towards work. It is skill in so doing that it does not bind (Ś); equanimity in success or failure (N); turning action which would otherwise be the cause of bondage into a means of liberation (MS); making action the means of wisdom, by giving up the attachment for fruits (Rt).

The expression *'buddhi-yukta'* in the first line refers to the person who is equipped with the spirit of equanimity (Ś); one who is endowed with *buddhi-yoga*, referred to in the previous verse (R); the person with the knowledge of the Supreme spirit (Rt).

21

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं
गच्छन्त्यनामयम् ॥२१॥

The wise ones who practice self-control and equanimity will abandon all thoughts of friuts arising from their own actions, and thus become freed from the bondage of actions, which is really the bondage brought about by birth itself. They then move on to a state of existence, devoid of sorrow and sickness. They become emancipated even in this birth (viz. life).

(2, 51)

A variant reading in the Kāśmīri recension for *janma-bandha* in the second line of the verse has *karma-bandha.*

The compound word *janma-bandha* is taken to mean that birth (viz. life) is itself a bondge (*janma éva bandhah*) (S). Getting freed from this bondage is liberation while one is still alive (*jīvanmukti*) (Ag).

Work (*karma*) thus becomes the means of realizing the highest wisdom (*jñāna-sādhana*), which in turn will lead to emancipation (*moksha-sādhana*) but not before the body's death (M).

The wise ones (*manīshiṇah*), becoming wise, by giving up fruits of actions (Ś); engaged in actions (R); competent to restrain their minds (N); those who have purified their inner constitution (MS); the knowers of the supreme spirit from study of right scriptures (Rt).

'Abandon' (*tyaktvā*), dedicate the actions and their rewards to God (M), adopting the technique (*yoga*) of performing actions and ascribing them to Godhead (Rt).

'The state of existence' (*padam*), liberation which is described as '*vishṇoh padam*' (Ś); this state is coeval with life (Ag); means of liberation (M); free from all applications (MS).

22

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च॥
श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥२२॥

When ones mind passes beyond the abyss (or mire) of delusions, then does the person become indifferent and averse to all that he has already learnt from the ritualistic texts or what he may learn thereafter from them.

When the mind that had once become bewildered by the diversity of ritualistic texts stands still and unagitated, then the state of *yoga* is achieved; it is the state of firm and stable contemplation (on the Supreme Spirit inherent in, and essential to, ones own soul).

(2, 52 and 53)

The delusions (*moha*) are of the nature of ignorance (*ajñāna*), false knowledge (*viparīta-jñāna*) and doubts (*samśaya*). They are stains and defects (Ś); depressions and excitements consequent on mundane

happenings (N); attachment to small rewards (R).

'Indifferent and averse' (*nirveda*); dispassion (Ś); depression (R); great gain (M); desirelessness (MS); the path of devotion (Śr). The meaning, according to Śamkara, is that one will find all scriptural learning utterly useless. Madhva, on the other hand, would interpret the text as fulfilment of all scriptural learning.

'The mind' etc. (*śruti-vipratipannā*), mind scattered and confused by the diversity of scriptural prescriptions (S) (*vikshipta-buddhih*) (Ś); mind specially awakened to reality by scriptural teaching (*viśeshatah pratipannā*) (R).

The *samādhi* spoken of here is *asamprajñāta-dhyāna*, contemplation where one suspends even his ego-awareness. It is in this state that one directly perceives the Supreme Spirit that abides in his own soul (*aparoksha-jñāna*); it is synonymous with the supreme spirit (Śr).

Yoga in this verse (in the second line) refers to *yoga-phala*, viz. the benefit that results from the practice of equanimity, restraint and wisdom (KK); discriminatory wisdom (Ś); self-perception (R); perfection in the technique (M); knowledge of reality (tattva-jñāna) (Śr).

23

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥२३॥

When one puts away (not by effort but naturally) all the desires (inimical to discipline) that enter his mind, and remains content in himself, then he is said to be a person of steadfast wisdom (viz. a liberated one even while living). (2, 55)

The expression *sthita-prajña* (the person of settled wisdom)

(synonyms are *nistraiguṇya, nirdvandva, atma-vān, nitya-sattvastha* and *niryogakshema*) is closely related to the state of samādhi mentioned in the previous verse (2,53). In this state, the wisdom born out of discrimination and discipline, becomes perfectly stable, viz. unwavering and uninterrupted, and gets at once transformed into constant and direct vision of the Supreme Spirit abiding in ones own soul (*aparoksha-dṛśih*) (M); he is emancipated even while alive (KK).

Contentment of oneself in oneself (*ātmani ātmanā tushṭah*) is taken to mean being delighted at the realization of the Supreme Spirit (*paramātman*) abiding in his own soul (*ātmani*) (M). Delight or contentment is due to the obtainment of grace (*prasāda*) of the Supreme Spirit. The person is described as the 'realized soul' (*aparoksha-jñānī*) (Rt); abiding in his own inner self (Ś); delighted by resorting to Self alone (R); absorbed in the true nature of his own self (KK).

According to Rāmānuja, this is the fourth and the highest stage of the *sthita-prajña.*

24

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥२४॥

One, whose mind is not poignantly agitated even when beset by sorrows, or whose mind is not excited pleasurably (with longings) in occasions of happiness, and one from whose heart desires, fears and anger have been removed, can rightly be called the sage of settled and steadfast wisdom.

(2,56)

Sorrow is three-fold: (1) caused by bodily and mental diseases (*ādhyātmika*); (2) caused by animals, enemies and other physical sources (*ādhibhautika*); and (3) caused by factors beyond our

control like cold, heat, lightning, rains and floods (ādhidaivika). Agitation on account of sorrows is controlled by the belief that such occurrences are pre-destined (*prārabdha-vaśāt*), and the thought that they do not persist, but come and go (*āgamāpāyitvāt*) (KK).

Occasions for happiness likewise are predestined and transient; one should not lose ones equanimity on that account. The wise one will accept sorrows and pleasures as they come, and persevere in the discipline of equanimity, restraint and wisdom.

Three sources of uneasiness and disquiet are desires for pleasant objects and experiences (*rāga*); fear that the pleasant objects and experiences will make way for unpleasant ones (*bhaya*); and wrath when the desires and the efforts in that direction fail (*krodha*) (Rt).

Muni is a renunciant ascetic (Ś); silent sage; his silence is not merely the absence of words, but also the absence of thoughts; one who contemplates on his own self (R).

25

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा
प्रतिष्ठिता ॥२५॥

His wisdom is well-settled (firmly established), who does not have excessive attachment to anything in the world, and who does not rejoice when something pleasant or good befalls him, nor hate when something unpleasant or bad come to his lot.

(2, 57)

This is how the three sources of uneasiness, mentioned earlier, desires (rāga), fear (bhaya) and wrath (krodha) are avoided (Rt).

The expression *anabhi-snehah* in the first line of the verse suggests that total non-involvement (asneha) as well as overmuch involvement

(atisneha) are not intended here (cf. 6, 16). It is absence of attachment even for ones body or life (Ś); being indifferent to transmigrational existence (R); lack of interest in wealth, physical comfort etc. (N); disinterest in gains here or hereafter (V).

Wisdom (*prajñā*), direct vision of reality (Rt); settled exclusively in his own self (RK).

26

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा
प्रतिष्ठिता ॥२६॥

When one withdraws from all sides his sense-faculties from their respective sense-objects, even as a tortoise naturally and effortlessly draws in its limbs, his wisdom is well settled (viz. firmly established).

(2, 58).

The simile of the tortoise withdrawing its limbs within its own shell suggests the discipline of *pratyāhāra*, as a prelude to *dhyāna* in the yogic praxis. Withdrawal, in this case, should be easy, natural and spontaneous (*anāyāsena*), and should not involve effort and strain (*yatna-sādhya*). This is no doubt achieved by practice (*abhyāsa*).

The sense-faculties withdrawn from their objects are settled in the mind; they are no longer outward oriented, as they normally are wont to.

The expression *saṁharate* (draws in) has the additional significance of *ekatra* (in one place, viz. in the mind) (V); withdraws into interior (Pt); does not move out (KK); this withdrawal is natural and spontaneous (V), prompted by fear of harm (Ś).

The mind is settled in the self (R), for the sake of samādhi (MS).

According to Rāmānuja, the four verses (55-58) refer to the four stages of *yogic* practice: (1) *yatamāna-saṁjñā,* effort at

withdrawal of sense-organs from their objects (verse 58); (2) *vyatireka-saṁjñā,* cultivation of the attitude of indifference (verse 57); (3) *ekendriya-saṁjñā,* development of utter dispassion and desirelessness (verse 56); and (4) *vaśikāra-samjnā,* cessation of all predispositions and perfection of dispassion (verse 55) (VD).

27

विषया विनिवर्तन्ते निराहारस्य देहिनः।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥२७॥

When a person refuses to eat his food (viz. when he fasts), then the objects of his sense-faculties turn back (viz. the senses will not be eager to enjoy their objects), but the appetite (or relish) will linger on. Even his appetite however will disappear, on the direct vision of the Supreme Spirit (abiding in ones soul).

(2,59)

The state of settled wisdom is not comparable to conditions like sleep, swooning, insensibility, loss of consciousness or states of possession, in all of which the sense faculties are dissociated from sense-objects. The expression rasa signifies pleasurable desire (rāga), which is basic to sense-experiences. This will remain, even in the absence of sense-operations.

The control of the external sense-organs is one aspect of the discipline (gross, *sthūla-jaya*); attenuating the desires, relish, or flavour of the sense-experiences, in the mind is another aspect (*sūkshma-jaya*), which is more important (M), and this happens only by direct vision (*aparoksha-jñāna*).

The word 'dehi' (person, embodied soul) signifies one who owns, and is fond of, his body (dehābhimānī) (Ś).

'Person' (*dehī*), even a fool in illness or moribund state refusing food (Ś) (KK).

'Food' (*āhāra*), for the sense-organs, the sense-objects are the food, for they are taken in (R); refusing to eat food is incapacity to enjoy sense-pleasures (M).

28

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥

तानि सर्वाणि संयम्य युक्त आसीत मत्परः।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा
प्रतिष्ठिता ॥ २८ ॥

Even though a wise man may strive and try his best, the sense-organs, violent and ill-natured as they are, will by force carry away his mind.

He should check and subjugate them all; he must (for that purpose) yoke himself to discipline, intent on realizing the Supreme Spirit within his own soul. He is settled in his wisdom, when his sense-faculties are under his control.

(2, 60 and 61)

(60) The 'wise man' here refers to the brilliant and learned (Ś); and also the earnest man, who engages himself in spiritual practice (N), but has still to establish his wisdom firmly; he is devoid as yet of the direct vision of the Supreme Spirit (aparoksha-jñāna; ahita-jñāni) (M).

His striving is sincere and repeated, but not strong enough (*sādhāraṇa-yatna*). It is possible to control his senses and make the mind firm and immovable, with sufficient effort (bahuyatnatah śakyāni) (M). So one must put forth great effort, and augment his striving; checking the sense-organs is to withdraw them from their objects (Śr) (KK).

The state of sthita-prajña is impossible without control of sense-functions (Śr). But great care is to be taken, for at an unguarded moment, the mind may be carried away inadvertantly, like a serpent-catcher being bitten by the snake

when he is careless (RK); or like many robbers waylaying a lone traveller and taking away his possessions by force (N). Control of senses is dependent upon the vision of self and the vision of the self is dependent upon the control of senses (R).

(61) It is not by effort and discrimination alone that the sense-faculties are controlled; contemplation on the Supreme Spirit will greatly help this endeavour (RM, VK). It is like overcoming the numerous enemies on the strength of a mighty king; the Supreme Spirit as the inner controller must be sought out (MS).

The expression '*mat-parah*' (intent on Me) has a variant reading '*tat-parah*' (intent on that, viz. the Supreme Spirit).

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते।
क्रोधाद्भवति संमोह संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो
बुद्धिनाशात्प्रणश्यति ॥२६॥

When a person thinks repeatedly of the objects of enjoyment (even if he has controlled his sense-organs) his attachment to them arises; from attachment, desire for them is born; and from desires (which are frustrated) anger is occasioned.

From anger arises delusions (bewilderment, confusion), and from that the normal mindfulness is fragmented and scattered (viz. the mind wanders restlessly). And from this cause, the wisdom (or reason) is broken to pieces; and when the wisdom is thus destroyed, the person is ruined (viz. lost).

(2, 62 and 63)

Saṅga is attachment with an anticipated pleasure which develops

subsequently into *kāma* (desire, longing), which impels the individual to effort in the direction of its fulfilment. When the effort is impeded, obstructed or inhibited, *krodha* (anger, indignation with violent manifestation) results.

Sammoha (delusions) denotes inability to plan one's action, lack of discerning the right from the wrong, and impulsive behaviour. This will lead to the loss of discrimination, inability to profit by previous knowledge, and act on the words of wisdom (*smṛti-vibhrama*). It is a state of excitement and confusion. Under the stress of this, the wisdom and discipline get lost.

The import of the verses is that one who sets out to subjugate his sense-organs without first turning his mind to the Supreme Spirit is bound to fail and get lost, for otherwise it would be unavoidable for him to be engaged in outside objects (R).

The verses mention the causes for the obstacles to concentration, like desires (M).

'*Dhyāyatah*', thinking repeatedly (KK).

'Saṅga', association, attachment (N); pleasurable interest (R).

'*Kāma*', thirst, longing (Ś); intense interest (Ag); ripened state of saṅga (R); desires for enjoyment (V).

'*Krodha*', burning (V); hatred (KK); when desire is present but its fulfilment denied (R).

'*Sammoha*', inability to decide what to do and what not to (Ś) (R); inclination to do wrong things (M); non-discrimination (V).

'Smṛti-bhraṁśa', loss of judgement acquired from scriptural study and teachers (Ś); forgetfulness about prescriptions and prohibitions (M) (Rt).

'*Buddhi-nāśa*', loss of whatever effort had been made to know the self (R).

30

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते॥३०॥

When one moves about among the objects of experience, with his sense-organs completely subjugated and dissociated from feelings of love and hate, he will, because of his disciplined mind, approach calm serenity.

In the light of this serenity, all sorrows at once vanish; and when the mind is calm and serene, wisdom will soon be firmly established.

(2, 64 and 65)

(64) When ones mind is settled in the Supreme Spirit (cf. 2, 61), all the obstructions and obstacles in his constitution get eliminated, and he will be dissociated from love and hate (R).

When desires and aversions are given up, the sense-faculties are naturally controlled. One is the cause and the other the effect.

The word *prasāda* means natural serenity of mind (M), and calmnes of the spirit (V); it also means grace of the Supreme Spirit. In that state, one abides in himself (sva-stha); his mind is under control (R), the inner constitution gets purified (VD) (also N and KK), and becomes fit for the realization of the Supreme Spirit (MS).

When the mind is perfectly under control, it does not matter if the sense-organs are not restrained (MS); even when the outside objects are enjoyed and experienced, the individual has his inner constitution under control (M).

The reward for giving up love and hate is peace of mind, calm serenity (M), (which leads to the next verse.) This will facilitate the direct vision of the Supreme Spirit (Jt).

(65) 'Sorrows' (*duhkha*), consequent upon association with primordial nature (matter and *guṇas*) (R); the sorrows are caused by

desires; and when desires are not there, the sorrows are naturally eliminated. How the desires can be avoided is suggested in the second line of the verse (N); the sorrows are caused only by false-knowledge and delusions (Sd).

The elimination of sorrows by itself is not a great gain; but the wisdom or intellect abiding in the Supreme Spirit is of great significance (KK); this is direct vision of the *Brahman* (M and Rt); expansion of the mind like *ākāśa* on all sides (*pari, samantāt*) (Ś), and completely established in the Supreme Spirit (R); recognizing Brahman everywhere (Sa); established without the least disturbance or distraction in the self, in its pure *sāttvic* state (RK); this would be fulfilment for the self to abide in its own nature (Ś). Liberation is not a negative concept (elinination of sorrows), suggested in the first half of the verse, but positive in that it means bliss (M).

31

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना।
न चाभावयतः शान्तिरशान्तस्य कुतः
सुखम् ॥३१॥

In a person who lacks discipline (self-control and discrimination), there cannot be wisdom (that is calm and serene); nor can there be for him meditative absorption. And for one who does not meditate earnestly, there cannot be peace and contentment. And how can there be happiness for him who is not peaceful and content?

(2, 66)

Ayukta is one who is 'un-yoked'; he is undisciplined and so lacks composure of mind (*asamāhitāntahkaraṇa*); not yoked to the true nature of self (Ś); not related to the Supreme Spirit (Pt); not geared up to śravaṇa and manana (N); Control of mind (M).

Buddhi is wisdom concerning his own self (Ś); perfect knowledge (M); vyasasāyatmika (V).

Bhāvanā is reflection on the nature of his own soul (Ś); and on the Supreme Spirit abiding therein; vision of self (R); reflection on reality (V); *nididhyāsana* (Rt).

Śānti is tranquility, quietening of the sense-functions and mind (Ś); it is also settling ones attention on the soul (Śr); riddance of desires (R); liberation (M); contemplation on the nature of the soul, divorced from matter and *guṇas* (R).

Sukha is bliss of liberation, mukti (R, Śr).

The chain of factors would be: manonigraha (subjugation of mind) -› *dhyāna* (meditative absorption)-› *aparoksha-jñāna* (direct vision of the Supreme Spirit) -› *mukti* (emancipation) (M).

The verse answers the objection that direct vision of the *Brahman* is accomplished by meditation accompanied by Śravana and *manana*; and that calmness of mind (*prasāda*) is not necessary. The defects in the absence of *prasāda* are mentioned here (Rt).

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥३२॥

The senses roam about freely among their objects; and when the mind is attuned to them, the mind will then sweep away and destroy whatever wisdom one has, even as an unfavourable wind will carry away the boat on the waters by force.

(2, 67)

The importance of yoking the mind to discipline is the theme of this verse (Ś).

If the senses are not controlled, wisdom is impossible to be settled, and there can be no happiness. The mind must not therefore be allowed to be controlled by the senses (Ś).

Prajñā here means the wisdom born out of understanding the nature of the soul, as distinguished from the body (Ś and R); wisdom born out of scriptural learning (MS). According

to M, 'even if one obtains the wisdom'.

The simile of the boat being tossed about by the ill-wind is apt. When the boat is anchored to the land, no wind however strong will be able to sweep it away. It is only on the waters that the wind can move it along its own direction. Likewise when the wisdom is well established, mind and the senses will be powerless to move it (MS). *Prajñā* is the boat, *manas* and indriyās are the wind; the worldly cares and concerns are the waters; and *buddhi* as discipline and discrimination is the land. The wind (*vāyu*) represents the seizing or grasping power (Jt).

Even when the goal to be reached has been decided, the uncontrolled senses may move the person off the mark.

33

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा
प्रतिष्ठिता ॥३३॥

Therefore, the person whose sense-organs are withdrawn (viz. restrained) from the sense-objects, on all sides and in all manners, would be able to have his wisdom firmly established.

(2, 68).

It is the one whose senses are under perfect control that can be called a wise person (M).

The topic begun in 2, 58 ('even as the tortoise withdraws its limbs') is summed up in this verse.

The wise man will necessarily control his sense-functions, as a technique for accomplishing the compsure of mind (*chitta-samādhānarūpā-yuktih*) (Jt).

Control of sense-organs would result in peace of mind (*prasāda*); it is only when one is peaceful that he

can take to *yoga* or *yukti* (discipline). When one is disciplined, he can engage himself in the prescribed procedures like śravaṇa and *manana* (study of scriptures and reflection), which would enlighten him as regards reality (*tattva-jñāna*). This enlightenment leads to meditative absorption (*dhyāna*), which would result in the direct vision of the Supreme Spirit abiding in ones own self (*aparoksha-jñana*) (Jt).

The stages are : peace of mind (*prasāda*), yoking the intellect (*yukti*), scriptural study and earnest reflection (*śravaṇa-manana*), ascertainment of realities (tattva-niśchaya), contemplation on the Supreme Spirit (*dhyāna*), establishment of direct realization (*aparoksha-dhīh pratishṭhitā*) (Rt).

34

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा निशा पश्यतो
मुनेः ॥३४॥

When it is night for the world (viz. for all people), the person who is self-restrained is awake; and when it is day for the world (viz. when all the people are awake), the saint who perceives (the Supreme Spirit in himself) is asleep (viz. it is night for him).

(2, 69)

Those who sleep in the night do not see the night (Ś). Night signifies the form the Supreme Spirit assumes to project the phenomenal world. Ordinary folk suspend their understanding in sleep, and so do not recognize the Supreme Spirit. It is in deep sleep that one returns home (*svam apīti*), and gets united with the supreme spirit. The sage who keeps awake in the night (viz. who does not sleep in the ordinary sense, lapsing in darkness, void or oblivion) will perceive the Supreme Spirit. When the world is busily

engaged in phenomenal transactions, he is said to be asleep, for he sees only the Supreme Spirit in all such transactions and nothing else.

The word yā (which) qualifying *niśā* (night) is taken to mean *buddhi.* Ordinary folk is asleep to it (viz. indifferent to it); but the sage is fully awake to it.

The 'night' (*niśā*) is ignorance or *tamas,* where objects are neither perceived nor distinguished (Ś); non-enlightening of the self (R); the nature of the Supreme Spirit which is not perceived (M); blissful state (Pt); loss of the cognitive power of the sense-organs, as contrasted with the persistence of that power on the part of the self (N); like the owls in day time not seeing anything although they are not blind (N); mode of intellect unfit for perceiving the nature of the self (KK).

'Awake' (jāgarti), directly, totally cognizes the Supreme Spirit (M); experiences in his own intellect the reality as taught in the scriptures (KK); enjoys the bliss of self (N); directly perceives the nature of God (Rt).

'It is day' (jāgrati) for the ordinary folk, who seem to be awake although they are lost in the darkness of ignorance (Ś); awake to the common objects around them (R); seems to be awake for practical purposes, not realizing that they are in reality insensible like the inebriated ones (M); do not experience the bliss of sleep (Pt); awake to the world of non-self (KK).

'Night' (*niśā*), ignorance (Ś); the common world non-manifesting (R); experiences the bliss of god-realization (Pt); 'who perceives' (*paśyatah*) the transcendental reality (Ś); his own self (R); this is the instrument of spiritual vision (sādhanā) (M).

35

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः
प्रविशन्ति यद्वत्।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ३५॥

Even as the waters flow into the ocean, which is already full and immoveable, all the longings enter into him (the wise one) (and dissolve themselves indistinguishably); and he will accomplish peace and contentment. Not so the person who runs after desires.

(2, 70)

The verse tells us how the man of settled wisdom sees the world (Ś).

The rivers and the rain-water entering the sea will not make any change in the nature or extent of the sea; there will be no rise in its level. If the outside waters do not flow in, the sea will not be dried up (R and VD) (also Ag, N).

The wise person is already full; all his longings have been fulfilled with the vision of the Supreme Spirit abiding in himself; he is āpta-kāma (V). When longings do arise in him, they are at once dissolved in himself, they do not cause any change in him (Ś). He is at peace with himself.

The ordinary person, on the other hand, will make efforts to fulfil the longings that arise in him towards ego-fulfilment (Śr); he is outward-oriented, and so will not be able to rest, peaceful and content (Rt).

'*Śānti*' here means the elimination of all distractions of the mind (*sarva-vikshepa-śānti*) (MS); and the condition of being unswayed by desires and hates (*rāga-dvesha*); in other words, it is emancipation while one is still alive (*jīvan-mukti*). It is bliss (Pt); emancipation (Ś and M); state of immutability (R); unswerving from commitment to reality (KK).

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥
एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि
ब्रह्मनिर्वाणमृच्छति ॥३६॥

The person who puts aside (viz. ignores) all desires that may arise in him, and moves about without a longing, and who does not indulge in thoughts of 'I' and 'Mine', attains to the state of peace and contentment.

This indeed is the state of *Brahman,* having attained which state one is no more perplexed or deluded. Abiding in this state till his last moment, he would enter into the Nirvāṇa that is Brahman.
(2, 71 and 72)

'All desires' (*sarvān kāmān*), excepting those which are necessary for living or keeping up the body which has come by *prārabdha* (Ś); all three kinds of desires, external (house, land, etc,), internal (mental) and predispositional (*vāsanā*) (Jt); those which have been fulfilled as well as those not (KK); he experiences only those which come of their own accord (KK); becomes inward-oriented and enjoys only his prārabdha (Sa).

'Thought of I and mine' (mamakāra and ahaṁkāra); love of body, wealth etc., and arrogance of learning, birth etc. (Ś); the feeling that one is the master, and the appropriation of doership all to oneself (M); both are not merely thoughts, but pride and arrogance (Jt); considering the body as the self (R).

Śānti is the goal of spiritual endeavour; it signifies the elimination of ego-involvement in the transactional processes. It is alternately described as cessation, void, absence of *samsāra,* emancipation (M). In this sense it is synonymous with *nirvāṇa,* elimination of *saṁsāra.*

The state of *Brahman* means the condition of being stainless and

even (*'nirdosham hi samam brahma*) (V); recognizing his own real nature (VD), in which the Supreme Spirit is the substance (M).

Brahma-nirvāṇa is losing ones own identity in the Supreme Spirit or *Brahman*, who is devoid of all phenomenal features and attributes, and enjoying the bliss of the Supreme Spiriṭ in oneself (*brahma-nirvṛti*).

There is then no possibility or necessity for the sage to return to the transmigrational world (*apunar-āvṛtti*) (M); absence of normal body of the *guṇas* (*prākṛta-śarīra*) is indicated (Rt); uninterrupted bliss which is the obtainment of self (R); bliss of *Brahman* (V); destruction of all *karmas* (KK); emancipation (Ś).

37

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन
योगिनाम् ॥३७॥

The path (viz. system or method) in this world is two-fold (as has already been said): one the method of wisdom for those interested in theory (viz. the *sānkhyas*), and the other the method of action for those interested in practice (viz. the yogis).
(3, 3)

The path or way (nishṭhā) is that which leads one ultimately to release, emancipation from worldly fetters. It is really one, but it takes two forms depending on the inclinations, capacities and equipment of people (*adhikāri-bheda*) (N). The two forms also pertain to the means (*sādhanā*, the method of action) and the end (sādhya, the method of wisdom (MS).

People too are of two kinds: those oriented towards liberating

knowledge, who give up normal household duties, and those who remain in the realm of action, like Janaka and Priyaṁvrata (M).

The two orientations are really two stages: one towards action till one obtains purification of inner constitution, and the other after this purification is achieved, when no action is obligatory (N).

The expression sāṁkhya does not refer to the philosophical system with that name. It means 'comprehensive and correct knowledge of the self' (*samyak khyātih jñānamātma-buddhih*). Likewise, the word *yoga* does not refer to the well-known Patañjali's system. It means technique or method (*upāya*). The sāṁkhyas are those who can distinguish between soul and body (ātmānātma-viveka), while the yogins strive to achieve purity of mind (chitta-śuddhi) by engaging themselves in actions.

The *yogins* here are the householders who are oriented towards ritualistic action (Ś); those who are incapable of *sāṁkhya*-wisdom, and who are distracted by objects around (R); those who employ along with knowledge, action as an expedient (*upāya*) of the highest achievement, like Janaka (unlike sages like Sanaka who give up all action) (M); devotees of the Supreme Spirit (Pt); those who have not yet got access to the liberating wisdom (MS).

'As has already been said' (purā proktā), at the beginning of creation; in the previous chapter; cf 2, 39.

The Kāśmīr recension has '*vividhā*' (manifold) for 'dvividhā' (twofold) in the first line, and '*karmiṇām*' for '*yoginām*' in the second line.

न कर्माणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते।
न च संन्यसनादेव सिद्धिं समधिगच्छति॥३६॥

By not resorting to action at all, one cannot hope to attain the state of freedom from the bonds of action. It is not by merely renouncing worldly life that one can achieve perfection.

(3, 4)

Permitted actions are three-fold: obligatory (*nitya*, done as duties), occasional (*naimittika*, done in accordance with situations), and motivated (*kāmya*, done with desires, expecting rewards). The teaching of the scriptures is that one who expects spiritual perfection must avoid the third variety, because it will result in bondage. But merely giving up motivated action would not be enough.

Karma is ritualistic action (Ś); action scripturally ordained (R); *kāmya-karma* (M); action suited to ones station in life (KK).

Naishkarmya literally means 'non-karma' or 'beyond karma'; 'the state where one would no longer be required to undertake any action' (*nishkarmatā*). This signifies perfect wisdom (*jñāna-niṣṭhā*) (VD) or liberation from all bonds (*mukti*) (Jt); going beyond the necessity of *karma-yoga*, after having completed *karma-yoga* (VD); wisdom, devoid of *karma* (KK).

It is freedom from action (M), in action (Ś), and by action (R).

Renunciation becomes effective only when the mind is purified (*chitta-śuddhi*), and the necessary wisdom (*jñāna*) is achieved (M). Otherwise it is only inaction. A distinction is drawn between *samnyāsa* as a formal state of renunciation (*āśrama*) and *samnyāsa* in its real meaning, abandoning actions prompted by desires (KK and Rt). Merely giving up karma as a part of *samnyāsa-āśrama* will not lead to liberation (M).

Siddhi is perfection, fulfilment of ones goal in life, viz. liberation (mukti) (M); going beyond the necessity of *karma* (Ś); achieved only by wisdom, and not merely by giving up *karma* (M).

39

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥३६॥

No one, whoever he may be, can remain at any time without doing any work even for a moment. He will be compelled by force to engage himself in some action, determined by the *guṇas* born of his own nature.

(2, 5)

Let alone the fruits of such *samnyāsa*, the very *samnyāsa* (in the sense of giving up all action) is impossible (KK).

It is impossible for anyone living in the world to abstain from work altogether (R). Even in sleep or in *samādhi* state there will be some action (N).

But what work one resorts to is determined not by the person himself (for he is not independent in this regard, *avaśa*) (Ś); but by the *guṇas* (constituents, *sattva, rajas* and *tamas*) pertaining to his constitution (desires, aversions etc.) (R). He is impelled by his own constitution and his actions will be bodily, vocal or mental, prompted by desires and aversions (N).

Giving up action in the name of renunciation is neither correct nor possible. Renunciation can be meaningful only when the constitution is purified (*sattva-śuddhi*).

'No one' (*na hi kaśchit*), foolish or wise (KK), knowledgeable or ignorant (Rt).

'At any time' (*jātu, kadāchit*), even in the state of meditative absorption (*samādhi*) (N), in any condition of life (Śr).

'Compelled by force (*avaśah*), having no will of his own or freedom

(Ś), at the mercy of the operating *guṇas* (R); necessarily (N); forcibly drawn by *karma* (KK); prompted from within (Sa); dependent upon the Supreme Spirit ('a' is Vishṇu, who is the independent doer; the soul as doer is dependent) (Rt).

40

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते॥
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते॥४०॥

He is indeed a hypocrite, and he deludes himself, when he controls his organs of action (outwardly) (and seemingly abstains from action) but in mind keeps conjuring up images of objects of sense-enjoyment.

But he excels who first controls his sense-organs by his mind and then proceeds to act through his organs of action, not being attached to the actions and embarking on the discipline known as *karma-yoga* (viz. the method of purifying his constitution by action).

(3,6 and 7)

The two verses follow the procedure of *anvaya-vyatireka:* the first verse speaks of absence of outward action but presence of internal attachment; the second verse speaks of outward action but absence of internal attachment. The former leads to bondage, while the latter to freedom (M).

'Hypocrite' (*mithyāchāra*), falsely projecting himself as a *samnyāsi* or wise man, while actually being ignorant of the real nature of the self (Ś); such a one gets lost (R); his conduct is in vain (V); pretender as a devotee (Pt); deceives himself (Śr).

This refers to a person who is not a knower of the self, but gives up the ordained duties (Ś).

'Deludes himself (*vimūḍhātmā*), with his mind deluded, by love etc. (Ś); mind overtaken by desire etc. (N).

'He' (*yastu*) in the second verse refers to the common man (unwise) who is ordained to perform rituals (Ś); to the person who has set out to perceive his own self (R); the normal householder, in contradistinction to the *samnyāsi* of the previous verse (KK).

'By mind' (*manasā*) controlling the organs of cognition through the mind (Ś); by the mind engaged in perceiving the self (R); by mind purified by *yoga* (V); controlling the sense-organs along with the mind (N); by mind that can discriminate (MS); by the mind that is freed from external objects and is rendered fit to contemplate upon the self (KK).

'Excels' (*viśishyate*), distinguished from the hypocrite of the previous verse (Ś); is superior (V); unusual (N); because he becomes eligible to ultimate welfare (KK).

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥४१॥

One must without fail engage himself in actions that are proper for him (ordained or obligatory on him), for action is better than no-action. By inaction, even the maintenance of ones body becomes impossible.

(3, 8)

This is addressed to one who is fit to perform action in the context of *karma-yoga* (V).

Proper actions include what are imperative and obligatory from the social viewpoint (*varṇāśramochitam*) (M); and what are natural to his temperament and inclination (*svabhāvatah*) (VD). It may also refer to the duties mentioned in 18, 7, viz. *yajña, dāna tapas* (VD).

The idea is that the actions one resorts to must lead to purity of mind (*chittaśodhaka*), and elimination of desires, aversions and

so on. Without this gain, abstention from action is of little gain (Jt).

Our body is an important tool in our spiritual journey. It can be an instrument for liberation (*sādhana-śarīra*). Bodily actions must result in purity of internal constitution (antah-karaṇa-śuddhi), which in turn will lead to the liberating wisdom (*jñāna*) (M).

'Without fail' (*niyatam*), the actions belonging to the nitya (obligatory) variety (Ś); proper to *varṇa* and *āśrama* (M); *karma* of *śrauta* and *smārta* varieties (V); obligatory on the part of a devotee (Pt); common to nitya and kāmya which are capable of eliminating sins (N); *sandhyā* etc. (Śr); karma which purifies the mind (Jt).

'No-action' (*akarma*), not doing, not engaging oneself (Ś); even with perseverence in wisdom (*jñāna-nishṭhā*), for the knowledge of self is bracketted in *karmayoga* (R); non-action devoid of control of mind (Jt).

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥४२॥

The world (viz. the folk) is bound by the bondages of action, except when the actions are done for the sake of *yajña* (in the spirit of a sacrifice). Therefore one must engage himself in action for that purpose only, but all the while avoiding attachment.

(3, 9)

The notion that actions must not be resorted to because they lead to bondage is not correct (Ś); one should not refrain from actions when he has to do them (Ag).

Yajña normally means a sacrificial ritual, but the *Mīmāmasakas* take it in the sense of a scripturally ordained duty. The major import of a *yajña* is to give up (or sacrifice) ones possessions for the sake of the deity. The attitude of willingly handing over what one has to an unseen but real presence in involved here.

Expectation of a reward, however, would vitiate the spirit of the sacrifice.

Dedicating all that one has or does to the Supreme Spirit is an extended meaning of *yajña* (*īśvarārpaṇa-buddhi*). *Taittirīya-samhitā* (1,7,4) says that *yajña* is Vishṇu (Godhead); for he is omniscient (*jñah*), and the ritual that holds him as its objective is yajña (Ś); for the sake of yajña, actions of gathering wealth, materials etc. (R); for the purpose of *yajña* (VD); as worship of Vishṇu (M); worship of Godhead (N); obligations ordained in scriptures which are but God's commands (KK).

43

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः।
भुञ्जते ते त्वघं पापा ये
पचन्त्यात्मकारणात् ॥४३॥

There are the good folk, who partake of what is left over after a yajña; and they will be freed from all taints. And there are also wicked people, who selfishly cook their food all for themselves; and they will only eat their own sins. (3, 13)

Yajña as obligatory duties for the householder is five-fold: *deva* (worship of the household gods), pitṛ (oblations to manes and ancestors), *brahma* (study of scriptures), manushya (helping other human beings) and *bhūta* (feeding and taking care of animals and birds). These are also spoken of as debts (*ṛṇa*), discharging which one becomes free (Ś).

The good people will first attend to these obligatory duties, and then think of enjoying their life.

The second line has its source in Ṛgveda (8, 6, 23, 1): *kevalāgho bhavati kevalādī*; 'one who eats all by himself eats but sin'.

'Freed' (*muchyante*), from the sins attending inevitably on the performances of yajña (Ś); by discharging ones debts (in the performance of the five-fold yajña of the householder) (N).

'Wicked people' (pāpā), those who are averse to look into their own self (R).

'Cook' (pachanti), and eat, for mere cooking is not sinful (VD).

44

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम्।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः।
अघायुरिन्द्रियारामो मोघं
पार्थ स जीवति॥ ४४॥

From food arise all living beings, and the food is produced by the rains. The rains proceed from *yajña*, and the *yajña* itself comes into being by action.

The action in its turn is made possible by Nature (or Scripture), and Nature in its turn arises from the imperishable and immutable Supreme Spirit. Therefore all pervading is Nature, and it is established in yajña.

Thus was the ever-moving wheel set in motion. One who fails to attune himself to this cycle or wheel, lives a sinful life, pleasing all the while his senses, lives in vain (viz. to no purpose).

(3, 14-16)

Karma (ritualistic action) is involving oneself in the cycle of the transactional work (Ś).

'Anna' (food), eaten (Ś); form of *rasa* (Pt); *retas* (N); *'bhūta'* (the living beings), embodied souls (R); the bodies of living creatures (N).

'*Yajña*'; sun which receives the offerings in a sacrifice through the fire-god or Agni (S); giving up ones possessions for the sake of the Deity (M); dharma born out of worhsip of god (N).

'Karma' (actions), transactions or priestly operations (Ś); the activities of earning the money, collecting the materials etc. needed for the sacrifice (R); conduct such as offering oblations etc. (N).

'*Brahma*', Veda as the casual principle (Ś), Nature, the modification of which is the body (R); Veda or *Prajāpati* (V); the mantras occasioned by the Supreme Spirit (Rt).

'Akshara', the Supreme Spirit (Ś); soul (R); praṇava (V).

'Wheel' (chakra), cycle of existence set into motion by Veda and yajña (Ś); reciprocity of cause and effect (R); set into motion on its own, at the behest of the Supreme Spirit (Pt); revolving all the time and making it possible for all living creatures to maintain themselves (N).

'Lives in vain' (*mogham-jīvati*), no purpose is served (Ś); efforts with regard to *jñana-yoga* would fail to bring about the rewards (R).

'Pleasing his senses' (*indriyārāma*), not delighting in his own self (*ātmārāma*) (R); not delighting in dharma (dharmārāma) (N).

Brahma, translated here as Nature (after *Rāmānuja*), (cf 14, 3) refers to the physical constitution, viz. the body. Actions are performed by bodily limbs. The word is also taken to mean scripture (Veda) (Ś), or the mantras (Rt).

The import of these verses is the ultimate authority of the Vedic scriptures (M).

Askhara is either the Supreme Spirit (paramātmā) (Ś) or the letter Om (*praṇava*), which is the symbol of the Supreme Spirit (V); it is soul in this context (R).

One must live for the welfare of the world (viśvopakārārtham); otherwise he lives in vain.

45

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते॥

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः॥४५॥

Now, if one delights in his own self, is content in himself, completely satisfied with his own self, then there is nothing else that he needs to do.

He has but little concern for what has already been done or for what has not been done, here in this world; for he has nothing to gain by such actions. He expects nothing at all from all the living beings around him, for he does not depend on any object (outside his own self).

(3, 17, and 18)

However, the cycle of existence is not to be involved in by all (Ś); renunciation with wisdom is another approach (Ag).

The condition mentioned in the first verse illustrates focussed attention on the nature of his own soul for the vision of the Supreme Spirit abiding within (*ātma-jñāna-nishṭhā*) (Ś). In this condition, the person is supremely happy and completely satisfied; he becomes peaceful and content. He is prompted on his own to focuss his attention on the self, and is not in need of effort for *jñāna-yoga* or *karma-yoga* (R); Besides the vision of the Supreme Spirit there can no cause for happiness (M).

'Satisfied with his own self', normally people are happy getting outside objects; but the wise man does not need any external object to make him happy; desire for anything has gone from him (Ś); happy with the Supreme Spirit (Pt).

He has no purpose to be served by any ritualistic action, nor does he acquire any sin of omission by not doing such action (Ś) (also N). Purpose is in terms of pleasure and pain (V), or merit (*puṇya*) (Pt).

'Does not depend on any object', does not hanker after any gain (Ś); does not depend on any object either as an end or as its means (R); because of his delight in his own self and of his being devoid of all desires, he is not in any way associated with merit, or sin, as the fruits of action (N).

46

तस्मादसक्तः सततं कार्यं कर्म समाचर।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥४६॥

Therefore, one must ever engage himself in actions that are obligatory and ordained, being all the while detatched and uninvolved. Performing actions, without attachment and involvement, one reaches the highest (viz. the ultimate goal of life).

(3, 19)

Attachment (*saṅga*) is the chain of thoughts 'I am doing this'; 'I do this in order to achieve this or that objective'; 'I must attend to the end more than to the means'; 'I am happy or unhappy as a result of this' and so on. It is described as twin-*saṅga: kartṛtvābhimāna* and *phalābhisandhi,* with the motives of desires and aversions (*rāga-dvesha*).

The 'highest' is liberation (*mukti*) (Ś); or the Supreme Spirit (param-ātmā) (R); by way of self-purification (Ś); by way of purification of mind (R); *karma-yoga* itself can lead to the highest end (R).

A Tanjore MSS has the variant reading '*param āpnoti pūrusham*' in the second line; 'one obtains the highest person', viz. The 'Supreme Spirit'.

47

कर्मणैव हि संसिद्धिमास्थिता जनकादयः।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥४७॥

Even the enlightened monarchs of old like Janaka achieved their perfection only by engaging themselves ever in work. It is but proper for one to work (viz. to engage himself in action, considering at any rate that he has

a duty towards contributing to the welfare of the world (viz. good of the people).

(3, 20)

There is a reference here to the traditional conduct (*āchāra*), which provides the model or authority for ordinary folk (M) (also V).

Loka-saṅgraha is what we find in the Gītā as an *apūrvatā* (unique contribution). It is defined as preventing the people from taking to outlandish and wicked ways of life (lokasya unmārga-pravṛtti-nivāraṇam) (Ś). It is to maintain the traditional *dharma* (personal and social order) intact and effective. *Loka-saṅgraha* also means maximising the benefits (*prayojana*) for the people. It is the duty of the wise people to instruct and guide the ignorant folk along the right lines. This will please God; and will also enhance ones bliss in liberation (*bhagavat-prītih, mokshe sukhātiśayah*) (Rt).

The world (*loka*), refers to the people who will only benefit from instructions regards the three values of life (*trivarga: dharma, kāma* and *artha*); setting them on the scripturally sanctioned path regarding these values is 'loka-sangraha' (RK).

Janaka and others had obtained the highest wisdom, and so were not required to engage themselves in ritualistic action; yet they were so engaged to show others the correct way, and also to purify their own inner constitution (Ś); although they were fit to pursue *jñāna-yoga*, they preferred *karma-yoga* as a better path, and obtained the self (R); they obtained knowledge only by performing actions, and they did not dispense with knowledge while they were engaged in action; it is well-known that Janaka and others were wise men (M). It is certain that there can be no liberation without wisdom; they engaged themselves in action without any personal end in view (N).

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥४८॥

The ordinary and ignorant folk do their work, with attachment and involvement. The wise man should also likewise work, but without attachment and involvement, and with the intention of securing the welfare of the world (viz. good of the people).

The wise man, however, should take care not to confuse the ordinary and ignorant folk. He should encourage them to engage themselves in work (and never dissuade them from work), by himself working but like a man of integrity.

(3, 25 and 26)

The first verse speaks of the different ways of performing action by the normal people and the wise folk (M).

Karma-saṅga in the second verse is attachment to action, ego-involvement. It is not easy to be avoided by ordinary people, even when they are engaged in the prescribed and ordained actions. Teaching them to be detached in their action would serve no purpose. Such teaching may only confound earnest and ordinary folk, and unsettle their minds.

'With attachment' (*saktāh*), attached to the fruits of action that will accrue to the doer (Ś); ego-involvement and love of fruits of action (Ag); unable to give up the relatedness of the fruits, because of predispositions (R); attached to the rewards (N).

'Karma' here refers to the scripturally ordained action.

'Ignorant folk', the non-knowers of the self (Ś); those who are not fit to pursue *jñāna-yoga* (R); fools (N); those who regard rituals as productive of all values of life and therefore committed to the rituals (Rk).

Spiritually valid instructions being given to those who are not fit for them would only lead to their ruin (RK).

'Ordinary, ignorant folk' (ajña), those who do not engage themselves in work for purifying their own minds (Ś); people lacking discrimination between body and self, and therefore unfit for jñāna-yoga; those who are fit for karma-yoga (R).

'Encourage', prompt (Ś); praise (Ag); encourage their love in actions (R); generate confidence in them (V).

Spiritual instructions may be gradual and in slow measures; otherwise confusion and indecision would result (V).

49

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।
अहंकारविमूढात्मा कर्ताहमिति मन्यते॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते॥४९॥

Everywhere, whatever is done is in fact done by the constituent guṇas of material nature. The arrogant and egotistic man, because of his delusion, thinks that it is he who does whatever is done.

But the man who knows the reality of the divison of actions in terms of the (three) *guṇas* will readily understand that the *guṇas* abide in the *guṇas,* and will not become attached to them.

(3, 27 and 28)

The verse explains how an ordinary person engages himself in action (verse 1) and how a wise man will (verse 2) (Ś).

Nature (*prakṛti*) includes the inert and material constituent strands (*guṇas: sattva, rajas* and *tamas*) and the souls. The former are

aspects of material nature; they express themselves in sense-functions, mental processes and physical objects and activities. They are dynamic in nature, and are constantly in a state of flux. In all activities, these *guṇas* are the principal causative and determining factors which in their state of equipoise are called prakṛti (Ś).

They subsist and operate among themselves. But '*guṇaih*' may also mean 'by the sense-organs' (M), by the effects and the instruments (viz. by the body) (N).

Prakṛti includes the Supreme Spirit (whose *guṇas* are will, gnosis and free effort); the soul (*jīvātmā*) (whose gnosis will be mixed and false in accordance with the soul being superior, inferior or midling), and the inert body (with three *guṇas*) (M).

'Egotistic', *ahamkāra* is regarding the body as the spirit (Ś); confusing the operations of the three *guṇas* as ones own activities, and ego-involvement in them (R); the notion that one is free and independent in his actions (Jt); being excessively fond of the body as his own self (MS).

'*Guṇa-karma* vibhāga' literally means division in terms of *guṇas* and *karmas*; the three *guṇas* and their respective operations (R); the *ahaṁkāra* is composed of the three *guṇas*, and its actions which are gnosis, will and work, are styled as mama-kāra (Ś); regarding oneself as exclusive of *guṇas* as well as of *karmas*, viz. the notion that the self is devoid of *guṇas*, and also of doership (Śr).

Guṇa here refers to the will etc. of god (mentioned earlier), and karma is sāttvika etc. (M); it is the understanding of the Supreme Spirit as the independent doer, and of the soul as dependent upon Him.

It is to be noted that *guṇa-karma* is a technical expression in Mīmāṁsā.

Guṇas abide in the *guṇas*, *guṇas* in their operations (R); the sense-organs in their objects (M); *guṇas* in their modified forms gnosis, will and action (VB).

50

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न
विचालयेत् ॥५०॥

Ordinary folk will be deluded by the interaction of the sense-organs (guṇas) and action and their appearances in Nature, and will naturally be attached to the sense-organs (guṇas) and their actions. The wise man who knows the truth in its entirety should not upset these common folk, who know about guṇas and actions only in a fragmentary manner.

(3, 29)

Nature (*prakṛti*) here means the power of phenomenal projection (*māyā-śakti*), which is responsible for the operation of the three guṇas, like waves in an ocean (Ś). The guṇas of prakṛti like sattva etc. (R); the sense-function (M); the *guṇas* like egoity (*ahaṁkāra*) (N); the *guṇas* of the Supreme Spirit like will etc. (Rt).

Delusion (*moha*) pertains to the appropriation and ownership of the sense-oragans and sense-objects (ego-involvement) by oneself, and not recognising the truth that they are only the play of *guṇas*.

Knowing in a fragmentary manner means that one will think that he on his own will do anything he wants (*svātantrābhimāna*), and that he is fully responsible for the action (*kartṛtvābhimāna*). The former refers to *guṇa* and the latter to karma.

The *guṇas* taken along with *karma*, means the action or operation of the *guṇas* (*sattva* etc.) or the action of the body, sense-organs etc. (Ag); the natural

inclinations of the body (Pt); the guṇas (sense-organs) and karma (operation with regard to sense-objects or actions like going etc.) (N).

Attached (*sajjante*), like "we do this work for such and such a result" (Ś); construe the involvement of self in such guṇas and *karma,* and therefore become unfit for *jñāna-yoga* (R); appropriating independence and freedom in actions (Jt); attached to the objects because of self-involvement with the sense-organs (M); attached to the guṇas with excessive love, and attached to the *karmas* with the notion of independent doership (Rt).

'Know fragmentarily' (*'akṛtsnavida'*), knowing only the fruits of actions (Ś); dull-witted (R); devoid of knowledge of self (KK).

'Should not upset' with notions like actions must not be done with desires, or that the fruits of actions are unreal, or that the doership of action is a myth, or that the self is in fact *Brahman,* and that there is no need to do anything. On the other hand, actions must be eulogized and one must be encouraged to act (Sa).

51

मयि सर्वाणि कर्माणि सन्यस्याध्यात्मचेतसा।
निराशीर्निर्ममो भूत्वा युध्वस्व विगतज्वरः ॥५१॥

One should turn inward and fix his thoughts on the soul as the essential factor in life; and all actions done by the body and the senses must really be ascribed, and dedicated to the Supreme Spirit abiding in the soul. He must not seek for fruits of action, nor must he arrogate to himself the responsibility for action or authority over the fruits. One must fight (viz. go through his life actively), but without fever (viz. anxiety and agitation). (3,30)

The expression *samnyasya* means giving up (*visṛjya*), or ascribing (*āropya*) dedicating

(samarpya) or construing (*anusandhāya*) ones responsibility and ownership; and ascribing them to where they belong, namely the Supreme Spirit. This is indicated by Kṛshṇa as "in me" (*mayi*), here identified with unmanifest nature (*avyaktaprakṛti*), where the three guṇas ultimately subsist and derive their power and potency. (*cf. Mahābhārata,* śānti 1390-5); it refers to the self of all beings, supreme lord, Vāsudeva (Ś) (also R and V), who is the main or direct doer.

The role of the Supreme Spirit is suggested by the word *adhyātma-chetasā,* 'having in mind the Supreme Spirit' (*adhi sarvādhikātmā paramātmā*); this also means descrimination between body and self (Ś), or knowledge concerning the self (R); in a worshipful attitude (M); thinking of the inner ruler (*antaryāmi*) (Rt).

'Yuddhyasva' (fight) is only synecdoche (*upa-lakshaṇa*) for performance of action.

52

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि।
प्रकृतिं यान्ति भूतानि निग्रहः किं
करिष्यति ॥३२॥

Every one, even a learned and wise man, acts in accordance with his own nature. All living beings follow their own nature; what can repression do? (3, 33).

Ones own nature (*prakṛti*) is constituted by the latent impressions left by previous actions in this life and in the past ones (Ś); *prāchīna-vāsanā* (R); *pūrva-saṁskāra* (M). The configuration of these impressions becomes initially operative at birth and begins to work itself out during the life-course of an individual. It determines the individual's likes and dislikes (Jt).

Nature's laws are inexorable and prohibitions by scriptures or other social and legal authorities cannot undo the natural inclinations. Sense-organs being controlled by force can mean very little; abstentions which are bodily too can be of little avail in altering the inborn tendencies.

The text suggests that turning ones attention to the Supreme Spirit within oneself, and ascribing all ones actions to that spirit can succeed where repressions fail.

'Repression', prohibitions or taboos (Ś); restraints (VD); scriptural commands (KK); restraint of sense organs (Śr); preachings (*tattvopadeśa*) (Rt); notion that one is not the doer (Śa).

Natural constitution is hard to be repressed (Ś). The Supreme Spirit prompts all beings to action in accordance with their own previous actions (N).

53

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥५३॥

In every sense-organ with respect to its object, desires and aversions are naturally instituted. But one must not get into their hold (or fall within their power), for they are veritable highway robbers. (3, 34)

The verse answers the objection that scriptures would be futile, and individual effort would be in vain, if the predispositions are all that importance (Ś).

Desires are with regard to favourable objects (*anukūla*), and aversions are with reference to unfavourable objects (*pratikūla*). They are natural inclinations in the sense-organs, owing to the influence of latent impressions (*vāsanā*) (R).

'Not falling within their power' would be possible not by ordinary repression or coersion of the sense-organs, but by great effort in disciplining the mind and turning the attention within (*antah-prāvaṇya*), to get a vision of the Supreme Spirit that abides in the soul. Although effort may not be rewarded immediately, it will surely be a great gain (M).

'Every sense-organ', the repitition of '*indriyasya*' conveys

this meaning (vīpsāyam dvir uktih). Each organ with respect to its own object (N).

The individual must develop the scriptural attitude (*śāstra-dṛshṭi*), by restraining desire and aversions by their opposite forces (*pratipaksha-bhāvanā*); it is then that he will avoid getting overpowered by nature (Ś); viz. the desires and aversions that are naturally instituted. There is a scriptural command to this effect (N).

When the inclinations (desires and aversions) are powerful, they block the way to welfare (Ś); prevent the effort towards knowledge of self (R); counteract our effort to achieve emancipation (Śr).

There is a variant in the grantha-recension of the Gītā for '*paripanthinau*'; '*paribandhinau*' (they bind us on all sides).

54

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥५४॥

It is better to perform ones own duty, albeit clumsily, than try to perform some other person's duty, however well one may be able to do it. It is better even to lay down ones life while performing ones own duty, for doing another's duty (keeping oneself alive) can be perilous (viz. fraught with dangers). (3, 35)

The verse presupposes a suspicion that after all giving up all of ones duties and obligations in preference to a carefree mendicant's life may be better and easer (Ś).

It may sound easier to follow some way of life other than ones own; but one must persevere in his own way of life, however full of faults it may seem. In the long run this is what makes one happy, because it is more natural to him, it is meant for him.

Dharma means not only religious behaviour but conduct approved by the social and vocational groups (*varṇāśrama*) as well as general moral codes of conduct (*sāmānya-dharma*) (KK). Dharma is duty that is ordained, or obligatory; and also deliberately accepted as good for oneself.

More specifically, ones dharma may be to pursue the path of actions, and in that case he must not take to the way of wisdom. However unsatisfying and inadequate the path of actions be, it is still the most suitable for him. The path of wisdom would be for him risky and hazardous, for the reason that it is not meant for him and he is not fit for it. According to R, the dharma here refers only to *karma-yoga* and *jñāna-yoga* (relevant in the context) and not to *varṇāśrama-dharma*, for this would be guilty of *aprastuta-praśamsā*. *Sva-dharma* for Arjuna would be *karma-yoga,* and *para-dharma* jñāna-yoga. *Sva-dharma* may in the alternative mean battle, *kshatriya-dharma* (M).

The implication is that one must do his own duty, but while doing his own duty it is necessary to give up desires and aversions, for it is these that bind an individual (Jt).

'Lay down ones life' (*nidhanam*), is better because one gets celebrity here and heavens hereafter (Śr); when the duty refers to *karma-yoga*, even when one dies without making a headway in it, he may succeed in a later life, for the efforts in this direction never get lost (R); taking to *jñāna-yoga*, when one is not fit for it, is ridden with danger not only because it is unsuited for him; but he would have to give up the karma, which would otherwise have made him free from the guilt of *pratyavāya.*

According to Śa, the teaching here is meant specifically for those who are within the orbit of *varṇāśrama-dharma.*

काम एष क्रोध एष रजोगुणसमुद्भवः।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥५५॥

It is this desire, it is this anger, born out of the *guṇa* which is passion (*rajas*), that is all-devouring, and extremely wicked; one must understand that this verily is ones enemy in the world.

Even as fire is covered over by smoke, mirror by grime, and embryo by womb, so is this world by that (viz. desire and anger).

Wisdom is observed and fouled by it, and so this desire is the constant enemy of a wise man; it is like an all-consuming and insatiable fire.

(3, 37-39)

The singualr expression 'this' (*esha*) suggests that desire (*kāma*) and anger (*krodha*) are but one, born out of the rajo-guṇa. Desire is the energy and passion inherent in rajas (Ś). Anger is an expression of violence, which is the other side of the same energy. Aversion (or anger) has desire as its core; when desire is blocked for any reason, anger results (Ś); and control of desire means also the control of anger (KK); desire is the early phase of anger (V); desire when it changes its state becomes anger (Pt); desire is the prime motivation for all action, and when its course is frustrated, anger is born out of desire (M). The expressions *kāma* and *rāga* are synonymous. Albeit *tamo-guṇa* can also lead to desire and anger, when desire is to be controlled it is *rajo-guṇa* that needs to be suppressed; hence rajoguna is given here as the source of desire (MS).

There are three illustrations given in the second verse: the natural, darkening smoke covering the bright and illumining fire; the dirt

blackening the surface of the bright and reflecting mirror; and the inert membrane covering the live embryo. They represent the three stages of desire: subtle, gross and grosser, respectively. The first is absence of attachment for the objects which are not yet relished; second is increased desire because of thinking about the objects; and the third is excitement due to enjoyment of objects (VB). The three illustrations also represent the three classes of souls, *uttama* (superior, *sattva*-dominant), *madhya* (midling, *rajas*-dominant) and *adhama* (inferior, *tamas*-dominant) (Rt). Alternately, the three details that are covered are: the Supreme Self (*īśvara*), the inner constitution (*antahkaraṇa*) and the soul (jīva) respectively (Rt).

What is covered (concealed, hidden) is wisdom concerning the self (R); the essence of the inner constitution (N); discrimination (Pt). What covers is the desire which deludes the individual and makes him attached to objects (R); and which is of the nature of rajas (N).

'Constant enemy' (eternal foe), because is causes disaster, and leaves regret and repentence behind (Ś). This is so even for a wise man (*jñāninah*), that is to say, one who is learned in scriptures and has listened to instructions of teachers, but has little wisdom of his own (Jt). When this wisdom is covered by desire, it can not lead to the direct knowledge of the Supreme Spirit (Rt). So *jñāninah* here must be construed as *alpajñāninah*.

'Fire' is called '*anala*' because nothing will be enough for it (*na alam paryāptih vidyate*), like offerings to it serving only to increase the desire for it; it only causes heat and suffering (V).

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम्॥

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम्॥५६॥

The sense-organs, mind and intellect (or reason) are the places where the desire lurks and begins to operate. Desire confounds and smothers the wisdom of the embodied self through these avenues in various ways.

Therefore, the sense-organs must first be controlled and the evil thing (viz. Desire) must be struck down. Otherwise, it will destroy both the lower wisdom (obtained from scriptural study and from the masters) and the higher wisdom (obtained by intuition and experience).

(3, 40 and 41)

The sense-organs are ten in number (five of cognition and five of action); mind belongs to this group as an internal sense (*antar-indriya*). It works in close association with the senses. Intellect (or Reason) is the faculty of determination, will, decision to act, apprehension of meaning and significance etc. (*darśanādau indriyāni, samkalpe manah, prādurbhāve buddhih*) (Pt).

'Places of lurking' (*adhishṭhāna*), support, cause (Ś); instrument (VB); ground (MS); they overcome the free self and render it captive (VD).

'Embodied self (*dehī*), the one who mistakes the body for the self (Ś); one in whom sense-functions are unavoidable, and whom the *guṇas* control (VD).

'Deludes' (*vimohayati*), the prefix '*vi*' suggests '*vividham*', variously, in several ways (Ś) (also VD).

The second verse is addressed to one who is engaged in *jñāna-yoga,* which involves the cessation of all the sense-functions (R). The sense-organs are prescribed to be

controlled, for they are the root causes of desires and aversions (Ś).

'Controlled', checked and brought under control (Ś); restrained (R); turning them back from their objects (MS); as the very first step while beginning the practice on the path of liberation (R).

The distinction between *jñāna* and *vijñāna* is made here. *Jñāna* is knowledge of self etc. acquired from scriptures and teachers (*avabodha*), while *vijñāna* is direct experiential (*anubhava*) knowledge of the inner self (Ś); both are means for welfare. The former is born out of *śravaṇa* and *manana*, whereas the latter from nididhyāsana (Ś); *jñāna* is concerning the nature of self, whereas *vijñāna* is to distinguish it from all else (R); *jñāna* is knowledge of self, while *vijñāna* is its ascertainment from scriptures (Śr).

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः॥

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना।
जहि शत्रुं महाबाहो कामरूपं दुरासदम्॥५७॥

Exalted are the senses; higher than them is the mind; and higher than the mind is the intellect (or reason); beyond the reach of the intellect (or reason) is 'that' (*sah*).

Thus knowing what is beyond the intellect (or reason) one must steady (make firm) himself (viz. mind) by himself (viz. intellect or reason), and slay this enemy (viz. Desire), who assumes diverse forms at will, and whom it is hard to reach and conquer.

(3, 42 and 43)

The principal causes for the covering of knowledge are given here (Ś); the main foes of knowledge (R).

The first verse is borrowed from *Kaṭhopanishat.*

The word *para* means 'higher' 'beyond', 'other' and 'exalted'. The

sense-organs are subtler and therefore exalted in comparison with the gross body. They have organs and processes, and so the mind which has no specific organ but comprehends all the sensory processes is higher because it organizes the sense-organs. The intellect (or reason) is the detail that processes and resolves what and how something must be done.

Beyond the intellect (or reason) is 'he' (sah), which is Desire (R); or Self (Ś); or higher wisdom (M).

'Exalted' (*para*), superior, the sense-organs (five) are subtler than the physical body (Ś) (also M); they are the main factors in opposing *jñāna*, because they are difficult to control (R); subtler than the body and the sense-objects (VB); stronger (V); subtler and more intimately causative (N).

'That' (*sah*) which is beyond the intellect (or reason), self (Ś); desire (R); the Supreme Spirit, for the context is not with reference to the soul (*jīva*), but the highest spirit (M) (also N); the immutable witness, viz. self (Śr).

'Must be controlled etc.' refers to settling oneself to pursue *karma-yoga* (R); controlling the mind (*manas*) by the intellect (*buddhi*), both being called *'ātman'* here (R) (also Rt); not allowing the normal mind to be overcome by desires, by means of the cultured mind (Ś); controlling the normal mind by the mind cultivated by *yoga* (V); controlling the *rājasik* mind by the *sāttvik-buddhi* (KK); making mind steady and strong by itself (Rt).

'Hard to reach and conquer', difficult to know or become cognizant of (Ś); difficult to restrain (KK); difficult to withdraw or turn back (Rt).

58

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥५८॥

Though the Supreme Spirit is in essence unoriginated and immutable, and governs in effect all the living beings, yet pressing into service Its own primordial nature It manifests Itself in the world by Its own creative energy or free will.

(4, 6)

The verses 5 to 9 explain the problem of the divine descent (*avatāra*) among mankind, the manifestations of the Supreme Spirit in visible forms, whether such manifestations are real or merely illusory, when do they occur, and why (R). Such manifestations are quite unlike normal births which are caused by *karma*, and whose purpose is to work out such *karma* (Ś).

The earlier verses in this chapter mention that the *yoga*, which is the theme of the *Gīta*, was promulgated at the very beginning of creation, and that it has come in a long line of preceptors, the latest in the line being Kṛshṇa himself. The real nature of Kṛshṇa is that of divine descent, manifestation of the Supreme Spirit. Kṛshṇa is not to be mistaken for a normal human being like any of us; he is to be understood as a principle (*tattva*) of repeated affirmation of the divine will and guidance. He in fact respresents the Supreme Spirit, which is the inner ruler (*antaryāmi*) in every creature.

59

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति
सोऽर्जुन ॥ ५९ ॥

Whenever Dharma declines and withers away, and Adharma raises its head, the Supreme Spirit will manifest itself in the world.

It is for protecting the good folk and for destroying the wicked

(evil-doers) and in order to uphold the Dharma that the Supreme Spirit gets into obvious manifestations in every age.

One who understands in reality the birth and actions of these divine manifestations, will not be reborn when he dies, but reaches the Supreme Spirit.

(4, 7-9)

Dharma (law of right, law of righteousness) is whatever supports and upholds right and good living, so that the final goals of life, namely material prosperity (*abhyutthāna*) and spiritual welfare (*niśśreyasa*) are achieved. It is embodied in the arrangement of *varṇāśrama* (Ś) (also R). It is the law of righteousness which encourages one to perform his duty and discharge his debts. It is the foundation on which values of personal life as well as the principles of social organization could be raised.

When Dharma declines, life loses its meaning and society gets disorganized. Because *dharma* is a devise to organize society and involve the individual in it in a way that benefits both the society and the individual; it leads to the individual welfare and ultimate perfection (Ś). If dharma is lost, or becomes weak, the normal values of life (*dharma, artha* and *kāma*) are impossible to be fulfilled (Āg); *dharma* refers to the arrangement of four classes (*varṇa*) and four stages (*āśrama, brahmacharya* etc.), and to the duties involved in them as prescribed in the *Veda* (R). *Dharma* is the law and *adharma* is lawlessness.

'Manifest itself', an aspect or part thereof (KK).

'Good folk' (sādhu), those who abide in the law of righteousness (Ś); those whose conduct is in accordance with scriptures (MS); those who persevere in their duties, even in the most difficult circumstances (Sa); the devotees (KK).

'Uphold *dharma*' establishing it firmly, when *dharma* is well founded, the world itself becomes stable (Āg); the *dharma* is in essence worship of God; and the worshipful nature of God is made known by the establishment of *dharma* (R).

'Understands in reality' (*tattvato vetti*), as it is (*yathāvat*) (Ś); without doubt or error (VD); realization of the Supreme Spirit by devotion (*upāsanā* and *sākshātkāra*).

'Birth' (*janma*) as a product of māyā or creative energy of the Supreme Spirit, occurring out of free will and not necessitated by *karma* (Ś).

'Actions' (*karma*), establishment of *dharma*, protection of the good folk and punishment of the evil-doers (Ś).

'When he dies', giving up the present body (Ś); when the *prārabdha karmas* are exhausted (VD).

The mere understanding of the secret of divine descent will not lead to emancipation; it may help in the final release (VD). The individual with this understanding will not be subject of rebirth as before (Pt).

60

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥६०॥

Many are those who have been purified by wisdom and austerities, and have thus shared the presence of the Supreme Spirit in themselves; they have eliminated from their lives desires, fears and anger, and have found their resting place in the Supreme Spirit, and have filled their lives with the presence of the Supreme Spirit.

Desire, fear and anger are the enemies of spiritual life (V); born out of *rajoguṇa*, they overpower the *sattva-guṇa* and block the progress.

The expression *man-mayā* means *mat-prachurā* (full of the Supreme Spirit, which is recognized everywhere and in all things by the good folk (M).

'Found their resting place' (*upāśritāh*), persevere exclusively in the path of wisdom (*kevala-jñāna - nishṭhāh*) (Ś); see nothing and nowhere other than the Supreme Spirit (M); perceive everything as dependent on the Supreme Spirit (Jt); devoted to the Supreme Spirit by prayers, prostrations, meditation and service (KK); devoted exclusively to the Supreme Spirit (Rt).

Jñāna-tapas, wisdom which is itself a penance to perceive the Supreme Spirit (Ś); other forms of penance are thereby excluded (Ś); the knowledge of the birth and action of the divine descent is itself the penance (R).

'Purified (*pūtā*), liberated (V), emancipated even while alive (VB); with the *karmas* burnt up (Rt); pure, with ignorance gone and *karmas* exhausted (VB).

'Shared the presence etc.', co-existence with the Supreme Spirit, viz. liberation (Ś); loving intensely (MS);divelling in the sāyujya state (Rt).

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा॥६१॥

In whatever manner the devotees approach the Supreme Spirit, the Supreme Spirit will partake of that very manner and favour them. The mankind follows the path of the Supreme Spirit in all the ways (irrespective of cultural, religious, vocational and social differences).

And desiring the accomplishment of their own undertakings, people here worship the gods; and in the world of human beings, attainments follow actions without delay (4, 11 and 12)

Whoever (kartṛ) does whatever (*karma*), obtains the fruits according to ones own merit (*adhikāra*) (Ś); There is no hand of fate involved in this.

'In whatever manner', implies 'with whatever motive', 'with whatever attitude' and 'employing

whatever method' (Ś); desiring for fruits or not (Śr); in *sāttvika*, *rājasa* or *tāmasa* mode.

Four motives are recognized: (1) *jñānārtham,* obtaining wisdom, (2) *mokshārtham,* achieving liberation, (3) ārti-nivṛttyartham, eliminating distress and hardship, and (4) arthārtham, obtaining wealth (Śr); arthārtha and mokshārtha can not co-exist (Ṣ).

By whatever name and form, God is worshipped, it is the Supreme Spirit abiding in ones own soul that receiyes and answers the worship. All mankind 'follows' the footsteps of the Supreme Spirit in this sense.

'Partake' (*bhajāmi*), favour by bestowing fruits of actions (Ś), provide appropriate fruits (M); follow in the same manner (N); fulfil purposes (Pt).

'Mankind follows', whatever the purposes and whatever the action (Ś); people in their own ways, giving forms they desire, and devoted in their own manners, for the Supreme Spirit is beyond the ken even of yogis (R); the Supreme Spirit receives the devotions of people in whatever name or form the Supreme Spirit is worshipped (M); the path refers to devotion, contemplation and worship (N); as the Supreme Spirit is the inner controller (*antaryāmi*) of all creatures (Pt).

The next verse (verse 22) speaks of people worshipping various gods longing for quick results, results in this very life. As a result of actions here, people do obtain results. Even these people follow the path to the Supreme Spirit (N). However, the gods sought thus to be placated are capable only of mean results (KK). The actions here refer to rituals of worship, which being meant take effect quickly, unlike the path of wisdom which takes long to fructify (KK), the results expected in such worship are worldly gains like progeny, cattle wealth and food (R). The karmas belong to the *'kāmya'* variety, and the fruits are material and mundane.

This is opposed to the path of wisdom (Ag).

62

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्॥

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा।
इति मां योऽभिजानाति कर्मभिर्न स
बध्यते॥६२॥

The social order with four divisions in accordance with the distribution of *guṇas* (*sattva, rajas, tamas* and their combinations) and actions (occasioned by them), were brought into being by the Supreme Spirit. One must understand that the immutable Supreme Spirit is the author of this social order as well as not the author really.

(4, 13 and 14)

The actions, however, do not affect the Supreme Spirit, for the Supreme Spirit has no longing for the fruits of these actions. If one understands this truth, he is not bound by his actions.

For the social order to arise, the Supreme Spirit is like the rains that fall on the field. The seeds implanted in the filed are the *guṇas* and actions (*vṛshṭivad-bhagavān, bījavat-guṇa-karma*) (V). The cultivation requires rains, but only as a general facilitating factor. The rains do not distinguish between fields or crops. The seeds, however, have specific potentialities.

That the four classes are entirely based on characteristics, inclinations and vocations, and not on birth, is made clear in this verse (cf. also 18, 42-44). And this division into four classes is valid for the entire mankind (*mānushe loke*) (Ś), because all human beings are subject to the play of the three *guṇas,* and this division is in accordance with the *guṇas* (M) (also R).

'*Guṇa*' refers to *sattva, rajas* and *tamas*, and karma to restraint etc., in accordance with the *guṇas* (Ś and R).

The expression '*guṇa-karma*' is a technical one in *Mīmāmsā*. It is

secondary (auxiliary to the performace, of rituals), as distinguished from '*artha-karma*' which is primary (what are disired by man). The import is that the division of mankind into the four classes is secondary, for the sake of a conduct or organization (*kratvartha*). The other variety of karma refers to *pururshārtha* or the values of life, which are general in nature and relevant to all classes of society.

The differentiation of *guṇas* is the work of the Supreme Spirit (who in this sense is the author of the division into classes); but the actual operation of the *guṇas* (*karma*) is specific to each soul, and the Supreme Spirit is not a party to it (viz. not the author). The authorship of the Supreme Spirit is different from normal authorship; no effort, no anxiety and no partiality is involved in it (M). Therefore there is no doership (or authorhood) really there for the Supreme Spirit (Rt).

It is for this reason that the action of division into four classes does not affect (influence, or stick to) the Supreme Spirit, as there is no ego-involvement (Ś); there is of course will, but not involvement (M). Actions bind the performer of action only when desire for fruits is there, or pride of authorship (N).

One who recognizes the Supreme Spirit who is also his own inner ruler, in this manner, will not be bound by the fruits of his actions (Ś), for there will not be for him any desire for the fruits of action (N).

63

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम्॥

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा
मोक्ष्यसेऽशुभात्॥६३॥

The ancients engaged themselves in work, with this understanding (that the Supreme Spirit is in only one sense the author of the social order as well

as unaffected by it), and with longing for liberation from worldly fetters. One must follow in their footsteps, and engage himself in work.

(4, 15).

The conduct of elders (*śishṭāchāra*) is shown here as the model to be emulated (VD). The elders engaged themselves in action (M), even after they realized the Supreme Spirit (R). One should not give up work or take to renunciation (Ś). This is the traditional approach, and not a modern confabulation (V and N). This has come in a long line of worthy masters (KK). Such conduct will also help to secure welfare of the people (Sa).

'The elders etc' like Janaka (Ś), like Nārada and Kākshīvan, freed from all evil (R).

The yoga was revealed even at the beginning of the mankind's career (4, 1-2) (R).

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥६४॥

One must understand the nature of action, of wrong actions and of actionlessness. Mysterious indeed is the way of actions.

(4, 17)

It is well-known that *karma* is the activity of body and senses; and *akarma* is the absense of it. How can it be misunderstood? (Ś).

But *Karma* here does not refer to the activities of body and senses, or *akarma* sitting idle (S).

Karma literally means action. The Mīmāmsakas take it in the sense of prescribed actions, leading towards wordly prosperity and spiritual welfare. *Vikarma*, according to them, are actions prohibited by scriptures and law. *Akarma* is absention from actions for whatever reason.

But the context suggests that the words have a different

significance. *Karma* includes not only bodily functions and sensory operations (without which there can be no survival), but duties and responsibilities in the family and society. All actions normally done lead to bondage, which blocks the individual's spiritual progress. Actions in this sense become *vikarma*. But the yoga taught in the *Gitā* is the technique of eliminating the element of bondage from *karma*. Actions then are as good as not being done at all. This is the significance of *akarma*.

The mystery of *karma* consists in how *karma* becomes *vikarma*, unwittlingly and necessarily for ordinary people, and how the same *karma* can become *akarma* for the yogi, tool for wisdom to arise. *Akarma* is what is not *karma*, viz. knowledge (*jñāna*).

'Karma' here means scripturally prescribed acts; 'vikarma' prohibited acts; and 'akarma' is inaction (Ś); 'karma' is action leading to liberation, 'vikarma' is the variety of actions (like earning money etc.) incidental to *nitya, naimittika* and *kāmya* karmas; and 'akarma' is anything other than these two (R); *'karma'* is action permitted by scriptures; *'akarma'* is non-performance of such actions; and 'vikarma' is different from the two (M).

'Mysterious' (*gahana*), hard to understand (Ś); difficult to explain (R); 'of actions', of the actions falling under three heads: *karma akarma* and *vikarma* (Ś).

The world of common folk regards *akarma* as really good *karma*, but it is not. *Akarma* is not to be construed as synomymous with *samnyāsa*; it has a negative import (Ś).

65

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।
स बुद्धिमान्मनुष्येषु स युक्तः
कृत्स्नकर्मकृत् ॥६५॥

If one can perceive non-action (or inaction) in the actions that he undertakes and properly does, and action in non-action (or inaction), then he is a wise man among his fellow-beings; he, being yoked to discipline, will undertake to do everything that he has to do.

(4, 18)

'Inaction in actions', in all transactions, activities (Ś); while engaged in action (R); when one is performing actions (M); when discharging scripturally ordained duties (V).

'Inaction', *naishkarmya* (Ś); knowledge of self (*ātma-jñāna*) (R); awareness that one who does is not the real doer, but dependent upon the Supreme Spirit who is the real doer, even as the reflection depends upon the object (M).

'Action in inaction', performing actions, while abiding in self-knowledge (R); recognizing the action of the Supreme Spirit in conditions like sleep (M).

What the wise man perceives is the possibility of transforming actions (which have the binding character in them) into non-actions (actions free from this binding character). Action done without attachment and involvement (*saṅga*) would eliminate the binding character. Actions and non-actions are to be determined by the binding force of the actions.

Actions are performed not by the individual all by himself; they are made possible by the Supreme Spirit abiding within, under whose power the individual really is. Recognition on the part of the individual that he is not the author of action is non-action in action.

And when one is not doing anything as in sleep, he must realize that the Supreme Spirit is acting uninterruptedly. This is seeing action in non-action.

Yukta is one who employs wisdom as technique (*jñānopāya*); *yogi* (Ś); *yogya* or fit for emancipation, through the means of yoga (*yogānushṭhāna*) (R). Karma is here transformed into the nature of *jñāna* as well as *karma* (R).

66

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥६६॥

He, all of whose endeavours are devoid of desire and motive, is called a wise man for all his actions are in effect burnt away by the fire of wisdom.

(2, 19).

One who sees *akarma* in *karma* is here praised. He is either an aspirant (*ārurukshu*, 'engaged in the ascent' or the realized one (*ārūḍha*, one who has already ascended). The aspirant works and contributes towards the welfare of mankind (*loka-saṅgraha*), while the realized one is withdrawn and works only to maintain himself barely (*loka-yātrā* or *jīvana-mātra*) (Ś).

'All endavours', like earning wealth etc. (R). The compound 'kāma-saṅkalpa' means desires and their causes, viz. the resolves (Ś); attachment to desires (R); the desire for the fruits of action (*phalechchhā*) and the motive of authoriship or ego involvement in action (*abhimāna*) (N).

The Kāśmīri recension has 'kāma-krodha-vivarijitāh' for 'kāma-saṁkalpa-varjitāh'.

The 'fire of wisdom' refers to the understanding of the truth of action and inaction (*karmākarma-tattva-jñāna*). It is fire because it burns the seeds of bondage inherent in *karma* (V). What is meant here is nature of *jñāna* in *karma*; the knowledge of the real nature of self, included in *karma*, will burn away the previous *karmas* (R). Understanding that the real and free authorship of action rests only with the Supreme Spirit, and not with ones own self is the fire which burns ones attachment to work (M).

'Wise man' (*paṇḍita*), in the real sense of the term, jñāni (Ś); the knower of truth (*tattva-jñāni*) (R); one who recognizes reality (*tattva-darśī*) as distinguished from the deluded one who regards his inert body as himself (Rt).

67

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव
किञ्चित्करोति सः ॥६७॥

When one has abandoned all attachment to the fruits of action, is ever content and peaceful, and is dependent on none, he does not work at all, although he engages himself in actions all the time.

(4, 20)

What the wise man does are in reality not actions at all, for they are not binding in character (there being no attachment) (Ś); he does not get fettered by the taints of action (KK).

He is even content, because he has the vision of the Supreme Spirit within himself; and he does not depend on anyone else or anything else for his welfare (R); he is content with the bliss of own self (KK).

He does not work at all, for he does not arrogate to himself the actual authorship of his actions (*kartṛtvābhimāna*) (D); or freedom in action (Rt).

In the guise of practising the method of actions (*karmābhyāsa*), he really practices the method of wisdom (*jñānābhyāsa*) (R); and while engaged in actions he perceives the self which does not act (Ś); he does nothing at all from the point of view of his self (VB).

68

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥६८॥

Hoping for nothing, with his mind completely under his control and abandoning all thoughts of possession, he engages himself in actions only so as to maintain his body; he avoids thereby all defilements (viz. gets released).

(4 21)

'Hoping' refers to objects seen and unseen (Ś); devoid of attachment to fruits (R); devoid of desires (Āg).

'His mind under control' would include not only mind (*chitta*) but also the external sense-organs (ātma) also (Ś); *chittātmā* would collectively signify body, senses, mind and intellect (or reason) and ego. R would have it as *'yata-chitta-manāh'*, and M also takes 'ātmā' in the compound in the sense of mind (*manah*).

Possessions refer to worldly cares and concerns (Ś); not involved in anything (M); external, for his only concern is the self (R); worldliness (V).

Doing things only to preserve his body, he would abandon even then attachment and involvement (*abhimāna*) (Ś); all his life (R); intent only on the minimum that maintains his body (VD).

Defilements comprehend not only sins (pāpa), but also merits (puṇya) (Ś). If the sins are iron shackles, merits are golden shackles, but shackles nevertheless (VD). Defilement refers to transmigratory existence (*saṁsāra*) (R); it is other than good rewards sins and what cause bondage (V).

One who is emancipated while yet alive has no duties to perform apart from maintaining his life barely (Sd).

69

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः।
समः सिद्धावसिद्धौ च कृत्वापि न
निबध्यते ॥६९॥

Altogether content with whatever comes along his way, going beyond the dualities (of desire and aversion, loss and gain, victory and defeat, heat and cold etc.), free from envy, and remaining in equanimity whether he succeeds or fails in his endeavour, he would not be bound even though he always works.

(4, 22)

viz. *para-brahman*, the Supreme Spirit. Otherwise, the expression *brahman* may mean nature (*prakṛti*), consciousness or life (*chetana*), the scripture (*veda*), sacrifice (*yajña*) or the sacred word used in rituals (*mantra*).

The expression '*brahma-karma-samādhi*' in this verse signifies composure or one-pointedness in action that is of the nature of *Brahman* (Ś); action performed by one who is attentive to, and absorbed in, the notion that all action is in reality of the nature of the Supreme Spirit (R).

Here, the doer, action, effort, context, purpose, offerings and materials are all of the nature of the Supreme Spirit.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः॥

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः॥

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम॥

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा
विमोक्ष्यसे॥७१॥

Some offer (viz. give up) their wealth, some perform severe austerities, some take to spiritual practices, some study scriptures and acquire knowledge, and some ascetics observe their vows.

Partaking of what is left over unconsumed by the fire of the sacrifice, they all reach the Supreme Spirit. For one that does not sacrifice, even this world cannot be (secure) for him, much less the world beyond.

Thus on the face of the Supreme Spirit, many are the varieties of sacrifice that are

spread out. But they are all born out of action, without doubt. Knowing this truth, one will achieve freedom (from the bondage of action).

(4, 28, 31 and 32)

Six kinds of *yajña* are mentioned here. They represent different varieties of *Karma-yoga* (VD).

1. *Dravya-yajña,* yajña by material objects; having acquired wealth by proper means, one worships the deities, gives gifts, offers oblations to the fire etc. (R); this is for the householders (V).

2. *Tapo-yajña,* penances and austerities like kṛchchra, chāndrāyaṇa etc., for meditative absorption, suited for hermits (V).

3. *Yoga-yajña,* practices like *prāṇāyāma* (control of breath), *pratyāhāra* (withdrawal of sense-functions from sense-objects) and so on; the restraints like yama, niyama etc. (Ś).

4. *Svādhyāya-yajña,* study of scriptures like Veda according to tradition (Ś).

5. *Jñāna-yajña,* study of scriptures in pursuit of wisdom (R); knowledge of self as a ritual (V).

6. *Vrata-yajña,* observance of discipline with effort (Ś); firm resolve (R); and perseverence (V).

72

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥७२॥

Better than the sacrifice involving material objects or wealth is the sacrifice pertaining to wisdom. For all actions (of which the sacrifice is composed and from which a sacrifice is born) end up in wisdom.

(4, 33)

Karma is said to have the element of *jñāna* hidden in it; but it is this element of *jñāna* that is really important (R). The expression *'yajña'* here signifies the aspect of *yajña* in karma (VD).

'Material objects etc.', like external objects, body and the sense-organs, which are all required for the performance of a sacrifice (N); includes sacrifices to the gods, which involve activities of non-self (Śr); rituals which have heaven etc. as purposes (D).

'Better', because other varieties of sacrifice lead to specific and desired ends; whereas *jñāna-yajña* is altogether unmotivated, and does not produce a concrete result (*phalārambha*) (Ś).

Whatever be the sacrifice, which in essential nature is action, the most important detail for the spiritual pilgrim is the aspect of wisdom, for all action finds its fulfilment in wisdom, which is instrumental to liberation (*moksha-sādhana*).

The expression '*akhila*' with regard to *karma* (action) involves the distinction between *khila* (which is productive of evil results, like ignorance and delusions) and *akhila* (not-*khila*, viz. productive of wisdom) (D); all, without an exception (Ś); complete in all stages and limbs (KK); *karma* inclusive of worship (*upāsanā*) (M). *'Karmā khilam'* may be broken up as *karma* and *ākhilam*, which means 'even a little *karma* from all sides' (Rt).

Jñāna-yajña, the sacrifice that can be accomplished only by jñana (R); the sacrifice where all activities of body, mind and speech are completely set at rest (N); the sacrifice which has liberation as its objective (Śr).

'Ends up in wisdom' which is the means of liberation (Ś); in the element of *jñāna* which is inherent in *karma* (R); results in *jñāna* and finds fulfilment (M and Jt). There is no further need for *karma* after *jñāna* is accomplished (Ś).

According *Jñāneśvarī*, *jñāna* is not an event or a product. The distinction between *karma* and *jñāna* is like the moon's phase on the fourteenth lunar day and the same on the full-moonday.

Bal Gangadhar Tilak points out that *karma* would not cease with the attainment of *jñāna*. Action belongs to the body, mind and sense which would continue even for the *jñāni*. But action done without desires and attachment (nishkāma-karma) takes out the bondage due to *karma*. And action for *loka-saṅgraha* is the responsibility of the jñāni (*Gītā-rahasya*).

73

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥७३ ॥

This (wisdom) is to be acquired by reverentially approaching the teachers, by questioning with humility the learned masters and by offering service to the sages. The wise men who see things as they really are will no doubt instruct and enlighten.

Knowing from them the truths, one will never again succumb to confusion. He will begin to perceive all beings in ones own self, and then in the Supreme Spirit that abides within his own self.

(4, 34 and 35)

How can this liberating knoweldge be acquired? (Ś)

The instructions got from teachers and masters pertain only to the scriptural texts and traditions, which would, in due course, and by ones own effort, generate wisdom (*jñāna-janakam śāstram*) (Rt).

Faith is important in spiritual matters. The three details mentioned here *praṇipāta* (doing reverence), *paripraśna* (attentive inquiry or questioning), and *sevā* (service) correspond to *śravaṇa* (seriptural learning, where faith is the prime factor), *manana* (reflection, examination, employing reason), and *nididhyāsana* (meditative absorption, involving experience) respectively.

'The wise men' (*jñāninah*), they who see things as they are (Ś);

who know the truth in all its aspects; who have realized the true nature of the self (R); who are learned in the scriptural lore, and who have the indirect experience (*parokshānubhava*) of the truths (KK); who know the scriptures as well as reality (Sd).

'Will instruct', teach the scripture (*śāstra*) that will produce the required wisdom (Rt); the knowledge that marks the culmination of the knowledge of self (R).

(35) 'Confusion' (*moha*), mistaking the body for self and what the body does as the self's own (R).

'Perceive all beings', from the highest to the lowest, in ones own inner self directly experienced by every one (Ś); in the Supreme Spirit which is the self of all creatures (M); in the all-pervading self (Rt); will see all beings as verily ones own self, the differences being only because of the body (KK).

'And then', thereafter, when the confusion is set at rest (Rt).

The perception will enlarge into seeing the Supreme Spirit which is the inner ruler in every self, and all beings as abiding in the support from the Supreme Self (Rt); alternately the expression 'atho' is taken in the sense of 'therefore'; because the self is all-pervasive, one sees all beings without exception (Rt).

74

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन।
ज्ञानाग्निः सर्वकर्माणि
भस्मसात्कुरुते तथा ॥७४॥

Even as the burning fire reduces the fuel to ashes, so does the fire of knowledge burn up all the actions.

(4, 37)

How knowledge can destroy sins and evil is told in this verse (Ś).

'Even as the fire turns all its fuel into fire', knowledge transforms all actions into knowledge itself. Because the actions of a wise man are done without attachment, the actions lose their binding nature and

facilitate the development of wisdom. What is destroyed (or reduced to ashes) is the bondage consequent on work in the shape of merit (*puṇya*) and demerit (*pāpa*); even the latent impressions (*vāsaña*) providing desire and motive for actions are destroyed (R).

'Reducing to ashes', *prārabdha* (the latent impressions of previous *karma* which have begun to bear fruit) etc. (N); the *pāpa* and *puṇya* other than *prārabdha* (KK); the *karma* that have already begun to bear fruit (Rt).

75

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।
तत्स्वयं योगसंसिद्धः कालेनात्मनि
विन्दति ॥७५॥

There is nothing in this world which can compare with wisdom in its power to purify an individual. This knowledge one will be able to find by himself and within himself in due course, as he goes on perfecting the discipline (karma-yoga). (4, 38)

Eulogy of knowledge (wisdom) that will mature into self-realization. So *jñāna* is to be construed as *ātma-jñāna*.

Among diverse methods of purification like sacrifices (*yajña*), austerities (*tapas*); giving gifts (*dāna*) and so on, wisdom is the best, for it will destroy in effect all actions, good as well as bad, latent impressions (*vāsanās*) as well as predisposing factors (*saṁskāra*); it will also help achieve the highest value of life, viz. liberation (Āg).

The words *svayam* (by himself) and *ātmani* (in himself) in the second half of the verse are significant. Wisdom is not got by book-learning or instructions by masters. It is generated within oneself, as a result of his own efforts by way of spiritual practices and the grace of the Supreme Spirit abiding in his own soul.

'Perfecting the discipline', (*yoga-samsiddha*), refers to *karma-yoga* (Ś) (also KK); *karma-yoga*

which has assumed the form of *jñāna* (R); the ultimate stage of *yoga* (D); perfected spiritual practices (Rt).

'In due course' (kālena), in time, when it repens after a long time (Ś); after daily practice (R).

'In this world' (*iha*), in the Vedas or in worldly transactions (MS).

76

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति॥

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति।
नायं लोकोऽस्ति न परो सुखं संशयात्मनः॥७६॥

A person having faith and (also) being intent on wisdom will surely obtain wisdom, exercising restraint over his sense-faculties (including mind). Having obtained wisdom he will before long reach perfect peace.

The foolish person, lacking in faith and being full of doubts will neither prosper in this world nor will he secure his welfare in other worlds; a doubting person will never be happy.

(4, 39, 40)

The Man of Faith (śraddhālu) is also keen, and he would hurry (VD); his urgent concern is regarding spiritual practices (*sādhanā*) (M); he relies entirely on the teacher and scriptural lore (Rt); faith is contingent upon purity of mind, brought about by the pursuit of *karma-yoga* without desires (KK).

The first half of the verse describes the details of internal practice (*antaraṅga-sādhanā*), having faith, followed by being earnest and intent in pursuit, then restraint of the sense-organs (including mind); and finally wisdom leading to perfect peace.

Mere faith will not deliver the goods; it should be followed by earnestness and intent pursuit (N); and even if he is earnest, he can not dispense with the control of senses (N).

The expression 'tat-parah' means 'having that (*tat*) as most important (*pradhāna*), as the most worthy of pursuit'. It refers to *jñāna*. There is a variant reading 'mat-parah' (Rt) meaning, intent on the pursuit of the Supreme Self.

'Perfect peace' (*parā śānti*) is emancipation (Ś) (also R); tranquillity of the mind (V); liberation immediately after the cessation of *prārabdha* (Rt) (also N); 'achireṇa' (soon, not long delayed) refers to the cessation of *prārabdha*, so 'peace' refers to liberation after death (Sd).

Faith etc. are to be resorted to before the obtainment of *jñāna*; after its obtainment, nothing needs to be done (Śr).

(40) One lacking in faith is not fit to pursue this path (Ś) (also V). The foolish person (non-knower of self) and one who is devoid of faith may obtain happiness here in this world, but not everlasting peace; but one who doubts will get neither the one nor the other (VB).

The expression '*saṁśayātmā*' signifies doubt and suspicion in all things (*sarvatra*) (Ś). The ignorant one has no teaching; the one who lacks faith is one who is not earnest about what has been taught; and the *saṁśayātmā* is assailed by doubts concerning what has been taught (R and VD). Because of doubts, he has no faith; and becasue of the absence of faith he has no knowledge of reality (KK). Doubts are concerning the welfare, goal (heaven or emancipation), means thereof (*karma* or *jñāna*), divinity (Vishṇu or Śiva), teacher (genuine one or a cheat), teaching (true or false), scripture (Veda or something else) etc. (KK).

'This world', the three transactional values of life *dharma, artha* and *kāma* (R); and the 'other' refers to *moksha* as the final value (R).

The ignorant one is easily cured; he can be taught. The man devoid of faith can with effort be

made to have faith. But the doubting one can never be corrected (N). While engaged in the affairs of the world, he will think of liberation; and while pursuing the path of liberation, he will think of worldly affairs (MS).

77

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम्।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय॥

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत॥७७॥

He, who has renounced his actions by discipline (viz. giving up attachment and involvement in his actions is as good as renouncing his actions in effect), who has cut asunder all his doubts by wisdom, and who has perfect self-composure (viz. who is himself and self-restrained), will no longer be bound by the actions that he performs.

Therefore, cut asunder this doubt, which is lurking in your heart and which is produced by ignorance, by the sword of your wisdom, and prepare yourself for the discipline (*yoga*). Arise and girdle yourselves to action.

(4, 41 and 42)

The teaching of the entire chapter is summarised in these verses (Ś).

The doubt (*saṁśaya*) refers to such problems as whether the soul is distinct from the body, if distinct whether or not it is pervasive, and if pervasive whether it is the real author of actions or not, and if the author whether it acts by itself or in conjuction with and at the behest of other factors. The doubt concerns the real nature of the soul and the role of the Supreme Spirit (KK).

'Renouncing the actions' by discipline (*yoga*) which is of the nature of vision of the supreme reality (Ś); which transforms action into the form of knowledge (R); seeing in the spirit of worship (KK); performing action as mere technique (*upāya*) (M).

'Self-composure', sober and undeluded (Ś); mind firmly settled in

the teaching (R); restrained in senses and mind (N); earnest and attentive (D).

'Actions', of the nature of operation of *guṇas* (Ś); innumerable *karmas* of past lives which are otherwise binding (R); actions done (N); actions that are dedicated, and for the welfare of people (MS); natural and destined (KK).

'Do not bind', do not begin to yield fruits of a negative nature (Ś); do not engender other bodies etc. (N); becomes liberate (Rt).

(42) 'Sword of wisdom', self-knowledge (R); discrimination between body and mind (VB); (also Śr).

'Discipline' (*yoga*), performance of actions leading to wisdom (Ś); *karma-yoga* (R); according to ones fitness (KK); actions without desires and attachment (MS); technique of obtaining wisdom (Rt); karma-yoga as a preparation for *jñāna-yoga* (VB).

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥७८॥

Total abandonment of actions for the sake of wisdom, and the performance of actions so that they do not bind the individual are both capable of leading to the highest goal of life (viz. liberation from worldly shackles). However, performance of actions is better than the abandonment of actions. (5,2)

Saṁnyāsa, giving up of action (Ś); the *yoga* of wisdom (R and KK); abandonment of desires (Rt).

The expression *'saṁnyāsa'* here does not refer to that state of life (*āśrama*) outwardly and formally assumed by the so-called renunciant (*yaṭi*). It means giving up all actions prompted by desire and motive, and also laying aside love and hate while doing anything (M). It is distinguished by its emphasis on wisdom and the discipline to acquire it (*jñāna-yoga*).

Karma-yoga is the discipline of performing actions (Ś) without attachment and involvement; peformance of action as worship to Godhead (Rt). While *saṁnyāsa* stresses giving up (*parityāga*) *karma-yoga* insists on performance (*anushṭhāna*). Both in reality aim at the dawn of wisdom which liberates (MS). The path of performance of actions is easier and safer, and is suitable for all people (R). It purifies the mind and facilitates dispassion (N); it makes one fit for jñāna-yoga (MS); it includes the element of jñāna within itself, and can be independent (R).

79

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥७९॥

He who does not hate anything or any one, nor longs for anything must be recognised as the renunciant whose renunciation is abiding and real (although he is always engaged in work); he is truly free from the dualities (of love and hate, gain and loss and so on); and he with ease gets released from the bondage (of his actions)

(5, 3)

The renunciant (*saṁnyāsi*) described here is in reality a *karma-yogi* (Ś). Abandonment or performance of action is not as important as the attitude with which the action is performed or given up. The attitude involves the presence or absence of love and hate, desire and aversions (Āg). If one avoids this duality, it is all the same if he performs actions or abandons them.

Nitya-saṁnyāsī is one who is ever intent on wisdom (*nitya-jñāna-nishṭha*) (R and KK); even when he is engaged in his work. And for the sake of wisdom, he gives up desires and motives while he performs the actions proper for him (KK); he is a *saṁnyāsi* even while engaged in work (Śr); *saṁnyāsa* refers to the abandonment of desires etc., and not the order of renunciants (Rt).

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते।
एकं सांख्यं च योगं च यः पश्यति स
पश्यति ॥८०॥

The simple-minded folk (viz. fools) speak of sāṁkhya and yoga as two distinct disciplines in that they lead to different results,3 one theory and the other practice. The wise men, however, do not think so. One who applies himself well to one of them will reap the fruits of both.

Whatever is the state attained by the followers of *sāṁkhya* is also attained by the followers of yoga. One who sees that the *sāṁkhya* and the *yoga* are in fact one really sees (the truth).

(5, 4-5)

Sāṁkhya refers to theorists, contemplatives, seekers of wisdom, to attain which they prefer to renounce action. *Yoga* is technique, practice, action; but the performance of action involves dissociation from attachment (to ego and to fruits). The two are synonymous with *jñāna*-yoga and *karma-yoga* respectively (R). *Sāṁkhya* is often equated with *saṁnyāsa* (renunciation), the core of which is wisdom (*jñānāntaraṅga*) (M); it is also withdrawal (*nivṛtti*) from acion (V). *Yoga* is performance (*pravṛtti*) of actions, hence *Karma-yoga* (Ś). They differ in form only (KK); they are meant for people with different eligibilities (Rt).

Although the two approaches differ in nature (*svarūpa*), they are one (*ekam*) as far as the end-result (*phala*) is concerned, which is the vision of self (R), or welfare and liberation (Ś).

5. 'Followers of sāṁkhya', those who pursue the path of knowledge (S); *sāṁkhya* is the scripture concerning the knowledge of self (VD); intent on Brahman (SD).

'Followers of *yoga*', those who dedicate all work to Godhead in order to obtain wisdom (Ś); those who are given to karma-yoga (R).

'State attained' (*sthāna*), liberation (Ś); vision of the self as the fruit (R); the real nature of self (KK). 'Are in fact one' (*ekam*) in result (Ś); (also R); not distinct, cyclical in nature (Pt); as end and means (Rt).

'One really sees', the phrase is repeated in 13, 27.

81

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥८१॥

However, the path of renunciation (viz. the sāṁkhya way) is difficult to tread, unless it be with some spiritual practice (viz. yoga). The sage who has yoked himself to such practice will before long attain to the Brahman (viz. the Supreme Spirit abiding in ones own self).

(5,6)

Saṁnyāsa, in the true sense of the term (Ś); means *jñāna-yoga* will not yield results without *yoga* (M); abandonment of all desires etc. (Rt); born out of intense dispassion (V).

Renunciation here means total abstention from work (*naishkarmya*) (N); as a means of attaining wisdom (*jñāna*). The difficulty on his path is due to the absence of purity of thoughts (*chitta-śuddhi*), which absence would prevent the arousal of wisdom (VB). Yoga is what purifies the internal constitution (*antahkaraṇa-śodhaka*) (MS); it is performance of action, dedicating it to Godhead (Rt).

The 'sage' refers to either the renunciant (*saṁnyāsi*) (MS) or the householder (*gṛhī*) (Sd). One or the other is equally qualified to attain the highest goal.

The import is that the path of actions is equally indispensable for the purification of the internal instrument (*chitta-śuddhi*) for a renunciant or for a householder.

'Attainment of *Brahman*' is synonymous with perception of the nature of ones own self *(ātmāvalokana)*, which is the common goal of both the paths (R); partakes of the nature of *Brahman* (KK).

'Yoked to practice' (*yoga-yukta*) refers to karma-yoga (Ś) (also R); performance of action without desire (MS); purity of mind accomplished by practice (Sd).

82

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते॥८२॥

Yoked to spiritual practices (viz. the path of actions), having purified his constitution, subjugating his bodily impulses and tendencies, and controlling his sense, his self becomes the self of all living beings; and such a one is not tainted by the actions that he performs.

(5, 7)

The reason for the greater suitability of *karma-yoga* is mentioned here (VD).

The person described here is intently attentive to the real nature of the soul (*ātma-yāthātmyam anusandadhānah*) (R). He realizes that the Supreme Spirit abiding in his own soul abides also in all other souls (Ś). So he looks upon all living beings with equanimity and reverence (Ś). He distinguishes between the body and soul, and attaches importance to the soul (D). He finds all things being made possible by the power and grace of the Supreme Spirit who dwells alike in every living being (Rt).

'Purified', by removing *rajas* and *tamas* (VD); devoted to work which is scripturally sanctioned (R); having eliminated ego, anger etc, (D). The ātmā here refers to mind or inner constitution. The same word in the following compound 'vijitātmā' refers to body (Ś).

83

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित्।
पश्यन्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥८३॥

The person yoked to the discipline and aware of the real (things as they really are), will think, whatever he is doing, seeing, hearing, touching, smelling, eating, walking, falling asleep, inhaling or exhaling, speaking, evacuating, holding objects, opening or closing his eyes, that he does not in reality do anything; he knows well that in whatever he is doing the sense-functions are in contact with the sense-objects.

(5, 8 and 9)

This attitude is responsible for his not getting tainted by whatever he does (previous verse). He has rid himself of his ego and attachment (*kartṛtvābhimāna*) (Ś).

'Being aware of the real' means knowing the nature of ones own soul, which is the only reality. *Tat-tva* is *ātma-yāthātmya*.

The functions of the organs of sense and organs of action are enumerated here. These are all psycho-physical processes performed by the *guṇas* of nature. They are brought into being by the will of the Supreme Spirit who enlivens his own soul.

84

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ८४ ॥

One who engages himself in actions, ascribing however all his actions to the power and will of the Supreme Spirit within his own soul, and giving up all attachment (to ego and fruits of actions), will not be touched by demerit in any manner— even as the lotus-leaf will not be made wet by the water in which it grows and lives.

(4, 10)

Ascribing (*ādhāya*) is not merely placing the responsiblity and authorship of action on the Supreme Spirit, but recognizing that all his actions are for the sake of pleasing

the Supreme Spirit, who is in the shape of his master (KK). It is also in the spirit of dedication (*arpaṇā*) and worship (*archanā*) (Sd).

The expression *brahman* in this verse has sometimes been taken to mean material nature (*prakṛti*), in which case the import would be to understand that whatever one does is actually a play of the body and sense-organs, and that the soul is not really involved in it (R). But more usually, it is the Supreme Spirit as the lord (*īśvara*) (Ś), the inner controller of all creatures (N); cf 3.30 and 12,6.

He becomes released through knowledge (Rt).

85

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि।
योगिनः कर्म कुर्वन्ति सङ्गं
त्यक्त्वात्मशुद्धये ॥८५॥

Whatever actions are performed by the spiritual practitioners, whether bodily, mental, intellectual (or rational) or sensory, are performed as actions done only by those means (viz. body, mind, intellect or sense-organs), with no attachment or involvement with those actions or with the means and with the aim of accomplishing self-purification. (5,17).

The expression *Kevala* (alone, only), with reference to body, mind, intellect and sense-organs means 'devoid of the notion of *I or mine*' 'not for the fruits' and 'devoid of desires and aversions' (Ś).

The spiritual practitioners (*yogis*) here are those who have taken to the path of actions (Ś).

The first line of the verse indicates the method of renunciation, and the second the result thereof (Rt). The purpose of the practice of purification of ones own inner constitution (*sattva-śuddhi*) (Ś); cleansing oneself of the bonds of action that have been accumulated by the person (*ātma-gata-prāchīna-bandhana-vināśa*) (R); development of the attitude of

equanimity of self (V); purification of mind (VB).

'No attachment', involvement with fruits of actions (Ś); desire for heavenly rewards etc. (R).

86

युक्तं कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥८६॥

The person who has yoked himself to discipline (viz. the path of actions, *karma-yoga*) will renounce the attachment to the fruits of his actions and thus attain the peace that abides for all time. But the person not so yoked will engage himself in actions prompted by desires and with attachment to the fruits of actions; and he naturally gets bound by his actions. (5, 12)

The abiding peace (*naishṭhikī-śānti*) is the reward of self-purification (*chitta-śuddhi*). It is the enduring experience of the grace of the Supreme Spirit that abides in ones own heart. It is both ultimate (*param*) and natural (*svābhāvikī*) (Rt). The peace is innate for the soul; it is the very nature of the soul. And this gets manifested when the constitution is cleansed. It is the vision or direct experience of the self (R); God being pleased with the devotee (V); absorption in Brahman (KK).

Contrarily, one who is averse to understand and experience the nature of his own soul, will not only miss this peace, but becomes subject to the wheel of transactions and transmigrations, and thereby suffers (R).

'Yoked himself' (*yukta*), composed (S); intent only on self, and disinterested in all other things (R); yoked to the yoga of samnyāsa (M and Jt); entirely devoted to the worship of God (V); dedicating all actions to God (N).

'Not yoked' (*ayukta*), living a life of caprice and whim (S); altogether undisciplined, free and sensuous (N); outward oriented,

averse to any sort of restraint (Rt); disinterested in the knowledge of the self (R).

'Gets bound' into the transmigratory existence by the very action that he engages himself in (KK); will not establish contact with Godhead (V); prompted by desire, gets attached to low and mean mings (Rt).

87

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥८७॥

One who is fully self-controlled will renounce mentally all actions (viz. the attachment to ego and fruits of actions) and rests quietly and happily. He as the embodied soul neither works himself nor causes work to be done by others, in this town with nine gates (viz. body).

(5, 13)

The conduct of one who sees the ultimate reality is described here (Ś); the real meaning of saṁnyāsa is further clarified here (M).

'Mentally', means by the discriminating intellect (*viveka-buddhi*) (S). In yoga, the renunciation of actions is principally by the mind; otherwise one would be a hypocrite (36) (V); recognizing that all actions pertain only to the *kshetra* or the field (N), and not to the soul.

The nine gateways of the body are two eyes, two ears, two nostrils, one mouth (in the head) and the organs of evacuation and reproduction. Alternately, the five organs of cognition, the vital current (*prāṇa* including organs of action), consciousness (*buddhi*), ego and mind.

'Rests quietly', with no strain and with a happy mind (Ś); 'Fully self controlled' (*vaśī*), with all the senses restrained (S); with his mind under control (VB); deeply absorbed in contemplation (N); settled in the path of knowledge (Śr); devoid of the fruits of actions (Rt).

His not doing anything is in effect the recognition that the Supreme Spirit within him is what actually does or causes all beings to act. (Rt).

88

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते॥

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः॥८८॥

The lord (of the body) (viz. the soul) does not create either the projected or assumed authorship of actions or the actions that are carried out in the world; nor does he determine the conjuction of fruits with actions. It is material nature that prompts all actions.

He (the all-pervading soul) does not take on himself either the sins or merits of the actions done. Wisdom is covered over the ignorance, and this makes all people deluded (as to who is the author or prompter of actions, and who gets tainted by the merits and demerits of actions).

(5, 14 and 15)

The soul is the 'lord', in comparison with the inert body. Some take the word to mean 'lord of the world', viz. the Supreme Spirit.

Authorship (*kartṛtva*) is the notional function of ego (*ahaṁkāra*).

Sva-bhāva is Nature that is material in character (*prakṛti*), or the inherent nature of each individual. The expression signifies an entirely internal motivation, with no pressure whatever from outside agencies. All actions done are prompted from within, by the latent impressions or predisposing tendencies, which are psychophysical in nature; the soul does not have a share in this, either directly or indirectly.

Ignorance is non-realization of the nature of the soul in reality.

89

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम्॥

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः॥८९॥

There are, however, those whose ignorance has been destroyed by wisdom, and for them the wisdom illumines like sunlight the highest reality, or the real beyond these appearances (viz. the Supreme Spirit within us).

With their intellect bent on that only real (the principle), with

their soul keenly attentive to that reality within itself), with their goal set in that principle, and their aspirations settled thereon, they move on to the state from which there is no return (viz. liberation), having eliminated by wisdom all their stains and sins (which in other people block this passage to the highest state).

(5, 16 and 17)

In the normal transactional state, *jñāna* gets attenuated by karma (R); in the state of liberation it expands (R).

It is only wisdom that can destroy ignorance (M). The wisdom here refers to the direct knowledge of the nature of the Supreme Spirit. This is *svarūpa-jñāna*. Other form of knowledge are in the shape of mental processes (*vṛtti-rūpa jñāna*). Ignorance refers to the non-awareness of the Supreme Spirit, by the dominance of the mental processes (Rt).

'Wisdom', knowledge of self (S and R); self-realization (KK); knowledge of God (Śr); mature mind, consequent upon the practice of karma-yoga (Sd).

(17) 'Bent on that' (*tad-buddhyah*), intellect settled only in the transcendental knowledge (S); keen on obtaining the vision of self (R); the *vyavasāyātmikā-buddhi* directed towards the nature of self (KK); mind settled in God (Rt and D).

'From which there is no return' (*apunarāvṛtti*), abide in the self's own nature (R); liberation (V) (also Rt, as a result of direct vision of the Supreme Spirit).

'Stains and sins' (*kalmasha*), causative factors of transmigratory existence (Ś); predisposing factors from ancient times (R).

विद्याविनयसम्पन्ने ब्रह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥

The knowers of the nature of the self, will look with perfect non-difference (viz. sameness) on all alike: the learned and well-mannered person, the *brāhmaṇa*, the cow, the elephant, the dog or the dog-eater or outcaste.

(5, 18)

The perceiver of the reality (the Supreme Spirit abiding in the soul) will not succumb to differences in bodily forms and mental propensities. He will see only the Supreme Spirit in all the things that he sees. Differences among living beings are caused by the three guṇas (sattva, rajas and tamas) belonging to material nature (*prakṛti*). The Supreme Spirit is beyond them and untouched by them.

'Paṇḍita' is the knower of the reality, he knows things as they are, and is not beguiled by appearances. *Paṇḍā* means knowledge of the self (*ātma-jñāna*), and one who has it is *paṇḍita*. He cannot possibly have loves and aversions, attachments and aspirations (VB). He is distinguished by perfect equanimity, and so he sees all things alike (*sama-darśi*). He is capable of recognizing the immutable Brahman in all things (Ś); he knows the reality of the self as it is (R). The word 'paṇḍita' refers to one who has indirect knowledge of the self (*parokṣha-jñāna*) (Jt).

The expression *'vidyā-vinaya-sampanne'* (wise and courteous) is not an adjective to 'brāhmaṇe'; the brāhmaṇa here refers to the brāhmaṇa by caste, whereas having *vidyā* and *vinaya* may refer to any cultured person, not necessarily a brāhmaṇa by birth.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते
स्थिताः ॥१९॥

Because their minds are firmly and quietly settled in the Supreme Spirit (who is the same in all beings), they have overcome even in this present life the processes of emanation and degeneration (which cause all actions, all distresses and all fears). The Supreme Spirit is devoid of stains (viz. imperfections and inadequacies), and is ever same in all beings. So they can be said to dwell in the Supreme Spirit. (5, 19)

How can one look upon all alike and not take into account the sattva, rajas and tamas which differentiate between persons? (Ag).

The word 'sarga' stands for birth or emanation (Ś); incessant flow of creatures (V); *samsāra* the world of transmigration and transaction (R and Rt), which is responsible for stains of various kinds (*dosha*) (KK). This is within the scope of material nature (*prakṛti*), and does not reach the Supreme Spirit. The world is composed of the three guṇas (*traiguṇya*), whereas the Supreme Spirit is devoid of them (*nistraiguṇya*) (R).

The expression 'ātma-sāmya' refers either to the mental attitude of looking at all creatures as self-same (S); or the Brahman himself (R); the same Spirit abiding in all beings howsoever different they be (VB).

This definition of Brahman as *nirdosha* (taints-free) and *sama* (same) is involved in expression like *brāhmī-sthiti* (2, 72), *brahma-nirvāṇa* and *brahma-bhūta* (5, 24).

The definition of Brahman as 'sama' (same) signifies one (*ekam*) (R) and undivided (N).

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि
स्थितः ॥९२॥

One should not rejoice when he gets something that he desires and loves, nor should he get dejected when he gets something that is unpleasant and disliked; and for this, one must needs be settled in mind, and not carried away by appearances (viz. deluded). He is truly the one who is aware of the presence of the Supreme Spirit within himself, and he abides in that Supreme Spirit. (5, 20)

Rejoicing or otherwise, relates to the material things and mundane matters (*prākṛta*), where the body is mistaken for the soul (R).

The expression *sthira-prajña* (N): he neither likes nor dislikes, and is in perfect balance all the time. His intellect is settled firmly in the self (R); that is to say, he is not deluded by the mistaken identity of body and self (R). He looks upon everything as the 'same' (*samam*) for everything the core and the substance is the one Supreme Spirit that is also within himself. This state is different from being fragmented in accordance with different things and events (*viparīta- grahaṇa*) (Ś).

'Not deluded', because he exercises his intellect (or reason, *buddhi*), and has realized the true nature of the soul by constant contemplation (Ś and R). He does not mistake the transient events pertaining to the body, senses and mind as enduring for all time, or as belonging to the nature of the soul (R). He has overcome delusion by constant contemplation and realization (N).

93

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम्।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥६३॥

He detaches his interest from outside contacts (viz. he dissociates himself from the cares and concerns of the world), and finds happiness in himself. Having yoked himself to the discipline that enables him to visualize the Supreme Spirit that abides in himself, he will be heir to imperishable happiness.

(5, 21).

One who longs for lasting happiness must necessarily turn away from sensual pleasures (Ś). The superior merit of the discipline is brought out in this verse (M).

'Brahma-yoga' is disciplining ones entire mind in Brahman, being united with Brahman; it is the state of 'samādhi', one-pointedness of ones entire being (Ś). It is intent contemplation (dhyāna) (Rt); mind devoted entirely to the pursuit of Brahman (R); yoga concerning Brahman (M).

'Imperishable happiness' is of the nature of experiencing the presence of the Supreme Spirit in himself (*brahmānubhava-rūpa*) (R); which never thereafter lapses (Jt). In other words, it is liberation and the highest good (*mokshādi-nisśreyasam*) (Rt).

The Kāśmīri recension has a variant reading 'yas sukham' 'he who' for 'yatsukham' in the first line; this is better for 'yah' agrees with 'sah' in the second line.

94

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥६४॥

The pleasures that normally people enjoy are born out of con-tact with the outside world, and they are but sources of later pains. And the pleasures begin only to end (sooner or later). The wise person will not seek them, or delight in them.

(5, 22)

Worldly enjoyment is here condemned, for extolling the merit of renunciation (M).

The 'pleasures' are sensual in nature, arising out of the senses when in contact with pleasurable objects (Ś). As long as the contact lasts, it is pleasure; when the contact ceases, as it must necessarily, pleasure too disappears.

The wise person will not delight in them, because of (1) the stress in procuring them (ārjana), (2) the strenuous necessity to preserve them (rakshaṇa), (3) the unfortunate unavoidibility of their disappearance (kshaya), (4) the unwelcome tendency to long for more and more of them (bhoga), and (5) the evils of violence and cruelty involved in enjoyments (hiṁsā) (*Sāmkhya-kārikā*).

The pleasure is said to consist of three moments (kshaṇa): the first when the pleasure arises, the second when the pleasure is experienced, and the third when the pleasure ceases. Actual pleasure is only in the second moment (madhya-kshaṇa)(Ś). It has a beginning (from the previous moment) and an end (with the subsequent moment). It does not last (Rt).

95

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात्।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥९५॥

He who can stand boldly against the unsettling currents set up by desires and anger within himself, is the one yoked to discipline before he gives up his body.

(5, 23)

'Even here', in this very life (*jīvanneva*) (Ś); and even as he is practising the discipline (*sādhanānu-shṭhāna-daśāyām*) (R); in this body of a human being (M).

'Happy', in the experience of his own self (*ātmānubhava*), he is able to stand boldly (R).

'Currents', natural to sensual pleasures, which greatly disturb the mind (*manaso anavasthānam*) (Rt). The currents of a river, fed by heavy rains, carry away by force all that they come into contact with downhill and into the precipice (VB).

96

योऽन्तः सुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥६६॥

The disciplined one, who finds his happiness within himself, who is at ease with himself, and who has the guiding light within himself, will reach the presence of the Supreme Spirit, and will find his final and total rest in the Supreme Spirit.

(5, 24)

The verse describes the sage who is liberated even while he is living (*jīvan-mukta*) (S).

'Seeking happiness within' means giving up all longing for sensual pleasures (R); it is altogether independent of external conditions and material possessions (MS). It is happiness that is natural to the soul, which manifests itself when obstacles like desires etc. are gone (Rt).

'At ease with himself ', because he has directly experienced the presence of the Supreme Spirit within himself (R); and all stresses are at once dissolved; it is happiness born out of the vision of the Lord (Rt).

The light within signifies the vision of the Supreme Spirit (Ś), which will at once illumine the correct path to be followed in life; the manifestation of God within oneself (Rt).

'Brahma-nirvāṇa' is the calm that is associated with cessation of all activity (having fulfilled ones mission in life) and with the vision of the Supreme Spirit (*brahman*). It is the supreme gain, the highest good, and the final rest (Ś); it is self-realization (R); absorption in Brahman (D).

97

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः।
छिन्नद्वैधा यतात्मानः सर्वभूतहितेरताः॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम्।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥६७॥

The wise sages, who have eliminated from themselves all taints and imperfections associated with living, who have cut asunder all their doubts and misgivings, who have disciplined themselves in self-control, and who delight in the welfare of all creatures and

engaged themselves in this direction, will find their final and total rest in the Supreme Spirit within themselves.

The disciplined sages who are entirely dissociated from desires and anger, who have completely controlled their mind, and who have known the real nature of the self, will find around themselves the calm of the Supreme Spirit (viz. they are not agitated in any way whatever happens around them).

(5, 25 and 26)

Traditional conduct in this matter is mentioned as an authority (Ś).

The theme of 'Brahma-nirvāṇa' is continued here. It is close at hand (*abhito*) for the sage.

The 'taints of living' are obstacles to the understanding of the soul's real nature and to the vision of the Supreme Spirit abiding in the soul (R).

The sages are those who are eager to obtain the vision of the Supreme Spirit, and engage themselves in austerities for this purpose (Ś); those who are intent on the vision of self (R); knowers of reality (KK); those who are adept in discriminating between extremely subtle things (MS).

'Cut asunder their doubts' (Ś); freed from dualities like heat and cold (R); freed from doubts and errors (M); as a result of *śravaṇa* and *manana* (MS);

'Self-control', restrained in their senses and mind (Ś); confining their attention only to the self (R) (also KK); as a result of *nididhyāsana* (MS).

(26) The wise ones are known not only by the happiness in themselves etc., but by the fact that they perceive Brahman without effort in all places and times (Rt).

The expression 'yati' signifies effort (R) (KK) (also Rt); and peace that comes as a result of restraint (Sd).

The state of 'brahma-nirvāṇa' as alround, while living and when dead (S); right in front, close at hand

(R); easily obtained (M); within direct experience here (KK); not only after death, but even while alive (Śr); at all times and places (Rt).

This is said to be the summary of the entire chapter; it is a formulation of *dhyāna-yoga.*

'Known the nature of self', perfect knowledge (Ś); realized the Supreme Spirit (MS); known the Brahman (Rt).

R reads *'vijitātmanām'* (controlling their minds) for 'viditātmanām'.

98

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥९८॥

The silent sage, who has perfectly controlled his own senses, mind and intellect (or reason), being keenly intent on getting liberated from worldly shackles, and having got rid of desires, fear and anger, is indeed a liberated one. (5, 28).

A formulation of dhyāna is indicated here (M).

Being 'intent on liberation', one would naturally turn away from sensual pleasures and material possessions (VB) (also N).

The 'muni' is a 'silent' sage, whose thoughts are stilled in uninterrupted contemplation (Ś); he aspires to be bestowed by the vision of the Supreme Spirit, as the fruit of the discipline of 'dhyāna-yoga' (R).

He is already liberated, and he needs to exert himself no further (VB). When he has got rid of all the attachments and involvements, he is on that very account liberated, even while he is alive (MS). Because he has given up ego etc., he is as good as being liberated; hence, he is called here a liberated one (*mukta*), and the expression should not be taken literally (Rt).

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां
शान्तिमृच्छति ॥२९॥

He (the silent sage) will recognize that the Supreme Spirit indeed is the proper object of all the sacrifies (4, 28-33) and all the austerities, the great (viz. ultimate) master of all the worlds, and dear friend of every creature, and will reach the imperishable peace.
(5, 29)

Karma-yoga as worship of Godhead is indicated here (VD); the object to the contemplated is described here (M).

'Bhoktā' is the presiding lord over all the actions (*sarva-karma-phalādhyaksha*), the dispenser of the fruits of actions, and the protector (S) (also R).

'The great master of all the worlds', abiding in the heart-cave of all creatures (Ś); the inner ruler of all beings (Rt); the spirit within all the gods (D); master of all worlds and all lords (Sd).

'Friend' is one who helps, out of his love and without expecting rewards, return or even recognition (Ś); he is interested in the welfare of the other (KK); and does a good turn unsolicited and without motives (Rt); residing in the heart, he is witness to all thoughts (VB).

The recognition of the nature of the Supreme Spirit in his own heart will be occasioned by contemplation (*dhyānayogena hṛdi sākshatkṛtya*) (VB); having attained his form (N).

The 'peace' signifies the cessation of all transactional activities which are stressful (*saṁsāroparati*) (S); liberation (R); elimination of phenomenal projection (*vikshepa*) which causes bondage (KK) (cf Chap. 15); realization (Rt).

The verse 27 to 29 summarize the salient features of dhyāna-yoga in aphoristic style (Ś). The sixth chapter is only commentarial in nature to these verses (Ś).

100

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।
स संन्यासी च योगी च न निरग्निर्न
चाक्रियः ॥१००॥

One who performs actions which are proper for him and obligatory on him, and yet does not feel prompted or enticed by the fruits of such actions, is indeed both the renouncer of actions and the performer of actions. One who merely gives up mundane actions, or abandons the householder's ritual fire cannot be called a renouncer of actions (*saṁnyāsi*) in the real sense of the term.

(6,1)

Now begins an account of the yogic practice of self-vision which can be accomplished by *jñāna-yoga* and *karma-yoga* (R).

The word 'Karma' (action) stands in between 'kāryam' (what must be done at all costs, duty) and 'yah karoti' (who engages himself in), and applies to both alike (by *kākākshi-nyāya*): the actions done are both obligatory (personally and socially) and prescribed as conducive to welfare (*nitya* and *naimittika*), excluding kāmya (like heavenly rewards) (Ś) (also R); the performance of *nitya* and *naimittika* varieties of karma will facilitate the vision of the self (*ātmāvalokana*) (R).

Although he engages himself in normal work, he is nevertheless a *saṁnyāsi* (a renunciant), for he has renounced attachment to fruits and ego-involvement and is in pursuit of *jñāna-yoga* (R). More specifically, he is a *karma-saṁnyāsi*, or *karma-phala-tyāgi*. He is different from the usual and formal renunciant who abandons the fire for daily ritual (*aupāsana, vaiśva-deva*) (or gives up his householder's status), and who withdraws himself from familial and social activities (Ś). He becomes eligible to perfect *dhyāna-yoga* (Rt).

101

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव।
न ह्यसंन्यस्तसंकल्पो योगी भवति
कश्चन ॥१०१॥

What is known as renunciation (samnyāsa) is also disciplined performance of actions (*yoga*, spiritual exercise). No one who has not renounced his desires and resolves can ever be a renunciant truly.

(6, 2)

Renunciation is not merely abandoning of action or withdrawal from work. More importantly it signifies the renunciation of motives and ego-involvement in whatever action that is being done. Once that is accomplished, it does not make a difference whether the actions are performed or are given up.

Saṁnyāsa is renunciation of fruits of actions (*sarva-karma-phala-parityāga*), while *yoga is* performance of actions, also devoid of attachment to the fruits (*asaṅga-karmānushṭhāna*). The two are in effect the same. The conventional meaning does not become valid here; the etymological meaning is more significant (*nyāsa* is 'laying aside', 'giving up', 'abandoning'; the prefix sam signifies 'well', 'in an especial way'). Saṁnyāsa would mean not giving up actions, but the attachment which would vitiate actions.

102

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥१०२॥

For the silent sage who wants to climb the ladder of discipline (of self-control and elimination of attachment), the performance of actions would serve as the means, whereas for one who has already climbed the ladder, quiescence would be the means.

(6, 3)

Performance of actions without attachment to results is the external method (*bahiraṅga-sādhanā*) of *dhyāna-yoga,* while quiescence (viz. non-performance of actions) is the internal method (*antaraṅga-sādhanā*) (Ś).

The *yoga* here meant to accomplish the vision of the real nature of the soul (*ātmāvalokana*) (R); it is the technique of obtaining the wisdom (*jñānopāya*) (Rt).

'Quiescence' (*śama*) is non-performance of actions as a result of the *dhyāna* having matured into *samādhi*.

Seeking to understand the real nature of the soul would lead to control of the mind, which in turn would result in giving up all actions prompted by desires and aversions, which would lead to climbing to the top of the ladder of discipline (*yogārūḍha*).

103

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥१०३॥

When the practitioner does not get attached and involved in the objects of senses or in the actions that he performs, and when he has laid aside all motives, purposes and resolves while he performs his actions, then he is described as 'one who has reached the top of the discipline.'

(6, 14)

The expression 'when' refers to the period of disciplining his mind to quiescence (*chitta-samādhāna kāle*), during which period he continues to engage himself in actions.

'Does not get attached' signifies 'not with any effort or exertion' (*prayatnam vināpi*), but naturally and spontaneously (as a result of previous practice).

'Anushaṅga' means clinging and being interested, feeling that one must be involved. This is caused by desire, and causes will in its turn. Laying aside the will involves the giving up of the notions of 'mine' (*mamatā-tyāga*) (Rt).

'Yogārūḍha' refers to one who has accomplished the vision of the self as presided over by the Supreme Spirit (*nishpanna-ātmāvalokana*).

104

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्॥१०४॥

One must lift oneself all by himself (viz. with his own efforts), and one must not allow himself to sink; for one's best friend is himself, and one has himself as his enemy.

One, however, becomes a friend to himself only when he has subdued his own self by his own efforts. And if one ignores (viz. does not control) his self, then he will be like an enemy to himself.
(6, 5 and 6)

Climbing the ladder of yoga requires effort; and the most important detail of this effort is controlling of the mind (*mano-nigraha*).

'Lifting oneself' is to attain to the state of 'yogārūḍha', mentioned in the previous verse. This is done by not clinging to the sensual objects, and becoming inward-oriented (*antah prāvaṇya*). Lifting oneself is also to accomplish the true goal of life (*pumartha-bhājanam kuryāt,* Rt). Sinking oneself is by outward-orientation (*bahih-prāvaṇya*).

'By ātman' is by some taken to refer to the grace of the Supreme Spirit, while the ātman who in lifted is the soul. In the second line 'ātmā' as friend suggests mind, which can lead one to salvation (*bandhu*) or block the way to salvation (*ripu).*

Mind can be ones friend or an enemy.

105

जितात्मनः प्रशान्तस्य परमात्मा समाहितः।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः।
युक्त इत्युच्यते योगी
समलोष्टाश्मकाञ्चनः॥१०५॥

One who has subdued himself and thereby become perfectly peaceful, has the Supreme Spirit within his soul well-settled in his soul (viz. he is absorbed in the vision and contemplation of the Supreme Spirit), in all states of

existence like heat and cold, pleasure and pain, and honour and disgrace.

Content with his wisdom (obtained from learning and reason) and intuition (born out of realization), settled at the top of the ladder of discipline, with his sense subdued, and looking on all things, like clods of earth, rock and gold, with perfect equanimity, the practitioner is called one who is fully integrated.

(6, 7 and 8).

The Supreme Spirit (*param ātmā*) is uninterruptedly present in his thoughts; in other words, the soul has settled itself comfortably in the Supreme Spirit, thus realizing its own esssential nature (R).

'Kūṭa-stha' is literally 'settled on the immoveable peak'; the expression kūṭa also means void, space (*kham, vyoma*), referring to the space within the heart (*daharākāśa*).

Jñāna is indirect knowledge of things around, while *vijñāna* is direct knowledge of ones real nature (*aparokshānubhava*).

'Looks with equanimity' means devoid of thoughts of accepting (*upādeya*) and rejecting (*heya*), viz. desires and aversions.

106

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते॥१०६॥

One is exalted (especial) among all others when he can look upon all things and persons in the selfsame way. Friends, desired companions, foes, people for whom one is indifferent, neutrals, hateful ones, relatives, good folk and the wicked ones.

(6, 9).

There is a variant reading *'sama-dṛshṭi'* (with selfsame perceptions) for *sama-buddhi* (with selfsame judgements and appraisals). It signifies elimination of ego-involvement, desires and aversions, motives and purposes in whatever or whoever he meets with.

The expression 'sama' in *sama-buddhi* may also mean the Supreme Spirit (cf. 5, 19 '*nirdosham hi samam brahma*'): the intellect being focussed on the Supreme Spirit, he sees everywhere only the Supreme Spirit.

107

योगी युञ्जीत सततमात्मानं रहसि स्थितः।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०७॥

The practitioner (of the discipline of *karma-yoga*) must constantly apply himself to the discipline (viz. integrate himself with the practice), remaining in a secret place, being alone, but with his mind in full control, having no worldly desires whatever, and not longing to possess anything (viz. eliminating thoughts of 'mine').

(6,10).

The practitioner (*yogi*) here refers to the *yogārūḍha* (6, 4).

'Constantly' (*satatam*) involves (1) for long stretches of time (*dīrgha-kāla*), and (2) with keen interest (*ādara*). It also means daily, at a fixed time.

'In secret' (rahasi), in solitude or in a secluded spot (e.g. cave, mountain top, jungle retreats), where crowds do not gather and noise does not disturb. Quiet places in their natural setting will soothe the nerves and encourage contemplation. Silence is the important detail.

'Alone', without a companion to help. For austerities, one must be alone, and for study two must be there (*ekas tapas dvir adhyāyī*). Being alone, when the mind is not under control, will not serve any purpose; it is as good as being in a crowd (with thoughts and memories crowding in).

The place suitable for contemplation is where no physical strain or mental agitation is experienced.

108

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम्॥

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये॥

समं कायशिरोग्रीवं स्वं दिशश्चानवलोकयन्।
संप्रेक्ष्य नासिकाग्रं स्वं
दिशश्चानवलोकयन्॥१०८॥

One should settle (establish) himself in a pure (viz. clean) place, and choose for himself a steady seat, which is neither too high nor too low, and spread on it cloth, deer-skin or *kuśa*-grass. And he should sit on it, with his mind completely focussed on the subject of meditation (concentrated on a single point), and his senses, mind and bodily functions fully restrained, and he should proceed to integrate himself with the discipline (viz. attend to the practice), in order to purify himself (viz. cleansing his mind from all the taints and stains contingent on worldly existence). Remaining steady and motionless, keeping his body, head and neck in balance (viz. straight), he should fix his gaze on his nose-tip, and not allow his eyes to wander hither and thither.

(6, 11-13)

The clean place naturally induces clarity and calmness of mind (Rt). It should not be owned by anybody (R). The seat must be level earth (*mṛṇmaya*), not wooden.

Meditation must be done in a sitting posture only (*Brahma-sūtra*, 4, 1, 7 'āsīnas saṁbhavāt').

'Yogam yuñjīta' only means one must resort to yoga (like the expression 'pākam pachati').

109

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः।
मनः संयम्य मच्चित्तो युक्त आसीत
मत्परः॥१०९॥

He should sit there, with his thoughts all quietened (serene and tranquil), his fears and apprehensions gone from his heart, steadfast in his vow of continence, his mind fully restrained and settled on the Supreme Spirit, and perfectly yoked to the discipline that enables one to have the vision of the Supreme Spirit (intent on it alone). (6, 14)

The vow of continence or chastity is avoidance of eight kinds of sexual misbehaviour (*maithuna*): remembering sex play, speaking about it, indulging in it, looking at it, confidential talk concerning it, desire to indulge in it, resolves about it, and deriving pleasure from sex-activity.

'Mind restrained' refers only to the withdrawal of mind from sensory objects and sensual pleasures; otherwise, complete suspension of mind would make even meditation impossible. The idea is 'pratyāhāra' or withdrawal, so that mind could be turned to and focussed on the Supreme Spirit (*macchittah, matparah*).

110

युञ्जन्नेवं सदात्मानं योगी नियतमानसः।
शान्तिं निर्वाणपरमां
मत्संस्थामधिगच्छति ॥११०॥

Thus, the practitioner yoking himself ever to the discipline, and with his mind perfectly under control, will approach the calm which has complete quiescence as its end, and which is well settled in the Supreme Spirit.

(6, 15).

The reward of dhyāna-yoga is indicated here.

The expression '*yuñjan*' (yoking) is also taken to mean 'settling ones mind in the Supreme Spirit'; *'ātmānam'* here means 'mind'.

'Nirvāṇa' (complete quiescence) refers to the highest state of supreme bliss (R), or the ultimate condition of liberation in this very life. Some prefer to take the word in the sense of liberation after death, viz. freedom from rebirth (M). Some others mean by the word the state of *'bhāva-samādhi'* (absorption), freedom from all taints and agitations (Pt).

111

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः।
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥१११॥

There can be no discipline (for integration, *yoga*) for one who eats too much, or for one who does not eat at all; nor for one who over-sleeps or for one who stays awake all the time.

The discipline will succeed and destroy all pain for one who is balanced in his food-intake, recreation, effort in actions, sleep and wakefulness.

(6, 16-17).

Yoga is intended to eliminate the misery of transmigrational existence (*duhkha-hā*). It will be effective only when the practitioner knows how to live in a balanced way, eschewing excess or deficiency in all actions, understanding what and how much of it is right. This is the significance of the expression *'yukta'*, employed in the second verse above. It is 'proper in space and time', and 'measured in terms of need and propriety'.

Even in spiritual exercises, hurry and excessive effort are said to be counterproductive; gradual progress is what is indicated (*'śanair vidyā śanais tapah'*).

112

यदा विनियतं चित्तमात्मन्येवावतिष्ठते।
निःस्पृहः सर्वकामेभ्यो युक्त
इत्युच्यते तदा॥११२॥

When the mind (viz. thoughts turned outward) is held in perfect control and settled comfortably in the self alone (cf. 6, 14), with no longings whatsoever and altogether freed from desires, then the practitioner is said to be well integrated (yukta). (6, 17)

The verse describes the final stage of the discipline undertaken (*yoga-sampūrti-svarūpa*).

'Settled in the self alone' eschewing all other thoughts and actions; so settled, the mind becomes still (*niśchalam bhavati*)

and dwells in its own original and essential nature (*svarūpe eva*).

The expression *yukta* is synonymous with *yogārūḍha*, *nishpanna-yoga*, *yogasampūrtimān*, *siddha-yogi* and *nirvikalpaka*.

113

यथा दीपो निवातस्थो नेङ्गते सोऽपमा स्मृता।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः॥

यत्रोऽपरमते चित्तं निरुद्धं योगसेवया।
यत्र चैवात्मनाऽत्मानं
पश्यन्नात्मनि तुष्यति॥११३॥

Even as is indicated by the simile of a lamp, placed in a spot free from all breeze, being steady (viz. not flickering), the practitioner, whose thoughts are properly controlled, will integrate in himself the discipline, and remains steady and unmoved.

When the thoughts thus subside, restrained by the application of discipline, then one perceives the self (viz. The Supreme Spirit within the self) by his mind (viz. wisdom), and finds utter contentment in himself (viz. in his own psychophysical constitution).

(6, 19 and 20)

The lamp in the simile is the self, and its light is wisdom; the breeze that may make the light flicker is represented by the mind and the senses which may unsettle the wisdom. When the mind and the senses are controlled (*yata-chitta*), then, the wisdom can shine forth without disturbances (*vikshepa-śūnya-chitta*), and illumine the self (or the Supreme Spirit abiding within the soul). And this would be the fulfilment of his spiritual endeavour.

The two verses speak of *samādhi*, more specifically *nirodha-samādhi*.

The three usages of *ātma* in the second verse: *ātmanā* (by the mind), *ātmānam* (the Supreme Spirit), and *ātmani* (in the body) (M).

'Yuñjanto yogam ātmani' is a better reading. (verse 19).

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम्।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः॥

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते॥

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम्।
स निश्चयेन योक्तव्यो
योगोऽनिर्विण्णचेतसा॥११४॥

The supreme happiness is beyond the grasp of the senses (including mind), but can be prehended by the intellect or reason (viz. the wisdom concerning the self). When one understands this, he is well settled (in his own self) and swerves not from that reality (viz. its own nature).

Having found that (happiness), he would consider no other gain as higher (more desirable) than that; and abiding in it, he remains unshaken by any sorrow, however great it be (viz. he will not be anxious and agitated). (6, 21-23)

This indeed is what is known as discipline (*yoga*), the disjunction (separation) of ones natural union with suffering and pain (viz. delinking of the link with sorrow). One must with determination and composure yoke himself to this discipline.

The happiness that one finds within himself is supreme (viz. unexcelled), because it is altogether free from any taint or stain of suffering (unlike material pleasures). This happiness is not a quality (*guṇa*) of the body or of the senses; it is the quality of the soul, and therefore it can be apprehended only by the intellect turned inward. *Buddhi* here is pure thought, the vehicle of wisdom.

Self-realization is the great gain. As an instrument of it, the discipline (*yoga*) is itself the great gain (Rt). Having practised it, one feels perfectly peaceful and fulfilled. He is left with no desire to seek for other gains.

One who seeks redemption from the necessary association with misery in the worldly existence, cannot dispense with the discipline of meditation (M).

115

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः॥

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि
चिन्तयेत्॥

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम्।
ततस्ततो नियम्यैतदात्मन्येव वशं
नयेत्॥११५॥

Laying aside all desires originating in resolves, without an exception, controlling from all sides the group of sense-organs by the mind alone, and by wisdom held fast by perseverence and boldness, one must make the mind abide in the soul (viz. the Supreme Spirit dwelling in the soul) in gradual and slow measures, and must think of nothing whatsoever. Whenever and wherever the mind, naturally fickle and unsteady, wanders, one must subdue it then and there, and bring it within the sway of the self (viz. the Supreme Spirit), making it steady in the meantime. (6, 24-26)

The desires are two-fold: born out of sense-contacts (*sparśaja*, like heat and cold); and born out of resolves (*saṁkalpaja*, construing the wrong objects as the right ones, the evil acts as the good acts). The latter are prompted by mental processes pertaining to will ('may this happen to me'). The former are beyond ones control, while the latter can be checked.

'Uparamet' (the mind must be made to subside and subsist) in the Supreme Spirit (*bhagavan-niṣṭham*) (Rt).

The mind wanders because of *rajoguṇa*.

116

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्॥

युञ्जन्नेवं सदाऽत्मानं योगी विगतकल्मषः।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते॥११६॥

The highest happiness comes to him who has yoked himself to discipline, who has quietened his mind and who has quelled all his passions; getting rid of his stains, he becomes one with the Supreme Spirit.

The practitioner, who has thus yoked himself to constant spiritual practice, and frees himself from all stains, will with ease get into contact with the Supreme Spirit; and great bliss is his.

(6, 27 and 28)

The quientened mind will not allow the sense-organs to involve themselves with their respective objects (Rt).

The highest happiness is altogether free from all possibility of pain and sorrow.

The *rajo-guṇa* is responsible for passions, distractions, delusions, anger and excitement. This will block the mind's turning its attention to the Supreme Spirit.

The mind is withdrawn from objects, controlled within, and made to rest in the soul. This is the discipline to which the practitioner is yoked. He contemplates on the nature of the soul, and aspires to have a vision of the Supreme Spirit abiding in the soul.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति।
तस्याहं न प्रणश्यामि स च मे न
प्रणश्यति॥११७।

He who has yoked himself to the discipline, seeing all things and everywhere with perfect equanimity and sameness, will perceive the self (viz. the Supreme Spirit abiding in the soul) as dwelling in all beings, and also all the beings as dwelling in the self.

He who perceives the Supreme Spirit everywhere, and also perceives all things in the Supreme Spirit, will find that the Supreme Spirit is not lost for him, nor he lost to the Supreme spirit.

(6, 29 and 30).

Detachment from outside processes will establish the contact or link within; and this is called *saṁsparśa*, different from *sparśa* which is contact with the outside world. This contact turned inside reaches its fulfilment when the

contact is established with the Supreme Spirit, the inmost reality. This is *'brahma-samsparśam-atyantam'* taken as one word (Rt). The outlook of one who has established such a contact is the theme of these two verses.

In the second verse, 'perceives' (*paśyati*) is important; it is different from merely 'knowing' (*jānāti*). It is a matter of direct experience. The Supreme Spirit is the inner controller of all beings (*anatar-niyantāram*); it is the foundation (*ādhāra*) on which everything depends (*ādheya*).

118

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी
परमो मतः ॥११८॥

He who, standing steadfastly on the unity of the existence (established in oneness), partakes of the nature of the Supreme Spirit abiding in all things and in all beings, is indeed one, fully yoked to the discipline (*yogi*), however he may be living (viz. whatever his state of living may be), and he abides in the Supreme Spirit.

He who, owing to the likeness of all the selves (being alike stationed in the Supreme Spirit) everywhere, in happiness or in misery, is truly the most exalted person yoked to discipline.

(6,31 and 32).

This is the integral vision of reality. The expression *'bhajati'* in the first verse signifies sharing or partaking (from the root *'bhaj'*) of the nature of the Supreme Spirit which is obsolutely unitary. In all separate units of existence, the Supreme Spirit rests undivided, as one, pervading over all existence. The differences are only ephemeral and secondary, transient and apparent.

The 'analogy with the self' mentioned in the second verse also suggests that the yogi would desire the happiness of all beings as he would desire his own. (Rt).

119

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता
शक्योऽवाप्तुमुपायतः ॥१९६॥

Hard undoubtedly is the mind to control, for it is extremely fickle (viz. unsteady and wandering); but by repeated and untiring effort and by dispassion, it can be restrained.

This discipline (comprehending effort and dispassion), however, is by no means easy for one whose mind remains unrestrained (by repeated effort and dispassion); but one who has self-control, must put forth effort, and he will surely, with appropriate techniques, (like effort and dispassion) subdue his mind.

(6, 35 and 36)

The mind never by its own nature subsides, or allows itself to be checked (M); the control of mind needs effort and perseverence (cf. Patañjali *Yoga-sūtra* 'abhyāsa-vairāgyābhyām tan-nirodhah'; also Gīta 6, 16). Dispassion (*vairāgya*) is for the purpose of weakening and elimination of the latent tendancies (*vāsanā*).

By the practice of meditation, the flow of consciousness (*chitta-nadī*) will be even and undisturbed (*praśānta-vahitā*).

120

तपस्विभ्योऽधिको योगी
ज्ञानिभ्योऽपि मतोऽधिकः।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे
युक्ततमो मतः ॥१२०॥

Superior to those who are given to austerities is the one who has yoked himself to the discipline (of self-control); he is superior even to those who persevere in wisdom; and also to those who engage themselves in action (for uplifting themselves and for the welfare of the people). Therefore one must take to this discipline (viz. become a yogi).

Even among those who have yoked themselves to this discipline, the one with faith who allows himself to be absorbed by the Supreme Spirit and partakes of the nature of the Supreme Spirit, he is the most integrated (viz. yoked himself best to the discipline).

(6, 46 and 47)

Mere austerities and penance will not achieve the final goal of life; nor book-learning and intellectual acquisitions and exercises (devoid of the direct knowledge of the Supreme Spirit).

The 'wisdom' referred to in the first verse is *sāṁkhya-jñāna* (theoretical knowledge) or *paroksha-jñāna* (indirect, distant acquaintance of the Surpeme Spirit).

The 'action' is ritualistic action, without serving as the means for wisdom or self-purification.

'Yogi' here means *dhyāna-yogi.*

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह
भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥१२१॥

Kṛshṇa proceeds to tell Arjuna in entirety about this knowledge (4-7), along with higher knowledge (or wisdom) (8-12), knowing which there would remain nothing else that needs to be known.

(7, 2)

A distinction is made between *jñāna* (indirect and general knowledge) derived from scriptures, and concerning the soul and the Supreme Spirit dwelling in the soul) and *vijñāna* (direct and especial knowledge, derived from experience and concerning the nature, power and glory of the Supreme Spirit). The former is lower and the latter higher. Sometimes, *jñāna* is taken to refer to the knowledge of the world, and *vijñāna* to spiritual wisdom (*adhyātma*) (cf. also 9.1).

'In entirety', with all details, viz. information about the techniques of practice (sādhanā), results thereof (*phala*) and so on.

'Nothing else remains to be known', for this would suffice to lead one effectively to the fulfilment of the goals of life (*purushārtha-sādhanā*); and this knowledge would make everything known (*eka-vijñānena sarva-vijñānam*).

'Knowing which', and also established in the practice leading to welfare (*śreyo-mārge-sthitasya*).

122

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति
तत्त्वतः॥१२२॥

Among thousands of men, maybe one (a lucky one) will strive to attain self-perfection; and even among those who have thus striven and achieved success, may be one (luckier one) will realize in accordance with reality the nature of the Supreme Spirit. (7, 3)

The pursuers of this knowledge-wisdom are but few; for it is an extremly difficult path to tread. And it is impossible without the grace of the Supreme Spirit.

Siddhi (perfection) is attainment of knowledge-wisdom by way of purification of inner constitution (*sattva-śuddhi*).

Not all who strive will succeed; some only will, and they are the *siddhas* (viz. the *jñānis*). Even among them, few are those who will establish direct and enduring contact with the Supreme Spirit. This contact is self-realization (*ātma-sākshātkāra*).

The realization is in conformity with the true and inalienable nature of the Supreme Spirit (*yathāvat*). This is the sense in which *tattvatah* is to be taken.

123

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा॥१२३॥

The material nature, which subsists with the power of the Supreme Spirit, is eight-fold in its constitution : earth (smell), water (taste), fire (form or sight), air (touch), space (sound), mind,

The Supreme Spirit is never subjected to the operation of the three aspects, nor is facilitated by them (R), as the people in the world are (Ś).

The 'becoming' of the world (*bhāva*) is in terms of : (1) *sattva* and its modifications lead to mind, intellect, the senses of cognition; (2) *rajas* to vital currents and the organs of action; and (3) *tamas* to the physical body and the state of sleep (Sa). This psychophysical constitution of man is what deludes by concealing the reality and projecting an unreal world (*moha* is synonymous with *māyā*).

126

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ते प्रपद्यन्ते मायामेतां परन्ति ते ॥१२६॥

This all too evident creative power composed of three guṇas belonging to the Supreme Spirit is divine and is hard indeed to transcend for the people of the world. It is only they who put their trust and seek out the Supreme Spirit will be able to cross (viz. pass beyond) this delusive power.

(7, 14)

'Divine' (*daivī*) is non-mundane (*alaukika*), wonderful (*adbhuta*), and sportive (etymological sense of play 'div krīḍane').

The word *māyā* is used six times in Gītā, twice in the sense of marvellous and uncanny power (4, 6 and 18, 61), three times in the sense of illusion, deluding (twice in 7, 14 and 15), and once in the combined sense of power and illusion (7, 25). As the divine and inscrutable and glorious power, *māyā* is synonymous with *yoga* (11, 8 and 47 'ātma-yoga') and *vibhūti* (10, 7 and 16, 40).

Māyā occuring in the first line is divine creative power which is responsible for the projection of the world; the same word found in the second line signifies the delusion caused by the divine power. Delusion is the cause of bondage and misery, while knowledge of the power would lead to liberation.

Māyā also means Nature (*prakṛti*) and the possessor of *māyā* (*māyīn*) is the Supreme Spirit (*maheśvara*) (*Śvetāśvatara*).

'Prapadyante' (seek out, trust) suggests utter devotion (*prapatti*), which here means wisdom (*jñāna*) (VD). Rāmānuja also takes *māyā* in the sense of *jnāna* in 4, 2.

127

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः।
माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः ॥१२७॥

Deluded (lit. their wisdom snatched from them) by this mysterious power (māyā), the wicked ones who are foolish and worst among men, prefer the demoniac mode of existence, will not put their trust, or seek refuge, in the Supreme Spirit.

(7, 15)

The wicked ones (lit. the wrong-doers) are in four grades : (1) *foolish* (with wrong notions and aspirations and involved completely in worldly activities); (2) *worst among men* (alltough clever and can distinguish between right and wrong, have no faith in the Supreme Spirit, being engaged in mundane matters); (3) *deluded* (owing to evil tendencies, and being perverted in their thoughts and desires, they attach themselves to unreal and binding objects and actions); and (4) *demoniac* (although aware of the presence and power of the Supreme Spirit, they deliberately turn away from it). (R and KK).

Deluded, knowledge which is the very nature of the soul is overcome by māyā (M). *Māyā* here means the power to conceal and destroy knowledge (āvaraṇa-śakti) (N).

Demoniac (*āsura*) is explained as being interested only (*ratah*) in the satisfaction of sense-pleasures (*asushu*) (M), as distinguished from divine (*daiva*), which marked by interest in knowledge (*jñāna pradhānā devāh*). This mode is

illustrated by arrogance, pride, anger, cruelty and selfishness (Śr).

128

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते।
प्रियो हि ज्ञानिनोऽत्यर्थमहं
स च मम प्रियः ॥१२८॥

The people who are doers of good and who put their trust in the Supreme Spirit are found in four groups: (1) The afflicted and desperate; (2) the seekers of knowledge; (3) the pursuers of wealth; and (4) the wise ones. Of them, the wise one, being constantly yoked to the discipline and being single-mindedly attentive to the Supreme Spirit, excels, because for the wise one the Supreme Spirit is the prevailing concern, and the Supreme Spirit will also turn favourably towards him. (7, 16-17)

Even as four grades of evil-doers were enumerated in the previous verse, four grades of the good folk are mentioned here : (1) the troubled ones will seek to end their sorrow and suffering, fear and anxiety by taking resort to *dharma* as the value in life; (2) those who seek knowledge of the soul by discriminating between the real and the unreal, between the transient and the enduring, will be prompted by *kāma* (restrained by dharma) as the value of life; (3) the seekers of wealth or opulence here and hereafter, will take to *artha* as the value in life; and (4) the wise ones, who know the real nature of the Supreme Spirit, long for liberation (*moksha*) as the highest value in life (N).

The wise one excels because he is all the while yoked to discipline and is without motives and purposes (unlike the others). His mind is in constant contact with the Supreme Spirit. He partakes solely of the nature of the Supreme Spirit, to the exclusion of all other objects and interests (*eka-bhakti*).

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१२६॥

All these four types are no doubt earnest and exalted devotees, although the wise one is received and absorbed by the Supreme Spirit. He (viz. the wise one), being perfectly composed in mind and well-integrated, sets himself to tread the highest path (that is marked by the Supreme Spirit).

It is only towards the end of many births (in this cycle of worldly existence) that the wise one will be able to approach the Supreme Spirit. Rare indeed is he (the wise man), who realizes that everything is in fact the Supreme Spirit.

(7, 18 and 19)

The very nature of the wise one is suffuced by the presence and power of the Supreme Spirit, and regards the Supreme Spirit as his very self (*ātmā eva*).

The discipline is intended to reach the highest (viz. most superior) rungs of the ladder; and this is liberation.

The wise one will approach the Supreme Spirit as abiding in, and presiding over, his own soul (*mām pratyag-ātmānam*) (Ś).

The Supreme Spirit is called *Vāsudeva* here, in the sense of perfection, all-pervasion, all-form-assumption and all-illumination. Vāsudeva is so called because he is the luminous presence (deva) everywhere and in all beings (*vāsanāt*). The recognition is that the Supreme Spirit is the indwelling self in all beings (*sarvātmadṛshṭi*) (Ś); that the Supreme Self is the only object of ones devotion (R); and that the Supreme Spirit is what makes all things perfect (M).

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव
विहिति न्हि तान् ॥१३०॥

People, their wisdom carried away by this desire and that, would put their trust in, and seek out, all kinds of gods, (other than the Supreme Spirit dwelling in their own souls); and they adopt the desciplines specific to those gods, forced by their own dispositions (governed by *rajas* and *tamas*).

However, whatever the form of the god that the devotee trusts in and seeks to worship with full faith, the Supreme Spirit will render that very faith firm and strong.

The devotee, equipped with such a faith, will strive to worship that form of the god (deity), and will surely obtain the satisfaction of all his longings; although it is the Supreme Spirit that will enable him to do so (viz. worship and the fulfilment of desires).

(7, 20-22)

'Disciplines specific to the gods', like fasting, praying, making prostrations, pilgrimages, recital of hymns, initiations, repititions of divine names etc.

The worshipful forms (*tanu*, lit. body) of the gods may be different, but they are all alike representations of the one Supreme Spirit. It is the faith that is the important detail for obtaining the benefits of worship. Both the faith necessary for worship and the benefits of worship are alike made possible only by the Supreme Spirit, for nothing else is capable of either instituting the faith or making the worship effective.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम्॥

वेदाहं समतीतानि वर्तमानानि चार्जुन।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप॥

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः॥१३१॥

The Supreme Spirit is not evident to all the people, concealed as it is by the creative and delusive power, which is composed of the guṇas; the common man, befooled, will not recognize the Supreme Spirit, which is unoriginated and immutable.

All beings as soon as they are born (viz. begin to exist and operate) are bewildered by the delusion caused by duality, namely desire and hate.

But there are some fortunate folk, the doers of what is good and meritorious, for whom the sins have all been erased; they will be completely freed from the shackles of the delusion's pair, and will, with a firm resolve, approach the Supreme Spirit and partake of its nature.

(7, 25 and 27-8).

Yoga-māyā means *māyā* as a technique (*yoga, upāya*) employed by the Supreme Spirit. It can also mean *māyā* conjoined with *yoga* (Rt), where *māyā* is the feminine principle of creative energy (*śrī*) and *yoga* is the divine will; or *yoga* may just mean the union of the three guṇas, which is itself māyā (prakṛti) (Ś).

'The sins erased', sins are what obstruct the knowledge of the nature of the soul, and the Supreme Spirit abiding in it (VD).

The expression *'dvandva-moha'* is explained as delusion caused by duality (dvandva-nimitta-moha), or false knowledge concerning the pair, viz. desire and aversion (Rt).

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जरामरणमोक्षाय मामाश्रित्य यतन्ति ये।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम्॥

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः॥१३२॥

Whoever strives to get released from old age and death, and for that purpose puts their trust in the Supreme Spirit, will understand what in its entirety Brahman is, what pertains to the soul, and what all actions are about; and further what concerns the living beings, what deals with the gods (viz. deities), and what refers to the sacrificial rituals. They will sustain their vision of the Supreme Spirit, even when the hour of death draws near, for they will be yoked in their minds to the Supreme Spirit.

(7, 29 and 30).

The sole purpose of spiritual discipline is to get rid of the anxiety of the ills of life (like old age, disease, and death). And it is only wisdom of the Abolute or the Supreme Spirit (*brahma-jñāna*) that can achieve this purpose.

The wisdom concerning the Absolute takes five forms of knowledge (1) The body, mind, senses and soul (*adhyātma*); (2) the mystery of the source, nature and fruits of action (*karma*); (3) the forms, variety and functions of the living beings (*adhi-bhūta*); (4) nature, forms and functions of the divinities presiding over the body, senses and mind (*adhi-daiva*); and (5) the details and significance of several ritualistic approaches to the ultimate reality (*adhi-yajña*).

133

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः॥

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम्।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर॥१३३॥

The highest Brahman (viz. the Supreme Spirit) is imperishable; what pertains to the soul is its own inherent nature; its creative force which produces all living beings and matter is known as work (or

actions); what pertains to the living beings is the perishable mode; what concerns the gods is the person (or the spirit); and that which pertains to the sacrifices is the Supreme Spirit itself. All this is in this very body of very one that has a body.

(8, 3 and 4).

Impersihable is also the letter 'om' (*akshara*) which is all-pervasive, ever free from the hold of Nature, and ones inmost and ultimate reality.

Adhyātma includes the body, sense, and mind which facilitate the functions of the soul (*jīva*) (Rt); the inherent nature which connects the soul with body etc. (R); the individuality of each being (Ś).

Karma is the emanation of material things and their modes; the specific characteristics of each being.

Adhibhūta is whatever exists, to enable the embodied beings to exist and operate (viz. the material body etc.); this is inert and transient.

Adhidaivata is what facilitates the sense-functions (*devas*) of beings; viz. the soul (*jīva*).

Adhiyajña is the Supreme Spirit as the inner controller (*antaryāmi*), prompting the sacrificial acts and being its ultimate object.

134

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः॥

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः॥

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।
मय्यर्पितमनो बुद्धिर्मामेवाष्यस्यसंशयम्॥१३४॥

Whoever thinks of the Supreme Spirit (even) at the moment of his death, and gives up his body will, on passing from here, obtain the form of the Supreme Spirit. There is no doubt on this account.

For whatever thoughts occur to a person when he is casting away

his material body, he will pass into those very modes of existence, having thought of those modes all the while (when he was alive).

Therefore one must think of the Supreme Spirit at all times, and fight (viz. carry on with his work). His mind and intellect settled in the Supreme Spirit, he will undoubtedly attain to the Supreme Spirit.

(8, 5-7).

The Śāradā Mss of Gītā has the variant reading *'antakālepi'* (even at the last hour) for *'antakāle cha'* (and at the last hour). The former reading is better, because unless one thinks of the Supreme Spirit all his life, it would be difficult to do it at the last hour.

This is justified by the expression *'madbhāva-bhāvitāh'* in the next verse. Having repeatedly contemplated on the Supreme Spirit throughout his life, his inner constituion would accordingly be predisposed to do the same, when the final moment arrives.

The prescription in the third verse also accords with this. Turning the attention to the Supreme Spirit within, one ignores or forgets the bodily disturbances and mental confusion that attend on the dying person. He gives up his soul to the Supreme Spirit abiding within the soul.

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अभ्यासयोगयुक्तेन चेतसा नान्यगामिना।
परमं पुरुषं दिव्यं याति
पार्थानुचिन्तयन्॥१३५॥

One whose thoughts are yoked to the constant practice of discipline (of self-control), and his thoughts not straying in any other direction, will, as a result of his repeated contemplation, approach the Supreme Spirit, the luminous reality, (at the hour of death).

(8, 8)

Constant practice (*abhyāsa*) is itself the discipline (*yoga*) (M). Practice is repitition of an act; it is a technique or device (*upāya*; or

yoga) (Rt). The practice is meant to achieve the stability of mind; it involves striving (N). It refers to the devotional acts (*upāsanā*) practised day and night at regular hours (R).

Owing to the strength of practice, the mind settles down and does not wander about. It becomes one-pointed (Ś).

'Luminous reality', pertaining to the spirit dwelling in the solar orb (*divi sūrya-maṇḍale bhavam*). The soul is believed to come out of the sun (the Supreme Spirit abiding in the solar orb, Vishṇu or Nārāyaṇa as *savitṛ-maṇḍala-madhyavartī*) at birth and return to the same source at death.

'Purusha' is the Supreme Spirit dwelling within the body-mind complex (*puri śete*), the inner controller (antaryāmi), the perfect one who also protects (*pṛ pālana-pūraṇayoh*).

अनन्यचेताः सततं यो मां स्मरति नित्यशः।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः॥

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम्।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः॥

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते॥१३६॥

Easy of access is the Supreme Spirit (abiding in ones own heart), for one who is ever yoked to discipline, and who contemplates on that Spirit unceasingly, not allowing his mind to wander.

And having got access to the Supreme Spirit, he attains to the supreme perfection (viz. ultimate fulfilment), and does not return to this world of misery and transience (viz. he is not reborn).

All the worlds from the creator's realm downwards, are cyclical in nature (viz. they appear, disappear, and reappear). When, however, one attains to the Supreme Spirit, there is no more rebirth for him.

(8, 14-16)

The verses describe the method adopted by the wise men, and the fruit thereof.

'Unceasingly' (*nityaśah* and *satatam*), suggests a long period of time, life-long (*yāvaj-jīvam*), not six months or a year (Ś).

'Easy of access' (*sulabha*), because for him, the Supreme Spirit will reveal itself, of its own accord.

'Punar-janma' (rebirth) does not necessarily mean birth after death. One who has realized the nature of the soul and has established contact with the Supreme Spirit, will never be the common, suffering mortal that he was earlier; he will never return to the world of anxiety, ambitions, prejudices, ill-will and suffering. He is liberated even in this very body, and even as he lives and moves in this world.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके॥

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे॥

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः
यः स सर्वेषु भूतेषु नश्यत्सु न
विनश्यति॥१३७॥

When the day dawns, all things appear from out of the unmanifest; and when the night falls, they disappear into the same source, the unmanifest.

The entire group of living beings appears again and again; and when it is night they all disappear, necessarily and involuntarily; and when the day comes they emerge forth again.

However, there is another existence beyond both these (manifest and unmanifest). There is another unmanifest, eternal and immutable, beyond this (transient) unmanifest; and it will never cease even when all the beings cease to exist. (8, 18-20)

Creation and dissolution are daily occurrences.

The first unmanifest (in the first and second verses) is an aspect of material nature (*prakṛti*); and the second unmanifest (in the third verse is the *akshara* (8, 21), viz. the Brahman (Ś); or the Supreme Spirit *bhagavān*, (Rt), or the *Purusha* (8, 22).

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अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम॥

पुरुषः स परं पार्थ भक्त्या लभ्यस्त्वनन्यया।
यस्यान्तः स्थानि भूतानि
येन सर्वमिदं ततम्॥१३८॥

This (second) unmanifest is what is known as imperishable, and this is the supreme goal so it is said. One who enters that goal will not return (to whence he started), for it is the ultimate abode of the Supreme Spirit.

This indeed is the Person supreme, who is to be attained by devotion which is undivided (viz. single-minded). All living beings dwell within that Person, and all that exists is pervaded by him.

(8, 21 and 22)

'Imperishable' (*akshara*) is devoid of division in terms of space, time and context (*trividha-parichchheda-śūnya*) (N); it is the nature of the self, separated from Nature (*prakṛti-viyuktā-tma-svarūpam)* (KK); akshara is the Supreme Spirit (*bhagavān*) (Rt).

'Abode' (*dhāma*), only in a figurative sense; it is the very nature of the Supreme Spirit (svarūpa) (Rt).

'Person' (*purusha*) as the indweller of all beings (*puri-śayañat*), and as the perfect one (*pūrṇāt*); 'supreme' is higher than which there is nothing else (*niratiśaya*).

'Devotion' (*bhakti*) is of the nature of wisdom (jñāna), which partakes (from root *bhaj*) of the nature of the Supreme Spirit.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते।
एकया यात्यनावृत्तिमन्ययाऽवर्तते पुनः ॥

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥१३६॥

There are these two paths, the white and the dark, which are for ever the ways of the world. One leads to non-return, and the other to return (to this world).

No one who has yoked himself to discipline and knows about these two paths, would be deluded at all. Therefore one must become all the time yoked to the discipline (of self-control).

(8, 26 and 27).

'White' is luminous, bright, (viz. wisdom); and 'dark' is the absence of light (viz. ignorance). The former is the practice of obligatory actions with wisdom, while the latter is the performance of actions with motives, desires, attachments and involvement. The former leads to gradual and graded liberation (*krama-mukti*), whereas the latter ends up in a return to this world (āvṛtti).

The 'paths' (*sṛtī,* courses) are techniques (*upāye*). A mere knowledge (*jānan*) of these paths is not enough; one must also take to the discipline based on that knowledge (*anushṭhāna*) (M, Jt). That is why the one who is not deluded is described as 'yoga-yukta' (yoked to the discipline of contemplation, *dhyāna-nishṭha*).

'Yoga' is what satisfies the values of life for an individual (*yogasya pumartha-hetutvāt*) (Rt). The *yogi* is one who discharges his normal duties in life, equipped with wisdom and devotion as an expedient (*or upāya*) (Rt).

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वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम्।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥१४०॥

Whatever is the award of merit assured for the study of scriptures, for the performance of sacrifices, for the conduct of austerities and penances, and for the giving away of gifts, the wise person who is yoked to the discipline will go beyond this, and reaches the supreme and primal state (of the Supreme Spirit).

(8, 28)

The superior merit of yoga is the theme of this verse, meant to infuse faith (encourage) into the practitioner (Āg). The meritorious acts mentioned here are for worldly prosperity (*laukika*) and for heavenly benifits (*pāralaukika*). The yoga, on the other hand, dismisses both these as ephemeral and associated with pain and sorrow, and leads to the highest gain, namely the Supreme Spirit (and the consequent peace and contentment).

The import of the verse is that the way of contemplation (*dhyāna-yoga-mārga*) is superior to the path of performace of prescribed actions (*karma-yoga-mārga*).

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इदं तु ते गृह्यतमं प्रवक्ष्याम्यनसूयवे।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात्॥

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्॥

अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि॥१४१॥

This knowledge of the Supreme Spirit is the most secret and mysterious: it is knowledge derived from scriptural study, coupled with the wisdom got from direct experience. Knowing this, one would free himself from all ill.

This is the monarch among braches of learning, the monarch among mysteries, purifying and therefore excellent. It is available for evident understanding; it is what is conducive to wordly prosperity and spiritual welfare; it is easy to accomplish, and its fruits are imperishable.

But the people who lack faith and fail to put their trust in the teachings concerning this knowledge, will not reach the Supreme Spirit, but return to this road which takes them to the world of transmigration.

(9, 1-3)

The three verses are in praise of spiritual knowledge, and are meant to encourage the student to pursue it.

The word 'guhya-tama' is in the superlative degree. The mysterious (*guhya*) is the dharma that prescribes ritualistic actions and assures specific results; the more mysterious (guhya-tara) are the upāsanas (devotional exercises) based on the distinction between the body and the self); and the most-mysterious (*guhya-tama*) is the wisdom concerning the Supreme Spirit.

Jñāna and vijñāna (cf. 7, 2). They bear the same relationship as theory *(sāmkhya)* and practice *(yoga)*; or devotion *(bhakti)* and worship *(upāsanā)* (R).

'Pratyakshāvagama' is the direct realization, or vision of the Supreme Spirit as Brahman (Rt)

142

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः॥

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान्।
तथा सर्वाणि भूतानि
मत्स्थानीत्युपधारय॥१४२॥

All this world is pervaded by the Supreme Spirit, who in truth is unmanifest; all the living beings subsist in that Supreme Spirit, but the Supreme Spirit is not confined to those beings.

It is not that all beings do subsist in me; the marvellous power of the Supreme Spirit supports all beings, but is not confined to them: the nature of the Supreme Spirit brings all beings into existence and helps them grow (by its will).

Even as the great wind, subsisting in space, blows

everywhere, so do all beings, subsisting in the Supreme Spirit, come into existence and grow.

(9, 4-6).

The verses describe the Supreme Spirit as the inner controller (*antaryāmi*) of all beings. Pervasion is supporting (*dhāraṇa*) as well as regulating (*niyamana*). While the living beings are utterly dependent upon the Supreme Spirit, the Supreme Spirit is not dependent upon them for anything (R); Nor does the Supreme Spirit get fragmented (*parichchhinna*), while becoming the inner controller of all beings (Ś).

The second verse suggests that although all beings subsist in the Supreme Spirit, the Supreme Spirit is not in the least affected by them; it remains altogether untouched (*asaṅga*) (R). The creation, maintenance and dissolution are merely his thoughts (*saṁkalpa-mātra*), and no effort at all is expended.

'Great wind' expansive; blowing all over at will. But it is *ādheya* (dependent) upon *ākāśa* (wide space), which is *ādhāra* (support). All the beings are like wind, and the Supreme Spirit is like *ākāśa* (formless, unmanifest and untouched).

143

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात्॥

न च मां तानि कर्माणि निबध्नन्ति धनंजय।
उदासीनवदासीनमसक्तं तेषु कर्मसु॥

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते॥९४३॥

The Supreme Spirit, consorting with the material Nature, which indeed is its own (creative power, māyā), it creates this whole host of creatures repeatedly (viz. *kalpa* after *kalpa*); these creatures by themsleves are not independent, but function by the Nature's power.

These functions (of the creatures) do not bind the Supreme Spirit, or limit its power. It dwells in them as one that is totally

indifferent and detached from these functions.

By the power of the Supreme Spirit, which supervises and stays above as a witness, the material nature brings forth all things and all beings; and by the same power, the world changes in a cyclical order.

(9, 8-10).

'Consorting' (*avashṭabhya*), is also 'relying upon', 'making use of', like the man walking with ease with the help of a stick (M). The material nature (*prakṛti*) here is *māyā*, composed of the three guṇas, which is under the power of the Supreme Spirit (Rt). This is the material cause (*upādāna*) of the universe. The whole host of creatures are subject to this *prakṛti* or *māyā*.

It is only interest in action (*karmāsakti*) that makes action binding or limiting.

The Supreme Spirit is but the efficient cause (*nimitta*), superviser or overseer (*adhyaksha*), witness (*sākshi*), and provides just the presence (*saṁnidhāna*).

144

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्।
परं भावमजानन्तो मम भूतमहेश्वरम्॥

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं
श्रिताः॥१४४॥

The fools imagine with scorn that the Supreme Spirit has assumed a human form, not recognizing the form beyond it, which is real and which governs universally all living beings.

Those who have monstrous and devilish constitutions are overcome by the delusive power of material nature; and their aspirations, actions, knowledge and intellect will all be in vain.

(9, 11 and 121)

The fools look upon the Supreme Spirit as confined to human concerns, as a creature of human imagination, and as material as the body and the senses are. They do

not perceive that the nature of the Supreme Spirit is like *ākāśa*, all-pervasive and formless like space but subtler than that, and inmost reality of all creatures (Ś). It is inscrutable and pure bliss (V).

Monsters and devils are characterized by their love of darkness and their aversion to light.

The natures (prakṛti) of people mentioned in the second verse are *tāmasic (rākshasi)* who are given to ignorance, sloth and violence, *rājasī* (*āsurī*) who are lustful, ambitious and passionate, and *mohini* who are devoid of righteous discrimination and are deluded.

145

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम्॥

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता
उपासते॥१४५॥

On the contrary, the great souls who have taken their position in the nature that is divine, will eagerly strive with devotion and undivided attention to partake of the nature of the Supreme Spirit, knowing full well that the Supreme Spirit is the origin and source of all beings and that it is imperishable.

They hold the Supreme Spirit in high esteem all the while, singing its glory and striving to attain it, being steadfast in their purpose, and ever yoked to discipline.

(9, 13 and 14)

The nature that is 'divine' is *sāttvikī,* characterized by the control of senses, disciplining of mind, compassion, faith and so on (MS). This is in contrast to the *rākshasī* and *āsurī* natures mentioned in the previons verse.

The second verse illustrates the way of devotion (*upāsanā-mārga*) of those who are neither the jñānīs (who are beyond the three guṇas), who are best among men, nor the foolish and wicked folk, who are most inferior, but of the midling variety of men (*madhyamas*). The

'great souls' (*mahātmās*) are of two types, the *jñānis* (mentioned in the first verse) and the *bhaktas* (devotees, mentioned in the second verse).

146

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं
वहाम्यहम् ॥१४६॥

Those folk who contemplate on the Supreme Spirit as their own inmost being and no other, and are entirely devoted, yoking themselves uniterruptedly to this discipline, to that very reality, will find that the Supreme Spirit takes full care of their welfare.

(9, 22).

'Those folk' (*janāh*), the great souls (*mahātmās*).

'Ananya' (no other), indentifying oneself and integrating oneself (*aprthagbhūtah*) (Ś); with no other end in view (ananya prayojanāh) (R); not thinking of any thing else (anyad achintayitvā) (M).

'Devoted' (*puryupāsate*), with body, mind and sense (KK); with exceeding love and attention (Rt).

'Yoga-kshema' (welfare) lit. means, obtainment of what one desires and does not have (*yoga*) and protection of possession of what one has obtained (*kshema*). The two used together connote one idea, namely personal welfare (*dvandvaikavad-bhāva*). Yoga is the obtainment of contact with the Supreme Spirit, and *kshema* is the continuous retention of it, signifying liberation from the phenomenal fetters (the state of non-return, *apunarāvṛtti*) (R, VD, Rt). It suggests the realization of all four values of life (*purushārtha*, dharma, artha, kāma and moksha) (KK). The first three values are what are generally sought; besides obtaining them, the devotee will also come to possess salvation (moksha); even if he does not strive for it (Ś).

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकाम्॥

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च।
न तु मामभिजानन्ति
तत्त्वेनातश्च्यवन्ति ते॥१४७॥

Even the devotees of other gods (viz. other than the Supreme Spirit), who worship them filled with fatih, will in truth only worship the Supreme Spirit abiding within their own soul, although this does not conform to the normal procedures of worship.

For it is only the Supreme Spirit that is ultimately the recipient of all forms of worship, and the dispenser of the rewards thereof. However, these folk (viz. the devotees who worship other gods) do not really recognize the Supreme Spirit (in the gods that they worship), and therefore fall back of the common level of living. (9, 23 and 24).

The wise men, who have realized the presence and power of the Supreme Spirit within themselves will directly approach the Supreme Spirit in profound contemplation. But others, who have faith but not wisdom, will worship the various gods, who are but material representations *(pratīka)* of the one Supreme Spirit.

The word *yajña* means acts of worship, *(yaj pūjāyām)*, including offering of oblations in a sacrifice.

'Conform to norms' (*avidhi*), the usual standards of worship specify the deity who is worshipped and also the offerings made; in this case, the Supreme Spirit is not kept in mind by the worshipper, nor is contemplation the procedure adopted.

Alternately, *vidhi* is the wisdom of non-difference between the worshipper's self and the Supreme Spirit that presides over it (*abheda-buddhi*); absence of that wisdom is *avidhi* (N).

'Tattvena', recognizing the Supreme Spirit as it really is (*yathāvat*), as the Supreme reality (Rt).

148

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥
शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः।
संन्यासयोगयुक्तात्मा विमुक्तो
मामुपैष्यसि॥१४८॥

Whatever one does, whatever he receives, whatever he offers in worship, or gives as gifts, and whatever austerities one undertakes, must be dedicated to the Supreme Spirit alone.

When this is done, he will free himself from all bondage that arises from his actions, whether good or bad; and yoking himself to the discipline of renouncing desires and attachment, he will no doubt draw close to the Supreme Spirit. (9, 27 and 28)

Dedication of all that one engages in (whether mundane affairs or religious rites), acting (*kartṛtva*) as well as experiencing the rewards thereof (*bhoktṛtva*) is indicated here; and also recognizing that the real object of all worship and spiritual practices (ārādhyatva) is the Supreme Spirit (R).

Such ascription (or dedication) is itself an act of worship; no other procedure is required (MS).

Saṁnyāsa-yoga (in the second verse) signifies giving up *(tyāga)* of motives and thoughts of rewards (*saṁnyāsa*), together with the performance of actions without attachment and involvement (*yoga*) (Rt).

149

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः।
ये भजन्ति तु मां भक्त्या मयि ते तेषु
चाप्यहम्॥१४९॥

The Supreme Spirit is the same in all living beings; there is no ill-will or love on the part of the Supreme Spirit towards anyone. But it inclines favourably towards those who seek it out with earnestness and devotion. They will naturally abide in the Supreme Spirit, for the Supreme Spirit is realized by them as abiding in themselves. (9, 29).

The simile of the blazing fire being the same for all, but warming those who draw near it is given (Ś).

The Supreme Spirit is the same for both devotees and non-devotees (Rt).

It is the same in the sense of being capable of being equally resorted to by all living beings, high or low (R). The resorting to, or taking refuge in, is called *samāśrayaṇa.*

The last two expressions (*mayi te* and *teshu aham*) suggest that the devotees will be dependent upon the Supreme Spirit and the Supreme Spirit will be accessible to them (M). The devotees will dwell in the Supreme Spirit in their thoughts (*chitta-vṛtti*), and the Supreme Spirit will incline naturally favourable (*anugraha*) to them (KK).

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति।
कौन्तेय प्रतिजानीहि न मे
भक्तः प्रणश्यति ॥१५०॥

The devotee's mind will soon be right-spirited and will attain to unceasing peace and rest (viz. tranquility); it is certain that no devotee that attends to the Supreme Spirit will ever come to grief (or get lost).

(9, 31).

The word 'dharmātmā' is explained as *dharma-chittah,* with mind fixed on dharma (Ś); that is to say, being pure-minded and oriented to what is right and correct.

'Śānti' is not only peace, tranquillity, calm, but cessation of all phenomenal activity and involvement, viz. liberation (*moksha*) and non-return to wordly existence (*apunarāvartinī*). It may alternately mean withdrawal from aspirations of mundane enjoyments (MS).

Devotion (*bhakti*) here is perfectly attuned to wisdom (*jñāna*),

and the two exist as one, and it is therefore that no devotee will ever suffer in this life or hereafter (M, Jt).

The devotee becomes fulfilled in his life (*kṛtārtha*) and has nothing more to wok for or grieve (Śr).

151

न मे विदुः सुरगणाः प्रभवं न महर्षयः।
अहमादिर्हि देवानां महर्षीणां च सर्वशः॥

यो मामजमनादिं च वेत्ति लोकमहेश्वरम्।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते॥१५१॥

No one, not even among the hosts of gods above or the great sages here on earth, understands the origin of the Supreme Spirit; for the Supreme Spirit it is that has originated the very gods and the sages (besides all that exists).

But whoever among mortals understands without misgivings and errors that the Supreme Spirit is altogether unoriginated, that it enlivens all things and that it governs all the worlds, is freed from all sins and stains.

(10, 2 and 3)

'Prabhava', its own especial origin or source (N); it can also mean the origination of the world from that source (M); or great power (*prabhāva*) (R) the glory that is marvellous and inscrutable (*yoga-vaibhava*) (V).

'Unoriginated' (*aja*), unborn; birth can only be when matter comes into contact with the spirit (R). Being the cause and source of everything else, the Supreme Spirit itself is uncaused and unoriginated (MS).

The expression 'anādi' literally is the same as 'aja' (unoriginated). To avoid tautology, the etymological sense is construed thus : 'ana' means enlivener (*cheshṭayitā*), and 'ādi' is 'source' (*sarvasya*); and thus 'anādi' would means the principle that not only originates but enlivens everything (M), or the spirit behind all processes and entities (*sarvacheshṭaka*) (Rt).

152

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः।
सोऽविकम्पेन योगेन युज्यते
नात्र संशयः ॥१५२॥

Whoever understands truly the far-flung, pervading and pre-eminent power of the Supreme Spirit and the actualization of that power in all the worldly processes, is yoked unfailingly to the discipline (relating to the Supreme Spirit); there can be no doubt on this account. (10,7)

The two words 'vibhūti' and 'yoga' in this verse are significant. 'vibhūti' is expansion, pervasion (*vistāra*) (Ś); power, might or lordship (*aiśvarya*) (R); inscrutable power to produce all things and beings in especial ways, and the power of being incomprehensible even by gods and sages (Rt).

'Yoga' in the first line of the verse refers to the Supreme Spirit: the techniques (*yukti*) of manifesting its power in manifold ways (Ś); or the association of all auspicious attributes, to the exclusion of whatever is reprehensive, evil or ugly (R); the power of producing things and processes (by māyā) (KK); or the might (*sāmarthya*) mentioned in the word *prabhāva* (Rt).

The word 'yoga' in the second line concerns the individual's yoking to the discipline of self-control, performance of actions without attachment and devotion to the Supreme Spirit (*bhakti-yoga*, (R and KK); perfect contemplation and absorption (samādhi) (MS).

153

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः॥

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम्।
कथयन्तश्च मां नित्यं
तुष्यन्ति चरमन्ति च॥१५३॥

The wise folk will understand that the Supreme Spirit (abiding in their own souls) is the source of all things and all beings, and that everything is sustained and activated by it, and will approach the Supreme Spirit, filled with perseverance and devotion.

With their thoughts settled on the Supreme Spirit, their vital functions directed towards (the realization of) the Supreme Spirit, and awakening these two mutually (one by the other), they (viz. the wise folk) communicate to others about it, and are content and happy.

(10, 8 and 9).

The verse indicates the manner in which the spiritual practice (*upāsanā*) is to be undertaken (N).

'Bhāva-samanvitāh', the expression *bhāva* means perseverance in the transcendentally real nature of the Supreme Spirit (*paramārtha-tattvābhiniveśa*) (Ś); mental processes of warm affection (R); flood of devotion (KK); loving devotion (Rt).

The second verse speaks of the necessity to arouse the thoughts by the vital functions, and infuse the vital functions with the thoughts concerning the Supreme Spirit (*bodhayantah parasparam*).

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥

तेषामेवानुकम्पार्थमहमज्ञानजं तमः।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन
भास्वता॥१५४॥

On those who are unceasingly yoked to the discipline (of perfect self control and undivided attention to the Supreme Spirit) and who with love attune themselves to the Supreme Spirit, the Supreme Spirit will bestow (even if unsolicited) the clear insight into the discipline of integration, by which means the Supreme Spirit is readily realized.

For their sake, the Supreme Spirit, abiding in ones own soul will dispel the darkness born out of ignorance, by the brilliant lamp of wisdom. (10, 10 and 11).

Buddhi-yoga is the key-word in the verse. It is used as a synonym of *Karma-yoga* (an expression never used in the *Gīta*): the *buddhi* here means *samatva-buddhi*, equanimity in the outlook, performance of all

ordained actions without attachment to the results or ego-involvement. It is all comprehensive and fully wholesome vision (*samyag-darśana*) (Ś); mature state of discrimination and indifference (*vipāka-daśā*) (R). It is perfect integration of the soul, with wisdom as the dominant note (KK).

'Darkness' (*tamah*) is the whole host of delusions and prejudices making up the transmigrational existence (saṁsāra): or it is the bondage or *kleśa*, like pleasure and pain (Rt).

155

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥
यद्यापि सर्वभूतानां बीजं तदहमर्जुन।
न तदस्ति विना यत्स्यान्मया भूतं
चराचरम् ॥१५५ ॥

The Supreme Spirit indeed is the self of all beings, abiding in their very heart; it is also the origin of all beings, the sustainer and the end too.

What is known as the seed (viz. source) of all the beings, that is really the Supreme Spirit. There can be nothing whatsover, moving or unmoving (viz. alive or inert), that could be there without (the presence and power of) the Supreme Spirit.

(10, 20 and 39).

The word 'ātmā' (self) means the all-pervasive principle (*atati, vyāpnoti*); but as the Supreme Spirit, it dwells in the heart of every being (Rt).

The 'heart' (*bhūtāśaya*) is the place of 'at-one-ment' (*ekī-bhāva-sthāna*), where all processes, physical, sensory and mental, become one (*hṛdaya*) (N); and in the space within the heart is seated the Supreme Spirit as the inner controller (*antaryāmi*) (KK), and as the eternal witness (*sākshī*). The Supreme Spirit is to be contemplated upon here (*dhyeya*).

The 'seed' (*bīja*) is enlivening, activating and regulating principle at the back of all phenomena.

There can be nothing whatever that could exist apart from, or independent of, the Supreme Spirit. What is without self is void (Ś).

156

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।
तत्तदेवावगच्छ त्त्वं मम तेजोंऽशसंभवम् ॥१५६॥

Whatever (thing or being) in this world exhibits far-flung power and righteous prosperity must be understood to be derived from a fragment of the Supreme Spirit's glory (manifestation).

(10, 41)

Vibhūti is the grand, unlimited, all-effective, and pervasive power of becoming of the Supreme Spirit, manifesting itself in the world. Its two characteristics mentioned here are: (1) power (*śrī, sampat*) or strength, and prosperity (*ūrjita, abhivṛdhhyupeta*) (Rt).

The chapter in *Gītā* enumerates several major *vibhūtis*, associated with things and beings of the world (*sopādhika*) as well as the abstract principles (*nirupādhika).* They are meant to be objects for understanding (*jñeya*) and contemplation (*dhyeya*) (Āg).

In this world, whatever is exceedingly beautiful must be regarded as a form of the Supreme Spirit (N).

The entire universe is held out and supported by but one tiny fragment of the Supreme Spirit's glory (10, 42). It is the fragment that is visible or comprehensible (*tejas, prakāśa-rūpa*).

157

नाहं वेदैर्न तपसा न दानेन न चेज्यया।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा॥

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥१५७॥

Not by the study of scriptures, nor by the performance of austerities, nor yet by gifts or by sacrifices, can one have the vision of the Supreme Spirit in its totality and majesty.

It is by unflinching devotion that it is possible for one to know for certain, perceive without errors, and enter really into the Supreme Spirit.

(11, 53 and 54).

This chapter (11th) in the *Gīta* is the most poetic and magnificent without doubt. It describes how Kṛshṇa (the Supreme Spirit) revealed his glorious 'all-form' (*viśvarūpa*) to Arjuna (the individual soul), who was able to partake of this vision only by a special and extraordinary sight (*divya-chakshu*), gifted by Kṛshṇa himself for the purpose. The vision was not only marvellous but terrifying and unsettling.

The teachings in the *Gīta* are indeed directed towards such a vision, which can be had by *bhakti* (loving and attentive devotion) characterized as undivided and unitary (*ananya*).

This *bhakti* is really partaking (*bhaj*) of the nature of the Supreme Spirit, as non-different from it (*apṛthagbhūta*) (Ś); it does not wander, or get scattered (*avyabhichāri, akhaṇḍa*) (N).

'Knowing' by scriptural study; 'perceiving' directly by contemplation and 'entering' by absorption and realization (N, Śr).

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥११५८॥

One should perform all his actions as dedicated to the Supreme Spirit, and have as his ultimate goal in life the vision of this Supreme Spirit, and be lovingly and unflinchingly devoted to the Supreme Spirit; he should be free from attachments and involvement, and should entertain no ill-will for any living being. Such a one would surely come close the Supreme Spirit. (11, 55).

This verse is the essence and summary of the entire Gīta as a scriptural text (Ś).

'Work' (*karma*) is to be done as worship (ārādhanā) (R), with no selfish ends in view.

'As ultimate goal' (*parama*), the Supreme Spirit as the most important factor in ones life.

The 'devotee' (*bhakta*) is not only loyal, loving and ardent, but exceedingly enthusiastic (*utsāha*) (Ś).

'Free from attachment (*saṅga*)', not aspiring for any gain in the material world (MS); free from desires and aversions relating to fruits of actions (Rt).

159

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥१५९॥

Those who settle their minds on the Supreme Spirit, filled with great faith and yoking themselves to the discipline (of self-control and non-attachment), contemplate upon the Supreme Spirit (to establish unfailing contact with it), are the ones who are most properly integrated (yoked).

(12,2).

'Āveśya mano', literally, allowing the mind to be possessed by the Supreme Spirit, like vermillion-hue sticking to the lac-gum (*hiṅgula-raṅga iva jatuh*) (MS).

'Upāsate', think deeply (*chintayanti*) (N); unceasingly reflect (KK); practice the performance of action without attachment and also meditating on the Supreme Spirit all the time (*karmayoga-dhyānayogavattvena*) (Rt).

'Śraddhayā parayā' (with the highest faith), filled with faith of the *sāttvika* variety (MS). The faith involves being devoid of doubts and misgivings concerning the propriety and effectivity of the discipline undertaken; and the attitude does not waver, whatever the troubles and obstacles are on the way.

'Yukta-tamā', the most superior among the practitioners; the best among the active aspirants for liberation (Rt).

160

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम्॥

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥१६०॥

They who, controlling well all their senses (including mind), having perfect equanimity in all affairs (viz. equal-minded or balanced in all things), and

engaged in contributing to the welfare of all beings, will surely attain to the Supreme Spirit, because they continually and ceaselessly contemplate on it, which is imperishable, indiscernible, unmanifest, all-pervasive, beyond normal thoughts, sublime (and aloof), immoveable and firm.

(12, 3 and 4)

'Contemplate' (*paryupāsate*), *upāsanā* is meditation, sitting for a length of time, very close to the goal, viz. the Supreme Spirit, as prescribed in the scriptural texts, with self-same mental processes flowing uninterruptedly like an oil-stream (Ś).

'Akshara' (imperishable), the nature of the inner self; 'anirdeśya', impossible to be described with any clarity of definition; *'avyakta'* (unmanifest), not accessible to the normal methods of knowing; not having form etc.; *'sarvatraga'* (coursing everyhere) like *ākāśa*, all -pervasive, extremely subtle, not available even for imagination to conjure up; *'achintya'* (unthinkable), because it is *'avyakta'*; *'kūṭastha'* (sublime), dwelling in a lofty isolated spot like the moutain-peak, not falling off it, nor undergoing any change whatever; or dwelling in *ākāśa* (M), common reality for all things and beings (R, *sarva-sādhāraṇa*), a mere onlooker (Ś).

These practitioners are best because in addition to their own salvation, they constantly think of the welfare of all beings and work in that direction (Ś).

161

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥१६१॥

Much toil is required on the part of those whose thoughts are fixed on the unmanifest (aspect of the Supreme Spirit); for the people who have to work with their body, the path of the unmanifest is extremely difficult to tread.

(12, 5).

This is in contrast to the path followed by devotees who lovingly adore the Supreme Spirit in some concrete form or other. One cannot fly all at once in the air like a bird (as the practitioners of the unmanifest way have to do), unless there is an elaborate and sustained previous training, by treading the manifest path towards that end. It would be difficult to work without props and supports in contemplation (*nirālaṁba-dhyāna*) in the early stages.

The steps leading to the contemplation on the utterly unmanifest include control of the senses, development of the attitude of equanimity and non-differentiation among beings and events, working for the weal and welfare of all beings, and correct conduct in conformity with scriptural injunctions. These steps lead one to the unmanifest state (figuratively described as Lakshmī, or primordial Nature) and this is in close proximity to the Supreme Spirit (Rt)

The verse suggests that one must follow the easier path first, and then move on to the more difficult one.

162

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः।
अनन्येनैव योगेन मां ध्यायन्त उपासते॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात्।
भवामि नचिरात्पार्थ
मय्यावेशितचेतसाम्॥१६२॥

But they, who renounce their self-interest and ascribe all that they do to the Supreme Spirit, hold the Supreme Spirit as their very goal and objective in life and contemplate on the Supreme Spirit, being yoked to the discipline that is undivided, will surely be lifted up before long from the sea of the transmigrational cycle (the world of recurring death) by the Supreme Spirit, for they have settled their thoughts completely in the Supreme Spirit. (12, 6 and 7)

These two verses, which constitute a single sentence, illustrate the easier path of

performace of actions in the spirit of renunciation (of ego and fruits, attachments and involvements). The distinguishing feature of this path is constant contemplation on the Supreme Spirit, whatever, wherever and whenever one may be doing. This is suggested by the two expressions *'ananya-yoga'* (the discipline where nothing else is the objective) and *'mat-parama'* (having the Supreme Spirit alone as the objective).

The transmigrational world throws up many obstacles on the path of devotion and contemplation; and necessarily binds the individual to the round of uncertainties and deaths. The Supreme Spirit would lift the practitioner above the control of the forces that operate in.

163

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत
ऊर्ध्वं न संशयः ॥१६३॥

Ones thoughts must always be fixed on the Supreme Spirit (in some manifest form); ones attentive intellect must also be settled there. Then (and thence-forth), he will without doubt rest contentedly in the Supreme Spirit itself. (12, 8)

The path that is easy to tread, quick into accomplish and conducive to the realization of all the values of life is mentioned here (R).

'Fixed' (*ādhatsva*), drawing the mind from all other things and settling it in the Supreme Spirit alone (*eva*) (Pt); place securely (*ādhehi*) (Rt).

'Intellect' (*buddhi*) here is *vyavasāyātmikā* (cf. 2, 41); it involves the resolve (*niśchaya*) that the Supreme Spirit (*Vāsudeva*) alone is to be resorted to, to be attained (KK).

The main method is unremitting and deep contemplation (*bhagavad-dhyāna*), as the direct result of which one enters into the state of unalloyed and unmitigated happiness (*nirduhkhānandānu-bhava*), which is described here as

'dwelling in the Supreme Spirit', (*nivasishyasi*), (Rt). This is the best method, but if one is unable to take to it straightaway, other methods must be thought of to pave the way for this method (*ibid.*).

164

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम्।
अभ्यासयोगेन ततो
मामिच्छाप्तुं धनंजय ॥१६४॥

If one is unable to settle his thoughts entirely and fix his attention firmly on the Supreme Spirit, then he must resort to yoking himself to constant practice.

(12, 9)

From this verse (9-11) the suggestions for *vyaktopāsanā* (the easier of the two techniques mentioned earlier) begin. This verse speaks of taking a form (*rūpa*) for contemplation: a form that can be apprehended by the senses and thought of by the mind (*ālaṁbana*). The thoughts must be focussed on it, but when they stray, they must be brought back, and focussed again. This is 'constant practice' (*abhyāsa-yoga*), or *pratyāhāra* (Rt).

'Firm' (*sthira*), also in the sense of being uninterrupted (*nirantaram*). 'Attention' (*chittam*), a total mental process. Fixing it firmly, directly and entirely (*sākshāt-chitta-samādhāna*) is the main procedure (*mukhya-kalpa*), but when that is impossible, owing to the distractions, temptations and the predispositions (*vāsanā*), alternate and easier methods (*anukalpa*) are suggested.

The word 'abhyāsa' indicates taking hold of a specific prop (*ālaṁbana*), internal or external. When it is external, it may be an icon or aniconic linga or śālagrāma; and when internal it may be the divine attributes of Godhead which are alluring to the mind (*chittākarshaka-bhagavad-guṇa*).

165

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव।
मदर्थमपि कर्माणि
कुर्वन्सिद्धिमवाप्स्यसि ॥१६५॥

If one is unable, or lacks strength, even to yoke himself to constant practice, then he must perform whatever work he takes

up, with the thought of serving the Supreme Spirit. So doing all his actions for the sake of the Supreme Spirit, he will attain perfection.

(12, 10).

This is the next best technique (upāya) (easier than the earlier) (12, 9) 'work', (*karma*), like praying eulogizing, remembering, prostrating, worshipping etc.; or building temples, helping performance of festivals, constructing gardens, wells or tanks for public use etc.

In all such work, the Supreme Spirit in a specific form (deity) is the most important consideration or the goal (*parama*); and naturally one has great faith and love for the deity (KK).

'So doing' (*karmāṇi kurvan*), without however engaging oneself in the discipline of constant practice (*abhyāsena vinā*) (Ś). The 'actions' here refer to worship, japa etc. (Rt).

'Perfection' (*siddhi*), viz. obtainment of the liberating wisdom as a result of the internal constitution being purified (*sattva-śuddhiyoga*) (Ś); leading to the discipline of constant practice, and thereby to the concentration of mind (R).

166

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान्॥१६६॥

And if one is unable even to undertake this (the second alternative), then he must set himself to work and peform all his actions (whatever he does), renouncing the attachment to fruits of those actions, and restraining his senses and mind.

(10, 17).

This is the third alternative, easier than the previous one (12, 10).

There is a variant reading 'kartum-udyogam-āśritah', for the words accepted here, 'kartum madyogam-āśritah'. The word *udyoga* means exertion, work,

whereas the word *mad-yoga* means yoking oneself to the discipline pertaining to the Supreme Spirit. Śaṁkara, Rāmānuja and Madhva have accepted the latter reading, but this would make little difference between the previous technique (12, 10) and the discipline (*abhyāsa-yoga*) mentioned in the verse previous to it (12, 9). This, being the easiest of the three, and what most people may follow, the former reading (*udyoga*) seems preferable.

'Setting oneself to work' means (1) not disregarding the obligations and duties, and (2) not performing, the actions that are prohibited, or one may not involve himself in. This is the element of discrimination in work (*kartavya-viveka*), followed by the thought that whatever its reward, it is all the same (*phalāphala-samatva*); then the deliberate dedication of the fruits of all such action to the god (*kṛshṇārpaṇa-buddhi*); and finally, acceptance of whatever comes as the grace of god (*prasāda-svīkāra*).

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्॥१६७॥

Far superior (in benefits leading to welfare) to mere practice (or effort) is wisdom, and much better than wisdom is sustained contemplation; better than that (contemplation) is the renunciation of the fruits of action (viz. non-attachment while working), for this renunciation is what leads to abiding peace and calm.

(12, 12)

'Practice' (*abhyāsa*) refers to repeated performance of acts calculated to bring about self-control; it is having faith in scriptural prescriptions and following them. 'Wisdom' (*jñāna*) is to make those scriptural prescriptions ones own by thinking about them. 'Contemplation' (*dhyāna*) is to keep ones constant attention on the goal of practice and the object of wisdom. 'Renunciation of fruits' (*phala-tyāga*) is the consequence of such attention to reality: it is the

disappearance of ego and attachment, the direct and immediate reward of which is unbroken peace (*śāntir anantaram*).

Mere practice devoid of wisdom is inferior; but mere wisdom devoid of contemplation is also not worthwhile; and contemplation not associated with detachment to fruits of action (viz. associated with desires and gains) is not worth its while either. Giving up attachment of fruits (*phala-tyāga*) will lead to facility in motiveless contemplation (*nishkāma-dhyāna*), which in its turn will lead to direct knowledge of the Supreme Spirit (*aparoksha-jñāna*); and this is to the welfare of the individual (*śreya, hita*) (Rt).

168

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१६८॥

One who does not harbour feelings of ill-will toward any creature, who is friendly and compassionate, devoid of thoughts of ego and arrogance, the same in pleasure or in pain, and forgiving; who is always peaceful and contented, who has restrained his senses and mind, and whose convictions are firm, will be dear to the Supreme Spirit, for he would have settled all his thoughts and resolves on the Supreme Spirit, and he would truly partake of the nature of the Supreme Spirit.

(12, 13 and 14).

Verses 13 to 19 deal with the qualities of a person devoted to *dharma* (*dharmyāmṛtam*). These qualities would facilitate him to attune himself well to the Supreme Spirit. He is the one who is truly yoked to the discipline (*yogi*).

'Friendliness' is a positive feeling of disinterested love and regard. 'Compassion' is towards those who are suffering and towards those who feel enmity towards him. Devoid of the notions of "mine" and "I" (ego and arrogance) means the absence of the feelings of independence in all that he does and

thinks (*svātantrya-buddhi*). 'The same in pleasure and pain', because he has eliminated thoughts of desire and aversion. 'Forbearing', when blamed, attacked, criticized, and put into trouble (*sahishṇu*).

'Contented', with whatever he gets as alright with him, and as enough for him (*alam-buddhi*) (Rt); and therefore always peaceful. 'Restrained' in thoughts, desires and impulses (*saṁyata-svabhāvah*) (Ś). 'Firm in resolve', is the same as '*sthita-prajña*' (2, 56-61) (MS).

'Thoughts' (*manas*) relate to mind-processes, while the 'resolves' (buddhi) to the 'I-processes' (*aham-vṛtti*).

169

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१६९॥

He by whom the world (viz. people) is not disturbed, and whom the world (people) does not disturb, he is indeed dear to the Supreme Spirit, free as he is from joy, impatience, fear and anxiety. (12, 15).

The devotee who is devoid of ego and arrogance (12,.14) is of two kinds: the one who is absorbed in quiet contemplation (*samādhi*), who is described in the first line of the verse, and the other, who is awake and alive to the world of transactions (*vyutthāna*), who is the theme of the second line (N).

'Disturbed' (*udvijate*), people are not scared, troubled or made unhappy by one who is absorbed in the contemplation of the Supreme Spirit; such a man would have assured all creatures of his tender protection (*abhaya*) (MS); and he is not scared, troubled or made unhappy by the people around him, for he does not care for anything (N); and he is convinced that all things that happen to him are so willed by God (Rt).

'Joy', (exaltation, excitement) because of obtaining things that he likes; 'impatience', (or anger) when he does not get what he wants; 'fear', of loss of life or hurt from enemies, robbers, wild animals etc.;

'anxiety', an agitated state of mind (*manah kampa*) (Rt), worry (*chinta*) depression (V) (N)

170

अनपेक्षः शचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारंभपरित्यागी यो मुद्भक्तः स मे प्रियः ॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे
प्रियो नरः ॥१७० ॥

He who has no expectations whatsoever, who is pure (in body and mind), competent (in his work), indifferent (as far as the fruits of actions are concerned), devoid of worries, and non-involved in all actions (that are not indicated for him, that are selfish in intent, and are puerile and purposeless); who is neither over-joyed nor hateful, who neither regrets nor longs for anything, and who lays aside both auspicious and inauspicious undertakings; who is the same to friends and foes alike,. whose equanimity is not disturbed by honour or infamy, who looks upon heat and cold, happiness and misery as all the same, who is free from attachment; who is indifferent to blame or praise, and content with whatever comes his way, unrooted in anything, and with a steadfast mind-such a devotee is dear to the Supreme Spirit.

(12, 16-19).

These verses refer to the outlook and attitudes of the practitioner (*yogi*), when he is transacting with the world around him (*vyutthita*) (N)

These qualities that one who is interested in liberation (*amṛta*) must cultivate as aids on the path (*dharmya*) are described as 'dharmyāmṛtam' (12, 20). *Dharma* here means what supports one, viz. the Supreme Spirit (*Vishṇu*), and an approach to it (*dharma-sādhana*) is 'dharmya'; this in turn is the means for emancipation from all ills (*mukti-sadhāna*) which is referred to as 'amṛta' (imperishable) (Rt).

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥१७१॥

This body (of ours) is called 'the field', and he who knows (viz. is aware of) it (viz. the spirit, jīva) is known as 'the knower of the field'.

The Supreme Spirit is the 'knower of the field' in all the 'fields' (viz. bodies of all living beings). The knowledge that distinguishes between 'the field' and 'the knower of the field' is truly the wisdom (of the self as it is).

(13, 2 and 3)

The 'body', along with the senses and mind, is called the place where all experiences occur (*bhogāyatana*); it is the 'field' where the tree of the transactional world (saṁsāra) grows. 'This' (*idam*), because it is available for our observation. It includes the unmanifest Nature (*avyakta*), material consciousness (*mahat*), ego-feeling (*ahaṁkāra*), and all the details evolved out of Nature (*prakṛti*) (Rt). This is in contradistinction to the Person (*purusha*), which is awareness and whose nature is knowledge.

The 'Spirit' (*jīva*) is aware of the presence of the body as well as all the processes that occur in it. It is therefore described as Kshetrajña. The Spirit identifies itself with the body (*idam aham*) and appropriates all its details as its own (viz. the spirit's, *mama idam*). This is *abhimāna* (involvement).

The Supreme Spirit abides in all the spirits endowed with their specific bodies as the 'inner ruler' (*antaryāmi*). The bodies are different and manifold, concrete and transient; but the spirits although specific to the bodies, are abstract and enduring; they are enlivened by the Supreme Spirit, which is also the sole conscious and activating principle in all the details of Nature (unlike the spirits) (Rt).

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः॥

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम्॥१७२॥

The gross elements (viz. the primary ingredients of the world), the ego-feeling (ego-identity), the intellect (or reason), the unmanifest, the ten outer sense-organs along with the inner organ (viz. mind), and the five objects of sensory apprehension; and desire, aversion, pleasure, pain, aggregation of faculties with the bodily organs, and the vital force that sustains - these in brief is the field with its derivatives.

(13, 5 and 6)

This is the nature of 'kshetra' (the field) viz. the composition of the body. The details mentioned here are those which conjointly bring about the appearance of the body and its function.

The 'gross elements' are those which produce the body (*kshetrārambhaka-dravyāṇi*) (R), or *tanmātras.*

'Ego feeling' is the appropriation of the body by the spirit (*abhimāna*); the determination (*adhyavasāya*) that does this is 'intellect' (*buddhi*) or individuated consciousness. It is the *mahat-tattva* of the Sāmkhya.

The 'unmanifest' is the primary aspect of Nature (*pradhāna*), composed of the three guṇas (Rt) and (KK). This is the representative of *mūla-prakṛti* in the individual, so to say the genral and pure consciousness, basic to all other conscious and unconscious processes.

The factors enumerated here answer to the Sāmkhya list of twenty-four tattvas (Ś): sense-organs 10 (of cognition 5, of action 5), mind 1 (in common with the sense-organs), sense-objects 5 (for cognition), basic elements 5, ego-feeling 1, intellect 1 and the unmanifest 1.

The factors mentioned in the second verse are derivatives (*vikāra*), the field-forces so to say.

173

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः॥

इन्द्रियार्थेषु वैराग्यमनहंकार एव च।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी।
विविक्तदेशसेवित्वमरतिर्जनसंसदि॥

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा॥१७३॥

Being modest (viz. devoid of conceit), sincere (viz. devoid of deceit and arrogance); gentle (viz. non-violence to any creature); forbearing; upright (straight in ones thoughts, speech and action); reverential to elders and teachers; pure (in mind and body); steadfast (viz. persevering); self-restrained; dispassion (with regard to sensual pleasures); unegotistical; not pressing forward the feeling of 'I'; equipped with an insight into the defects like birth, death, old age and disease; unattached (viz. uninvolved); unclinging to things and persons like children, spouse, house etc; ever the same in whatever happens, pleasant or otherwise; devoted undividedly to the Supreme Spirit, yoked to the discipline; inclined to live quietly in solitude; attentive all the time to the knowledge of the spirit (viz. ones own self); and insightful as regards the wisdom of the real (viz. Supreme Spirit) - these constitute (viz. are conductive to) wisdom. And whatever is otherwise is (viz. leads to) ignorance.

(13, 7 to 11).

The verses describe the means of ascertaining the nature of the knower of the field (*kshetrajña-svarūpa-jñāna*). The list contains twenty ingredients of *yoga* (discipline), which is itself called *jñāna* (wisdom) (MS).

174

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते॥१७४॥

That which is to be known (by the knowledge described in the previous five verses) is the unoriginated and highest Brahman (viz. the Supreme Spirit), and

knowing it, one would attain to immortality (viz. emancipation). However this (Brahman) can be called neither as Being nor as non-being.

(13, 12)

'Jñeya' (to be known, *jñānena*), what is to be sought after and attained (*prāpya*), viz. the nature of the self (*pratyag-ātma-svarūpa*) (R) of the self that is differentiated from Nature (*prakṛti-viyukta-ātma*) (KK).

'Attains to immortality', the fruit of such knowledge is liberation from phenomenal fetters (*moksha*).

The compound 'anādimatparam' as qualifying Brahman is broken up as 'anādi matparam' (as done above) (Ś and N); or as 'anādi matparam', meaning beginningless and related to the Supreme Spirit (R, V and KK).

'Not being' (*na sat*), nor 'not non-being' (na asat), answering to the Upanishadic 'neti neti' method; neither gross (*asthūla*), nor subtle (*anaṇu*), not amenable to verbal formulation (Ś); distinct from manifest as well as unmanifest (*vyaktāvyakta-vilakshaṇa*), beyond form as well as formlessness (*mūrtā-mūrta-vyatīta*) (Rt); devoid of the states of cause and effect (R).

175

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१७५॥

The hands and feet of this Brahman (to be known) is on all sides; the eyes, heads and mouths are everywhere; the ears too are on all sides. It abides in the world, enveloping completely all things and beings. (13, 13).

The 'knower of the field' is manifest in the organs and forms of all beings; he is conditioned by the field, and the field is manifold in terms of organs and forms (Ś).

The inner spirit of all beings is this Brahman, one and the same in all, the 'knower of the field' in all the fields (13, 2) despite the differences in the fields (MS).

The organs and forms (viz. the field) are all inert; they function only because of the presence and direction of the knower of the field (MS).

'In the world' (*loke*), among all the living beings (*prāṇi-nikāye*) (Ś).

'Abides' (*tishṭhati*) finds its rest, unmoving (Ś), amidst all the actions that are carried out by the organs of the living beings.

'Enveloping', encompassing all beings with its own nature of pure awareness; pervades (*vyāpya*) everything.

176

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥१७६॥

Divorced altogether from all the sense-organs, yet enlivening and activating all the sense-functions, with respect to their objects, uninvolved (in the phenomena) yet supporting all things and movements (in the phenomenal realms); devoid of guṇas (the three constituent aspects of Nature), but the object towards which the guṇas are directed.

(13, 14).

The first line of the verse is borrowed from *Śvetāsvatara-upanishad* (3, 17).

The Brahman is not divided into apprehending subject (*grāhaka*) and the apprehended objects (*grāhya*), which division occurs in all sense perception: the sense-organs (*indriya*) are apprehenders and the sense-objects (*guṇa*) are apprehended by them. Both derive their substance and energy from the Brahman.

The Brahman is the foundation alike for all reality and appearances (*sad-asad-āspadam*), and for all substances and functions, while it remains altogether unaffected by any of these (*nirlepa*) (Rt); and stands aloof from all phenomenal processes (*sarvasmāt-pṛthg-bhūtam*) (N).

The simile of the mirage appearing on the desert land but not

making the sands wet has been given to explain the relationship between the phenomena and the Brahman (N).

The guṇas in the expression 'nirguṇa' in the second line of the verse refer to *sattva, rajas and tamas* (Ś and R).

177

बहिरन्तश्च भूतानामचरं चरमेव च।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं
चान्तिके च तत् ॥१७७॥

It (viz. the Brahman, or the Supreme Self) is within all beings, and also outside them. It remains unmoved, and also moves. It is incomprehensible, because it is exceedingly subtle. It is far away, but indeed it is close at hand.
(13, 15)

The verse is an echo of *Īśāvāsya-upanishad*, 5.

The import of the verse is that the Brahman is in all manners and by all means all-pervasive (*sarvatmanā vyāpakam*) (MS). All things that exist, both living and non living, moving and not moving, gross and subtle, are all alike pervaded by the Brahman.

'Within' (*antah*) and 'without' (*bahih*) are with reference to the limit imposed by the body (*deham eva avadhim kṛtvā*) : as self it is within, but as the whole world it is outside (Ś).

By its own nature (*svabhāvato*), it is immovable (because it is all-pervasive) and space and time are not outside it; but it is the spirit behind all movement that takes place in the phenomenal world.

Although abiding in every 'field' (*kshetra*), and distinct from it, the common people do not discern it is such (R); but wise men know it all the time (Ś). It is extremely subtle, because it is the very self of every being (*ātma-svarūpa*) (KK).

It is 'far away' (far removed) from the ignorant folk (*avidushām*), because it is not known by them and not reached by them in thousands of

years. But the wise men know it as their own self, and so it is very near to them (Ś). It is far away and near, because it is everywhere (M).

178

अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।
भूतभुर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१७८॥

It (viz. the Brahman) is undifferentiated (undivided) in its own nature, but it occurs and appears as so many differentiated selves among the living beings, for it is what sustains all the beings here: it also withdraws all the beings into itself (at the time of death or dissolution), and sends them forth again (at the time of birth or creation). (13, 16)

The Śāradā Mss. from Kashmīr has a variant reading 'avibhaktam vibhakteshu' (it is undifferentiated, or same in all the differentiated beings and things) for 'avibhaktam cha bhūteshu'. It is explained as signifying 'undifferentiated' like space (*ākāśa*) in all the different vessels (KK).

'Undifferentiated' in terms of name, form, function, quality, genus and so on. The self does not vary in its nature among different individuals and even among different species of living beings (Rt).

'Sustains' (as the protector) during the endurance of the world (*sthiti-kāle*), 'devours' during the dissolution (*pralaye*) and 'generates' during creation (*sṛshṭi-kāle*).

It sustains in the form of life *(prāṇa)* in a living being, devours (viz. assimilates) the food and the sense-perceptions, and generates (viz. becomes responsible for) different actions and becomes manifold (KK).

179

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि
सर्वस्य विष्ठितम्॥१७९॥

It is the light of all the lights, and is said to be beyond the limits of darkness. That indeed is really knowledge, that is truly what is to be known; and it is accessible to knowledge. It is firmly settled in the heart of all beings. (13, 17)

This verse reminds one of *Śvetāśvatara-upanishad* 3,13.

'Light' of all the lights (viz. illumining things like the sun, the moon, the stars, the fire and the lamp, and also like sense-organs which light up objects, and mind which illumines sense-objects as well as thoughts (Ś). They are able to illumine, because of the light of Brahman within them (*ātma-prabhā-rūpam jñānam*) (R). The Brahman bestows on them the ability to shine forth (Rt).

'Darkness' (*tamas*) is the subtle aspect of nature (pṛakṛti) (R), which does not undergo any modifications (KK); it is 'unmanifest', *avyakta* or ignorance (Rt).

'Knowledge' (jñāna), the means of knowing (*jñāna-sādhana*) (V); of the nature of shining or illumining (*prakāśa-svarūpa*) (Rt).

'To be known' (*jñeya*), to be attained (*prāpya*) (R); to be known directly and attained in liberation (Rt).

'In the heart', in buddhi, as the inner controller (*antaryāmi*) 'settled' (V).

180

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान्॥

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते॥

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु॥१८०॥

These two, the material nature (*prakṛti*) and the conscious Person (*purusha*) are to be understood as beginningless (viz. without a known beginning and therefore without an end); and the modifications (like body, sense-organs and mind) and the strands (viz. *sattva, rajas* and *tamas* and their combinations bringing about happiness, unhappiness and delusion) are evolved out of Nature (viz. with a beginning and an end.)

The cause of all causation and actualization of actions (viz. the body and the sense-organs) is said to be the Nature, while the Person (the soul) is the cause of experiencing pleasure and pain.

The person as he abides in Nature experiences all that arises from the strands and actions of Nature. It is the association of Person with the strands that is responsible for appearing in all sorts of births, good and bad. (13, 19-21).

The 'Nature' is the field (*kshetra*), made up of the three strands of phenomena (*guṇas:* sattva, rajas and tamas); this is the unmanifest aspect, the power of the Supreme Spirit.

The 'Person' is the 'knower of the field' (*kshetrajña*) (Ś); the soul (*jīva*) (N) and (Rt). 'The person' in the second verse refers to the Supreme Spirit (Rt); in the third verse it is again the soul or jīva (Rt).

The 'Material Nature' is construed as 'cause' only when enlivened by the Person; and when activated by the mere presence of the person, it evolves into the 23 tattvas (factors of existence).

The real experience, however, rests with the Person. It is the experience of pleasure and pain that constitutes the transactional world (*saṁsāra*) (Ś).

181

उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो
देहेऽस्मिन्पुरुषः परः ॥१८१॥

However, the Supreme Spirit (*param ātmā*) abiding in this very body is the highest Person, described variously as the spectator, the approver, the sustainer, and the experiencer, the mighty lord that He is. (13,22)

The spectators (witnesses) are the body, sight, mind, intellect and the soul; the body is the outermost, and the eyes subtler and more internal than that, the mind and then the intellect and the most internal is the soul (*ātmā*). The prefix 'upa' in *upadrashṭā* refers to closeness, proximity (*sāmīpya*) as well as to interiority (*pratyak*) (Āg). The soul is the witness for the intellect, mind, the sense-organs and the body alike.

The 'approver', because the Supreme Spirit does not itself

engage in any action, but facilitates all action by its mere presence (Ś).

The 'sustainer' of the nature of the individual organism (*svarūpa-dhāraṇa*); viz. the integration of body, sense-organs, mind and intellect.

The 'Supreme Spirit' (*param ātmā*) is so called because it is the supreme entity, the inner self, beyond the categories of the physical body to the unmanifest aspect of Nature (Ś). It is both 'highest' and 'beyond' (the two meanings of 'param') with reference to all the expressions of Nature; and it is also different ('param') from Nature, beyond, and different from, even the unmanifest (*avyakta*).

182

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह।
सर्वथा वर्तमानोऽपि
न स भूयोऽभिजायते ॥१८२॥

Whoever understands the Person and the Nature, along with the strands (and their modifications), in this manner, is surely not subject to rebirth, whatever his present state of existence may be.

(13, 23)

The verse refers to the eligible wise man (*adhikārī*), worthy of emancipation from phenomenal fetters.

The 'Person' as his own every self (*sākshād-ātma-bhāvena*), and the 'Nature' as the product of *avidyā* (the play of three guṇas) (Ś).

'Understands', as the spectator, approver etc. (13, 22); in two divisions, alive and inert, so far as Nature is concerned, and the soul and the Supreme Spirit, so far as the person is concerned (Rt); knows indirectly and realized directly (ibid).

'In whatever state', however troubled he may be as a human being, an animal or as an angel (R); owing to the force of the karmas that have begun to fructify (VD); whatever he may be inclined to do, even transgressing the prescribed rules (Śr), or even engaged in unrighteous way of life because of carelessness (Rt).

'Not subject to rebirth', does not get involved in, or bound by, Nature (*prakṛti*) again (R and KK); becomes released from the transmigrational necessity (Rt).

183

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे॥१८३॥

Some aspirants seek to realize the Supreme Spirit in their own Self by attuning themselves to this Self, through meditation. Others take recourse to the path of wisdom, or to the path of practice of action (without attachment).

(13, 24)

Many are the methods of self-realization (Ś). They are arranged in terms of ease or difficulty for the several aspirants, and also in terms of the several stages (Jt).

'Meditation' (*dhyāna*) the vision of the self (*ātmāvalokana*), synonymous with the path of devotion (*bhakti*) (R); sustained concentration and absorption (*nididhyāsana*) (N); which is accomplished by scriptural study (*śravaṇa*) and reason (*manana*) (KK) (also Rt).

'Realize' (*paśyanti-ātmani*) in themselves (V), in their intellect (*buddhi*) (N); in their own body (Rt).

'Ātmānam', the Supreme Spirit (*paramātmā*) (Ś, N, and Rt); the self abiding in the body (R), the inner spirit (*pratyak-chetana*) (MS).

'The path of wisdom' (Sāmkhya) characterised by discrimination between the self and the constituents of Nature (Ś); the indirect knowledge obtained by scriptural study (M and Rt); the path of eight-fold yoga (*āshṭaṅga-yoga*) (V); only scriptural study (*śravaṇa*) and sustained reflection (*manana*), excluding *nididhyāsana* (KK).

The path of Action, the performance of all actions, dedicating the fruits thereof to the Lord, as the means of purifying ones interior (Ś).

The three methods listed above follow the order of decreasing merit. Meditation is for the most superior (*uttamādhikāri*); the path of wisdom for those of midling merit (*madhyamādhikāri*) and the path of Action for those of inferior merit (*nikṛshṭādhikāri*). The first is characterized by *nididhyāsana*, the second by *manana* and the third by

śravaṇa. One starts with the path of Action, progresses to the path of wisdom, and finally reaches the stage of meditation.

Rāghavendra-tīrtha says that the first path is resorted to by the sages (who are illumined within), the second by the gods (*devas*) who have intuition to guide their knowledge, and the third by the kings who are spiritually inclined. The 'others' (*anye*) mentioned in the next verse refer to human beings.

184

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते।
तेऽपि चातितरन्त्येव
मृत्युं श्रुतिपरायणाः ॥१८४॥

Others, who are unable to the follow the three methods mentioned above, strive on to reach the Supreme Spirit, having heard about it from others; they too will go beyond death (viz. sorrow and suffering), resting contentedly on what they have heard (viz. from teachers).

(13, 25)

Those who are not eligible even to follow the path of disinterested action (*ati-manda*), and not capable of imagination and intellectual constructions (*ūhāpoha-kauśala-hīnāh*) (N), and of little intuitive powers (Rt), will have only to rely on teachers and their instructions.

'Strive on' (*upāsate*), think only of the Supreme Spirit, filled with faith (Ś), and in due course reach the path of disinterested action (N).

They rely only on listening to scriptural passages (*śravaṇa-mātra-nishṭhāh*) (R), with great faith (KK); their only authority is the teaching they hear from others (Ś). However, 'listening' (*śrutvā*) here implies understanding (*matvā*); and 'strive on' (*upāsate*) includes contemplation (*dhyāyanti*) (Rt).

Thus although with little intuitive power (*pratibhā*), they too will attain to the highest reward in due course and after persevering (Rt).

185

यावत्संजायते किंचित्सत्त्वं स्थावरजङ्गमम्।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥१८५॥

Whatever being emerges, whether endowed with life or inert matter, is to be understood as due to the conjunction (or union) of the 'field' (viz. Nature) and the 'knower of the field' (viz. the Person).

(13, 26)

'Sthāvara' (motionless), 'jaṅgama' (moving); together they constitute the visible universe, which is the 'field' (MS).

'Being' (*sattva*) refers to the souls (N and Rt); or it is taken to refer to anything (*vastu*) qualified by moving or motionless (Ś).

'Emerges', born (viz. appearing so) owing to the false knowledge (*avidyā*) concerning the union of the 'field' with the 'knower of the field' (Ś); appears before us (*prādurbhavati*) (Rt).

The 'union' (*saṁyoga*) is between consciouness (*chit*) and matter (*achit*) (R and N); or between the real (*sat*) and conciousness (*chit*) (V); or between the soul-matter complex (chit-prakṛti) and the Supreme Spirit (*paramātmā*), who is the independent cause (Rt). It is not by Nature alone, nor by the Person exclusively that the universe comes into being (KK).

186

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।
विनश्यत्स्वविनश्यन्तं
यः पश्यति स पश्यति ॥१८६॥

One who perceives (viz. recognizes) the Supreme Spirit as the same one dwelling in all beings, as the imperishable (viz. abiding) reality in all the perishing (viz. fleeting) things, truly understands.

(13, 27)

The verse indicates the correct and complete vision of the Supreme Spirit (*samyak-darśana*), which only can eliminate the ill-effects of false knowledge (*avidyā*) (Ś).

'The same' (*samam*) means undifferentiated (*nirviśesha*) (Ś), of the same essence (*sama-rasa*), (R), unchanging (*apariṇāmi*) (N), as pure reality (sat-rūpa) (Śr); as the same in all the different beings in diverse grades of existence, high and low, happy or unhappy and being the same whether in creation (does not get diminished) or in dissolution (does not dwell) (Rt).

The Supreme Spirit is perceived as the inner controller (*antaryāmi*) (N); as the lord of the body, senses and mind (KK).

'Imperishable among the perishable', suggesting the absolute difference between the Supreme Spirit and the phenomenal world (Ś); the soul in the body etc. (R).

'Perceives' (*paśyati*) with the eye of the scriptures (*śāstra-chakshushā*) (MS); recognizes the self as it really is (R); has the wisdom that cognizes things as they are (Rt).

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम्।
न हिनस्त्यात्मनात्मानं
ततो याति परां गतिम्॥१६७॥

Recognizing the same (viz. Supreme Spirit) as the lord abiding everywhere, one cannot on his own proceed to hurt himself, and thus, he travels on the highest path (leading to the Supreme Spirit).
(13 28)

The 'same' is another term for Brahman (cf. nirdosham hi *samam brahma* 5, 19).

It may also be construed as 'recognizing the Supreme Spirit (*īśvaram*) as the same in all beings; unchanging and undifferentiated; uniformly (*eka-prakāram*) stainless and equipped with all auspicious attributes (Rt); lord of the body, senses and mind (KK).

'Everywhere', in all things as in ones own body (N); among all beings.

'Does not hurt himself' (*hinasti*) does not involve himself in

the world of sorrow and suffering (R), viz. he protects his own self from phenomenal attacks; does not slip into the nether-regions or hell (*narake*). He becomes compassionate towards all beings (N).

'On his own' (*ātmanā*), by his mind (R); by the fact that he views but one self everywhere (N).

'The highest path' (*parām gatim*), liberation (*moksha*) (Ś and Rt); the attainment of the supreme value of life (*parama-purushārtha*) (R);

188

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः।
यः पश्यति तथात्मानमकर्तारं
स पश्यति ॥१८८॥

One who recognizes that all actions done everywhere are in fact done only by Nature (viz. the three constituent factors, *sattva, rajas* and *tamas*), and not by the self in any way, indeed understands the truth. (13, 29).

'Actions' (*karmāṇi*), by the body, mind or speech (Ś); the duties; the natural actions of the body etc.; actions prompted by urges and impulses.

'By nature' (*prakṛti*), does not mean by the self's own nature (*svabhāva*), but by the Lord's creative energy (*māyā*), composed of the three guṇas (Ś and Āg); by the nature which has evolved into the body and the senses of the individual (KK); making Nature the instrumental cause (*nimitta*), the Lord does everything (Rt).

'The self' (*ātmānam*), of the 'knower of the field' (*kshetrajña*) (Ś); whose nature is pure gnosis (jñāna) (R); the soul does not, cannot, do anything, independent of the Lord (M); hence the soul is not the doer (*akartṛ*) (Rt); the soul appropriating, and identifying itself with, the body and senses will regard itself as responsible for all actions, and not otherwise (viz. when not so appropriating etc.) (Ś).

'Sa paśyati' (he sees), such a wise one will perceive the Supreme Spirit (*hari*) (Rt); he understands the reality (paramārtha) (Ś); only he sees, others are blind (V).

189

यदा भूतपृथग्भावमेकस्थमनुपश्यति।
तत एव च विस्तारं ब्रह्म संपद्यते तदा॥१८९॥

When one realizes that all these diverse aspects of existence rest in the one Supreme Spirit and come out of it in manifold expansion, then he attains to the Brahman (viz. the Supreme Spirit). (13, 30)

The verse speaks again of the complete and comprehensive vision (*samyag-darśana*) of the Supreme Spirit.

'Diverse aspects' (*pṛthag-bhāvam*) like the elements, the organisms, the names and forms, the immoveable and mobile beings, varieties of souls and so on.

'Rest in the one' (*eka-stha*), in the Supreme Spirit (*ātmani*) (Ś); in one Nature (*prakṛti*) (R and V); in the Nature as the creative energy of the Lord (KK); in Vishṇu (M).

cf 'ātmaiv edam sarvam' *Chhāndogya* 7, 24, 2.

'Realizes' (*anupaśyati*), knows after the study of scriptures and independent reflection (MS); recognizes the hierarchy of beings and all things abiding in one Supreme Spirit (Rt).

'Brahma', liberation (Ś), the pure gnosis that is the nature of the soul (R); freedom from sorrow and delusion (*śoka-moha*); the wise man will settle himself taking Vishṇu as his refuge (Rt).

190

अनादित्वान्निर्गुणत्वात्परमात्माऽयमव्ययः।
शरीरस्थोऽपि कौन्तेय
न करोति न लिप्यते॥१९०॥

Because the Supreme Spirit is devoid of origin and beyond the scope of the constituents of Nature (*guṇas*) it is immutable (unchanging and undecaying); although

abiding in the body (which is a product of Nature), it neither does anything, nor is it defiled (by the fruits of such action).

(13, 31)

'Immutable' (*avyaya*), mutability is caused only by the play of the constituent factors of nature (namely sattva, rajas and tamas); what is beyond it is not mutable (Ś) (R and M); that which has a beginning (*sādi*) has also an end, and what has no beginning is immutable (M); immutability is absence of change or modification of any kind (*sarva-vikāra-śūnya*) (MS).

The guṇas are the constitutents of Nature (S, R and M); or māyā, the creative energy which is also similarly constituted (*māyāguṇa-sambandha-rahitatvān nirguṇah*) (KK).

'Abiding in the body', because the presence of the self is experienced only in the body (Ś)

But the self is not troubled by the nature and limitations of the body (R).

'Defiled' (*lipyate*), stained or associated with the fruits of action (*karma-phala*) (MS); troubled by worry, sorrow and suffering (Rt).

191

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते।
सर्वत्रावस्थितो देहे
तथाऽत्मा नोपलिप्यते ॥१९१॥

Even as ākāśa, which is all-pervading and subtle, does not get affected in the least (by the presence of things in it), the self which is present all over the body remains unafflicted and undefiled.

(13, 32).

An illustration is given for being everywhere but not doing anything or getting defiled by anything (Ś).

'All-pervading (sarva-gata), associated with all things, in close contact with everything (R); it is all-pervading because of its extreme, minute and subtle form (V).

'Does not get affected' (nopalipyate), because of its very nature of non-attachment (asaṅga-svabhāva) (MS); does not get

affected by the merits or defects of partiuclar things and events (e.g. smoke, mud, rains, wind and fire).

The 'ākāśa' is both outside and inside all things and beings.

'All over the body' (sarvatra dehe), or in the bodies of living beings everywhere, high or low, superior or inferior (Rt and KK).

'The self' (ātmā), the spirit (jīva) (V); or the Supreme Spirit (param ātmā) (Rt).

192

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः।
क्षेत्रं क्षेत्री तथा कृत्स्नं
प्रकाशयति भारत॥१९२॥

Even as this one Sun illumines (by his light) the entire universe, the 'owner of the field' (viz. the self) lights up the whole 'field' (the body-mind complex).

(13, 33)

This verse takes up a suggestion from *Kaṭha-upanishad*, 5, 11 'yathā sarva-lokasya chakshuh'. The sun lights up all things, but is not defiled by anything that it lights up. Even so, the inner self while enlivening the body and illumining the world outside, is not affected by them.

The 'sun' (ravih) illumines by his mere presence and nature (sva-sattā-mātreṇa) (N). It provides not only existence (sattā) but inspiration (sphūrti) for everything in the world.

The 'field' (kshetra), the details of the body given in 13, 6-7; it includes the living as well as the non-living details (Rt).

The 'knower or owner of the field' (kshetrajña or kshetrī), although atomic in magnitude illumines by its own nature, namely gnosis (KK); this is the Supreme Spirit (param ātmā) (Rt). It is the one that abides in all 'fields', but is not defiled by anything (Ś).

193

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा।
भूतप्रकृतिमोक्षं च ये
विदुर्यान्ति ते परम् ॥१६३॥

They, who thus understand the distinction between the 'field' (viz. the body) and the 'knower of the field' (viz. the self), by the eye of wisdom, and also the possibility of deliverance from the hold of material nature, reach the highest (or the shore beyond).

(13, 34)

This verse summarizes the import of the whole chapter (13) (Ś and VD).

The distinctions (antara) include those between inertness and life, being the doer and otherwise, being subject to modification and not so (N).

'The eye of wisdom' (*jñāna-chakshu*); the sight that enables one to see the self, facilitated by scriptural study and instruction of teachers (Ś); the knowledge guided by discrimination (viveka) between the self and non-self (R) (also R).

'Bhūta-prakṛti-moksha', the beings being released into their original unmanifest state (Ś); the method of release from the Nature which has assumed the form of beings (R); the means of liberation from the beings and from Nature. The means or the method is detailed in the verses above (7 to 11). 'Bhūta' may refer to the manifest forms of Nature, while 'prakṛti' is unmanifest. The former may mean the souls (jīva) and the latter the phenomenal world (Rt)

'Highest' (*param*), the supreme reality (paramārtha), the highest value of life (*parama-purushārtha*); pure nature of self, divorced from Nature (śuddhātmā).

194

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः।
सर्गेऽपि नोपजायन्ते प्रलये
न व्यथन्ति च ॥१६४॥

Having obtained this knowledge, the wise folk will be assimilated in the Supreme Spirit's own nature, and they will not come out (of this state) when the

universe proceeds forth, nor will they grieve when the universe is dissolved.

(14, 2).

The verse indicates the state of perfection reached by the wisdom (*jñāna-phala*), which is very different from what is gained by following the path of practice of actions (karma) (Āg).

The wisdom concerns the distinction between the self and the body-mind complex, between the nature of the person ('knower of the field') and the constituent aspects of Nature ('the field), and between the 'knower of the private field' and the 'knower of all the fields' (*sarva-kshetreshu*). The 'knower of the fields' is the Supreme Spirit, all pervading and all-powerful, and abiding in every soul as inner controller (*antar-yāmi*).

'Sādharmya', the individual self partaking of the nature of the Supreme Spirit, in the state of liberation (R); sharing the attributes of being the self of all (sarvātmatva), abiding in all modes of existence (*sarva-bhāvādhishṭhātṛtva*), and being the sole regulator of all processes (sarva-niyantṛtva) (N).

'Sarga' is literally initial creation and 'pralaya' final dissolution. But the terms refer to every beginning and every termination of all action and states of existences.

195

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम्।
संभवः सर्वभूतानां ततो भवति भारत॥

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता॥१६५॥

The primordial Nature is the womb (viz. entrance), which the Supreme Spirit impregnates (or enters); and it is from this source that all things and beings in the universe emanate and take shape.

In every womb, whatever forms (manifest bodies and actions) take shape, all alike proceed from the great Nature (mother); and the Supreme Spirit is the progenitor (father), providing the seeds thereof. (14, 3 and 4).

The 'womb' (*yoni*) is the primordial nature composed of the three guṇas, also called the creative energy (māyā) which is responsible for all beings, and which grows into manifold forms, and supports all beings (hence called *brahmā* which is also *mahat*; as it is undifferentiated by time or space) (Ś); or *chit-prakrti* (Rt). The three constituent aspects of Nature are symbolized as three consorts, Śrī or Lakshmī (*sattva*), Bhū (*rajas*) and Durgā (*tamas*) of the Supreme Spirit which is Purusha (M). The womb is also the 'field' (*kshetra*), meant to receive the creative and sportive will of the assemblage of all the 'knowers' of the field (*kshetrajña-samashṭi*), which is in the nature of the seed (for impregnation) (KK). The impregnation is reflection of the Supreme Spirit's own will and form (*sva-pratibimba-rūpa*) (N).

The 'great mother' (*mahad-yoni*) is the supreme cause of all phenomena, the ultimate 'field', viz. māyā (N), Mahālakshmī (Rt).

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम्॥१४॥

There are three constituent strands (guṇas) that are formed out of (viz. go to compose) the Nature (*prakṛti*); sattva, rajas and tamas. They bind the soul, which by its nature is immutable (changeless).
(14, 5)

The verse illustrates how bondage is caused, in order to facilitate the aspirant to strive for release (M).

The guṇas are said to be born out of Nature (*prakṛti-saṁbhavāh*) because they are differentiated into three distinct strands at the time of creation; they were, prior to that stage, unmanifest and united in the primordial nature (*chit-prakṛti*) (Rt).

The *guṇas* are technical terms, and are not to be viewed as attributes inhering in any substance; no distinction between attribute (*guṇa*) and substance (*guṇin*) is

implied here (Ś). They are not qualities of Prakṛti, but are involved in the composition of prakṛti, which is nothing apart from the guṇas. The guṇas are therefore constituent strands (as in a rope), or aspects. They are in perfect balance (sāmya) when unmanifest.

The concept of guṇas as aspects of Nature is common to all systems of Indian thought. *Sattva* represents being, light, purity, goodness, calmness and consciousness. *Rajas* is becoming, action, emotion, energy, agitation and violence. *Tamas* is darkness, sloth, sleep, depression, and ignorance. They are respectively imagined as white, red and black in colour. Sattva facilitates knowledge, and therefore is an indispensable aid in man's effort to seek liberation. *Tamas* blocks both *sattva* and *rajas*; it impedes both knowledge and action.

The guṇas inhere in every 'field' (viz. body-mind complex), which is the body (deha), and naturally affects the 'knower of the field' (viz. the soul which is embodied). They do not actually bind the soul (*nibadhnanti*), for the soul is immutable and beyond the scope of the guṇas, but this bondage is a seeming one (nibadhnanti iva) (Ś).

197

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम्।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥१४७॥

Among the guṇas, sattva, being (pure) immaculate (viz. illumines, provides light) and is free from stains (sicknesses, defects, impurities). It binds the embodied soul with the longings (viz. attachments) for happiness and wisdom. (14, 6)

'Pure' (*nirmala*), devoid of stains (*mala*) in the form of ignorance, misery, delusion (VD), free from all that which envelop and hide happiness and wisdom (KK). It is like a lamp which lights up all objects and actions. It helps us know the things as they are (*prakāśaka*) (R).

The expression 'anāmaya' (free from sickness) refer to its not

being afflicted by *rajas* and *tamas* (N); being tranquil (*śānta*) (KK and Śr); no sickness or sorrow can possibly come out of it (Rt).

'Sukha-saṅga' (attachment of happiness), desire for happiness, preceded by the notion 'I must be happy'; happiness is a modification of the inner instrument (*antahkaraṇa-vṛtti*); it is clinging to sensual pleasures. Included in this are the means and instruments of happiness (*sukha-sādhana*). They all refer to the 'field', and not to the 'knower of the field'.

'Jñāna-saṅga' (attachment to knowledge) is likewise a modification of the mind, ascribed to the ego as 'I know'; it is an appropriation (*abhimāna*).

The bondage (*bandha*) is making one a slave to happiness or knowledge; so that actions are undertaken and the fruits thereof are experienced. The soul ('knower of the field'), naturally free, is made to get attached to the body-mind complex ('field').

The bondage is not real but apparent so far as the soul is concerned (Ś).

Sattva also means mind, and so the attachment is purely mental.

198

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम्॥१४॥

Rajas is of the nature of passion, and attachment to thirst (viz. craving) is its source. It binds the embodied soul with attachment to actions.

(14, 7).

The expression 'rajas' is explained as that which binds (*rajyate*) the individual to the sense-objects (*vishayeshu*). The root, 'rañj' is cognate with 'raja' (meaning desire, pleasurable craving). It may be synonymous with kāma (sexual desire) (R), *gardha* (greed) (V), or longing for objects (KK).

'Attachment to thirst' (*tṛshṇā-saṅga*) is to obtain objects not yet obtained (*aprāptābhilāsha*). The

desire (*tṛshṇā*) is of the nature of 'may this come to me'; and attachment (*saṅga*) is interest in the objects so desired (Rt). Desire may be with regard to the objects to be obtained, while attachment would be to delight in the objects already obtained (N). Desire is to get (*āśā*) attachment is to hold on (*grahaṇa*). Desire involves actual contact with the objects, but attachment is a mental appropriation of the objects (*abhimāna*) (VD).

The bondage here is in terms of ego-involved attachment (*tatparatā*) to action (*karma*), done for near and seen (*dṛshṭa*) as well as distant and as yet unseen (*adṛshṭa*) rewards (Ś). The desire leads to action which is good or bad; the action in its turn leads to the experience of appropriate rewards (*phala*), and this becomes responsible for recurrent briths (R).

Attachment takes the form 'I will do this and I will enjoy the fruits thereof'.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥१४॥

Tamas is born out of ignorance, and it deludes (viz. leads astray) all living beings. It binds them with heedlessness, indolence and sleepiness.

(14, 8)

'Ignorance' (*ajñāna*) is the opposite of knowing things as they are (which is called knowledge, *jñāna*) (R). It is the concealing power of māyā (N), an aspect of Nature (Śr).

The expression 'ajñānajam', is usually taken to mean 'born out of ignorance' (Ś); it can also mean, 'which is responsible for ignorance' (viz. ignorance comes out of it) (M).

'Delusion' (*moha*) is false knowledge (*viparyaya-jñāna*) (R); cause of confusion (*bhrānti-hetu*) (N); lack of discrimination (Ś), taking the false as real, the transient as permanent, misery as happiness

and pleasant as good. In this sense, it leads one astray.

'Heedlessness' (*pramāda*) is lack of earnestness or attention (*anavadhāna*), prompting one to engage himself what is not his concern or duty (R); blocking the light from sattva (N); inability to correctly ascertain objects and actions (MS).

'Indolence' (*ālasya*) is inability to engage oneself in action (R); suspension of sense-faculties; blocking the energy from Rajas (N); lack of enthusiasm to do anything.

'Sleepiness' (*nidrā*), is sloth, cessation of sensory and mental functions (R), extreme disinterest.

200

सत्वं सुखे संजयति रजः कर्मणि भारत।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥२००॥

Sattva prompts one to cling to happiness (and to the means thereof), Rajas causes him to engage himself (with attachment) in actions and Tamas will overpower wisdom, and lead one to attach himself to heedlessness.

(14, 9)

The verse describes in brief the natural functions of the three guṇas. The expression 'in all beings and everywhere' (sarvatra dehinām) should be added to the wordings of the verse, to make the sentence complete.

Sattva when it is on the ascendant, (utkarsha) is responsible for attachment to pleasures, Rajas similarly for attachment to actions, and Tamas for attachment to false knowledge (R).

Sattva incites one to seek for happiness, suppressing the sources of misery, while Rajas prompts one to engage himself in action, suppressing the sources of happiness (MS). Happiness here means sensual pleasures.

Tamas clouds the wisdom or (knowledge obtained from scriptural study or from teachers), which is the expression and effect of sattva, and

blocks energy which is the expression of Rajas.

'Heedlessness' (*pramāda*) is taken to refer to unrighteousness (*adharma*) (Rt).

Each of the three guṇas rises into ascendance or lapse into impotence, owing to the latent impressions left by pristine actions (R).

201

रजस्तमश्चाभिभूय सत्त्वं भवति भारत।
रजः सत्त्वं तमश्चैव तमः
सत्त्वं रजस्तथा ॥२०१॥

Sattva prevails when (at times) it overpowers both rajas and tamas; Rajas prevails when it overpowers both sattva and tamas; and Tamas prevails when it overpowers sattva and rajas. (14, 10).

The verse explains when a guṇa will be able to exert its influence (Ś). Because all three guṇas always coexist and never lose their peculiar powers, which are contrary to each other, how does one guṇa dominate? (R). The verse describes the differential function of the guṇas (kārya-vibhāga) (KK). The dominance of one guṇa involves necessarily the suppression of the other two; 'overpowers' (*abhibhūya*), rejects supresses, diminishes, conquers. The two guṇas are made to become parts (*aṅga*) for the dominant guṇa that functions as the whole (*aṅgī*) (Śr). The word 'ability to function on the part of the guṇa' (*kārya-śakti-pratibandha*) (Rt). The dominant guṇa becomes capable of actualizing its own proper function.

Rāmānuja adds 'sometimes' (*kadāchit*) to the dominance of each of the guṇas.

202

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं
सत्त्वमित्युत ॥२०२॥

When in all the entrances of the body, arises the illumination (viz. light) of wisdom, then the sattva must be understood as on the ascendant. (14, 11).

The verse explains by what signs the ascendance of a guṇa is to be recognized (Ś).

The entrances or doors (*dvāra*) are the five cognitive senses (eyes, ear etc.) and the mind, altogether six in number (VD); gateways (or instruments experience (*upalabdhi-sādhana*) (N).

'Illumination' (prakāśa) is wisdom or knowledge, a process of the internal instruments in the form of intellect (Ś); or ascertainment of objects as they are (VD); light which shows the real nature of self (*svarūpa-sphuraṇa*).

'Knowledge' (*jñāna*) is of the nature of light or illumination (Rt); it also signifies clarity and has happiness as its sign (N). It is through this knowledge as light that sattva is said to increase or grow in the calm or peace of the inner instrument (*antahkaraṇa-prasāda*).

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥२०३॥

When rajas is on the ascendent, there arise in the individual greed, activity, enterprise, disquiet and craving.

(14 12).

'Greed' (*lobha*) is not willing to give up what is in ones possession, holding on to it (R); wanting to get more and more of what one has already got (gardha) (N); a disinclination to share with others what wealth one has; and a longing to acquire more wealth (KK).

'Activity' (*pravṛtti*) is an undertaking even if there is no purpose to be achieved (R); performace of religious rites (N); general activity (KK).

'Enterprise' (*āraṁgbhah karmaṇām*) is activity with a specific purpose (R); activity which is secular in nature, like building a house (N), or taking care of ones body (KK).

'Disquiet' (*aśama*), excitement or depression (Ś); joy, anger etc; itching to do this and that, not being satisfied at any time or with anything (KK).

'Craving' (*spṛhā*), longing for objects of sense (Ś); ceaseless activity of sense organs (R); desires and ambition.

204

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च।
तमस्येतानि जायन्त विवृद्धे कुरुनन्दन ॥२०४॥

Darkness (viz. dullness), disinclination to heedlessness and delusion - these are the signs that tamas is on the ascendent.

(14, 13)

'Darkness' (aprakāśa) is absence of discrimination (*aviveka*) (Ś); non-arousal of knowledge (R); ignorance (*avidyā*) (V); not getting the light even if there be teachers (N and MS); blocking sattva (N); absence of sensory knowledge (Rt).

'Disinclination to work' (*apravṛtti*), total absence of activity (Ś); stubborn indifference (R); blocking rajas even when activity is indicated (N); refusal even to engage in one's duty (KK).

'Heedlessness' (*pramāda*) another form of lack of discrimination (Ś); non-attention caused by involvement with wrong action (R); inability to distinguish the right from the wrong (N); non-recognition of what one has to do (KK); lack of attention (Rt).

'Delusion' (*moha*), foolishness (Ś); false knowledge (R); sleep, sloth, fatigue etc. (N); confusion (MS); perversion (Rt).

205

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत्।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥
रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥२०५॥

When the Sattva is on the ascendent, and the bearer of the body (viz. the soul) faces dissolution (viz. dies) he reaches the spotless worlds of the knowers of the highest.

When, however, rajas is on the ascendent and the condition of dissolution draws up, he will be born among those attached to actions; even so, those in whom the tamas is on the ascendent will be born among foolish folk.

(14, 14 and 15)

'Dissolution' (*pralaya*), death; when he dies.

In the expression, 'world of the knowers of the highest' (*uttama-vidām lokān*), the highest means the categories of reality like *mahat* (Ś); the nature of the self as it is; he will be born among such people and will progress further on towards liberation (R); the most expedient technique (*yogopāya*) (V); the gods like Hiraṇya-garbha, the knowers are their worshippers (N); the Supreme Spirit) (Vishṇu) (Rt).

'The spotless' (*amala*), devoid of stains like rajas and tamas (Ś); devoid of ignorance (R); bright (V); devoid of misery (*nirduhkha*) (N); devoid of defects (*nirdosha*) (Rt).

The 'world' refer to bodies (*dehān*) (Rt); the individual would be born in a *sāttvika* family, so that his spiritual advancement is assured.

206

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम्।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥२०६॥

When the right actions are well performed, the result is said to be good and stainless; when the action done is one of passion (rājasa) the result is sorrow (or pain), and when the action is dark in character (tāmasa), the result would be ignorance.

(14, 16)

'Well performed' (*sukṛta*) implies that the action done is of sāttvika nature (Ś); and that the action is done by one who is well-bred (Rt); meritorious (*puṇya*) (Āg).

'Stainless' (*nirmala*) means bright (*prakāśa-bahula*) and happy (*sukha-svarūpa*) (V and N); the stain refers to sorrow and suffering (Rt); the stains arc brought about by rajas and tamas (Ś).

The actions which are rājasa in nature are mixed (both meritorious and sinful (*pāpa-miśra-puṇya*) (Āg); they are mainly painful with a little happiness thrown in (*alpa-sukham duhkham*) (M); Rājasa actions are those done with desires and bring about sorrow in the main, although accompanied by slight pleasures (KK, MS and Rt).

The actions of the tāmasa variety are unrighteous and sinful (Ś); their fruit is ignorance, lack of discrimination (*aviveka*) (Āg); delusion and confusion (KK).

207

सत्वात्संजायते ज्ञानं रजसो लोभ एव च।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च॥२०७॥

From sattva is born wisdom and from rajas avarice; from tamas spring forth only heedlessness, delusion and ignorance.
(14, 17).

'Wisdom' (*jñāna*) is born from sattva when it is on the ascendent (*pravṛddha*), when it is gradually strengthened (R).

'Wisdom' is direct knowledge concerning the true nature of the self (R); knowledge relating to the ultimate reality (*para-tattva*) and the lower reality of the world (*apara-tattva*) (Rt); knowledge relating to what must be done and what not; light in the form of sensory and mental knowledge (KK).

'Avarice' (*lobha*), greed for sensual pleasures here, and benefits like heavens hereafter (Rt); aspiration to obtain fruits like heavens (R); desires that are never satisfied (MS), resulting only in sorrow (KK).

'Heedlessness' (*pramāda*), inclination to engage oneself in wrong actions, because of lack of care and attention (R).

'Delusion' (*moha*), false knowledge (R).

'Ignorance' (*ajñāna*), lack of discrimination (Āg); inability to know what ones duty is (*iti-kartavyatā*), caused by heedlessness and delusion

(Śa). The implied meaning is that the result will be totally bereft of light or happiness (KK).

208

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।
जघन्यगुणवृत्तिस्था अधो
गच्छन्ति तामसाः ॥२०८॥

Those who abide (unceasingly) in sattva raise themselves upward, while those who are given to rajas dwell in the middle state (viz. the normal transactional world of activity and emotions), and the people given to the lowest of the guṇas (viz. tamas) descend to the lower states of existence.

(14, 18)

'Upward' (*ūrdhvam*) refers to birth in the realm of gods (Ś); or moving towards liberation in gradual measures (R and KK); the realm of Brahma, and further on liberation (V); ascend to the higher worlds like jano-loka, because of their wisdom (Rt).

'In the middle state' (*madhya*) reborn among human beings (Ś); because of the craving for heavenly rewards, they are reborn here (in the normal world of transactions) to engage themselves in actions facilitating the satisfaction of those desires (R); in the world of mixed nature, consisting of merits and sins; neither ascent nor descent, but staying where they are.

'Lower states' (*adhah*), birth among animal states of existence (Ś); birth among lower groups of human beings, later among animals, and worms still later, as plants and trees, and finally as inanimate objects (stones etc.) (R).

'Lowest guṇa', in contrast to the other two (sattva and rajas), most inferior and so condemnable (jaghanya) characterized by sleep, sloth, delusions and inactivity (N).

209

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति।
गुणेभ्यश्च परं वेत्ति मद्भावं
सोऽधिगच्छति ॥२०९॥

When the wise one who percevies the self (and understands the real nature of self) does not

recognize anything other than the guṇas as responsible for all the actions, and also recognizes what is beyond and above the guṇas (viz. the self), will surely share the state of the Supreme Spirit.

(15, 19).

'The perceiver' (*drashṭā*), the wise one (Ś); the one who can discriminate between body and soul (Śr); the individual self or soul (jīva) (N and Rt).

The guṇas transform themselves as causes, effects and objects; they are thus responsible for all phenomenal processes (Ś). They evolve finally into the intellect or reason (*buddhi*), the inner instruments and the sense-organs, and thus become responsible for all actions (MS).

'Recognizes' (anupaśyati), the prefix 'anu' means 'after careful examination' (N and MS).

'Beyond' (*param*), also means 'other than the guṇas', viz. the self who merely witnesses the activity of the guṇas (Ś), who is altogether not a doer (R); the independent Supreme Spirit.

'Share the state' (*bhāvam adhigachchhati*) experience unceasing bliss (KK); sharing the gnosis and bliss of the Supreme Spirit (Rt).

210

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥२१०॥

The embodied one (self) obtains immortality (viz. the state of the Supreme Spirit), being released from the necessities of birth, death, old age and suffering, when he goes beyond the (scope of) these three guṇas, which are responsible for the body and which arise from the body (to function and bind).

(15, 20)

'Obtains immortality (amṛtam), the self (R); the riddance of ruin and evil (N); liberation (KK); the bliss of

Brahman (Śr); the Supreme Spirit (*param brahma*) (Rt).

'Released' (*vimukto*), even while alive (*jīvanneva*) (Ś).

The guṇas are the seeds from which the body has sprung up (Ś); they arise from the body which evolved from the guṇas (R); they manifest themselves in the body which has evolved from the gunas (Rt).

'Going beyond' (*atītya*), even when one is alive and functioning in this body (Ś); seeing the self other than, and beyond, the guṇas (R); by the practice of samādhi (N); transcending the guṇas by the knowledge of reality (*tattva-jñāna*); recognizing the nature of the self to be utterly different from that of the guṇas and thus making oneself immune to their influence (KK).

211

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥२११॥

The wise man does not hate when light (viz. sattva), action (rajas) or delusion (tamas) arises; nor does he long for them when they cease.

(14, 22).

All the processes and functions of the three guṇas are suggested by 'light' 'action' and 'delusion' (KK). These are obstructions to concentration and absorption (samādhi).

They arise well (*sam-pravṛttāni*) the form of objects of experience (Ś), as means to achieve possible ends (VD); they occur in accordance with latent impressions and predispositions (KK); and they may be painful when they arise due to the materials they have to work with, and this may be a cause to hate them; or they may be pleasurable when they cease to operate, again owning to the materials they have to work with, and they may cease to operate, again owing to the material conditions, in which case one may long for them (MS).

Hating the guṇas or longing for them is with the notions of pain and pleasure; one must rise above the

two notions (*rāga*-dvesha-śūnya). This is to rise above the guṇas themselves (*guṇātīta*).

212

उदासीनवदासीनो गुणैर्यो न विचाल्यते।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥२१२॥

He who dwells utterly indifferent (neutral), and who is not ruffled up by the guṇas, will merely watch the guṇas as they arise, act or cease, and abides firm and unquivering.

(14, 23)

'Indifferent' (*udāsīna*), neither excited nor depressed, unaffected by the confrontations of the guṇas and taking no side whatever (Ś); being content with the vision of the self, which is distinct from the guṇas, and being indifferent to all other things (R); neither attaches himself to one, nor hate the other (MS); non-committal (*taṭastha*); indifferent to all things other than the self (V).

'Not ruffled' (na vichālyate), not disturbed from its own original and natural state (svarūpa) (Śr).

'Unquivering (*neṅgate*), not abandoning the neutral attitude (Āg); abides in his own natural state (Ś); is not carried away by the guṇas and their work (R); does not engage himself in any work other than spiritual exercises (Rt); remains silent and indifferent (*stabdha*) (N); does not get involved in anything (MS).

The expression 'guṇā, vartante' is wrong usage, but the *parasmai-padi* is employed because otherwise the chhandas would be disturbed. The import is that the guṇas abide in their own causes, conditions and effects and that they do not affect the self. It may also mean that the guṇas are not independent in their motivation or action; they depend on the will of the Supreme Spirit (Rt).

213

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः।
तुल्यप्रियाप्रियो
धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥२१३॥

He, the wise one, would be the same in misery or in happiness; he abides entirely in himself, holds

the clod of earth, stone or gold as of equal worth, looks upon friend and foe (desirable and undesirable things or events) as of equal value, and is unaffected alike by blame or praise.

(15, 24).

'The wise one' (dhīra), by nature adept at discriminating between (self and body), right and wrong and the real and unreal (R); one who knows the greatness and glory of the Supreme Spirit (Rt); courageous man, unmoved by attacks and repulsions (N).

'Samc' (*sama*), because he has given up joy and grief alike (V); possessor of equanimity (*sama-chitta*) (R). It is a word of great significance in Sāmkhya and in Yoga.

'Abides in himself' (*svastha*), abides in the self, for it is the dearest, and not in other things (like wife, children, wealth, house, birth, etc.) (R); for he has nothing to cling on to, or to give up (V); not outward-oriented (bahir-mukha) but inward-directed as a result of constant practice; dwells of his own ascord and at will (svenaiva svechchhayā-tishṭhati); remains in his own self in all conditions of life and always (*sarvāvasthāsu sarvadā*); abides in the Supreme Spirit (*brahma-nishṭha*).

213

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥२१३ ॥

One who is the same in honour or dishonour, who is the same to friend or foe, and who gives up all enterprise is said to have transcended the (scope of) guṇas.

(14, 25).

He remains the same, because he keeps his mind balanced (*tulya-chitta*), realizing that he should not really be related to (viz. involved in) anything in the world (R); being the same inplies that he does not get exhilerated or depressed, and does not engage himself in any action on that account. He is unlike the

common man in this respect (N). Honour and dishonour, friend and enemy are concepts only of common people (*para-dṛshṭyā*) and do not become relevent for the wise one.

'Enterprise' (*āraṁbha*), action undertaken for gaining benefits here and hereafter (Ś); actions that are due to his having a body (R); whatever is undertaken with a desire (KK); excluding activities that are strictly necessary for survival (Ś).

215

मां च योऽव्यभिचारेण भक्तियोगेन सेवते।
सगुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥२१५॥

He who approaches with unswerving devotion the Supreme Spirit will easily transcend the (scope of the) guṇas, and then become fit for Brahman-becoming (viz. liberation).

The Supreme Spirit as the inner controller (antaryāmi) of every living being abiding in the heart is meant here (Ś and MS); the inner self (*pratyagātmā*) (N).

'Unswerving' (*avyabhichārī*) not deviating; uninterrupted; one-pointed; without a motive; to the exclusion of all other thoughts and urges.

'Brahman-becoming' (*brahma-bhūya*), the expression 'bhūya' is used in the sense of 'bhavanam' (*bhuvo bhave, Pāṇini*). Becoming Brahman is synonymous with liberation (*moksha*). The word 'brahman' here is 'mahad-brahma', which is the source of all phenomenal presentations, viz. the primordial nature (*prakṛti*) (Jt), more specifically *chit-prakṛti* (Rt).

216

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्।
छन्दांसि यस्य पर्णानि
यस्तं वेद स वेदवित् ॥२१६॥

This imperishable and sacred fig-tree has its roots above and branches below; and the sacred chants of the scripture are its leaves, so they say. And he who knows it, understands the scriptures.

(15, 1).

This imagery of the sacred tree (*aśvattha*) is to be found in *Ṛgveda* (1,24,7), *Kaṭha-upanishad* (6,1), and *Āraṇyaka* 1, 11, 5. The word aśvattha is taken to mean transient (Ś); unoriginated and eternal only as a flow (*pravāhato anādi-nitya*) (Rt and MS). It is 'imperishable' (*avyaya*) in the sense that is cannot be cut off prior to the dawn of wisdom (R); it appears again and again; it can never be negated (Rt). The tree is the transmigrational world (samsāra).

The roots (the Supreme Spirit or Brahman) is 'above' (viz. unmanifest), being extremely subtle, eternal, great and causatory (Ś) (also M); 'above' means most superior (*uttama*); the great and unsurpassed bliss, higher than all other forms of happiness (N); source of the world, Hiraṇyagarbha (MS); Vishṇu (the Supreme Spirit), *chit-prakṛti* (consciousness) and *achit-prakṛti* (matter) are the roots (Rt).

'Below', near at hand, manifest (vyakta) categories like mahat, ahamkāra, tanmātra etc. the Sānkhyan tattvas (Ś); inferior entities (nīcha) contrasted with the most superior (above) like the five bhūtas, mahat, ahamkāra etc. (M). Below is the soul (jīva) (Rt).

'Leaves', meant to protect the tree; the Vedic scripture consisting of chants protect the tree of samsāra showing dharma, adharma, their causes and rewards (Ś); the chants by their prescriptions of actions with desires encourage the continued existence of the transactional world, even as leaves contribute to the growth of the tree (R) (and also Rt); the Vedic chants stand for the prescribed rites and sacrifices, which are adornments, even as leaves adorn the tree (N). The word chhandas is derived from the root which means 'to protect', 'to give happiness' and also 'to cover', 'to conceal'.

The tree is nourished by the acts prescribed in the Vedas; and it is felled by the knowledge of Brahman (MS).

'He who knows the tree' (its roots, branches, leaves etc.) also knows that the scripture suggests the means of cutting down the tree. Knowledge of the tree to be cut down helps the method which is employed to cut down the tree (R).

217

अधश्चोर्ध्वं प्रसृतास्तस्य
शाखा गुणप्रवृद्धा विषयप्रवालाः।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥२१७॥

The branches of this tree spread out above and below, nourished by the guṇas (viz. the constituent factors of Nature); the objects of sense (form, sound etc.) are like the sprouts on the tree. The roots (which are mainly above), descend also downward and proliferate linked inseparably with the actions in the world of men. (15,2)

Although unmanifest, the primary ingredients (bhūtas) of the world (body etc.) operate in subtle forms and are responsible for all manifestations owing to the guṇas (M).

The spreading branches represent human beings, animals and so on; their status and actions are indicated by 'above' and 'below' (R); differences in the level of the branches suggest doers of good and doers of evil (V); the highest human beings and the denizes of the heavens (N).

The tree representing the universe has its main shoots in the eight aspects of Nature (*prakṛti, mahat* etc) consisting of matter and consciousness. And the branches above are the causal, subtle and unmanifest forms (*avyakta*) while the branches below are the gross body, sense-organs and material objects (Rt).

The 'roots' in the second half of the verse refer to the latent impressions and inclinations (vāsānās) like desires and aversions which are occasioned by the fruits of actions, and which are responsible for our conduct, righteous and otherwise (Ś).

'Descend' into the world of human beings (R and N).

Actions lead to inclinations, and inclinations lead to actions, in an unending series; this is spoken of here figuratively as the 'tree' (N).

218

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा।
अश्वत्थमेनं सुविरूढमूलम-
सङ्गशस्त्रेण दृढेन छित्वा।
ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः।
तमेव चाद्यं पुरुषं प्रपद्ये यतः
प्रवृत्तिः प्रसृता पुराणी ॥२१८॥

The form of this tree is not here (in this world) understood (by us) as it really is; neither its end, beginning or its ground (where it abides or is established). By the strong axe of detachment, one must cut down this ancient fig-tree, whose roots are wide-spread and well-nourished, and then search out that final estate, from which the human beings no longer return (to this transactional world). He should rest in that primeval person (viz. the Supreme Spirit) from whom all creation has streamed forth.

(15, 3 and 4)

The form is not understood because it is illusory (N), because it appears and disappears in succession (MS), because it chages rapidly (Rt). It can be understood only by the wise and the emancipated. Its beginning or end cannot be ascertained; its beginning is due to the action of the guṇas (R) or ignorance (*avidyā*) (N). Or its origin and end are in the Supreme Spirit (M).

'Well-nourished' by strong and latent impressions and inclinations (*vāsanā*); 'su-virūḍhamūlam' means well grown and deeply rooted (Ś).

'The axe' (*śastra*) of dispassion sharpened by constant practice of discernment, fixed to the firm handle of orientation to the supreme spirit, and detached from aspirations with regard to progeny, wealth and worldly involvement (Ś); attachment along with wisom (M).

'Cutting' (chchedana) is careful consideration (*vimarśā*) (M); uprooting the bonds (KK).

'Then' (*tatah*), after carefully considering what is transcendental and what is ephemeral (Rt).

'Estate' (*padam*) refers to the high realm of Vishṇu ('tad vishṇoh paramam padam'), the original and enduring ground for all beings and things (M, Śr).

'Search out' (*parimārgitavyam*), to be sought after (*anveshaṇīyam*) (R), by methods like śravaṇa, manana and nididhyāsana.

There is a variant reading for 'prapadyed yatah' singular potential mood (liṅg): 'prapadye yatah' ('I seek resort in the person, from whom' etc). Rāmānuja's reading 'prapadyet' (followed here) seems to be better; it indicates dedicated devotion to the Supreme Spirit (*śaraṇam prapadyet*). Otherwise, the first person singular present tense (laṭ) 'prapadye' would be an independent sentence, requiring 'iti' for connecting it with the rest of the sentence; even then, the construction would be awkward and strained. Madhva who accepts the reading (*prapadye*) but takes it only in the sense of 'prapadyeta'; thus supporting the reading followed here. There is, however, a small difficulty: The root 'prapad' is *ātmanepadi*, whereas the form 'prapadyet' would be *parasmai padi.* But this is easily overcome by referring to usage (rūḍhi). Śamkara, who accepts the latter reading (*prapadye*) makes the sentence 'tameva chādhyam purusham 'prapadye' in answer to the implied question 'How should one search out'. The *purusha* here does not refer to Kṛshṇa, the speaker, but to the Supreme Spirit.

219

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥२१६॥

Bereft of pride and devoid of false knowledge, overcoming the defect of attachment, constantly involved in the wisdom pertaining to the self and the Supreme Spirit,

with all desires eliminated altogether, freed from the dualities symbolic of pleasure and pain, the aspirants move on, undeluded, to the Supreme estate, which is immutable.

(15, 5).

The verse indicates another method of reaching the Supreme Spirit (*sādhanāntara*) (M).

The 'Pride (māna) refers to egoistic feelings (*ahaṁkāra*) (M, Rt and Śr); false knowledge (moha) refers to non-discrimination between body and soul (M). 'Defect of attachment' (*saṅgadosha*) means that attachment itself is a defect (Ś); attachment is in terms of desire and aversion (KK). This is outward orientation (*bahih-prāvaṇya*) or clinging to the objects outside (Rt).

The expression 'adhyātma' here means constant contemplation on the nature of the Supreme Spirit (Ś and Rt). viz. scriptural study (*śravaṇa*), intent reflection (*manana*) and meditative absorption (*nididhyāsana*) (Āg). The word alternately refers to the wisdom concerning the nature of the self (R); and involvement with this would lead to the elimination of all matters of interest different from the self (R).

'Freed from dualities' (*dvandrair vimuktāh*), having overcome the hold of the guṇas.

'Undeluded' (*amūḍhāh*), viz. enlightened (Āg); wise as regards the nature of self and non-self (R); having destroyed ignorance (N), freed from the impact of *rajas* and *tamas* (Rt).

220

न तद्भासयते सूर्यो न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम॥२२०॥

The Supreme Estate to which the wise folk will move on and from which they do not return, is indeed the home of the Supreme Spirit which is not illumined by the sun, the moon or the fire.

(15, 6)

The true condittion of liberation is the subject-matter of the verse (Ś); the true nature of the Supreme Spirit is indicated here (M).

The light of the self (or knowledge) is what illumines everything; the external lights like the sun, the moon or the fire cannot illumine the light knowledge (R). The light of knowledge (viz. the self) continues to shine even when all other lights are not there (cf. *Bṛhadāraṇyaka-upanishad*, 4, 3, 6). The lights like the sun, moon and fire illumine only inert and material objects, and not the self which is self-illumining (KK). But because this light is devoid of form etc, it cannot be apprehended by the sense-organs (N).

'The Supreme Estate' (*dhāma paramam*) is of the nature of this light (*tejo-rūpam*) (Ś); or nature of ones own self (Śr). Here the 'estate' means the 'form' (*rūpa*) (Rt). It is the same as 'tad-vishṇoh paramam padam'.

'From which there is no return' (na nivartante), to the transactional and transmigrational world (Ś) (Rt and KK).

221

ममैवांशो जीवलोके जीवभूतः सनातनः
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

In the world of living beings, a tiny part of the Supreme Spirit becomes the soul, eternal in nature and drawing to itself the six sense-faculties including mind, all of which abide in Nature.

(15, 7)

'The world of living beings' (*jīvaloka*) is the transmigrational world (*saṁsāra*).

'Tiny part' (*aṁśa*), as sparks from the fire (N), as part of a whole; not independent, but an aspect of the energy of the Supreme Spirit (KK).

The soul (*jīva*), is the doer (*kartā*) of actions and the experiencer (*bhoktā*) of the fruits

thereof (Ś). Even as the reflection of the sun in the water appears distinct from the sun, but returns to the sun when the water is gone, and never reappears, the soul is the localized aspect of the Supreme Spririt, apparently a doer and experiencer in its own right (Ś).

The instruments of action and experience (*indriya*) are rooted in Nature (*prakṛti*) viz. in the body, which is a modification of Nature and therefore prompt the soul's orientation to the world of objects and events (Rt); this prompting ceases when the body dies. This refers to the association of the sense-faculties with the sense-obejcts (R).

The instruments (*indriya*) although mentioned as six and therefore refer to the sense-organs of cognition, by implication include (as *upalakshaṇa*) the organs of action and the vital currents (Śr).

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात्॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।
अधिष्ठाय मनश्चायं विषयानुपसेवते॥२२२॥

When the master of the instruments (viz. the self) acquires a body, and when he leaves it behind (viz. he crosses over), he takes these instruments with him, and goes on (his way) even as the breeze carries away the scents from their sources (viz. the flowers).

Presiding over the instruments, ear, eye, touch, taste and smell, as also the mind, he (the Supreme Spirit) moves about the objects of sense.

(15, 8 and 9).

The word 'īśvara' (master) refers to the lord of the complex of body and senses (Ś), the lord of the instruments (R), viz. the soul (jīva) or the knower of the field (*kshetrajña*); or alternately to the Supreme Spirit (M).

'Drawing to itself' (karshaṇa) is further dealt with here. The time of drawing is when the soul (jīva) abandons the previous body and takes on a new body, or when the present body is abandoned after its work is over. The soul draws the instruments to itself not independently, but only as prompted by the Supreme Spirit; and the drawing refers to the subtle aspects of the sense faculties (Rt). Assumption of the body by the soul is for the sake of experiencing the fruits of actions.

'Presiding over' (*adhishṭhāya*), in the sense of making use of the sense-organs (and also the mind and the vital currents), conjoining the sense with their respective objects (R); activating the sense-faculties (N); prompting them (Rt).

'Moves about' (upa-sevate), with the projection of ego (ahamkāra) (DPS).

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम्।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।
यतन्तोऽप्यकृतात्मानो
नैनं पश्यन्त्यचेतसः ॥१२३॥

Ascending from the body, or dwelling in it, or experiencing the objects in association with the guṇas, the soul is not perceived at all by the deluded folk (viz. the fools); but the wise ones will perceive it with their eye of wisdom.

The yogis (ascetics or the yoked ones, yoked to the discipline) when they strive, see it as abiding in themselves. But those fools who have not cultivated their minds see it not, even if they strive.

(15, 10 and 11)

'Ascending' (*utkrāmantam*), abandoning the bo assumed for the sake of experiencing the fruits of actions, moving from one body to another (Ś).

'Experiencing' pleasures, pains and delusions owing to the guṇas, satıva, rajas and tamas (Ś and R); which transform themselves into forms of buddhi.

'The deluded folk' are those who mistake the body for the soul, those who are unable to discriminate between self and non-self (KK); they are unable to recognize anything other than material objects.

'The eye of wisdom' refers to scriptural study, the master's instructions, inquiry and meditation. The wise ones will perceive the self as of the nature of light (jyoti) (KK).

The yogīs are those whose minds are composed (*samāhita-chitta*) (KK); the yoga here is the eye of wisdom (R). They strive and attain to wisdom (*jñāna*), and therefore the yogīs are those who practice the method of obtaining wisdom (Rt).

'Striving' (*yatna*) is through techniques like meditation (*dhyāna*), practice and dispassion (*abhyāsa* and *vairāgya*), penances (*tapas*), control of senses (*indriya-jaya*), eschewing evil conduct (*duścharita-uparati*), development of tranquillity (śānti), performance of actions for purification of the mind (*antahkaraṇa-śuddhyartham-karma*) etc.

'Uncultivated minds' (*akṛtātmānah*), those with impure minds (M); those who are devoid of culture, and therefore unable to look at the self within (*ātmāvalokana*) (R).

'The fools' (achetasah), lacking discrimination (*viveka*) (Āg); dull-witted ones (V); those who lack self-control (N); outward oriented (bahirmukhāh).

'Even if they strive', by studying scriptures, practising spiritual exercises without aspiring for wisdom, performing sacrifices and so on.

सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम्॥२२४॥

The Supreme Spirit abides in the heart of every living being; all memory, wisdom and imagination stem only from that Supreme Spirit. All the Vedic texts are meant to let us know only that principle; indeed the final import of the Vedas is the making of that Supreme Spirit which is also the one that understands fully the Vedas.

(15, 15).

The 'heart' (hṛt) is the centre of the being; the cave of understanding (*buddhi-guhā*) or the lotus of heart (*hṛt-puṇḍarīka*); the source of all inclinations and understandings (R); in the heart he dwells as the inner controller (antaryāmi) (KK); as the self (ātmā) (N); as the self settled in consciousness (Ś); close at hand (*samnihito bhūtvā*).

'Imagination' (apohanam); cf. *Amara-kosha* 1, 5, 3 'adhyāharas tarka ūhah'; a special kind of knowledge involving consideration, determination and examination of authority (R); also means elimination of knowledge (*jñāna-nivṛtti*) (R); loss of both memory and wisdom (V); ignorance (N); dispelling of doubt or delusion (*amohanam*), which is a variant reading.

All the gods in the Vedic texts are but so many representations of the Supreme Spirit; which is the only real import (*parama-mukhya-vṛttyā*) (R and Rt).

'Vedānta' is the conclusive ascertainment (*nirṇaya*) of the Vedic hymns; the word refers to the Mīmāmsā scripture (M), or the Brahma-sūtras (Rt); the tradition of the Vedānta system based on Upanishads (Ś and N). The word refers to the fruits of rituals mentioned in the Vedic texts (*phalam*); the Supreme Spirit is the bestower of those fruits (R).

The word 'Veda-vit' (veda-wise, knower of the Veda) means one who understands the true meaning of the Veda (*vedārtha-vit*) (Ś); one who knows the import that does not go against the entirety of the Vedic canon (KK).

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द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते॥

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।
यो लोकत्रयमाविश्य विभर्त्यव्यय
ईश्वरः॥२२५॥

There are in this world these two persons (to be known) the one that perishes and the other that does not; all these beings are perishable, while the one that is exalted and aloof (viz. the spirit) is imperishable.

There is yet another person who is superior to these two, and he is known as the Supreme Spirit. He is in fact the immutable master who enters into, and sustains, all three worlds.

(15, 16 and 17)

The perishable one is the soul (jīva) which is in association with the inert aspect of Nature (achit-saṁsarga), while the imperishable one is freed from this, and rests in its own nature (R); the former is the world of effects (the foundation for desires and actions and impressions constituting the transactional world), and the latter the creative power of the Supreme Spirit (which is the seed of the former) (Ś); the former is the soul (jīva) and the latter Lakshmī (M). These are two distinct subjective categories of existence (*pṛthag-rāśikṛtau*), one physical (adhi-bhautika) and the other spiritual (adhyātmika) in form, both being the experiencers of all objects (Pt).

'Perishable are all these beings' refers to the living beings and not to inert matter (Jt); the living world of multiplicity (V); the souls are said to perish when the adjuncts (body, senses etc.) perish (as in sleep, liberation, dissolution or on extinction of karma) (N); individuated aspects (Pt).

'Exalted and aloof' (*kūṭastha*), undifferentiated totality like rock (Ś); immovable (N); unchanging (R); sky-like (Rt and Śr); although abiding in body (*kūṭa* is *śarīra*), which is a conglomeration, not changing (KK).

'Superior' (uttama), exalted, superior to both the purushas mentioned above ('perishable' and 'imperishable'), beyond the aggregates of effect and of cause (Āg); entirely distinct in nature (Ś and R) devoid of adjuncts (N); most superior in all existence (Rt).

'The Supreme Spirit' (param ātmā), beyond the reach of avidyā which has brought into being body etc. (parama) and of the nature of self in every being (ātmā) (Ś); eternal, pure, knowing and free in nature. This is also the governor of all worlds (KK). And it sustains the worlds by its very presence (sad-bhāva-mātrena), having entered the worlds by its own power of consciousness and creative energy (Ś and Āg). The Supreme Spirit is called 'master' (īśvara) because of its creative energy (N). Sustaining is done by providing existence and inspiration (sattā and sphūrti) (MS).

The three worlds are the earth (bhū), the mid-regaion (bhuvah) and the upper realms (svah) (Rt); the 'loka' is so called because it is the arena of experience (lokyate iti) (Rt); the three lokas are the inert matter, the soul in conjunction with it, and the liberated soul (R).

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यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः।
अतोऽस्मि लोके वेदे च
प्रथितः पुरुषोत्तमः ॥२२६॥

Because the Supreme Spirit transcends the perishable, and is superior to the imperishable, it is known in the Vedic texts as well as as in the world, as the superior person. (15, 18)

The expression 'kshara' (perishable) refers to the tree of the phenomenal and visible world, the *aśvattha* (15, 1 and 2); and 'askhara' (imperishable) is the invisible and

immutable source thereof (*māyā*). (Ś). These two are called 'purushas' and the Supreme Spirit which transcends both these is called 'purushottama', because it is far above (*ūrdhva-tama*) and untouched by the defects in either (*doshāspṛshṭa*) (R). It governs the experienced world of inert matter as well as the experiencing subjects (KK).

'In the world' (*loke*), viz. in the smṛti texts, which purport to give an insight into the Vedas (*vedārthāvalokanāt lokah*) (R); in the works of human authorship (Rt); in literary works (Ś); in *itihāsa* and *purāṇa* (KK).

'Purushottama', best among the pururshas, superior to the two purushas (kshara and akshara).

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यो मामेवमसंमूढो जानाति पुरुषोत्तमम्।
स सर्वविद्भजति मां सर्वभावेन भारत॥२२७॥

He who, undeluded, knows thus the Supreme Spirit as the most exalted person, indeed knows everything, and partakes of the nature of the Supreme Spirit in all his being.

(15, 19).

'Undeluded' (*asammūḍhah*), with certainty, devoid of doubts and false notions (N); devoid of the non-discrimination between things as they are and as they appear; or aware of the distinction between the three purushas (KK); unconfused (Śr), not mistaking the body for the soul and so on.

'Knows every thing' (*sarva-vid*), knows all that is to be known as regards the means of attaining to the Supreme Spirit (R); knows the essential import of all scriptures (Rt).

'In all his being' (*sarva-bhāvena*) as one that abides as the self in all beings (cf. 7, 19 'vāsudevas sarvam iti') (Ś); in all possible ways and altogether (N); with deep devotion (MS).

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इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च
भारत ॥२२८॥

Thus is revealed the most mysterious doctrine, knowing which one truly understands everything and becomes fulfilled (his life-work done).

(15, 20)

'Mysterious' (*guhya*), secret, confidential; the knowledge concerning the Supreme Spirit is by no means obvious, ordinary or common; and it cannot be obtained easily, or by all. It presupposes initiation and eligibility.

'Doctrine' (*śāstra*), the system expounded in the *Gītā*, is briefly stated here (KK); not only is this the dectrine in *Gītā* alone, but is a summarized statement of the import of all the Vedic texts (Ś); the dectrine of understanding and attaining the Supreme Person (purushottama-yoga) (V). It is mysterious because it is the essence of all the Upanishats.

'Knowing' the doctrine expounded in this chapter, one would understand the entire doctrinal thrust of the text. 'Truly understands' (lit. becomes one with wisdom, *buddhimān* syāt) becomes a wise one (*jñānī*) viz. the knower of the self (*ātma-vit*) (N); knows the truth directly (Rt).

'Fulfilled' (*kṛta-kṛtya*), duties discharged (Ś); obtained whatever wisdom was necessary for attaining to the ultimate goal (R); got what had to be got; and nothing more needs to be got or known (N); liberated (Rt).

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अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता।
भवन्ति संपदं दैवीमभिजातस्य भारत॥२२९॥

The one that is born to a divine destiny is distinguished by these qualities : fearless, pure of heart, steadfast in the discipline

leading to wisdom, generous, self-restrained, inclined to sacrifice, studious in sacred learning, loving austerity, upright in conduct, not hurting any living being, truthful, patient (free from anger), ready to give up ones possessions, peaceful, averse to talk ill of people, compassionate towards all living beings, unruffled by desires, gentle of disposition, modest, constant (not fickle), ardent (earnest), forgiving, enduring (courageous), clean in body and mind, untreacherous, and devoid of arrogance.

(16, 1 to 3)

'Fearless' (*abhaya*), he is himself not afraid of anything or anyone, nor anyone needs to be afraid of him (Rt); fear here includes anxiety (KK).

'Pure' (*sattva-śuddhi*), purity of mind expressed in conduct (Ś), freedom from deceit, hypocrisy, falsehood etc; tranquillity of mind (Rt); freedom from desires and aversions (KK).

'Steadfast' in ascertaining the nature of the self, freed from its association with prakṛti (R) steadfast in acquiring and in contemplating on knowledge got by scriptural study, reflection and meditation (N); devotion to the techniques of knowing the self (KK); *jñāna* is self-realization, yoga is effort to eliminate the mind and its inclinations; and vyayasthiti (steadfastness) in the two is liberation while still alive, very different from transactional existence (MS); 'mortification of body to please God' (Pt).

'Upright in conduct' (*ārjava*), rectitude all the time (Ś); being the same in mind, speech and behaviour when dealing with others (R, KK and Rt).

'Not hurting' (*ahimsā*), non-violence, non-injury to living beings (Ś); not hurting others (R), includes not hurting oneself also (VD); interfering with the life or activity of creatures (MS); not killing living beings (Rt).

'Truthful' (*satya*), giving up falsehood and words which cause unhappiness to others (Ś); telling about things as they are (N); utterance of words which lead to the good of living beings (R, *bhūta-hita-vākyam*); utterance of words which are in accordance with facts, but which do not cause trouble to others (Rt).

'Patient' (*akrodha*), non-anger, controlling ones temper even when attacked by others (with words or blows) (Ś); devoid of feelings of enmity, or desire to cause injury to others (R) and Rt); non-agitation even in the presence of those who have caused hurt to oneself (KK).

'Giving up' (*tyāga*), renunciation, and generosity (Ś); non-possion of things which would go against ones own good or spiritual welfare (R); giving up all activities (N); open-hearted and generous (Rt and Śr).

'Peaceful' (*śānti*), tranquillity of mind (Ś); withdrawal of sense-organs from their object-orientation (R); fortitude of mind (Pt); control of ones inner feelings and thoughts (KK).

'Averse to talk ill' (*apaiśuna*), disinclination to show the faults in others (Ś); not utter words calculated to hurt the feelings of others or cause harm to others (R); carrying tales against others with malicious intent (M); not revealing the secrets, defects or errors of others even when one sees them (MS).

'Compassionate' (*dayā*), merciful (Ś); towards all beings, inability to bear with the suffering of others (R); a desire to help the people in distress (VD); sympathy for others in trouble (MS); an attitude of mind to do good to others and remove their sufferings (Rt).

'Unruffled by desires' (*aloluptva*), non-involvement of sense-organs in the presence of sense-objects (Ś); non-aspiration for objects of enjoyment (R);

absence of desires or delight in objects (M); absence of greed (Śr)

'Gentle' (*mārdava*), tenderness, non-harshness (Ś and R); understanding the misery of others (Pt); tenderheartedness (KK); not entertaining ill-will even against those who cause hurt and injury (Rt).

'Modest' (hrīh), sense of shame (Ś) reservations that one may be blamed for a wrong act (Āg) sense of shame in doing what must not be done (R);

'Constant' (*achāpalam*), avoidance of unnecessary and purposeless activities (Ś); not being fickle-minded even in the presence of desirable objects (R); not engaging oneself in vain sport, gossip, hunting or gambling (VD); fortitude of mind (M).

'Ardent' (*tejah*), maturity and valour (Ś); not being overcome by bad folk (R); firmness and ability but devoid of cruelty or violence (N); subtle in mind and brilliant (Śa).

'Forgiving (*kshamā*), patient, not being ruffled even when blamed and injured by others (Ś); not having ill-will towards those who attack and hurt (R); not returning evil to evil done, and not being angry with one that has caused hurt (M).

'Enduring' (*dhṛti*), mental perseverence even when the physical fatigue (bodily and sensory) occurs (Ś); perseverence, discharge of ones duties even in times of great difficulty (Rāmānuja); endurance of hunger, thirst, whatever comes etc; mental stability even when bodily or mental suffering overtakes (Pt); not being agitated or anxious (Rt).

'Clean' (*śaucha*), bodily cleanliness by bath etc., and mental cleanliness by eliminating desires, deceit etc (Ś); rendering the body and mind competent and fit to undertake what one has to do (R);

'Untreacherous' (*adroha*), disinclination to hurt any one (śamkata); non-interference with others (R and Rt); averse to harm

others by action, thoughts or words (KK); disinterest in hurting even those who cause hurt to oneself (MS); absence of desire to cause evil to others (Pt).

'Devoid of arrogance' (*nātimānitā*), not entertaining thoughts that one is superior to others, and that he merits honour and adoration (Ś); not proud when pride is not justified (R); not vain enough to think that he is wiser than all others (Pt); being humble before elders and teachers (MS); devoid of egotism (Rt); not desiring honour and adulation (Śa).

These qualities (twentysix in number) are called 'divine' (*daivī*), for they shine forth being pure and unsullied (*dīvyate prakāśate*); they relate to *sattva-guṇa.*

The word 'abhijāta' literally means a well-born one, cultured by birth and growth. But the word is used along with 'daivīm' (*daivīm abhijātasya*) signifying one that is born to a divine destiny, characterized by these qualities, characteristic of *sattva-guṇa.* It is to be noted that the same word 'abhijāta' is used along with the preponderance of *rajo-guṇa* and *tamo-guṇa*; so in this context, the word merely means 'born to' (*jāta*).

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दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च।
अज्ञानं चाभिजातस्य
पार्थ संपदमासुरीम्॥२३०॥

The one that is born to a devilish destiny has, as his traits, hypocrisy, pride, arrogance, anger, harshness, and ignorance.

(16, 4)

The devilish or demoniacal (*āsurī*) nature is that which excels in *rajas* and *tamas.* Six attributes ascribed to them are of the nature of *rajas* and *tamas* mixed.

'Hypocrisy' (*dambha*) is pretending to be righteous when actually one is not (Ś); show of pious nature to mislead others (R) performance of religious acts only to deceive others (KK); pretending that

one is great although aware of his own smallness (Rt).

'Pride' (*darpa*), overbearing (utseka) on account of learning, wealth, family etc. (Ś), pleasure on account of enjoying objects, leading to non-discrimination between what is to be done and what not (R); it is actually desire unfulfilled (V); lack of concern for others (*auddhatya*) (KK); although there is reason for fear, feigning fearlessness on account of inebriation (Rt).

'Anger' (*krodha*), mental inclination to cause injury to others (M); burning within (KK), a mental disturbance that will result in causing harm to others (R and Rt).

'Harshness' (*pārushya*), harsh words like one with eyes looking down on a blind person ('kāṇa'), one who is handsome looking down upon an ugly person, or a well-born one contemptuously treating a low-born one (Ś); utterance of obviously unkind words (Āg); causing distress to good folk (R); cruelty in speech (N); not caring for the hurt one causes to others (Pt); harsh words uttered with a severe countenance (KK).

'Ignorance' (ajñāna), lack of discrimination between what must be done and what not; and false notions born thereof (Ś); not knowing what is high and what is low in truth or action (R); not being aware of the nature of all things (Pt); not knowing what is true and what is false, what must be done and what must not be done (KK); absence of distinction between good and bad (Śa).

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दैवी संपद्विमोक्षाय निबन्धायासुरी मता।
मा शुचः संपदं
दैवीमभिजातोऽसि पाण्डव ॥२३१॥

The destiny that is divine (viz. preponderantly *sāttvik*) will lead to liberation, whereas the one that is devilish or demoniacal (viz. *rajas* and *tamas* mixed) will result in bondage. One that is born to the divine destiny needs not to worry. (16, 5).

'Liberation' (*vimokshāya*), from the fetters of transmigrational existence (Ś); through the liberating knowledge one obtains he will partake of the nature of the Supreme Spirit (KK). The word 'vi-moksha' means 'especially for liberation' (Ś); 'gradually' (R); or different kinds of liberation (Rt).

The meaning is that one who is equipped with the qualities mentioned in connection with those born to divine destiny, will become eligible to the knowledge of reality which will liberate (Śr).

'Bondage' (*ni-bandhāya*), ignorance, desires and actions constitute the bondage; the bondage is strong and enduring (*ni-bandha*) (Ś); it leads one downward to sorrowful states of existence (R); dwelling in inescapably low states, and in dense darkness (Rt).

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च।
दैवो विस्तरशः प्रोक्त
आसुरं पार्थ मे शृणु॥२३२॥

Two-fold in this world is the order of created human beings: the divine (with sattva-guṇa prevailing), and the devilish or demoniacal (with rajas and tamas prevailing). The former has ahready been described in detail (verses 1-3), and the latter will be described hereafter.

(16, 6).

Human beings in general belong to one or the other of two classes: the gods (*deva*) or the demons (*asuras*). The class indicates the nature (*svabhāva*) of the human beings (N and Rt). The classification is not relevant for other worlds (viz. beings other than humans) (VD).

The godly nature is distinguished by adherence to *dharma*, overcoming the natural inclinations to desire and aversion, as a result of scriptural study as well as facilitating predispositions.

When, however, the friuts of scriptural study and the predispositions inclining towards dharma are overcome by the strong and natural desires and aversions, and the individual gets involved in *adharma*, it is demoniacal nature. These are the only two catergories, because there is not a thing apart from *dharma* and *adharma* (MS).

But the Śruti speaks of three classes of Prajāpati's children: the gods (*devas*), the demons (*asuras*) and the human beings (*mānushas*), to whom he gave different instructions: self-restraint for the gods, generosity for the humans, and compassion for the demons. In which of the two classes of the Gītā account should human beings be included? It is only for the human beings that the śāstra becomes relevant; and it is only they that are eligible to act and obtain knowledge. So the *loka* (the world) mentioned in the *Gītā* refers only to the world of human beings (*manushya-loka*). Thus it is given only to a human being to become a god or a demon.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः।
न शौचं नापि चाचारो न
सत्यं तेषु विद्यते॥२३३॥

The devilish (or demoniacal) man knows neither about the actions he should engage himself in, nor about the actions he should withdraw himself from. There is not in him purity of life, or rectitude in conduct, or yet truthfulness. (16, 7)

'Actions to be engaged in' (*pravṛtti*), for the sake of achieving the values of life (*purushārtha*) (Ś); actions prescribed in the scriptures for worldly prosperity (*abhyudaya* or trivarga: dharma, artha and kāma) and liberation (moksha), (R and KK); *dharma* (N).

'Actions to be avoided' (nivṛtti), which lead to distress and evil (Ś).

People given to *rajas* and *tamas* also lack purity (*śaucha*), which is necessary for performance

of prescribed rituals (R), and for understanding what actions must be done and what not (KK); purity is of the body as well as of the mind.

'Good conduct' (*āchāra*), followed by the elders and approved by scriptures (*śishṭāchāra*). Purity of life is accomplished by such conduct (KK).

'Truthfulness' (*satya*) is avoidance of falsehood; speaking exactly as one has seen or heard, with no intention to mislead or cause distress (KK); the criterion of truth is scriptural sanction and validity (KK).

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असत्यमप्रतिष्ठं ये जगदाहुरनीश्वरम्।
अपरस्परसंभूतं किमन्यत्कामहैतुकम्॥२३४॥

They (viz. the folk acting on *rajas* and *tamas*) say that the world is devoid of truth (has no reality ultimately), that it is altogether without foundation, that there is no master controlling it, that it has not come about by mutual causation but only by chance, and by nothing else. (16, 8).

This is the view of the materialists and epicureans.

'No reality' (*asatyam*), referring to the world (jagat): even as individuals are ephemeral, the world too is ephemeral (Ś); the world is not the effect (kārya) of the real Brahman (R); the world is unreal (M), without essence in all the three time-segments (KK); devoid of truth (N). The expression may also refer to mean that there is nothing that is of the nature of reality, that there is no authenticity about the scriptures, that there is only void and that only deceit works.

'Without foundation' (*apratishṭha*), referring to the world (*jagat*); like *dharma* and *adharma* (Ś) not founded in Brahman (R); or in Vishṇu (M); or Principle of organization.

'Without a master' (*anīśvaram*), as the governor and controller (Ś); provider of the fruits of good and bad actions (N); as the object of ones devotions (V).

'Mutual causation' (*paraspara-sambhūtam*), world produced solely from the union of male and female principles (Ś and R); causally related like food (anna) and living beings (bhūta) (M); or like seed and sprout (N).

'Chance' (*kāma-haitukam*), by desire: erotic desire as the cause of the entire world of beings (Ś and R); desire expressed in the copulation of man and woman is the sole cause of the world (N).

There is no other cause, like God, unseen force (adṛshṭa) or *dharmādharma*.

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एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥२३५॥

Holding fast to a view such as this, the souls, themselves lost beyond relief, and with feeble minds tend to become violent in their actions, and enemies of the world as they are; they cause the world's destruction.

Relying on desires that are insatiable and intoxicated with their own hypocrisy and pride, they sieze hold of false notions out of their own delusions and set about doing impure and unclean deeds as their sole business.

(16, 9 and 10)

The view is characteristic of atheists (KK), materialists (Āg); outlandish (viparīta) and illusionist views (V); relying only on what can be sensed (*dṛshṭa-mātra-pratīti*).

'Lost souls' (*nashṭātmānah*), alienated from their own natures and having lost all means of welfare (Ś), having lost sight of the soul distinct from the body (R); lost is their fortitude owing to their being overcome by desires (N).

'Feeble minds' (*alpa-buddhayah*), minds busy only with the objects of the world (Ś); minds lacking in discrimination, unable to visualize the soul beyond the body (R); minds confined to seeking mean

pleasures (N); minds concerned only with the needs and pleasures of the present body (KK); the mind which is spoilt (Rt); minds circumscribed by the ego (*aham-buddhi*).

'Relying on desires' (kāman āśritya), because desire is the sole cause of the world, in their view.

They set about achieving their own mean and material enjoyments (Rt); unclean deeds like eating meat, drinking liquor etc., which are all prohibited in the correct scriptures (Rt).

236

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥२३६ ॥

They hold on to cares which are countless and which continue till their own time of dissolution (viz. death); they regard as supreme the satisfaction of their lustful desires; and they feel sure that this is all that is relevant in this life.

Bound as they are by a hundred fetters in the form of aspirations, and given up entirely to desire and anger, they seek to acquire heaps of wealth by lustful desires.

(16, 11 and 12).

'Cares' (*chintā*), concerning ones own material welfare (possessions and protections) (Ś); about the imminent or distant death (R); although always beset with cares and worries, they do not give a thought for spiritual well-being (MS).

'Dissolution' (*pralaya*), the last breath, namely death (Ś).

They regard the body as the soul, and hence for them physical enjoyment is the highest value in life; nothing else matters (N).

The aspirations are themselves the fetters; they drag the individual hither and thither, in all directions (Ś).

'Seek' (*īhante*), engage themselves in activity (Ś), work towards (R), desire (N and Ś).

'By unjust means' (*anyāyena*), like stealing, robbing cheating, gambling, harming others.

'Heaps of wealth' (*artha-sañchayān*), the plural number indicates dissatisfaction with whatever wealth they acquire, and longing for more and more; greed (MS).

237

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम्।
इदमस्तीदमपि मे भविष्यति पुनर्धनम्॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी॥

आढ्योऽभिजनवानस्मि
कोऽन्योऽस्ति सदृशो मया।
यक्ष्ये दास्यामि मोदिष्य
इत्यज्ञानविमोहिताः॥२३७॥

The folk who are deluded in their ignorance think in this vein: "Today this has been my gain; and this desire of mine will I fulfil. This is my wealth, and much more wealth will become mine in due course.

This enemy of mine have I eliminated, and others too will likewise be eliminated. I am the master of the situation; I will enjoy as I please. I am an adept, I am strong and happy too!

I am rich, and hail from a noble lineage. Who is there that can match with me? I will perform grand rituals and sacrifices; I shall bestow gifts; and I shall indeed have a nice time!

(16, 13-15)

These are the thoughts in the fool's mind; and he has obtained his wealth by unjust means, and is keen in gathering wealth etc. He thinks that the wealth has been got by his own intelligence and effort, and not by chance (KK and R).

The first verse speaks of greed (*kāma*) and the second anger (*krodha*) (N). He thinks he is the lord who can subjugate all people around.

238

अनेकचित्तविभ्रान्ता मोहजालसमावृताः।
प्रसक्ताः कामभोगेषु
पतन्ति नरकेऽशुचौ॥२३८॥

These foolish people, with their minds hopelessly distracted by multitudinous fancies, and caught up inescapably in the net of delusions, become engrossed in

sensual enjoyments, and fall into foul and evil states of existence.

(16, 16)

'Distracted', (*vibhrāntāh*), scattered (vikshiptāh), undecided, worried and confused.

'Net of delusions' (*moha-jāla*), absence of discriminating knowledge (*aviveka*) (Ś); not knowing what to do and what not to do (Āg); mistaking the unreal for real, the undesirable for desirable, the trivial for important, the pains for pleasures, the evil for good (MS); caught up without being able to get out, like fish in a net or birds in a trap (Pt). Delusion is the cause of bondage.

'Engrossed' (*prasaktāh*), exceedingly interested and involved (Rt).

'Foul and evil states' (*narake*), hells, states of misery; sinful realms.

239

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥२३९॥

Filled with self-conceit (viz. thinking no end of themselves), stubborn, and intoxicated with wealth and pride, these people perform religious rites for show, but only in name, and not in the spirit in which they must be done.

(16, 17)

'Filled with self-conceit' (*ātma-sambhāvitāh*), praising oneself, showing off, extolling ones own merits; so puffed up and conceited that he has no modesty or humility (KK); they consider themselves great and superior to all others (N). The good folk would feel embarrassed even when others praise them; and would not dream of praising themselves (VD).

'Stubborn' (*stabdhāh*), considering themselves perfect, they do not bow before others (elders, teachers etc.) (Ś and R); arrogant and haughty; unbending.

Pride (*māna*) is on account of wealth (dhana); and intoxication (*mada*) is also on account of wealth (Ś).

'Rites in name' (*nāma-yajña*), only in name (*nāma-mātraih*) (Ś and

R); only in appearance (*ābhāsa*) (Śa), not in reality; only the mantras recited (*śabdātmakaih*) (Pt).

'Not in spirit' (*avidhi-pūrvakam*), lit. not in accordance with the prescribed manner, only for show (dambhena) or hypocrisy (Ś); without faith or knowledge; devoid of the feeling of fulfilment (Rt).

240

अहंकार बलं दर्पं कामं क्रोधं च संश्रिताः।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥२४०॥

These people (prompted by rajas and tamas) rely on their own petty egotism (selfishness), desires and anger, and are envious of all others; they hate the Supreme Spirit present in their own bodies and in the bodies of others.

(16, 18)

The strong notion of 'I' (*ahaṁkāra*), derived from qualities that may or may not exist (Ś); the vain confidence that one can do anything on his own, not taking help from others (R); the feeling that one is superior to all others (N); fondness for the body, mistaking it to be the self (KK).

'Strength' (*balam*), of the body and of wealth and other possessions (N); strength for hurting others (KK), prompted by desires and passion (Ś).

'Arrogance' (*darpa*), contempt for others (N); looking down on others, considering oneself to be worthy of all honour and worship (KK).

'Anger' (krodha), burning within, causing grief to oneself and others (KK).

The defects enumerated here are only for illustration; there will be others too (R), like envy (Āg).

'Envious' (*abhyasūyakāh*), of the good folk who are on the right path (Ś); imputing defects and faulty motives to such people who are really meritorious (Pt). Hate expressing itself in deliberately ignoring or transgressing the divine

commands (R and Ś); thinking ill of teachers, saints and devotees.

After 'deheshu' (bodies) in the second line 'vyavasthitam' (present in), or 'pravishṭam' (entered into) must be supplied; 'present', everywhere as witness to all our thoughts and actions (Ś), as inner governor (Rt).

241

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं
त्यजेत्॥२४१॥

Desire, Anger and Greed - these indeed are the three gates of hell; they destroy the individual that has them. Therefore, they must be given up.

(16, 21)

The verses 7 to 18 describe the nature of devilish human beings (*āsurī-sampat*). The present verse indicates the basic urges that lead one to enter into this estate of *āsurī-sampat,* which is called here hell (*naraka*).

The 'door' (*dvāra*) is in fact the pathway (*mārga*), or the cause (hetu) of entering into the āsurī-nature which is hell (R). Having entered into this gate, one involves himself in wrong-doing, and becomes unfit for securing the fourfold values of life (R and KK). This is self-destruction, loss of ones own true nature (svarūpa-nāśa); it is conducive to great harm (Rt).

'Give them up' (*tyajet*), from afar (R); viz. when they arise, they must with discrimination be suppressed, so that they do not run their course, and after that they do not arise at all (VD).

242

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः।
आचरत्यात्मनः श्रेयस्ततो याति
परां गतिम्॥२४२॥

One who has freed himself from these three gates of darkness will work out his own welfare, and then he goes to the highest goal.

(16, 22).

'Darkness' (tamas), the sufferings and delusions that

characterize hell (Ś); cause of false knowledge concerning the Supreme Spirit (R); obstructions on the path to progress.

'His own welfare' (*ātmanas śreyah*), the ultimate good (*hita*) (Ś); having got to know the real nature and glory of the Supreme Spirit, he would engage himself only in that direction (R); the means of liberation (*moksha-sādhana*) viz. the devotion and knowledge, the ripening of which would result in the highest benefit, moksha (KK); the practices of penance, yoga etc. which are the means of personal welfare (Ś); means for obtaining the values of life: dharma, artha and kāma, as distinguished from the 'highest goal' (*parām gatim*), which is moksha (Rt).

The 'highest goal' is liberation from phenomenal fetters (moksha from samsāra), characterized by supreme peace (*parām śāntim*).

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः।
न स सिद्धिमवाप्नोति न सुखं
न परां गतिम्॥२४३॥

The person who forsakes the prescriptions of the scriptures and lives under the influence of his desires, will not reach perfection; he would neither be happy here, nor achieve the highest goal (viz. liberation).

(16, 33).

Ignoring the scripture (*śāstra*) is the chief reason for entering into hell or darkness (R); the giving up of desire, anger and greed, suggested in the previous verse, would be impossible without following scriptural injunctions (Ś). For giving up the *āsurī-sampat* and working out ones welfare, scripture is a great help (Ś).

'Scripture' is Veda, which teaches the wisdom that distinguishes between what ought to be done and what avoided (Ś); consists of injunctions regarding

correct conduct (R); its justification consists in reminding us what is most desired by us (N); the scripture lays down what is good for all human beings (KK).

'Forsakes' (*utsṛjya*), not having faith in them 'lives under the influence of desires', does all things that come to his fancy (V); does what the scripture prohibits, and gives up what the scripture prescribes (MS); lives exactly as his whim prompts him at the moment (Rt).

'Perfections' (*siddhi*), ability to achieve the values of life (Ś); powers here (R); purity of the inner constitution (N); success in his enterprises (KK); means of achieving the values of life (Rt).

'Happiness' (sukham) here, in this world (Ś and R); satisfaction and contentment derived from dispassion (N).

'Highest goal' (*parām gatim*), moksha.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म
कर्तुमिहार्हसि ॥२४४॥

Therefore, let scripture be ones norm (viz. rule) for determining what is right and what is wrong. And having known what the scripture prescribes, one must set about doing the actions here and now.

(16, 24).

All scripture prescribes, either directly or indirectly, only the approach towards the Supreme Spirit (VD).

'Norm' (*pramāṇa*), effective means of correct knowledge (Ś); helps ascertainment and decision (KK); instructs and enlightens (MS); its transgression would be an error (Rt); scripture is the source for purity of mind, correct knowledge and liberation (Ś).

'The right and wrong' (*kāryākārya*), same as dharma and

adharma (Āg); what needs to be accepted (*upādeya*) and what to be avoided (heya) (R) 'Determining' (*vyavasthā*), in the form of "this is how it really is; and this is what must be done" (KK).

'Having known' (*jñātvā*), that 'this must be done' and 'this must not be done' (Ś); knowing the real (*tattva*) and also duty (*karma*) (R); what is prescribed and what is prohibited.

'Here' (*iha*), in this world of transactions (Ś); in the world of human beings.

'Actions' (*karma*), ones own actions (sva-karma) (Ś) (*svīyam karma*), viz. obligations, duties. They must be done until the purity of inner constitution is achieved (MS). The scriptural sanctions for actions are with a view to facilitate such purity of mind, as nothing else will bring it about (N).

त्रिविधा भवति श्रद्धा देहिनो सा स्वभावजा।
सात्त्विकी राजसी चैव तामसी
चेति तां शृणु॥२४५॥

Three-fold is the faith of the human beings, born in accordance with their own natures: goodness, passion or darkness.

(17, 2).

'Faith' (Śr), is the belief that 'it' exists (*āstikya-buddhi*), and the 'it' may refer to the Godhead, the dharma, the validity of scriptures, the other world, the beyond, of the self. The source of faith is the conduct of elders (*vṛddha-vyavahāra*), and not scriptures.

It also arises from the temperament and equipment of people; but it can be altered by the wisdom got by scriptural study (Ś). It is belief that this will accomplish ones desire (KK).

'Own nature' (*svabhāva*), appearing at the time of birth, based on what prevailed at the time of

death in previous existence, which in turn was based on the impressions left in past lives (Ś); occuring priorly (N); occuring at birth.

'Three-fold' (*trividhā*) in accordance with the three guṇas, which go to constitute the inner instument, viz. mind. These guṇas are responsible for ones taste, faith and effort. For an individual, where there is taste, there will be faith, and effort presupposes faith. And taste is determined by the latent impressions left by previous actions (viz. in past lives) (KK).

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सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः
स एव सः ॥२४६॥

For every being, faith will be in due accord with the essential character of that being. Man is instinct with faith; as his faith is, so will he be. (17, 3).

'The essential character' (*sattva*), the inner instrument (*antah-karaṇa*) (R), not the guṇa of that name; the mind (*chitta*) (M); the intellect (buddhi) as transformed by specific impressions and dispositions (Ś and N); the nature of the soul (*jīva-svarūpa*) (Rt). Faith will follow this essential character of the being.

'Instinct with faith' (śraddhā-maya), a consequence of faith (R); faith is the most important detail in the individual's life (N); the individual is of the nature (or form) of faith'; or is identical with faith (Rt), the *mayaṭ* ending here is in the sense of 'tādātmya', identity.

In accordance with the type of faith one has, he will evolve and develop (R); if faith is of *sāttvika* kind, the individual will be a *sāttvika*, if *rājasa* a *rājasa*, and if *tāmasa* a *tāmasa* (M); in accordance with the prevailing guṇa determining the faith. Faith involves constant reflection on certain objects, and the individual will engage himself with those very objects (Āg).

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यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः।
प्रेतान्भूतगणांश्चान्ये यजन्ते
तामसा जनाः ॥२४७॥

The people of the sāttvika faith worship the gods of light, those of the rājasa faith seek to placate sprites and monsters, and those of the tamas faith the disembodied spirits and the host of spirits of the dead.

(17, 4)

The faith that is sāttvika in nature inclines towards supreme happiness that is altogether unmixed with misery; the rājas faith inclines towards a state characterized by little happiness that is diferent from misery; and the tāmasa faith inclines towards little happiness that is really misery (R).

The human beings have all three guṇas; but the one in whom *sattva* predominates is called a *sāttvika* person; and so with the other guṇas (KK). Those who are sāttvikas, will be filled with the faith that is *sāttvikas*, and their worship will also be *sāttvika* even if they do not know or follow the scriptural injunctions in worship (Rt).

The reward for *sāttvika* worship is liberation, whereas the reward for *rājasa* worship is sensual pleasures and happiness known as heavenly, and that for the *tāmasa* worship is the assumption of forms of powerful attendant spirits of the main deities (Rt).

Examples of gods of light are Agni, Sūrya, Indra and the Vasus; of sprites etc. Kubera and Niṛrti; and of disembodied spirits etc. the seven mother-goddesses and ghosts.

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अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः।
मां चैवान्तःशरीरस्थं
तान्विद्ध्यासुरनिश्चयान् ॥२४८॥

The people with āsura intentions (mixed rajas and tamas) may perform penances, but not those in accord with scriptural prescriptions, and in violent ways.

They will be filled with hypocrisy and ego, yielding to the powers of desire and passion; they are indeed witless, weakening their physical constitution (aggregation of elements) and also (ignoring) the Supreme Spirit that abides within it.

(17, 5 and 6).

Penances (tapas), austerities, sacrifices, observances, which involve physical exertion (R), and mortification of flesh and which are severe, for the sake of obtaining wealth, severiegnty etc., (VD). The reference is to the tāntrik practices like offering ones own flesh, meditating seated on a corpse in crematorium etc.

'Weakening' (*karśayantah*), by fasting, tormenting oneself etc.

'The Supreme Spirit which is inside the body' (*antah-śarīrastham*), witness to all thoughts and actions (Ś), inner controller (*antaryāmi*) (Śr and Rt). Not carrying out the ordinances which are contained in the scriptures is to weaken the Supreme Spirit abiding within the body (Ś); by mortifieation of the body etc., the Supreme Spirit which is in the body will be weakened in the sense that it will be rendered the witness of suffering (duhkha-sākshi) (DPS).

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आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु॥२४९॥

In accordance with the three guṇas (sattva, rajas and tamas), the food preferences, the types of sacrifices, the nature of ascetic practices (austerities) and the types of donation of gifts (alms-giving) also become three-fold among human beings.

(17, 7)

The food is mentioned first because mental processes and inclinations are determined by the kind of food that we eat (R) (cf. *Chhāndogya* 7, 26, 2); and because food is universally desired by living beings (Rt).

It is in accordance with the three guṇas (personality types) that

some kinds of food become dear (*priya*) to some people (Rt). Even so the manner in which sacrifices are made, the austerities undertaken and the gifts given.

'Sacrifice' (*yajña*) is defined as the giving up of things one possesses for the sake of some deity.

'Ascetic practice' (*tapas*), mortification of body and senses; practices like kṛchchhra and chāndrāyaṇa.

'Gifts' (*dāna*), forsaking ones ownership over some form of ones wealth, and making it over to another, with no further interest in it.

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आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः
सात्त्विकप्रियाः ॥

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्ये भोजनं
तामसप्रियम् ॥२५०॥

The people of the *sāttvika*-type prefer foods that promote life, vitality, strength, health, happiness, good feeling; also food that savours well, unctuous in nature, firm in quality, and gladdening the mind.

The people of the *rājasa*-type prefer foods that are pungent, sour, salty, hot, sharp, astringent, burning; and these foods bring pain, misery and ill-health.

The people of the *tāmasa*-type prefer stale and tasteless food, putrid and spoilt, and also food that is left over by others, and food that is not fit for ritualistic situation.
(17, 8 to 10).

'Vitality' (*sattva*), *sattva* also means mind or the inner constitution, and food that is eaten must facilitate knowledge which is the function of mind (R); the word also means zeal or enthusiasm (*utsāha*) (N), or goodness (*sādhutva*) (Rt). Eating sāttvika-food promotes purification of mind and control of senses.

'Strength' (*bala*), ability to accomplish ones duties without fatigue.

'Happiness' (*sukha*) contentment and clarity in mind (*chitta-prasāda*) (N), after the intake of food; pleasure (KK).

'Good feeling' (*prīti*), friendliness, good taste, pleasure while eating (N).

'Savours well' (*rasya*), delicious, sweet (R).

'Unctous' (*snigdha*), rich in oil.

'Firm' (sthira), staying for a long time (Ś), helping the body of a long time (Āg), firm in its effect.

'Gladdening' (*hṛdyā*), delightful in form (R); gladdening as soon as one looks at it (N); when once tasted, becomes attractive ever afterwards (Rt).

The *rājasa* variety of food causes distress (duhkha) to the palate while it is eaten, and cause later troubles like indigestion, discomfort, blenching etc. (śoka) (V), for they disturb the balance of the *dhātus* (N).

The tāmasa food is 'stale' (*yātayāma*), left for a long time (R); not properly cooked (Ś and MS); become cold (N); 'tasteless' (*gata-rasa*), lacking in potency (Ś), its natural taste lost (R); its original taste, changed (Rt); 'putrid' (*pūti*), decayed and smelling (Ś); rotten (N); 'spoiled' (*paryushitam*), cooked and kept overnight (Ś); 'left over' (*uchchhishṭam*), from the food eaten by others (Ś), leavings; 'unfit for rituals' (*amedhyam*), not worthy to be offered as oblation (Ś), not what remains from the food offered in worship (R), impure (Rt); forbidden food (Śr); includes food that is not indicated medicinally (*apathya*) (MS).

251

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः॥

अभिसंधाय तु फलं दम्भार्थमपि चैव यत्।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्॥

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम्।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते॥२५१॥

The sacrifice is *sāttvika* in nature, which is performed by men who do not desire the friuts thereof

and is done exactly as the scriptures prescribe; and in which the sacrificer composes his mind with the notion that to perform the sacrifice is his duty.

To perform the sacrifice with the friuts thereof in mind, or for vain display is the rājasa way.

The tāmasa sacrifices are done disregarding the prescriptions, without food being offered to those assembled, devoid of specified recitation of mantras, without paying the priests who officiate, and lacking in faith altogether.

(17, 11 to 13)

The 'sacrifice' (*yajña*) here refers to the *nitya* or obligatory variety, not purposeful (kāmya). The *sāttvika* folk perform the nitya-rituals for purification of their own inner constitution (MS) or as worship of Godhead (KK). But the *rājasas* perform only kāmya-rituals, meant to secure specific benefits. The *tāmasa* people engage themselves in prohibited rituals (*nishiddha*).

The sāttvika rituals involve concentration of mind (*manas-samādhāna*); and the rājasa ones an element of hypocrisy (*dambha*), while the *tāmasa* ones are distinguished by total absence of faith.

252

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते॥

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते॥२५२॥

Bodily austerity (penance) takes the form of honouring the gods, the learned twice-born ones, ones teachers and elders and also the wise folk; purity of body and mind, rectitude in conduct, chastity and non-violence.

To utter words which do not excite and agitate; and words which are truthful, kind and pleasing; and to constantly engage oneself in scriptural study, constitute austerity in speech.

Serenity of mind, benign aspect, silence, self-restraint and

purity in thoughts and feelings distinguish mental austerity.

(17, 14-16)

Bodily austerity employs the physical constitution as well as the principal sense-faculties; the austerity in speech refers to communications in general; mental austerity pertains to the inner constitution.

'Rectitude' (*ārjava*), proper and correct conduct, non-crookedness (N), being the same in thoughts, words and behaviour (R).

'Chastity' (*brahmacharya*), restraint in dealing with women (R); self-control; celibacy (Rt).

'Non-violence' (*ahimsā*), not hurting any living being (R); not causing injury to others in any way; includes non-jealousy etc. (Pt).

'Priya' (kind) and 'sukha' (pleasing) are distinguished from each other by the former referring to the actual time of listening, while the latter to the enduring effect of the words (V, KK and Rt). The former is directed towards present and experienced objects (*dṛshṭārtha*), and the latter to the values (adṛshṭārtha) (Ś).

'Serenity of mind' (*manah-prasāda*) tranquillity and purity (Ś); absence of agitation like anger (R); absence of desires and aversions (N); inclination to deal with objects with ease (Rt).

'Benign aspect' (*saumyatva*), peaceable approach of the mental processes (Ś); desire to be good to all beings (R); non-cruelty (M); friendliness (N).

'Silence' (*mauna*), restraint in speech born out of restraint of mind (Ś); refraining from useless talk and gossip (KK); concentrated thought and absorption (*nididhyāsa*) (MS); contemplation (Rt).

'Self-restraint' (ātmavini-graha), alround control of mind (Ś); suppression of thoughts and absorption (samādhi) (N); withdrawing mind from objects and

from wrong inclinations (KK); asamprajñana-samādhi (MS); settling the mind especially in the Supreme Spirit (Rt).

'Purity in thoughts' (*bhāva-saṁśuddhi*); absence of thoughts other than those pertaining to the self (R); non-deceit; freedom of heart from dirts like desire, anger etc, and from inclinations towards material enjoyments (M and KK); freedom from over-much desires (Rt).

253

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते॥

सत्कारमानपूजार्थं तपो दम्भेन चैव यत्।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम्॥

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः।
परस्योत्सादनार्थं वा तत्तामसमुदाहृदम्॥२५३॥

Penance done by men with great faith is again of three kinds: *sāttvika* penance is done by those who are not wedded to the fruits thereof, and who are yoked to discipline (of self-control); *rājasa* penance, which is fickle and unsure, is resorted to by those who want to gain respect in the community, praise and honour, or by those who are given to hypocrisy; *tāmasa* penance is undertaken out of ignorance and delusion, and is characterized by self-mortification, or by the desire to destroy another person.

(17, 17 to 19).

The penance or austerity (tapas) here includes all three types mentioned above (14-16); bodily verbal and mental (Ś and R).

'Faith', absolute belief, free from doubts and misgivings.

'Respect' (*satkāra*), by mind; 'praise' (*māna*) by words; and 'honor' (*pūjā*) by physical acts of worship (R and Rt).

'Hypocrisy' (*dambha*), to flaunt ones own greatness (Rt).

'Fickle' (*chala*), it yields fruits only at times, not always (Ś); yields only material results and benefits (R); short-lived (N); causes anxiety that it may cease (Rt).

'Unsure' (*adhruva*), not invariable or determined (Ś); unenduring (R); without certainty that it will yield fruit (N); short-lived (DPS).

'Ignorance and delusion' (mūḍha-graha), literally delusion on account of ignorance; ignorance is inability to distinguish between right and wrong; and gripped by it (graha), one thinks that he is great and wise; it is vanity and arrogance.

'Self-mortification' (*ātmano pīḍā*), torturing ones own body by fasts etc.

254

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्॥

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम्॥

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम्॥२५४॥

The alms (gifts) that are given, with a sense of duty or obligation, for someone, who is deserving, but who is unable to return the benefit (or as return benefit for some one who had aheady done him a good turn) (viz. not expecting a benefit in return), at the right time and proper place are regarded as *sāttvika* in nature.

When, however, gifts are given in expectation of some benefit in return, or expecting a desired reward, or again in an improper manner, it is *rājasa* in nature.

The *tāmasa* way is to give gifts at a wrong place or in improper time, and to an undeserving person, without showing respect to him and in a humiliating manner.

(17, 20-22)

'As a duty' (*dātavyam*), because it is enjoined in the scriptures (MS); without any expectations whatever (R); with faith (Rt); with the resolve that it is the duty (adding 'iti buddhyā' or 'iti manah kṛtvā' to 'dātavyam' (Ś).

Gifts must be given for one who it not capable of returning the favour, or even if he is capable,

without any expectations from him (Ś); for the indigent (DPS).

'Fit person' (*pātra*), deserving, one who is self-restrained, patient, good-natured etc. (KK).

'Improper manner' (*pari-klishṭa*), giving gifts unwillingly, with regret or heart-burning (Śr); or giving as gift what one has unjustly gained (Rt),

'Underserving person' (*apātra*), unworthy recipient, like a thief, cheat, fool or mean-minded person (VD), prostitute, street-actor, foolish person (KK).

255

ॐतत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च
विहिताः पुरा ॥२५५॥

Om (absolutely supreme) tat (universal) and sat (real) is the designation which is threefold for the Brahman, and in accordance with them were in days of yore ordained the wise folk, (brāhmaṇas) the canon of wisdom (veda) and the conduct leading to wisdom (yajña). (17, 23)

'Designation' (nirdeśa), name (Ś and M); three-fold but one singular number, having association with Brahman (R).

'Brahman', the Supreme Spirit (M).

'Om' (cf. *Taittirīya* 1,8); 'tat' (that) and 'sat' (is) (*Chhāndogya* 6,2,1): 'Om' is where the entire universe is founded; or the aspect of the Supreme Spirit as it enters into and pervades the universe; 'tat' is indirectly viewed as that which is known only by the Vedic texts; 'sat' is what is free from all defects and full of all auspicious qualities (Rt).

The three-fold designation follows the *Ṛgveda-khila* passage *'Om tat-sad ity enam ato vadanti'* (M).

'The wise folk' (brāhmaṇās) includes all the twice-born, viz the first three classes (R). The expression refers to those who study the Vedas, which are instruments for the performance of sacrificial rituals (yajñas). The syllable 'Om' refers to

the utterance (brāhmaṇa), the word 'tat' to the Vedic texts (veda) which are known as Brahman, and 'sat' is the purpose for which the actions are done (yajñas). Brāhmaṇas are action accompanying the recitation (V).

256

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः।
प्रवर्तन्ते विधानोक्ताः सततं
ब्रह्मवादिनाम्॥२५६॥

Therefore it is that, for the believers in Brahman, all sacrificial rituals, giving of gifts (or alms) and austerities enjoined by the scriptural ordinances ever proceed only after the utterance of the syllable 'om'.

(17, 24).

The believers in Brahman (brahma-vādinām), for those who acknowledge the presence of the Supreme Spirit (Ś); for the vedic folk (N); for those who seek liberation (Ms); for the devotees (Pt).

The three-fold designation corresponds with the three-fold activity: 'om' with the brāhmaṇas 'tat' with Veda, and 'sat' with yajña (R and VD). The usage of the syllable 'om' is described in this verse.

'Enjoined' (vidhānoktāh), prompted by scriptures (or the Veda) (Ś and R); enjoined in the brāhmaṇa-texts (KK and Rt).

'Proceed' (pravartante), without blemish (KK).

257

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः।
दानक्रियाश्च विविधाः क्रियन्ते
मोक्षकाङ्क्षिभिः॥२५७॥

The various activities of sacrificial rites, penances, and the giving of gifts are gone through by the seekers of liberation without longing for the fruits by the utterance of the expression 'tat' (that).

(17, 25)

'Sacrificial rites' (yajña), agnihotra etc; the penances (tapah) like kṛachhra and chāndrāyaṇa; the bodily activities prescribed in the Veda (Ś).

'Without longing for the fruits (anabhisandhāya), without thinking of the rewards that may ensue consequent on the activities. That is to say, having the attainment of Brahman as the only purpose (R); or the purification of inner constitution; or the establishment of intense longing for liberation (Śr).

The word 'tat' refers to the Brahman, as in the famous Gāyatrī hymn 'tat-savitur vareṇyam' (V). The word means 'that', which is ever present and directly experiened; in contradistinction with the indirect gains that are normally brought about by the activities.

'Various' (vividhāh), manifold, taken only with reference to the activities of gifts-giving, like endowments of land and monetary wealth (Ś).

'Seekers of liberation' (mokshārthibhih), the mumukshus (Ś); the first three classes (R); the wise folk (Pt); the pure in mind (Śr).

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते।
प्रशस्ते कर्मणि तथा सच्छब्दः
पार्थ युज्यते ॥२५८॥

The word 'sat' is employed in the sense of 'it is' and also in the sense of goodness; and therefore the word is used in connection with auspicious work.

(17, 26)

The word 'sat' means coming to be of something which was not there earlier (Ś and M); the presence (R); existence (N); the attitude of belief (āstikya) (Pt); and also the good behaviour of one who was wicked earlier (Ś); the beneficent and meritorious (R); goodness (N and Rt); superior (Pt).

'Employed' (prayujyate), in the world as well as in Vedic texts (R).

'Auspicious work' (praśaste karmaṇi), events like wedding (Ś); any conduct of a person who is regarded as good (R); auspicious because of its prescription in the scriptures (N); praise-worthy work (MS).

259

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते॥२५९॥

What is steadfast and enduring in sacrificial rituals, austerities or almsgiving is called 'real' (sat). Whatever action involves this 'real' as its purpose is also called 'real' (sat).

(17, 27).

'Steadfast' (*sthitih*), synonymous with *nishṭhā*, (Rt and N); the conviction that the actions undertaken would surely be rewarded by Godhead (Rt); stationing oneself entirely in the 'real' aspect of the work (Śr).

'Whatever action' (*karma*), as a sacrificial ritual, almsgiving or austerity, or as an action for which the three-fold designation (*om, tat, sat*) is applicable, viz, for the sake of the Supreme Spirit (Ś); for the sake of 'that' or the Supreme spirit (Brahman) (N and KK); dedicates as an offering to the Supreme Spirit, that is the import of the word 'real' (sat) (Rt).

260

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।
असदित्युच्यते पार्थ न च
तत्प्रेत्य नो इह॥२६०॥

The oblations offered, the gifts given, the austerities undertaken, or anything done without faith is regarded as 'unreal' (asat) for it brings forth nothing, here or hereafter.

(17,28)

The 'oblation' etc, even if enjoined by scriptures (R); even though in accordance with scriptural injunctions (Rt). Whatever is done with disbelief (or devoid of faith) is negative in essence, and therefore brings about no benefit (Rt). It would be outside the path that leads to the attainment of the Supreme Spirit (Ś).

261

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥२६१॥

The wise and discerning sages regard the laying aside of all action prompted by desire as real renunciation, and the giving up of fruits of all action as real abandonment.

(18, 2)

'Action prompted by desire (*kāmya-karma*), sacrificial rituals like *aśvamedha* for soveriegnty, *putrakāmeshṭi* for progeny, *jyotishṭoma* for heavens etc.; actions solely motivated by specific longings (N); not useful for purification of mind, but meant for wish-fulfilment (MS).

'Laying aside' (*nyāsa*), abandonment (Ś); giving up the specific form of the action (*svarūpa-tyāga*) (R); dissociating action from its fruits, or not resorting to actions dictated by desires altogether (M); giving up only the fruits of action (*phala-tyāga*) (Rt).

'All action' (*sarva-karma*), even obligatory and occasional ones (*nitya-naimittika*) (Ś); 'all' includes the obligatory, the occasional and the desire-prompted actions; but abandonment does not refer to actions themselves but to the fruits thereof (R and M); actions done with a view to purify ones mind involve the abandonment of fruits (Ms); excludes desire-prompted actions mentioned in the first line (DPS).

'Wise and discerning sages' (*kavayo* and *vichakshaṇāh*); 'some' to be added; two different views mentioned here (R). Later Mīmāmsakas (like Kumārila bhaṭṭa) insist that one must necessarily engage himself in *nitya* and *naimittika karmas*, but avoid *kāmya-karma*, if he seeks for liberation. Some Vedāntins insist on the giving up of all karmas alike. There seems to have been some controversy (*vivāda*) or difference of opinion (*mata-bheda*) in this regard as the next verse clearly suggests, and as Rāmānuja points out.

262

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे॥२६२॥

Some wise and discerning people hold that all actions must be given up, seeing that they are tainted with defect (viz. lead to bondage); others, however, regard that actions pertaining to sacrificial rituals, almsgiving and austerity must never be abandoned.

(18, 3)

'Tainted with defects' (dosha-vat), faults like cruelty in killing of creatures in sacrificial rites (Ś); like desires and aversions which lead to bondage (R); devoid of connection with knowledge (DPS); resulting in bondage (Rt).

The actions must be given up even as desires, aversions etc. must be given up (N).

'Some wise people' (*manīshiṇah*), like Kapila (R); the discerning folk, who are capable of suppressing their minds (N); wise folk (jñānis) (Rt).

'Must be given up' (*tyājyam*), by those who seek for liberation (R).

'Others' (*apare*), the Mīmāmsakas or those who adhere to ritualism (karma-vāda); the followers of śruti (V).

263

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम।
त्यागो हि पुरुषव्याघ्र
त्रिविधः संप्रकीर्तितः॥२६३

This then is the conclusion with regard to the question of giving up: the giving up is said to be three-fold.

(18, 4)

'Conclusion' (*niśchaya*), decision, determination, the view that does not contradict any other view (KK); the view that must be reflected upon and translated into action with perseverence (Rt).

'Giving up' (*tyāga*), the distinction between abandonment

(*tyāga*) and renunciation (*saṁnyāsa*) mentioned earlier (Ś); the problem of giving up, wherein there are differences of views (R); the giving up of the fruits (*phala-tyāga*) and giving up of ego-involvement while acting (*karmaṇi mamatā-tyāga*) (*Rt*).

'Three-fold' (*tri-vidha*), the giving up of the thought of fruits (*phala*), (ii) the giving up of attachment to the work (karma), and (iii) the giving up of the idea that oneself is the agent of all action (*kartṛ*) (cf.3, 30) (R); in terms of the three guṇas: (i) sāttvika (giving up by firm dispassion); (ii) rājasa (giving up for fear of fatigue); and (iii) tāmasa (giving up by ignorance) (N); sāttvika giving up is to be preferred, and the other two avoided (MS); (i) the giving up of fruits of action (*phala-tyāga*), (ii) the giving up of ego-involvement in action (*mamatā-tyāga*), and (iii) the giving up ones own authorship of action (*kartṛtvābhimana-tyāga*), recognizing that the real author of all action is the Supreme Spirit (Rt).

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत्।
यज्ञो दानं तपश्चैव
पावनानि मनीषिणाम्॥२६४॥

The sacrificial rituals, alms-giving and austerities are not to be given up. They must necessarily be resorted to, for they purify the human beings who are wise.

(18, 5).

The sacrificial rituals, giving of gifts and ascetic practices constitute the three-fold 'giving up', mentioned in the previous verse (Ś); actions connected with these are scripturally prescribed, and must not be given up by one who aspires for liberation (R and V), for their abandonment involves a transgression (*pratyavāya*) and sin (N).

These three (sacrificial ritual etc.) and other actions connected with ones status and caste (R); yajña is the duty of the householder, *dāna* of the student as well as householder, and tapas of the vānaprastha ascetic (N).

They purify (*pāvanāni*), burn up the sins that have been accumulated, which obstruct the dawn of wisdom; empower the individual (V); purify the internal constitution (Pt); because they purify, they are not binding (Rt); they intensify the bliss in liberation (ibid.).

'Wise ones' (*manīshiṇām*), those who are given to reflection and worship (manana) (R); those who do not allow the fruits of actions to direct them (Ś).

265

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च।
कर्तव्यानीति मे पार्थ
निश्चितं मतमुत्तमम् ॥२६५॥

That these actions (connected with sacrificial ritual, almsgiving and austerities) must certainly be done, giving up attachment to the ego as will as to the fruits of actions, is the considered and final view in the matter.

(18, 6)

The seeker of liberation must also engage himself in these three varieties of action, which in others would become binding owing to attachments (Ś).

'Attachment of ego' (*saṅga*), the pride of ownership (mamatā) (R), or appropriation such as "I am doing this", "This must necessarily be done by me" (abhimāna) (N).

'Attachment of fruits' (*phala*), worldly as well as otherworldly.

'Final view' (niśchitam matam), unambiguous; to be resorted to as obligatory by one who seeks salvation, as daily worship of the Supreme Spirit (R), by one who is devoted entirely to the Supreme Spirit (*brahma-nishṭha*) with a nature that does not envisage attachments of any kind (*asaṅga-svabhāvena*) (N); to be done in obedience to the command of the Almighty (KK); as dedicated solely to Godhead (V).

266

नियतस्य तु संन्यासः कर्मणो नोपपद्यते।
मोहात्तस्य परित्यागस्तामसः
परिकीर्तितः ॥२६६॥

For to give up the action that is obligatory is not proper; should one out of delusion (or ignorance) give up such an act, the giving up would belong to the sphere of darkness.

(18,7)

'Obligatory action' (*niyata*), viz. *nitya* (Ś), and naimittika (R); ordained by scriptures (V); action that must necessarily be performed (N); action that is proper to the class and status of the person (Rt). The action such as this is intended to accomplish the purification of the internal constitution, which is necessary for an ordinary individual (Ś).

'Out of delusion' (*mohāt*), by ignorance (Ś); by the false notion that giving up such an act would lead to liberation; by ignorance concerning what one ought to do and what not (KK); by the wrong notion that giving up the act formally (svarūpa-tyāga) is indicated, and not the giving up of attachment and fruits (*saṅga-phala-tyāga*) (Rt).

'Darkness' (*tāmasa*), rooted in ignorance, which is false knowledge obstructing wisdom (R); carelessness and delusion (V).

267

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत्।
स कृत्वा राजसं त्यागं
नैव त्यागफलं लभेत्॥२६७॥

One who gives up an action merely because it is difficult, and for fear of bodily distress, he would be renouncing in a rājasa fashion, and will never achieve the real fruits of renunciation.

(18, 8)

'Difficult' (*duhkham*) etc., difficult of accomplishment, interfering with pleasures that are worldly (Pt); involving money which must be acquired with difficulty (R).

'Fear of bodily distress' (*kāyakleśa-bhayāt*), involving much strain and fatigue, and therefore also mental distress (R); unpleasant in effect (Rt).

No action will in its superficial aspect lead to calmness of mind; it is only the grace of God that will lead to it (R).

'In a rājasa fashion' (*rājasam*), renunciation here is derived from rajas (passion) (R); *rajas* is sorrow (*duhkha*), even if devoid of delusion (moha) (MS); rajas is characterized by love of body and fondness for physical pleasures (Śa); self-deceiving (Rt).

'Real fruits of renunciation' (*tyāga-phala*), viz. wisdom and liberation (Ś); dawn of wisdom (R); perseverence in knowledge (V); which is born only out of sattva; knowledge of things as they are (KK). By giving up what is ones duty and obligation, he will be guilty of a sin (pratyavāya) (Rt).

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन।
सङ्गं त्यक्त्वा फलं चैव स
त्यागः सात्त्विरको मतः ॥२६८॥

If on the other hand, an act is done because it is something that must be done, and is so enjoined in scriptures, is superior by its sāttvik character, provided one gives up ego-involvement in it and also attachment to fruits.

(18, 9)

'Must be done' (kārya), even if no tangible fruit thereof is suggested (R); as worship of the Supreme Spirit, and as productive of wisdom through purifying the internal constitution (KK); to be done wihout fail lest sin should accrue by its non-performance (Rt).

The action which are nitya and naimittika, and which are ordained on account of ones class and status, must be performed in the spirit of worship of Godhead; they are themselves their rewards (R).

'Sāttvik character' (*sāttvika*), done with sattva (Ś), derived from

sattva, which generates knowledge of things as they are (R).

The renunciation here is accompanied by the performance of actions (Rt).

'Ego-involvement' (*saṅga*), notions of I and mine (R), attachment to ones ego as the agent of action (Rt).

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न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते।
त्यागी सत्त्वसमाविष्टो
मेधावी छिन्नसंशयः ॥२६९॥

The wise person who thus renounces, filled with sattva-guṇa, and devoid of all doubts, neither hates the work that is uncongenial and unprofitable, nor clings fervently to the work that is congenial and profitable.

(18, 10)

'Renounces' (*tyāgi*), ego-involvement and attachment to fruits, as said in the previous verse; 'sāttvika-tyāgi' is one who has dedicated all his work to Godhead. Sattva here refers to the knowledge of the distinction between self and body.

'Wise person' (*medhāvī*), wisdom here is of self-knowledge (R); one who knows the real nature of the Supreme spirit (Rt).

'Devoid of doubts' (*chhinna-samśaya*), concerning what must be done (kartavya) and what not; concerning the nature of the Supreme Spirit and the performance of actions conducive to the attainment of the Supreme Spirit (Rt).

'Action uncongenial etc.' (*akuśalam*), actions improper, prompted by desire; productive of undesirable results (R); involving bodily distress and fatigue (N).

'Action congenial etc.' (*kuśalam*), desired by most people as pleasant or profitable (KK).

'Neither hates' (*na dveshṭi*), because he has no inclinations or aversions (N); does not give up because of its undesirability (KK).

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः।
यस्तु कर्मफलत्यागी स
त्यागीत्यभिधीयते ॥२७०॥

It is impossible for any one with a body to give up all actions without an exception. If, however, one gives up the attachment for fruits of actions, he is known as the real renouncer.

(18,11)

'One with a body' (deha-bhṛt), one who bears the body, viz. one who is attached to his body, mistaking it for the self (Ś); whether he is wise or unwise (KK); one who makes movements of hands, feet etc for discharging bodily functions (Rt).

'Impossible', to give up all action, because survival itself would then be jeopardized (N); eating, drinking, clothing oneself etc. cannot possibly be given up (KK)

Therefore, what is prescribed to be given up in renunciation is the attachment to fruits of actions (Rt).

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम्।
भवत्यत्यागिनां प्रेत्य
न तु संन्यासिनां क्वचित् ॥२७१॥

Undesirable, desirable and mixed are the three fruits of action, that accrue at death to those who have not given up (attachment in) action, but never to those who have given up (renounced) action.

(18,12)

'Undesirable' (*anishṭam*), like hell and birth in lower states of existence (Ś).

'Desirable' (*ishṭam*), the state of gods (Ś), the heaven etc. (R); enjoyment of celestial pleasures (KK).

'Mixed' (*miśra*), birth as human beings (Ś).

'At death' (*pretya*), having departed from here, giving up ones body (Ś); after having performed ones actions (R); after death (N and KK).

'Those who have not given up action' (*atyāginām*), not given up ownership of action and ego-

involvement in it (R); those who are prompted by desires (Śr); those who are engaged in worldly activities (V).

'Renouncers' (*saṁnyāsināṁ*), renouncers in essential details, in reality, viz. those who are devoted only to the liberating wisdom, and not formal saṁnyāsins or in name only (Ś); the renouncers of attachment etc. (R); the knowers of the real nature of self (V).

'Never' (*na kvachit*), at any time, or anywhere.

272

पञ्चैतानि महाबाहो कारणानि निबोध मे।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम्॥
अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम्॥२७२॥

Five are said in the Sāṁkhya system to be the causative factors in bringing all action to fruition: the body, the agent, the instruments of several types, the physical movements of various kinds, and fate as the fifth.

(18, 13 and 14).

'In the Sāṁkhya system' (sāṁkhye), in the system that enumerates principles of reality (Ś); the system that ascertains correctly and discriminatingly (N); the system that emphasizes wisdom (*buddhi*) (R); the system that speaks of bondage and freedom (KK); the system that lets us know correctly the nature of the Supreme Spirit (Śr); the system propounded by Kapila, an incarnation of Vishṇu (Rt). The expression 'kṛtānta' is synonymous with 'siddhānta' or system, conclusion, ascertainment.

(1) 'The body' (*adhishṭhāna*), material basis or the aggregate of physical constituents (R); the body which is the foundation for the expression of desires, aversions, happiness, misery, knowledge and so on (Ś); the body etc. (M); the body, the earth and so on (Rt).

(2) 'The agent' (*kartā*), the soul which acts as well as experiences (Ś); the soul which acts and knows (R); the soul accompanied by ego (V); the

consciousness, equipped by intellect and ego (N); the Supreme Spirit that does all things (M), or the soul as distinguished from the Supreme Spirit (daiva) (Rt).

(3) 'the instruments (karaṇa), the five organs of cognition, the five organs of action, and the mind (Ś and R); the indriyas (M); the means of experience.

(4) 'The physical movements' (*cheshṭā*); the vital currents prāṇa, apāna etc. (Ś); the five-fold vital currents which sustain the body and the sense-organs (R); the functions of the ten vital currents as well as the currents themselves (Śr).

(5) 'Fate' (*daiva*), the powers that facilitate the functioning of the sense-organs, like the sunlight for the eyes (Ś); the Supreme Spirit as the inner controller (antaryāmi) that is the principal factor in accomplishing anything (R and V); the forces of good and evil (N); the unseen force (M), or the Supreme Spirit (Vishṇu) (Rt).

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः।
न्याय्यं वा विपरीतं
वा पञ्चैते तस्य हेतवः ॥२७२॥

Whatever action, right or wrong, is done by a mortal being by his body, speech or mind, is caused by these five causative factors.
(18,15)

'Body' (*śarīra*), the adhishṭhāna) in the previous verse.

'Speech' (*vāṅg*) and mind (*manas*), representing the external and internal sense-functions or instruments, indriyas, the *karaṇa* in the previous verse.

'Action' (karma), cf. Akshapāda: 'Action is accomplished by speech, mind and body' (pravṛttir vāg-buddhi-śarīrāraṁbhah').

'Right' (nyāyyam), good actions, scripturally sanctioned (Ś and R); pertaining to Daiva of the previous verse (N).

'Wrong' (viparītam), prohibited in scriptures (Ś, R and KK).

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तत्रैवं सति कर्तारमात्मानं केवलं तु यः।
पश्यत्यकृतबुद्धित्वान्न
स पश्यति दुर्मतिः ॥२७४॥

This being so one who regards himself as the sole agent in all action, is indeed a wicked person; his mind being uncultured, does not know the truth.

(18, 16)

'This being so' (*evam sati*), when there are five causative factors in every action (V, KK and Rt); when the agency of the soul in fact originates from the command of the Supreme Spirit (R).

The expression 'tatra' refers to the action (in all action, *karmaṇi*).

'Regards himself as the sole agent' (*kartāram ātmānam kevalam*), regarding his soul, which in fact is dependent on the Supreme Spirit, as independently responsible for action (Rt); mistaking the soul which is pure and isolated (*kevala, śuddha, asaṅga*) as the doer of actions (Ś and Śr).

'His mind uncultured' (*akṛta-buddhi*), not rendered refined by scriptural study and instruction of preceptors (Ś); not being awake to the real nature of things (R); deluded, having false knowledge (KK).

'Wicked person' (*durmati*), evil-minded (Ś); perverted mind (R); indiscrete and ignorant (KK).

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यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते।
हत्वापि स इमाँल्लोकान्न हन्ति न
निबध्यते ॥२७५॥

(Contrarily), one who has divested himself of the ego, and has not defiled his intellect, will really not hurt, or get bound, even if he were to injure all these people.

(18,17)

One who has encultured himself will cease to have an inflated ego (Ś); he will not arrogate to himself the credit for action (R); his mind will not be troubled by ego (V); the nature of the ego is to get involved in action as its doer (Śr);

he will not imagine that he is perfectly free and independent to do what he likes (Rt).

'Intellect' (buddhi), the internal organ (antah-karaṇa) (Ś). Its defilement is the notion that he is was that did the action, after the action is done; or engaging himself in action with desires and aversions (Śr); smeared by longing for fruits of action (Rt).

'Even if he were to injure' (hatvā pi), taking a mundane view (Ś); in the battle (R); dedicating whatever he does to the Godhead (V), devoid of the knowledge of his dependence upon Godhead (Rt).

'Will not hurt' (hanti), will not imagine that he is hurting independently all by himself (Rt); will not be guilty of hurting or killing (ibid.); will not set about to hurt or kill (KK).

'Get bound' (nibadhyate) by the results of his action, which are contrary to dharma (Ś); will not suffer for his action (V).

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः॥

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि॥२७६॥

What prompts action is three-fold: knowledge, the object of knowledge and the knower. And action itself is three-fold: instrument of action, the act, and the agent (doer) of action.

Owing to difference in guṇas, knowledge, action and agent of action are three in number, according to the enumeration of guṇas.

(18, 18 and 19)

'Knowledge' (jñāna) concerning all objects (Ś); concerning the action that must be done (R); concerning the doer, the action, the procedure and the gods (KK); concerning what is desirable and what is not (Śa).

'The object of knowledge' (jñeya), the knowable (Ś); the action that must be done (R); the objective

to be achieved by action (Pt); the knowledge of the entire action in all its details (KK).

'The knower' (parijñātā); the subject of experience, characterized by avidyā (Ś); the knower of the action to be performed (R).

These three are the instrumental causes of all action; the three together bring about an action (Rt).

'Instrument' (karaṇa), the external senses like sight, etc. and mind as the internal sense (Ś); the means of action like material things; the instruments used in a rite.

'Action' (karma) that is desired by the subject (Ś); rites like yāga (R); the consequence of the instruments (Pt).

'Agent' (kartā), the employer of the instruments (Ś), the performer of the rites (R); the initiator of action (Pt).

'The differences in guṇa' (*guṇa-bheda*), sattva, rajas and tamas, which explain the three triads, two mentioned in the previous verse and the third in this.

The triad here is knowledge (concerning the duty), the action that is performed, and the performer of the action (R); or the means (sādhanā), work (kriyā) and the person (purusha) (Pt). According to MS, knowledge (jñāna) here includes the object of knowledge (jñeya), action (karma) includes all three types (kāraṇa, karma, kartā), and the agent of action (kartā) includes the doer of action (parijñāna).

'The Enumeration of guṇas' (*guṇa-saṁkhyāne*), the Sāṁkhya system of Kapila (Ś); the description of guṇas and their effects (R); the section which counts the guṇas (M); the Vedic Sāmkhya system which provides a correct knowledge of the guṇas (Rt).

सर्वभूतेषु येनैकं भावमव्ययमीक्षते।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम्॥

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान्।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम्॥

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम्।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम्॥२७॥

The knowledge by which one sees in all beings but one immutable presence, undivided among divided aspects of existence, is characterized as *sāttvika.*

The knowledge which sees in different aspects of existence among various beings distinct and several entities is to be known as rājasa in nature.

The knowledge which confines itself to but a tiny detail as if it were the entirety, and without inquiry as to its source or real nature is of the tāmasa nature. (18, 20-22).

The three types of knowledge distinguished by the three guṇas are described here.

'But one presence' (ekam bhāvam), the soul among different beings (R and V); the Supreme Spirit (M), Pt); the unitary nature of knowledge (KK). The expression 'bhāva' refers to substance (vastu, existence, presence), like gold in all ornaments made of gold (N).

'Immutable' (avyaya), changeless (ekākāra), devoid of birth, death and change.

'Divided' (vibhakteshu), bodies of beings (Ś); stages of life like student, householder and ascetic (R), mutually distinct and occuring in a hierarchy (Rt).

'Undivided' (avibhaktam), like space in different vessels (Ś); in space, time or object (KK); as the one ground for all things, all-pervading and free from all faults (Rt).

The knowledge of the one self as the thread running through all multiplicity is sāttvika (N).

The rājasa knowledge focusses attention on multiplicity, severality, distinctness of beings and objects, variety of separate souls (KK and MS); the existence (MS).

The tāmasa knowledge concentrates on an insignificant thing as all-important, on a little benefit as alround welfare, on a small part as the whole (R); it regards the visible and tangible as the entirety of existence and on the icon of a deity as the very Supreme Spirit (Ś); on the soul as the Supreme Spirit (Rt). It is irrational (ahetuka), and refuses to inquire.

It prefers not to know things as they are (Ś); it abounds in false knowledge (R); it does not espouse the teachings of the scriptures (KK); it refuses to see the transcendental reality (paramārtha); it does not bother about the real, but is content with untruth (Rt).

Its scope is narrow and meagre (alpa), and its purpose also is meagre (Ś); the rewards are small (R); it is blind to the infinite and all-pervading Brahman (MS); it is small and partial in its very nature (Rt).

नियतं सङ्गरहितमरागद्वेषतः कृतम्।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते॥

यत्तु कामेप्सुना कर्म साहाङ्कारेण वा पुनः।
क्रियते बहुलायासं तद्राजसमुदाहृतम्॥

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम्।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते॥२७८॥

The sāttvika action is done without attachments, desire or aversion, only because it is ordained by scriptures, and by one who is indifferent to the fruits of such action.

The rājasa action is done by one who is keen on the rewards it entails, or by one with ego-involvement, and such action means great exertion.

The tāmasa action is resorted to by one who is deluded (or confused), who does not care for the consequences, or for the loss or injury it involves, or again for his own valour.

(18, 23-25)

Action becomes three-fold in accordance with the guṇas.

'Ordained' (niyatam), the nitya duties; yajña, tapas and dāna (cf. 17, 27 and 18, 5).

'Attachment' (saṅga), excessive interest (āsakti) (Ś); attachment to oneself as the doer (mamata) (R); ego-involvement (Rt); the notion that I am the doer of this action and the enjoyer of the fruits thereof (KK).

'Desire and aversion' (rāga-dvesha), love of desired objects and hatred for the undesirable (N).

'Indifferent of fruits' (aphala-prepsu), without attachment to the fruits (R); without desire to achieve the fruits (Rt); without longing for women, children, wealth and so on (KK); for only pleasing the Supreme Spirit (Pt).

'Ego-involvement' (sāhamkāra), attachment to oneself as the doer (R, Rt and V); pride and arrogance (KK); although a sāttvika, ignorant of self (N).

'Great exertion' (bahulāyāsa), pride that one is able to accomplish a task which is exceedingly difficult (R); a task which is directed towards a desired result (VD); involving physical strain from start to finish (KK), like crossing a river by swimming across (MS).

'Consequences' (anubandha), what comes as a result of the work done (R); the bondage that ensues (KK and Rt).

'Loss' (kshaya), loss of energy or wealth in action (Ś and R); needless waste of physical effort (Pt); loss of wealth, energy, merit and longevity (Śa).

'Injury' (himsā), to the living beings (Ś); hurting others by ones action (Rt); hurting oneself and others (DPS).

'Valour' (paurusha), confidence that one is able to accomplish a work (Ś and R); ones ability to complete the undertaken work (Rt).

'Delusion' (moha), lack of discrimination (aviveka) (Ś); ignorance that the real doer is the Supreme Spirit (R); false knowledge that one is independent and free to do anything (Rt).

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मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते॥

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः॥

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते॥२७९॥

He is a sāttvik doer, who is free from attachment, devoid of ego, equipped with constancy (viz. steadfast) and zeal (viz. resolution), and same in success and failure.

The doer is rājasa, if he is passionate, a seeker of the fruits of action, greedy, inclined to hurt and unclean, and prone to delight and dejection.

It is the tāmasa doer that is altogether unyoked (viz. undisciplined), vulgar, stabborn, deceitful, malicious, idle, given to depression and vengeful.

(18, 26-28).

Three types of doers are here described.

'Constancy' (dhṛti), enduring (Ś); ability to withstand stress and strain in a job until it is completed (R), not giving up even when obstacles are to be overcome (MS); resolution to complete the work at any cost (N); physical energy in the midst of distrations and obstructions (Rt).

'Zeal' (utsāha), effort (udyama) (Ś); enthusiastic state of mind (R); urge to engage oneself in action (Rt).

'Same' (nirvikāra), unmoved in mind (R and KK); devoid of joy and misery (Śr and Rt).

'Passionate' (rāgī), victim of desires (Ś); longing for fame (R and Rt); longing fondly for sensual pleasures (KK); loving his children etc. (Śr).

'Greedy' (lubdha), one who is unwilling to give up what is his own, and is keen on getting what belongs to others (Ś); unwilling to part with wealth even for performing neccesary activities (R), but is keen on getting the wealth of others (KK).

'Unclean' (aśuchi), devoid of external and internal cleanliness (Ś); lacking in purity that the performance of rituals requires (R); unclean in acquiring wealth (Rt).

'Prone to delight and dejection (harsha-śokānvita), consequent on getting what one desires and on not getting it (Ś); success and failure in war (R); or profit and loss in worldly affairs (KK).

'Unyoked' (ayukta), not disciplined (Ś); not given to the performance of scripturally sanctioned activities, but indulging in prohibited ones (R); disinterested in duties owing to inclinations for sensual pleasures; unyoked or unwilling to dedicate his work to God (Rt).

'Vulgar' (Prākṛta), uncultured (Ś); uneducated (R); disinclined to honest effort (V); unmade (Rt).

'Stabborn' (stabdha) unbending like a rod (Ś); disinclined to do anything (R); lacking in humility (Ms); thinking much of himself and having no regard for others (Rt).

'Deceitful (śaṭha), concealing his power and deceving others (Ś); interested in black magic etc. (R); saying one thing and doing another (MS); hurting, concealing his hatred (Rt).

'Malicious' (naihkṛtika), depriving the livelihood of another (Ś); cheat (R); humiliating all (Pt); keen on putting others to shame by physical acts, words and thoughts (MS); fault-finder (DPS); mean in action (Rt).

'Idle' (alasa), indifferent even to obligation and duties (Ś); slothful even in the activities he has begun (R); not inclined to act even in

necessity (KK); not given to work (Ś); indifferent even in times where action is indicated (Rt).

'Given to depression' (vishādī), always sorrowful and given to moods of despondency (Ś); easily fatigued and dejected (R); never satified even when desired objects are obtained, and always grumbling (KK); never happy even when desires are satisfied (Ms); full of regrets after exertion and expenditure (DPS); feeble-minded and therefore disinclined to do anything (Rt).

'Vengeful' (dīrgha-sūtrī), long -stretching, procrastinating (Ś); thinking of injuring others by occult means (R); not forgiving the wrong-doing of others even after a long time (M); needlessly long-winded in action (V); besought by a thousand worries and so, undecided what to do (MS); unforgiving when hurt by some one even when it was long ago, or procrastinating jobs which must urgently be done (Rt).

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी॥

यया धर्ममधर्मं च कार्यं चाकार्यमेव च।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी॥

अधर्मं धर्ममिति या मन्यते तमसावृता।
सर्वार्थान्विपरीतांश्च
बुद्धिः सा पार्थ तामसी॥२८०॥

The intellect (or reason) that distinguishes between engagement in action and withdrawal from action, between what must be done and what not, between danger and safety, and between bondage and freedom is of the sāttvika type.

The intellect that erroneously understands what is right and what is wrong, and what must be done and what not, is of the rājasa type.

The intellect covered over by tamas mistakes the wrong as the right, and all things as their opposite in value.

(18, 30-32).

Three types of intellect (*buddhi*) are described here.

The expression 'buddhi' is taken to mean 'the determinate form of knowledge following discrimination' (*viveka-pūrvakam niśchaya-rūpam jñānam) (R*), and discrimination involves inquiry, examination, and careful consideration (VD); it is ascertainment (V), which is beyond mind (manas) which works merely on the basis of sense-data; it is determination (*adhyavasāya*) (KK).

Here, the consciousness which is equipped with a kind of buddhi, characterizing the person is spoken of; his doership (*kartā*) and knowledge (jñana) are already dealt with (cf. 20-22; 26-28) (Ni). It is the intellect and the constancy (*dhṛti*) that are peculiarly causative and basic to all our transactions (KK).

'Engagement in action' (*pravṛtti*) refers to actions prescribed in the scriptures and leading to bondage (Ś); the dharma which is the means of worldly welfare (*abhyudaya*) (R, Śr and KK); duty or obligation (*kārya*) (MS); involvement in good actions, responsible for fearlessness (KK).

'Withdrawal from action (*nivṛtti*), renunciation, which leads to liberation (*moksha*) (Ś); the dharma which is the means of spiritual freedom (*moksha*) (R); the adharma which leads to sin and bondage (Śr); involvement in what is prohibited in scriptures (N) and in what are not good in nature, causing fear (KK); prohibited and condemned (*akārya*) (MS).

'Bondage' (*bandha*), relating to 'engagement in action' (*pravṛtti*), with arrogance and ego-involvement, owing to false understanding of the nature of reality (MS); the means of bondage (*bandhopāya*) namely orientation to external objects (KK); consideration of how bondage is caused (Śr).

'Freedom' (*moksha*), relating to 'withdrawal from action' (*nivṛtti*), with perfect understanding of reality (MS); the means of freedom (*mokshopāya*), namely dispassion or disorientation from external and

worldly objects (KK); consideration of how freedom can be got (Śr).

'What must be done' (*kārya*) and 'what must not be done' (akārya), 'danger' (*bhaya,* fear) and 'safety' (abhaya, fearlessness) are related to *pravṛtti* and *nivrtti* respectively.

The 'kārya' is taken also to mean the effect that can be produced by our action (kṛti-sādhya) and 'akārya' as what is always present (nitya-siddha). The illustration of the former is heavens, which is liable to cease to exist, because it is brought into being at a specific time by a specified effort (*anitya*). The latter is the self which is not an effect of any activity (nitya) (N). The former bristles with anxiety and stress, or the fear that it may disappear (*bhaya*), while the latter is devoid of such fear (*ibid.).* Fear is unhappiness (*duhkha*); and fearlessness is happiness (*sukha*).

The expression 'kārya' may also refer to performance of prohibited actions (asat-kārya) which brings in fear; and 'akārya' is non-performance of such action, which naturally frees one from the consequent fear (KK).

All such awareness with clarity points to the sāttvika intellect. The rājasa intellect is characterized by failure to ascertain correctly (ayathāvat) (Rt); it is beleagured by doubts (N); it is not determination by inquiry or reasoning (Ms).

'What is right' (*dharma*), leading to welfare here and hereafter (*śreyas-sādhana*), what is prescribed in the scriptures (Ś); 'what is wrong' (*adharma*) is what is prohibited in scriptures (Ś), and what leads to transmigratory existence, full of fear and misery. These two are 'unseen consequences' (*adṛshṭārtha*), whereas 'what must be done' (kārya) and 'what must not be done' (*akārya*) are 'visible effects' (*dṛshṭārtha*) (Ms).

The *tāmasa* approach is mistaking a thing for its opposite (*viparīta-grāhiṇī-buddhi*), prompted by ignorance (ajñāna) or lack of discrimination (aviveka) (Āg).

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी॥

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी॥

यया स्वप्नं भयं शोकं विषादं मदमेव च।
न विमुञ्चति दुर्मेधा धृतिः
सा पार्थ तामसी॥२८१॥

The constancy by which one firmly restrains the activities of mind, vital currents and sense-organs, and by which one unswervingly yokes himself to discipline is *sāttvika* in nature.

The constancy by which one clings to dharma (leading to worldly welfare), pleasures and wealth longing for their several benefits, is *rājasa* in nature.

The constancy by which one foolishly clings to (and does not let go) sleep, fear, grief, despondency and intoxication, is *tāmasa* in nature.

(18, 33-35).

The 'constancy' (*dhṛiti*) is defined as firmness of mind even in times of stress, excitement and agitation (buddhi), already dealt with (30-32) (N); the activity of buddhi that one brings to bear in his behaviour (Śa).

The three types of constancy are described here.

'Constancy' (*dhṛti*), from the root meaning 'to bear', 'to support', to uphold, that which supports or bears up with effort (*prayatna*) and courage (*dhairya*); an especial effort (Ś), not to transgress the scriptural prescriptions (MS), restrains (Ś).

'Mind' (*manah*), the mental activities (Ś); the mind which is naturally unstable and fickle (Pt); volitions (N).

'Yokes himself' (yoga), for obtaining liberation, discipline of meditation and worship (*upāsana*) (R); restraint of mental precesses (N); the mode of devotion to the Supreme Spirit (Rt).

'Unswerving' (*avyabhi-chāriṇyā*), not distracted by other

interests (VD); uninterrupted concentration (N); not tossed about by worldly desires (Pt).

If this is *sāttvika*-constancy, yoked steadfastly to spiritual discipline, the *rājasa*-constancy is similar application to the three values of worldly life (righteousness, self-interest and pleasures); the three values (V); involving the activities of mind, vital organs and senses-organs as in the previous group (R).

'Longing' (pra-saṅga), especial attachment (*prakrshṭa-saṇga*) (R); ego-involvement (V); attachment to the three values (N); associations of 'I' and 'mine' with activities (Rt); incidentally, not always.

'Benefits' (phala), the three values (R); enjoyment of material pleasures (Pt).

The *tāmasa*-constancy also is steadfast and unwavering; but it is confined to low levels of existence, characterized by darkness (ignorance) and gloom. The expression 'dur-medhā' (evil-mind) refers to inability to discriminate (Ms), inclined towards prohibited things and actions only (KK), and wickedness (Rt).

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सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति॥
यत्तदग्रे विषमिव परिणामेऽमृतोपमम्।
तत्सुखं सात्त्विकं
प्रोक्तमात्मबुद्धिप्रसादजम्॥२८२॥

Happiness is also three-fold; a sāttvika person delights in it after repeated exertion, and comes certainly to the end of pain. It is like poison to begin with, but is nectar-like in later effect; and this is born out of clarity of ones intellect.
(18, 36 and 37).

This and the following three verses are intended to teach what must be sought after and what avoided (*heyopādeya*) (Āg). Happiness is what fulfils the knowledge, the doer and so on that have been dealt with till now (R); it is what all living beings aspire for (KK).

The first half of the first verse is merely a statement of intention (pratijñā); in the second half beigns the description of the sāttvika type of happiness. Or, the second half of the first verse deals with the general characteristics of happiness (*sukhasya sāmānya-lakshaṇam āha*), common to all three types described in the next three verses (37-39) (Rt).

'By repeated exertion' (*abhyāsa*), exercise or effort consequent on acquaintance (Ś); practice for a long time (R); done again and again (N); unlike sensory pleasures which come suddenly (Śr); repeatedly practised for a great length of time (Rt).

'Delights' (ramate), obtains joy (Ś); reaches unsurpassed delight (R); experiences bliss (Pt); happiness that is uninterrupted (KK).

'End of pain', cessation of all pains associated with worldly existence (*saṁsāra*) (R); real happiness is destruction of all causes of misery (Rt).

The foolish people are averse to this sāttvika-happiness because it is stressful in the early stages, not recognizing that it is real and unsullied happiness in later stages (VD).

'To begin with' (*agre*), in the initial moments, at the beginning of the course of discipline, it is accompanied with much exertion and fatigue, and the distinct nature of happiness is unperceived, and therefore it is looked upon (wrongly) as unhappiness (R); it is unhappy in its external aspect (V); control of mental, vital and sensory inclinations (cf.33) appears very hard and painful in the early stages (N); because it can be achieved only by excessive effort (Rt).

'In later effect' (*pariṇāme*), when wisdom and dispassion ripen (Ś); when the knowledge of the true nature of the self arises (R); when the benefits of the early efforts begin to show themselves (V and Ms).

'Nectar-like' (*amṛtopama*), extremely lovable, desirable and pleasant (KK and MS).

'Born out of clarity of ones intellect' (*ātma-buddhi-prasāda-jam*), consequent on attaining to purity of ones intellect (Ś); born out of self-realization (the *buddhi* pertaining to ātma) (R); born out of elimination of rajas and tamas (N); the tranquillity (*prasāda*) of the intellect (buddhi) born out of the grace (*prasāda, anugraha*) of the Supreme Spirit (*ātmā*, Vishṇu) (Rt).

'Clarity' (*prasāda*) is serenity consequent upon disinclination to engage oneself in worldly interests (Rt).

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विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्।
परिणामे विषमिव तत्सुखं राजसं स्मृतम्॥

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम्॥१८३॥

The happiness that appears nectar-like in the beginning, because of the contact of the sense-organs with their objects, but turns out poison-like in later effect, is of the *rājasa* variety.

The happiness that deludes one both in the beginning and in later effect, and that is born out of sleep, sloth or carelessness, is *tāmasa* in its nature.

(18, 38 and 39)

The rājasa happiness is well-known in the world (KK), because it depends on sensory experience (Rt); it is not born out of 'ātma-buddhi-prasāda' (previous verse) (Ms).

'In the beginning', as one is experiencing it (R); during the time of enjoyment (N).

'Nectar-like' (amṛtopamam) sweet and desirable, because no strain of restraint of mind and senses is involved (KK); it encourages ignorance, desires and actions (Rt).

'Poison-like' (*visham-iva*), because it causes, misery here and hereafter (N); loses its taste after enjoyment (Śr).

The tāmasa-happiness is in reality no happiness at all, either in

the beginning or at the end. It must be eschewed.

'Deludes one' (*mohanam ātmanah*), causes delusion (Ś and R); moha here means not knowing the object as it really is (R); it deranges all correct apprehension of things (KK); disturbs the sense of discernment of what is right and what is wrong (Śa). The word 'ātmā' here means intellect or reason (buddhi) (N).

'Sleep' (*nidrā*) deludes even when it is being experienced (R); as in sleep the foolish person does not enjoy the bliss of sushupti (Rt).

'Sloth' (*ālasya*), pertaining to the functioning of the sense-organs (R); the slowness and dullness of the body (Rt); the inactivity of the intellect (Śa); dull wit.

'Carelessness' (*pramāda*), freklessness, lack of attention to what must be done (KK); mind roaming freely and fancifully (MS); an intoxicated state of mind (DPS); inclination towards *adharma* (Rt).

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः
स्यात्त्रिभिर्गुणैः ॥२८४॥

Indeed there is no existent thing, there can never be anything on earth, in the upper realms or among the gods, that is completely free from the (sway) of these three constituents (sattva, rajas and tamas), born out of nature.

(18, 40)

This verse summarizes and closes the section on the guṇas (Ś).

'On earth' (*pṛthivyām*), in the world of human beings (Ś).

'In the upper regions' (*divi*), in the mid-region.

'Among the gods' (*deveshu*), in the heavens.

'Existent thing' (sattva), living being (Ś and R), material thing or living being (N).

'Born out of nature' (*prakṛtijaih*), arising out of primordial nature (Ś); caused by the creative

power of the Supreme Spirit known as māyā (KK).

Whatever exists is necessarily constituted by the three guṇas.

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ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः॥

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम्॥

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम्।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्॥

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम्।
परिचर्यात्मकं कर्म शूद्रस्यापि
स्वभावजम्॥२८५॥

Actions (or functions) are distributed among the four great classes of human beings, the brāhmaṇas, the kshattriyas, the vaiśyas and the śūdras, in accordance with their temperaments (viz. the guṇas arising out of their nature).

Quietude, self-control, austerity, purity (in body and mind), spirit of endurance, uprightness, love of wisdom, spiritual experience, and faith in the things beyond — these are characteristics of the brahmaṇas in action.

Valour, ardour (spirit), endurance, competence, courage in encounters with enemies, generosity, and lordliness these characterize the work of the kshattriyas.

Cultivation of the land, protection of the cattle, trade and commerce, these are the activities of the vaiśyas; and service of any kind is the natural inclination of the śūdras.

(18, 41-44)

These are the four great classes of human beings on earth, and are not specific to any society or country. It is important to recognize that according to the text, it is not birth that determines the belongingness to a class, but temperament (*sva-bhāva*), and that actions of the classes (viz. social functions) are made dependent upon the temparaments. There is no fifth

class mentioned here, and so all temperaments and functions are to be accommodated in the four great classes.

This classification has come in the context of the guṇa-variations, and the classes and their functions are only in terms of the prevailing guṇas of the individuals. The brāhmaṇa temperament is characterized by the order of guṇas rājasa-sattvika-sāttvika (sattva prevails over rajas). The kshattriyas are dominated by rajas, but sattva also plays a role. The vaiśyas have sattva and rajas in equal measure, but in low key. The Sūdras have predominance of rajas, but are governed also by tamas; sattva is in a low key.

Those who have only sattva are the great gods; the minor gods have their share of rajas and tamas. The worst of human beings are governed by tamas and sattva, the minor demons by rajas and tamas, and the great demons only by tamas. All human beings, irrespective of the classes, are predominantly rājasa (Rt).

The classification of all classes of souls assumes this form:

I Sattva-dominated:
1. The manes : sattva-tamas
2. The sages : sattva-rajas
3. The gods : sattva-sattva

II Rajas-dominated :
1. Brāhmaṇas: rajas-sattva-sattva
2. Kshatriyas : rajas-rajas-sattva
3. Vaiśya : rajas-rajas-sattva
4. Śūdras : tamas-rajas-sattva

III Tamas - dominated :
1. Narādhamas: tamas - sattva
2. Daitya-bhṛtyas : tamas - rajas
3. mahā-daityas : tamas-tamas

The guṇas are distributed variously among individual beings (*vyakti*), and not among the classes which are only collective conceptualizations (*jāti*). An individual with a given temperament and an assigned function belongs to a class, or rather an order.

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स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः।
स्वकर्मनिरतः सिद्धिं यथा
विन्दति तच्छृणु ॥२८६॥

The individual human being, willingly engaged in action (fuctions) proper to himself, will succeed and attain perfection. How by engaging himself in the actions proper to him he will obtain perfection is also explained.

(18, 45)

'Actions proper to himself' (*sve sve karmaṇi*), the actions determined by the temperaments detailed above (the brāhmaṇa, the kshatriya, the vaiśya or the śūdra).

'Perfection' (*saṁsiddhi*), by the performance of the proper actions, he will get rid of his impurities, and becomes eligible to persevere in wisdom (*jñāna-nishṭha*) (Ś); obtainment of the highest state (*parama-pada*), viz. or liberation (R); liberation through wisdom (Rt); purification of internal constitution (*sattva-śuddhi*) (Śa); the obtainment of the divine grace (Pt); fitness for the liberating knowledge (KK).

'Engaging himself in the actions proper to himself' (*svakarma-niratah*), fully enaged (*nitarām ratah*) (KK); with faith.

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यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्।
स्वकर्मणा तमभ्यर्च्य
सिद्धिं विन्दति मानवः ॥२८७॥

It is in the spirit of worshipping by his actions the Supreme Spirit, who is the source of all activities of beings, and by whom all this is pervaded, that a person can attain to perfection.

(18, 46)

'Activities' (*pravṛttih*), creation etc. (R); the bodily, mental and verbal activities (N);

'Source' (*yatah*), the Supreme Spirit as the inner controller (*antaryāmin*) (Śr).

'By his actions' (*svakarmaṇā*), by dedicating all his actions to the

Supreme Spirit, which is the gateway to salvation (N); by actions which are scripturally sanctioned, as well as worldly transactions which are correct and proper (KK).

'In the spirit of worship' (*abhyarchya*), by worshipping the Supreme Spirit (Ś), who is the inner self of all the gods (R); by dedicating the fruit and doership to the Supreme Spirit (KK); worshipping by self-restraint, by controlling the senses, disciplining the mind etc. (Rt).

'Perfection' (*siddhim*), characterized by the fitness to engage himself in the path of wisdom (Ś); grace of godhead and the means of reaching godhead (R); purification of mind (Ms); abiding in the knowledge of reality (KK); liberation (Rt).

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम्॥

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत्।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः॥१८९॥

It is better for one to engage himself, however inadequately, in work that is appropriate to his temperament, than taking up a work that is alien to his temperament and doing it very well, for doing work that is proper for him he will not be guilty of defilement.

One should not give up the work that is natural to him, even if it is associated with a defect, for indeed all work is covered over by defects, even as smoke covers up fire.

(18, 47 and 48)

The first line of the first verse is repeated in 3, 35.

'Better' (*śreyān*), means of attaining the values of life (Rt); instrumental to spiritual welfare (*nihśreyas*) (Śa).

'However inadequately' (*viguṇah*), although not executed well (MS); even if some sequences in it are omitted and hence done completely (N and Rt).

The reference is to the involvement in *karma-yoga,* vis a vis *jñāna-yoga* (R).

'Work that is proper for him' (*svabhava-niyatam karma*), work determined by his temperament or nature (Ś); actions relating to Karma-yoga (R); actions derived from the three constitutents mentioned above (*guṇas*) (N); the duties of brāhmaṇa, kshatriya etc. (V).

'Defilement' (*kilbisham*), sin (Ś); fault (N); the result of defective performance (Rt); transmigratory status (*saṁsāra*) (R).

'Natural work' (*sahajam karma*), inborn, coeval to birth (Ś); because natural to the invidual, it is easily done and without hazards (R), there would also be predispositions to such action (VD); natural (svābhavika) as againt learnt (N and KK).

'Even if defective' (*sa-dosham api*), because of the involvement of the three guṇas (Ś); although some prescriptions involve cruelty (*himsā*), injury etc. (MS).

The expression 'dosha' may also mean 'duhkha' (sorrow, suffering). There is nothing that is not defective, constituted as everything is by the three guṇas. Every enterprise (*āraṁbha*) is choked by defects (*dosheṇa āvṛtāh*); works that are natural to oneself and those which he does against his natural inclinations are alike liable to defect, because of the involvement of the three guṇas (Ś); work relating to *karma* as well as *jñāna* (R).

The simile of the fire enveloped by smoke (*dhūmenāgnih*) is meant to emphasize that the fire will burn and produce heat, despite the smoke that covers it and is resorted to for warmth etc.

'Against his will' (*avaśah*), being subject to the laws of prakṛti (Ś), even when one does not like (*anichchhan api*) (MS); being subject to the will of God (Rt).

The verse points out that an individual is subject (*paratantra*) to (i) the primodial nature composed of the three guṇas (*prakṛti*), (ii) ones own nature and temperament (*svabhāva*), and (iii) the action that one does (*karma*) (Śr).

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ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया॥

तमेव शरणं गच्छ सर्वभावेन भारत।
तत्प्रसादात्परां शान्तिं
स्थानं प्राप्स्यसि शाश्वतम्॥ २६८॥

The Supreme Spirit, who is the lord of all, dwells in the heart-region of all living beings, and by its own uncanny and creative power (Māyā) spins about all creatures as if they are mounted upon a puppet-machine.

One must therefore seek regfuge with all his being only in the Supreme Spirit, and by the grace of the Supreme Spirit he will attain to the highest state of unshaken peace.

(18, 61 and 62)

'Lord' (*īśvara*), the governor and regulator, Nārāyaṇa (Ś); the ruler of all, Vāsudeva (R); ruler of all things and beings (KK); the promptor of all beings (N).

'In the heart-region' (*hṛddeśe*), in the region of the being where inclinations, disinclinations and the knowledge basic to them arise (R); in the cave of the heart or intellect (*buddhi*) (N); the inner controller dwelling in the heart of all beings. Although present everywhere, its especial manifestation is in the heart.

'Spinning' (*bhrāmayan*), twirling here and there, like the puppetteer does the puppets (Ś); the machine here is *prakṛti,* constituted by the guṇas, viz. the body and the organs, and twirling it in accordance

with the operation of the guṇas (R); taking the beings upward and downward (N); moving them to reap the rewards of their previous actions, good or bad (KK); spinning the souls appropriating the bodies as their own (Śr); the Supreme Spirit, itself not moving about, moving everything about, by its mere presence (DPS).

'Refuge' (*śaraṇam*), for getting rid of the sorrows of life (R); for the Supreme Spirit is the only independent entity, and all beings are dependent upon It, and therefore one must give up ego and arrogance (Rt).

'With all his being' (*sarva-bhāvena*), in every way and entirely (Ś); in body, mind and speech (Āg); recognize that the Supreme Spirit is everything, and the sole reality hidden in all beings (MS); in all manners, in whatever one is doing (Rt).

'Peace (*śānti*)', quiescence of all processes and stresses (*uparati*) (Ś); the snapping of all fetters, and elimination of all ills (R); one-ness of being (samādhi) (N); liberated from all relation with nature, time and actions (KK); the intellect settled comfortably in the Supreme Spirit (Rt).

(cf. Patanjali, *Yoga-sūtra,* 2,45 'samādhi-siddhir īśvara-praṇidhānāt') (N).

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मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।
मामेवैष्यसि सत्यं ते
प्रतिजाने प्रियोऽसि मे ॥२९९॥

One must settle ones thoughts entirely in the Supreme Spirit; one must lovingly devote himself to the Supreme Spirit; one must make worshipful offerings to the Supreme Spirit. Thus can one without any doubt or misgiving attain to the Supreme Spirit.

(18, 65)

The verse promises liberation as the certain reward for loving devotion to the Supreme Spirit, and pleads that one must seek sole refuge in the Supreme Spirit (Ś).

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च॥

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः॥

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम्।
विमुच्य निर्ममः शान्तो
ब्रह्मभूयाय कल्पते॥२६०॥

Yoked to reason which has been purified, and with constancy restraining oneself, giving up all objects of sense like sound etc., and abandoning love and hate alike; one must live in solitude, eating sparsely, fully controlled in speech, body and mind, and settle down to the practice of constant contemplation, cultivating the spirit of dispassion; he should also give up egoity, force, pride, desires, anger and possessiveness, giving up thoughts of 'I' and 'mine' and perfectly at peace with himself, he will become fit to assume the very form of brahman.

(18, 51-53).

'Purified' (*viśuddhayā*), devoid of delusions and equipped with determinations (Ś); by the knowledge concerning the real nature of self (R); disinterested in external objects (Rt); devoid of all attachments, and directed only to the Supreme Spirit (Pt); sāttvika-mind (KK).

'Restraining oneself' (niyamya ātmānam), the body and senses brought under control (Ś); making the mind yoked to the discipline, having withdrawn it from external interests (R); absorbed in contemplation upon the Supreme Spirit who is the inner controller (V); withdrawing the mind from outside objects (Rt).

'Giving up all objects of sense' (*vishayān tyaktvā*), excluding those which are necessary for survival (Ś); dissociating (R); withdrawing senses from their objects (N); giving up the desire for enjoying them (Rt).

'Live in solitude' (*vivikta-sevī*), in places like forests, river-banks, mountains, caves etc., away from crowds (Ś), abandoning all

places which are unsuited for meditation (R); solitude is the place where the mind does not get distracted, but where the mind can easily be calmed and concentrated (Śa); pure places (Śr); places where discrimination between true and false, right and wrong, good and bad is facilitated (DPS).

'Eating sparsely' (*laghvāśī*), eating little (Ś); avoiding over-eating and also starving (R); eating little (mita), also includes eating what is pleasant for the body and mind (hita) and what is proper (*pathya*) (Śa). There is a variant reading for 'laghvāsī', 'labdhāśī' (eating whatever is available).

These two traits, 'living in solitude' and 'eating sparsely' will avert the doshas of sleep, indolence etc., and facilitate calmness of mind (Ś).

'Fully controlled in speech, body and mind' (*yata-vāk-kāya-mānasah*), control in body refers to firmness by assumption of appropriate postures (*āsana*), control of speech is withdrawal of senses (pratyāhāra), and control of mind is abandonment of desires and volitions (saṅkalpa-tyāga) (N).

'Constant contemplation' (*dhyāna-yoga*), as detailed in chapter 6 (10-15) (N); employing contemplation as a technique (Rt); contemplation on the nature of self (Ś and R); concentration of mind or thoughts is contemplation (DPS); 'constant' (*nityam*) refers to the practice everyday (KK), always (MS).

'Spirit of dispassion' (*vairāgya*), disinterest in anything other than the object of contemplation (R); in all things seen or unseen, viz. gains here and hereafter (MS); so as not to interrupt the flow of contemplation (Śr); devoid of distrations.

'Egoity' (ahaṁkāra), regarding the body and sense-organs as oneself (Ś); arrogating self in material objects, (R); arrogating to oneself the doership (Rt).

'Force' (*bala*), the strength of desire, passion etc. (Ś); the strength by which the predisposition to egoity grows (R); the force of ones knowledge, learning, ability etc. (Rt and DPS).

'Pride' (*darpa*), born out of the awareness of force of strength; arrogance (garva) regarding ones own competence.

'Desire' (*kāma*) for worldly enjoyment.

'Anger' (*krodha*), hate, abusing etc.

'Possessiveness (*parigraha*), appropriating external things to oneself, like house, wife, children etc.; greed in acquisition of objects by means fair or foul.

'The form of Brahman' (*brahma-bhūya*), experience of self in its true nature, being freed from all bondages (R); abidance in Brahman; being always absorbed in it (M); realization of Brahman (MS); liberation while one is still alive.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्॥२९२॥

Becoming Brahman, with his self perfectly serene, neither grieves nor desires; being the same with regard to all living beings, he wins the supreme loving devotion to the Supreme Spirit.

(18, 54).

Having, by the method described above, attained to the state of Brahman, he also attains unshakable peace (Ś).

'Becoming Brahman' (*brahma-bhūtah*), having secured the unitary thrust of knowledge which has arisen (R); content with the bliss of meditative absorption, and being entirely devoted to it (N); by the practice of scriptural study, reflection and meditative absorption (MS); settling down contentedly in Brahman (Śr); settling his mind on Brahman and having attained to Lakshmī (Rt).

'Self serence' (*prasannātmā*), peace and tranquillity of the inner constitution (Ś); getting rid of all stains and defects which are contingent upon worldly existence (R); purified mind which is also blissful (DPS); peace which is altogether independent of external objects and conditions (KK); tranquil in his inner constitution (Rt).

'Neither grieves nor desires' (*na śochati na kāṁkshati*), because he sees nothing that is contrary to his self, and nothing that he has not got (Ś); there is nothing that can cause him regret or make him aspire; he does not identify himself with body, senses and mind (Śr); because he is naturally disinterested in outside things (Rt).

'Being the same with regard to all beings' (*samah sarveshu bhūteshu*), by analogy with self (Ś); seeing but one self everywhere, having thus attained to the perfection of wisdom (KK); devoid of desires, aversions or other distractions (Śr); being totally indifferent to the worldly affairs, considers everything other than self as worthless (R).

'Supreme devotion' (*bhaktim parām*), shares the nature of the Supreme Spirit (Ś); identification (*tādātmya*), leading to realization (MS); the highest condition of wisdom is productive of supreme devotion (KK); devotion which is the internal approach (antaraṅga-sādhanā) (Rt).

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भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्॥

It is by such loving devotion that one recognizes the Supreme Spirit, who and what it is; and knowing the Supreme Self as it really is, he at once enters into it. (18, 55)

'By loving devotion' (*bhaktyā*), characterized by absorption in wisdom (*jñāna-niṣṭhā*) (Ś); by

meditative absorption (*nididhyāsana*) (MS).

'Recognizes' (*abhi-jānāti*), understands (Ś); the form and nature of the Supreme Spirit, and also the characteristics and glory (R); knows perfectly well or comprehensively (N); realizes directly (KK); as pervading all things and all beings (DPS); knows in accordance with ones own capacity (Rt).

'Who and what' (*yāvān yah*), manifesting in time and space as associated with the guṇas in what names and what forms (Rt).

'Enters' (viśate), as the reflection (*prati-bimba*) enters the person himself (*bimba*), when the mirror is taken away (N); attains to the Supreme Spirit (R); dwells in the Supreme Spirit, enjoying bliss and intensely devoted to it (KK); gets liberated (Rt).

'At once' (*tad-anantaram*), as soon as true knowledge gets perfected (R); immediately, for there is no other cause or antecedent (N); without an interval, or without a difference (*antara*), viz. eternal and uniform state or condition. (*antaram bhedah, tachchūnyam śāśvatam padam*).

294

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥२६४॥

Even if one is engaged actively in all kinds of work all the time, should he but put his trust entirely in the Supreme Spirit, he would surely attain to the eternal and immutable state by the grace of the Supreme Spirit.

'All kinds or work' (*sarva-karmāṇi*), the actions of the nitya-naimittika varieties, and also the prohibited ones (pratishiddha), suggested by the word 'api' ('even if') (Ś); also the actions of the kāmya variety (R); actions which are ritualistic and worldly (V); including actions not scripturally sanctioned (KK).

'Put trust' (*vyapāśrayah*), dedicated to the Supreme Spirit,

who is in fact the reality in all souls (Ś); ascribing to the Supreme Spirit, the inner controller and the prompter of all actions (V).

'The grace' (*prasāda*), compassion (*kṛpā*) (V); benevolent acceptance (*anugraha*) (N).

'Eternal and Immutable State' (*śāśvatam padam avyayam*), the condition of Brahman, devoid of distinctions caused by time, space and things; the condition which is without beginning, end or change. The expression 'avyayam' has a variant reading 'achyutam' (not lapsing from its nature at any time).

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चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥१८५॥

One should give up in thought all actions to the Supreme Spirit, and make the Supreme Spirit the goal of ones life; turning to the practice of discernment, he must always fix his thoughts on the Supreme Spirit with the understanding that oneself and all that he does are dependent upon the Supreme Spirit (R).

(18, 57).

'In thought' (*chetasā*), by discernment and discrimination (Ś); by understanding that one does anything only when prompted by the Supreme Spirit (KK); with sincerity and not for outward show (Pt); with the thought "I am not the doer, the principal doer is the Supreme Spirit, who is my inner controller; I will do only as he prompts" (V).

'All actions' (*sarva-karmāṇi*), of the nitya and naimittika varieties (N); actions devolving on one by his nature (KK).

'Giving up' (*saṁnyasya*), all actions and their responsibilities in the spirit of worship (R); as belonging to the Supreme Spirit who is the real and direct doer (V); dedicating (Pt) dedicating entirely (KK).

'The Supreme Spirit as the goal' (*matparah*); the regarding of the Supreme Spirit as Vāsudeva, the highest being and self of all

creatures (Ś); as the most important object to be gained or reached (V); as the goal to be reached, as the fruit of all actions (R); as the highest end of all spiritual endeavour (*prāpya*), and also the means of attaining to that end (*prāpaka*), (KK); as the Supreme being (sarvottama) (Rt).

'The practice of discernment' (*buddhi-yoga*), yoking to settled thoughts; or well composed mind (Ś); the practice of giving up all actions as was described in the provious verse (V); being the same in success or failure (cf. 2,48) (N); the discipline that transforms the naturally binding character of the actions into the cause of liberation (Ms); the yoking of mind to discipline, to the techniques like the withdrawal of senses from their objects (Rt).

'Fix thoughts on the Supreme Spirit' (*machchittah*), without taking any one else as the refuge (R); thoughts in the Supreme Spirit alone (Pt); with the consideration that the Supreme Spirit is the source of all sustenance and is of the nature of welfare (KK); accepting the Supreme Spirit as the sole refuge (MS); mind restrained and confined to the Supreme Spirit (Rt).

The verse comprehends the three aspects of the teaching: work (*karma*), knowledge (*jñāna*) and devotion (*bhakti*).

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मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि।
अथ चेत्त्वमहंकारान्न
श्रोष्यसि विनङ्क्ष्यसि ॥१८६॥

When one has focussed all his thoughts on the Supreme Spirit, he will surely be the recipient of its grace and will surmount all difficulties and dangers. If, on the other hand, he makes much of his ego and does not heed (to the call of the Supreme Spirit), he will undoubtedly perish.

(18, 58)

While engaged in all the works obligatory on him as a normal worldling, one must also concentrate on the Supreme Spirit (R). The

Supreme Spirit must always be in the mind as the object of his contemplation (Ś).

'Difficulties and dangers' (*durgāṇi*), of the transmigratory existence (saṁsāra) (R), the tasks that can be accomplished only with great effort and trouble (Ś and Rt); the instruments of sorrow in life, such as desire and anger (MS); the three guṇas, which bring about birth, old age, death and so on (Śa).

'If, on the other hand' (*atha chet*), one places trust on his own intelligence, reason or knowledge, and thinks he knows everything and can do anything (R); like a common and vulgar person (*prākṛta iva*) (V); with pride and arrogance (Pt and Ms).

'Perish' (*vinaṁkshyasi*), will be destroyed, will be deprived of all values of life (N); will get into a series of dangers, like the fault of transgressing the scriptural commands, the abandonmnent of ones duties, having recourse to the work alien to him, and finally missing out on the values of life (Śa).

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स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा।
कर्तुं नेच्छसि
यन्मोहात्करिष्यस्यवशोऽपि तत् ॥१८७॥

One is surely bound by what he does which in turn is determined by his own nature, and even when, from delusion, he is disinclined to do something he will be forced to do it, albiet against his will.

(18, 60)

'Determined by his own nature' (*svabhāvajena*) in terms of orders like brāhmaṇa, kshatriya etc. (Ś and R); predisposing factors (saṁskāra) (Rt).

'Bound' (*nibaddha*), determined, regulated, controlled (Ms).

'From delusion' (*mohāt*), by lack of discrimination between what is right and what is wrong, what is good and what is bad (*aviveka*), or from affection to friends and relatives (Ś).

Therefore one should ignore the defects and make use of the merits only (Śr).

The words sva-dharma and para-dharma have also an implied shade of meaning. Sva-dharma is the dharma rooted in self (ātman), while para-dharma leans on the other-than-self for support. Pursuit of Ātman is meritorious; and pursuit of external and material objects leads us to misery.

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असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः।
नैष्कर्म्यसिद्धिं परमां
संन्यासेनाधिगच्छति ॥२८९॥

One who has completely dissociated himself (with the fruits or ego-involvement in all his actions) who has subdued himself, and who has got rid of his desires, will attain to the highest perfection of actionlessness, through enlightened renunciation.

(18. 49).

'Dissociated' (*asakta*), disinterested, the mind freed from attachment (Ś); *sakti* or association is excessive interest because of delusions (*moha*) (Śa).

'Completely' (*sarvatra*), lit. everywhere, viz. in actions as well as the fruits thereof; on all sides.

'Subdued himself' (*jitātmā*), his mind conquered (Ś), viz. withdrawn from external objects, and thus under control (KK).

'Got rid of desires' (*vigata-spṛhah*), desires pertaining to the body, living and enjoyment (Ś); by ascribing the doership to the Supreme Spirit and not to oneself (R); desires for the fruits of actions (KK); desires for survival of body and for sensual pleasures (Śa).

'Actionlessness' (*naishkarmya*), meditative absorption, which is also the reward of the way of wisdom (R); the perfection of the technique leading to the reward characterized by desirelessness (M); giving up actions in their formal aspect also, or mendicancy (N); settled knowledge about Brahman who is

actionless (*nishkarma*) (MS); total renunciation (Śr); perfection of the means (*upāya-siddhi*) for liberation (*naishkarmyāya*) (Rt).

'Renunciation' (saṁnyāsa), following enlightenment (Ś), giving up action prompted by desire or dedication of all action to Godhead (Rt).

290

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे।
समासेनैव कौन्तेय निष्ठा
ज्ञानस्य या परा॥१९०॥

When one has attained perfection, he will also attain the supreme spirit (Brahman), which is the supreme consummation of knowledge.

(18, 50)

'Perfection' (*siddhi*), characterized by competence to settle down in wisdom, preceded by quiescence of body and senses, as a result of worshipping the Supreme Spirit by ones actions (Ś); meditative absorption, resulting from karma-yoga practised every day till death (R); the obtainment of akshara-brahma even while one is alive (V); perfection of actionlessness (N); purity of internal constitution, suggesting fitness for the dawn of wisdom (Ms); perfection for the sake of actionlessness, consummation of knowledge (Rt); supreme devotion assuming the form of uninterrupted contemplation (KK).

'The Supreme Spirit' (*brahma, paramātmā*) (Ś); pure self (R); akshara-brahma (V); lower brahman (apara-brahma), viz. Lakshmī as the primordial creative power (Rt).

'Consummation' (*niṣṭhā*), conclusion of the course of knowledge (Ś); the highest goal, Brahman, perceived in contemplation (R); the final stage (N); highest devotion, consequent upon the dawn of wisdom (KK); the final stage, which will directly cause liberation (MS).

'Thoughts in the Supreme Spirit' (*manmanā*), turn your thoughts inward, looking within (*antardṛshṭi*) (DPS); the flow of thoughts of uniform nature, like unto sighting a thing right in front, synonymous with cognizing (*vedanā*), contemplating (*dhyāna*), worshipping (*upāsanā*) etc. (R); always think of the Supreme Spirit (KK); think constantly of the Supreme Spirit, which is of the nature of liberation (Ś); make the Supreme Spirit like into a painting on the wall (DPS).

'Lovingly devoted' (*madbhakta*), being exceedingly fond of the Supreme Spirit and so an object of unsurpassed love; the flow of thoughts about it would be loving devotion (R); love for the Supreme Spirit would make it excessively dear, and one would naturally be devoted to it (MS); devoted to the Supreme Spirit, to the exclusion of all else (Śa).

'Make worshipful offering' (*madyājī*), become fond of worshipping the Supreme Spirit, and the worship may be formal and external, or purely internal and mental submission to the Godhead (R); by giving up desire for fruits, the worship will be rid of faults like love and hate (Śa); look upon all your work as offerings to the Supreme Spirit (DPS).

'Do reverential prostrations' (*namaskāra*) which is the culmination of all worhsip, acknowledging ones smallness in body, mind and speech (R); making the dedication of oneself, ones possessions and ones activities to the Supreme Spirit (Ś); giving up even the thought that one is the worshipper (Śa); in the absence of materials necessary for formal worship (MS); with the conviction that the Supreme Spirit is in fact the inner ruler who is the divine object of all worship (DPS).

These four details are described as *sādhana-sāra-chatushṭaya* (Rt), or the four graded steps of spiritual practice (*sopāna-chatushṭaya*).

'Attain' (*eshyasi*), through the liberating wisdom obtained by the grace of the Supreme Spirit (Śr); when the karma of the *prārabdha* variety is exhausted (Ms); like the space within the pot (*ghāṭākāśa*) becomes the wide, unenclosed space (*mahākāśa*) (N).

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सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज।
अहं त्वा सर्वपापेभ्यो
मोक्षयिष्यामि मा शुचः ॥३००॥

Giving up all (other) dharmas, turn to the Supreme Spirit as the sole refuge; and the Supreme Spirit will undoubtedly deliver the refuge-seeker from all ills and evils; he will no longer grieve.

(18,66)

'All dharmas' (*sarva-dharmān*), dharma (good) includes also adharma (evil), for the thrust is towards actionlessness (Ś); dharmas of the nature of the three yogas (karma, jñāna and bhakti) in terms of their reward, doership and action (R); not the abandonment of dharmas as such, but the expectation of rewards of such dharmas is to be given up (M); for the word 'dharma' implies the meaning of the fruits of what the previous verse suggests (manmanā etc.) for this verse is a continuation of the previous one (Rt); because the verse prescribes 'taking refuge', "All dharmas" mean only those dharmas that are opposed to, or different from, the refuge-taking, as described in the previous verse (V); all activities connected with the class, status, and also physical and mental processes (N); the suggestion that the *nitya* and *naimittika* actions, the triad of the yajña, dāna and tapas, and rituals like agnihotra, with their instrumental character in terms of rewards for such actions, are to be given up means that the notion that they alone bring about welfare is to be given up, as also an especial interest in them; engaging oneself in them, or desisting from them, one should cease to see merit or fault in doing those actions or in not doing them (KK).

'Refuge' (*śaraṇam*), seeking refuge is a prescription for the perfection of the path of devotion (R); the support for the devotee, as it destroys ignorance as well as miseries (N).

'From all ills and evils' (*sarva-pāpebhyo*), bondanges in terms of *dharma* and *adharma* (Ś); the evils are obstacles for the attainment of the Supreme Spirit, the sins of doing what are prohibited and neglecting what are prescribed, because of beginningless predispositions (R); sins accumulated from countless previous existences (M); sins that are residual in character as well as those being committed now (N).

'No longer grieve' (*mā śuchah*), there will be no cause for any more grief, once the self recognizes its own true nature (Ś); the fruits of knowing truth (tattva-jñāna) are being untouched by sin (*pāpāsparśa*), and crossing over sorrows (*śoka-taraṇa*) (N); there will be no sin owing to the abandonment of prescribed duties, for one who has sought refuge in the Supreme Spirit; and one need not therefore grieve on that account (Śr).