

The Bhagavat-Geeta, or dialogues of Krishna and Arjoon ... Sanscrit, Canarese, and English ... / The Sanscrit text from Schlegel's edition ; the Canarese newly translated from the Sanscrit ; the English translation by Sir C. Wilkins, with his preface and notes ... and the introduction, by ... Warren Hastings ... With ... additional notes from Prof. Wilson, Rev. H. Milman, etc. ; and an Essay ... by Baron W. von Humboldt, translated ... by ... G.H. Weigle : the second ed. of Schlegel's Latin version ... with the Sanscrit text revised by Prof. Lassen, etc. Edited by ... J. Garrett.

Contributors

Wilkins, Charles, approximately 1749-1836.

Hastings, Warren, 1732-1818.

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Humboldt, Alexander von, 1769-1859.

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Schlegel, August Wilhelm von, 1767-1845.

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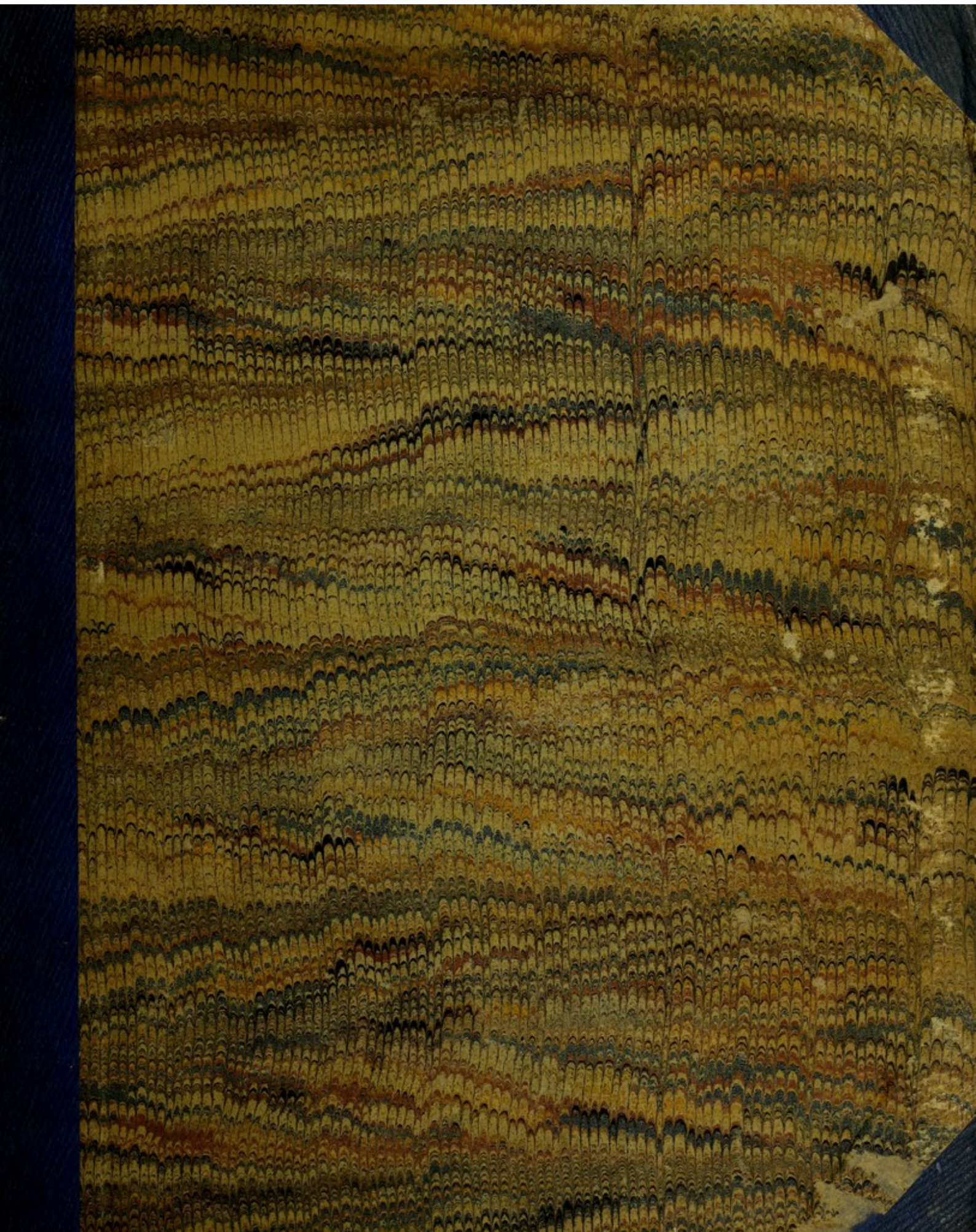
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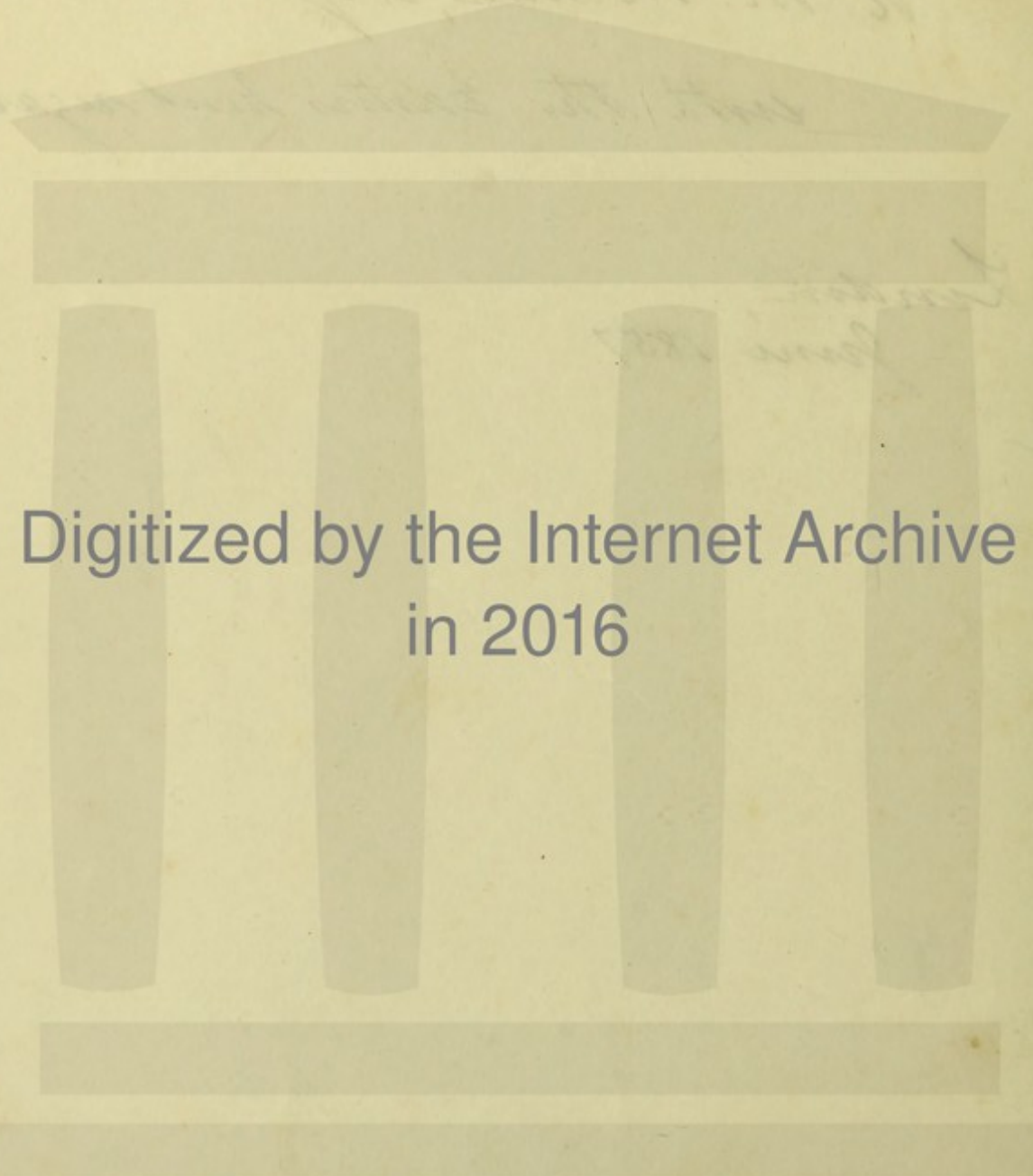
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MAHABHARATA, Bhagavadgītā

pp 81-84 wanting

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THE
BHAGAVAT-GEETA,

OR
 DIALOGUES OF KRISHNA AND ARJOON;

IN
 EIGHTEEN LECTURES.

SANSKRIT, CANARESE, AND ENGLISH:

IN
 PARALLEL COLUMNS.

The Sanscrit Text from SCHLEGEL's Edition; the Canarese newly translated from the Sanscrit; the English translation by Sir CHARLES WILKINS, with his PREFACE and NOTES, &c., and the INTRODUCTION, by the Hon. WARREN HASTINGS, Esq. With an APPENDIX containing ADDITIONAL NOTES from Professor WILSON, Rev. H. MILMAN, &c.; and an ESSAY on the Philosophy and Poetry of the Bhagavat-Geeta, by Baron WILLIAM VON HUMBOLDT, translated from the German by Rev. G. H. WEIGLE: the second edition of SCHLEGEL's Latin Version of the Geeta, with the SANSKRIT Text revised by Professor LASSEN, &c.

EDITED BY THE REV. J. GARRETT.

BANGALORE:

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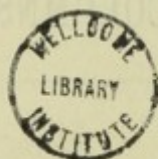
BHAGAVAT-GEETA.

TRANSLATION OF KRISHNA AND ARJUNA.

EIGHTEN LECTURES.

SANJAY'S DISCOURSE TO DRAUPADI.

86025



EDITED BY THE REV. J. GARRETT.

BANGALORE.

PRINTED BY THE BANGALORE PRESS, BANGALORE.

My dear Mr Martin

I have the pleasure of
sending a copy of the Bhagavat
Gita and the History of India
which I hope you and Mrs
Martin will do me the favour
of accepting.

I send also the Cornaro
Treatment I promised and a
little account of the Coins of
Mysore &c -

Yours very truly

J. Garrett.

June 17,
1857

BHAGAVAT-GEETA.

TO

GENERAL M. CUBBON,

COMMISSIONER FOR THE GOVERNMENT OF THE TERRITORIES

OF H. H. THE RAJAH OF MYSORE,

This Edition of the Bhagavat-Geeta;

IS

RESPECTFULLY INSCRIBED,

BY

THE EDITOR.

GENERAL M. CURBON

COMMISSIONER FOR THE GOVERNMENT OF THE TERRITORIES

OF THE NORTH-WEST TERRITORY

6th Edition of the Japanese-Guide

RESPECTFULLY INSCRIBED

THE EDITOR

ADVERTISEMENT.

THE English Translation of the **Bhagavat-Geeta** was first published in 1785, the Advertisement to which thus introduced it: "*The following Work is published under the authority of the Court of Directors of the East India Company, by the particular desire and recommendation of the Governor General of India; whose letter to the Chairman of the Company will sufficiently explain the motives of its publication, and furnish the best testimony of the fidelity, accuracy, and merit of the Translator. The antiquity of the original, and the veneration in which it hath been held for so many ages, by a very considerable portion of the human race, must render it one of the greatest curiosities ever presented to the literary world.*"

The reception in Europe of this singular exposition of the pantheism of the Hindoos, has corresponded with the anticipations thus expressed. It was soon translated into the French, German, and Russian languages. A. W. Schlegel terms it "the most beautiful, and perhaps the only truly philosophical poem, that the whole range of literature known to us has produced." Mr. Milman says that "it reads like a noble fragment of Empedocles, or Lucretius, introduced into the midst of an Homeric Epic." "In point of poetical conception," he adds "there is something singularly striking and magnificent, in the introduction of this solemn discussion on the nature of the godhead and the destiny of man, in the midst of the fury and tumult in which it occurs. This episode is said to be an interpolation of later date than the giant epic of which it forms a part; and if so, it is allied with great address to the main subject of the poem.*** On the whole the **BHAGAVAT-GEETA** is certainly one of the most curious and the most characteristic works we have received from the East. As a record of religious and philosophic opinion it is invaluable; and if the progress of Sanscrit cri-

ticism should hereafter be able to fix, with any certainty, the date of this episode, it would throw light on the whole history of Indian civilization."

Notwithstanding the high repute in which the work has been so long held the English translation has become very scarce. The Sanscrit original, also, printed in Calcutta in 1818, is very rarely met with in Southern India; and the manuscript copies to which we have access, present many discrepancies and imperfections. It is therefore hoped that the edition now issued will be generally acceptable, and of particular value to Missionaries in this part of India. The Sanscrit has been printed from A. W. Schlegel's edition, revised by Professor Lassen, the accuracy of which has been universally acknowledged. From this text the Canarese translation has been made, which will be found to differ in some instances from the English, a circumstance which the editor found to be unavoidable, notwithstanding the general accuracy of Sir C. Wilkins's admirable translation. The passages in which these variations occur will be noted in the Appendix. As a further aid to the clear understanding of the original, Schlegel's excellent Latin translation, and Baron Humboldt's Essay on the Philosophical System of the Geeta, will also be inserted in the Appendix.

While, as already intimated, one object the editor has in view in publishing this volume, is to make it more accessible to Missionaries, he is not without hope that many intelligent natives who regard it as a divine work, will be induced to investigate the evidences on which such belief is founded, and compare them with the clear historic induction by which the divinity of Christianity is sustained; as well as to contrast the glimmerings of truth which the work is admitted to disclose, with the perfect brightness of that "life and immortality" which the "glorious Gospel of the blessed God," reveals to us.

J. GARRETT.

BANGALORE,

December, 1846.

INTRODUCTION.

BY THE HONOURABLE WARREN HASTINGS, ESQ.,

GOVERNOR GENERAL OF INDIA.

TO NATHANIEL SMITH, ESQUIRE;

Chairman of the Court of Directors of the Hon. East India Company.

BENARES 4th October, 1784.

SIR,

To you, as to the first member of the first commercial body, not only of the present age, but of all the known generations of mankind, I presume to offer, and to recommend through you, for an offering to the public, a very curious specimen of the Literature, the Mythology, and Morality of the ancient Hindoos. It is an episodical extract from the "Mahabharat," a most voluminous poem, affirmed to have been written upwards of four thousand years ago, by Krishna Dwyipayen Veias, a learned Bramin; to whom is also attributed the compilation of "The Four "Vedes, or Bedes," the only existing original scriptures of the religion of Brahma; and the composition of all the Poorans, which are to this day taught in their schools, and venerated as poems of

divine inspiration. Among these, and of superior estimation to the rest, is ranked the Mahabharat. But if the several books here enumerated be really the productions of their reputed author, which is greatly to be doubted, many arguments may be adduced to ascribe to the same source the invention of the religion itself, as well as its promulgation: and he must, at all events, claim the merit of having first reduced the gross and scattered tenets of their former faith into a scientific and allegorical system.

The Mahabharat contains the genealogy and general history of the house of Bhaurut, so called from Bhurrit its founder; the epithet Maha, or Great, being prefixed in token of distinction: but its more particular object is to relate the dissensions and wars of the two great collateral branches of it, called Kooros and Pandoos; both lineally de-

scended in the second degree from Veechee-traveerya, their common ancestor, by their respective fathers Dreetrarashtra and Pandoo.

The Kooros, which indeed is sometimes used as a term comprehending the whole family, but most frequently applied as the patronymic of the elder branch alone, are said to have been one hundred in number, of whom Dooryodun was esteemed the head and representative even during the life of his father, who was incapacitated by blindness. The sons of Pandoo were five; Yoodhishteer, Bheem, Arjoon, Nakool, and Sehadeo; who, through the artifices of Dooryodun, were banished, by their uncle and guardian Dreetrarashtra, from Hastenapoor, at that time the seat of government of Hindoostan.

The exiles, after a series of adventures, worked up with a wonderful fertility of genius and pomp of language into a thousand sublime descriptions, returned with a powerful army to avenge their wrongs, and assert their pretensions to the empire in right of their father; by whom, though the younger brother, it had been held while he lived, on account of the disqualification already mentioned of Dreetrarashtra.

In this state the episode opens, and is called "The Geeta of "Bhagavat," which is one of the names of Krishna. Arjoon is represented as the favorite and the pupil of Krishna, here taken for God himself, in his last Ootar, or descent to earth in a mortal form.

The Preface of the Translator will render any further explanation of the Work unnecessary. Yet something it may be allowable for me to add respecting my own judg-

ment of a Work which I have thus informally obtruded on your attention, as it is the only ground on which I can defend the liberty which I have taken.

Might I, an unlettered man, venture to prescribe bounds to the latitude of criticism, I should exclude, in estimating the merit of such a production, all rules drawn from the ancient or modern literature of Europe, all references to such sentiments or manners as are become the standards of propriety for opinion and action in our own modes of life, and equally all appeals to our revealed tenets of religion, and moral duty. I should exclude them, as by no means applicable to the language, sentiments, manners or morality appertaining to a system of society with which we have been for ages unconnected, and of an antiquity preceding even the first efforts of civilization in our own quarter of the globe, which, in respect to the general diffusion and common participation of arts and sciences, may be now considered as one community.

I would exact from every reader the allowance of obscurity, absurdity, barbarous habits, and a perverted morality. Where the reverse appears, I would have him receive it (to use a familiar phrase) as so much clear gain, and allow it a merit proportioned to the disappointment of a different expectation.

In effect, without bespeaking this kind of indulgence, I could hardly venture to persist in my recommendation of this production for public notice.

Many passages will be found obscure, many will seem redundant; others will be found clothed with ornaments of fancy unsuited to our taste, and some elevated to a track

of sublimity into which our habits of judgment will find it difficult to pursue them; but few which will shock either our religious faith or moral sentiments. Something too must be allowed to the subject itself, which is highly metaphysical, to the extreme difficulty of rendering abstract terms by others exactly corresponding with them in another language, to the arbitrary combination of ideas, in words expressing unsubstantial qualities, and more, to the errors of interpretation. The modesty of the Translator would induce him to defend the credit of his work, by laying all its apparent defects to his own charge, under the article last enumerated; but neither does his accuracy merit, nor the work itself require that concession.

It is also to be observed, in illustration of what I have premised, that the Brahmans are enjoined to perform a kind of spiritual discipline, not, I believe, unknown to some of the religious orders of Christians in the Roman Church. This consists in devoting a certain period of time to the contemplation of the Deity, his attributes, and the moral duties of this life. It is required of those who practise this exercise, not only that they divest their minds of all sensual desire, but that their attention be abstracted from every external object, and absorbed, with every sense, in the prescribed subject of their meditation. I myself was once a witness of a man employed in this species of devotion, at the principal temple of Benares. His right hand and arm were enclosed in a loose sleeve or bag of red cloth, within which he passed the beads of his rosary, one after another through his fingers, repeating with the touch of each (as I was informed) one of the names

of God, while his mind laboured to catch and dwell on the idea of the quality which appertained to it, and shewed the violence of its exertion to attain this purpose by the convulsive movements of all his features, his eyes being at the same time closed, doubtless to assist the abstraction. The importance of this duty cannot be better illustrated, nor stronger marked, than by the last sentence with which Krishna closes his instruction to Arjoon, and which is properly the conclusion of the Geeta: "Hath what I have been speaking, O Arjoon, been heard *with thy mind fixed to one point?* Is the *distraction* of thought, which arose from thy ignorance, removed?"

To those who have never been accustomed to this separation of the mind from the notices of the senses, it may not be easy to conceive by what means such a power is to be attained; since even the most studious men of our hemisphere will find it difficult so to restrain their attention but that it will wander to some object of present sense or recollection; and even the buzzing of a fly will sometimes have the power to disturb it. But if we are told that there have been men who were successively, for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors, it is not assuming too much to conclude, that, as the mind ever gathers strength, like the body, by exercise, so in such an exercise it may in each have acquired the faculty to which they aspired, and that their collective studies may have led them to the discovery of new tracks and combinations of sentiment,

totally different from the doctrines with which the learned of other nations are acquainted: doctrines, which however speculative and subtle, still, as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own. But as they must differ, yet more than the most abstruse of ours, from the common modes of thinking, so they will require consonant modes of expression, which it may be impossible to render by any of the known terms of science in our language, or even to make them intelligible by definition. This is probably the case with some of the English phrases, as those of "Action," "Application," "Practice," &c. which occur in Mr. Wilkins's translation; and others, for the reasons which I have recited, he has left with the same sounds in which he found them. When the text is rendered obscure from such causes, candor requires that credit be given to it for some accurate meaning, though we may not be able to discover it; and that we ascribe their obscurity to the incompetency of our own perceptions, on so novel an application of them, rather than to the less probable want of perspicuity in the original composition.

With the deductions, or rather qualifications, which I have thus premised, I hesitate not to pronounce the *Geeta* a performance of great originality; of a sublimity of conception, reasoning, and diction, almost unequalled; and a single exception, among all the known religions of mankind, of a theology accurately corresponding with that of the Christian dispensation, and most powerfully illustrating its fundamental doctrines.

It will not be fair to try its relative worth

by a comparison with the original text of the first standards of European composition; but let these be taken even in the most esteemed of their prose translations; and in that equal scale let their merits be weighed. I should not fear to place, in opposition to the best French versions of the most admired passages of the *Iliad* or *Odyssey*, or of the 1st and 6th Books of our own *Milton*, highly as I venerate the latter, the English translation of the *Mahabharat*.

One blemish will be found in it, which will scarcely fail to make its own impression on every correct mind; and which for that reason I anticipate. I mean, the attempt to describe spiritual existences by terms and images which appertain to corporeal forms. Yet even in this respect it will appear less faulty than other works with which I have placed it in competition; and, defective as it may at first appear, I know not whether a doctrine so elevated above common perception did not require to be introduced by such ideas as were familiar to the mind, to lead it by a gradual advance to the pure and abstract comprehension of the subject. This will seem to have been, whether intentionally or accidentally, the order which is followed by the author of the *Geeta*, and so far at least he soars far beyond all competitors in this species of composition. Even the frequent recurrence of the same sentiment, in a variety of dress, may have been owing to the same consideration of the extreme intricacy of the subject, and the consequent necessity of trying different kinds of exemplification and argument, to impress it with due conviction on the understanding. Yet I believe it will appear, to an attentive reader neither deficient in method, nor in perspi-

culty. On the contrary, I thought it at the first reading, and more so at the second, clear beyond what I could have reasonably expected, in a discussion of points so far removed beyond the reach of the senses, and explained through so foreign a medium.

It now remains to say something of the Translator, Mr. Charles Wilkins. This Gentleman, to whose ingenuity, unaided by models for imitation, and by artists for his direction, your government is indebted for its printing-office, and for many official purposes to which it has been profitably applied, with an extent unknown in Europe, has united to an early and successful attainment of the Persian and Bengal languages, the study of the Sanskreet. To this he devoted himself with a perseverance of which there are few examples, and with a success which encouraged him to undertake the translation of the Mahabharat. This book is said to consist of more than one hundred thousand metrical stanzas, of which he has at this time translated more than a third; and, if I may trust to the imperfect tests by which I myself have tried a very small portion of it, through the medium of another language, he has rendered it with great accuracy and fidelity. Of its elegance, and the skill with which he has familiarized (if I may so express it) his own native language to so foreign an original, I may not speak, as from the specimen herewith presented, whoever reads it, will judge for himself.

Mr. Wilkins's health having suffered a decline from the fatigues of business, from which his gratuitous labors allowed him no relaxation, he was advised to try a change of air for his recovery. I myself recommended that of Benares, for the sake of the addi-

tional advantage which he might derive from a residence in a place which is considered as the first seminary of Hindoo learning; and I promoted his application to the Board, for their permission to repair thither, without forfeiting his official appointments during the term of his absence.

I have always regarded the encouragement of every species of useful diligence, in the servants of the Company, as a duty appertaining to my office; and have severely regretted that I have possessed such scanty means of exercising it, especially to such as required an exemption from official attendance; there being few emoluments in this service but such as are annexed to official employment, and few offices without employment. Yet I believe I may take it upon me to pronounce, that the service has at no period more abounded with men of cultivated talents, of capacity for business, and liberal knowledge; qualities which reflect the greater lustre on their possessors, by having been the fruit of long and laboured application, at a season of life, and with a licence of conduct, more apt to produce dissipation than excite the desire of improvement.

Such studies, independently of their utility, tend, especially when the pursuit of them is general, to diffuse a generosity of sentiment, and a disdain of the meaner occupations of such minds as are left nearer to the state of uncultivated nature; and you, Sir, will believe me, when I assure you, that it is on the virtue, not the ability of their servants, that the Company must rely for the permanency of their dominion.

Nor is the cultivation of language and science, for such are the studies to which I allude, useful only in forming the moral

character and habits of the service. Every accumulation of knowledge, and especially such as is obtained by social communication with people over whom we exercise a dominion founded on the right of conquest, is useful to the state: it is the gain of humanity: in the specific instance which I have stated, it attracts and conciliates distant affections; it lessens the weight of the chain by which the natives are held in subjection; and it imprints on the hearts of our own countrymen the sense and obligation of benevolence. Even in England, the effect of it is greatly wanting. It is not very long since the inhabitants of India were considered by many, as creatures scarce elevated above the degree of savage life; nor, I fear, is that prejudice yet wholly eradicated, though surely abated. Every instance which brings their real character home to observation will impress us with a more generous sense of feeling for their natural rights, and teach us to estimate them by the measure of our own. But such instances can only be obtained in their writings: and these will survive when the British dominion in India shall have long ceased to exist, and when the sources which it once yielded of wealth and power are lost to remembrance.

If you, Sir, on the perusal of Mr. Wilkins's performance, shall judge it worthy of so honorable a patronage, may I take the further liberty to request that you will be pleased to present it to the Court of Directors, for publication by their authority, and to use your interest to obtain it? Its public reception will be the test of its real merit, and determine Mr. Wilkins in the prosecution or cessation of his present laborious studies. It may, in the first event, clear the

way to a wide and unexplored field of fruitful knowledge; and suggest, to the generosity of his honorable employers, a desire to encourage the first persevering adventurer in a service in which his example will have few followers, and most probably none, if it is to be performed with the gratuitous labor of years lost to the provision of future subsistence: for the study of the Sanskreet cannot, like the Persian language, be applied to official profit, and improved with the official exercise of it. It can only derive its reward, beyond the breath of fame, in a fixed endowment. Such has been the fate of his predecessor, Mr. Halhed, whose labors and incomparable genius, in two useful productions, have been crowned with every success that the public estimation could give them; nor will it detract from the no less original merit of Mr. Wilkins, that I ascribe to another the title of having led the way, when I add, that this example held out to him no incitement to emulate it, but the prospect of barren applause. To say more, would be disrespect; and I believe that I address myself to a gentleman who possesses talents congenial with those which I am so anxious to encourage, and a mind too liberal to confine its beneficence to such arts alone as contribute to the immediate and substantial advantages of the state.

I think it proper to assure you, that the subject of this address, and its design, were equally unknown to the person who is the object of it; from whom I originally obtained the translation for another purpose, which on a second revisal of the work I changed, from a belief that it merited a better destination.

A mind rendered susceptible by the daily

experience of unmerited reproach, may be excused if it anticipates even unreasonable or improbable objections. This must be my plea for any apparent futility in the following observation. I have seen an extract from a foreign work of great literary credit, in which my name is mentioned, with very undeserved applause, for an attempt to introduce the knowledge of Hindoo literature into the European world, by forcing or corrupting the religious consciences of the Pundits, or professors of their sacred doctrines. This reflexion was produced by the publication of Mr. Halhed's translation of the Pootee, or code of Hindoo laws; and is totally devoid of foundation. For myself I can declare truly, that if the acquisition could not have been obtained but by such means as have been supposed, I should never have sought it. It was contributed both cheerfully and gratuitously, by men of the most respectable characters for sanctity and learning in Bengal, who refused to accept more than the moderate daily subsistence of one rupee each, during the term that they were employed on the compilation; nor will it much redound to my credit, when I add, that they have yet received no other reward for their meritorious labors. Very natural causes may be ascribed for their reluctance to communicate the mysteries of their learning to strangers, as those to whom they have been for some centuries in subjection, never enquired into them, but to turn their religion into derision, or deduce

from them arguments to support the intolerant principles of their own. From our nation they have received a different treatment, and are no less eager to impart their knowledge than we are to receive it. I could say much more in proof of this fact, but that it might look too much like self-commendation.

I have the honor to be, with respect,

SIR,

Your most obedient, and

Most humble Servant,

WARREN HASTINGS.

CALCUTTA, 3d December, 1784.

P. S. Since the above was written, Mr. Wilkins has transmitted to me a corrected copy of his Translation, with the Preface and Notes much enlarged and improved. In the former, I meet with some complimentary passages, which are certainly improper for a work published at my own solicitation. But he is at too great a distance to allow of their being sent back to him [for correction, without losing the opportunity, which I am unwilling to lose, of the present dispatch; nor could they be omitted, if I thought myself at liberty to expunge them, without requiring considerable alterations in the context. They must therefore stand; and I hope that this explanation will be admitted as a valid excuse for me in passing them.

W. H.

To the Honorable Warren Hastings, Esq., Governor General, &c., &c.

Honorable Sir,

Unconscious of the liberal purpose for which you intended the *Geeta*, when, at your request, I had the honor to present you with a copy of the manuscript, I was the less solicitous about its imperfections, because I knew that your extensive acquaintance with the customs and religious tenets of the Hindoos would elucidate every passage that was obscure, and I had so often experienced approbation from your partiality, and correction from your pen: It was the theme of a pupil to his preceptor and patron. But since I received your commands to prepare it for the public view, I feel all that anxiety which must be inseparable from one who, for the first time, is about to appear before that awful tribunal; and I should dread the event, were I not convinced that the liberal sentiments expressed in the letter you have done me the honor to write, in recommendation of the work, to the Chairman of the Direction, if permitted to accompany it to the press, would screen me, under its own intrinsic merit, from all censure.

The world, Sir, is so well acquainted with your boundless patronage in general, and of the personal encouragement you have constantly given to my fellow-servants in particular, to render themselves more capable of performing their duty in the various branches of commerce, revenue, and policy, by the study of the languages, with the laws and customs of the natives, that it must deem the first fruit of every genius you have raised a tribute justly due to the source from which it sprang. As that personal encouragement alone first excited emulation in my breast, and urged me to prosecute my particular studies, even beyond the line of pecuniary reward, I humbly request you will permit me, in token of my gratitude, to lay the *Geeta* publicly at your feet.

I have the honor to subscribe myself, with great respect,

Honorable Sir,

Your most obedient, and

Most humble Servant,

Charles Wilkins.

To the Honorable William Brewster, Esq., Governor General, &c.

My dear Sir,

I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the publication of the report of the Committee on the subject of the proposed amendment to the Constitution of the United States. I have the honor to inform you that the report of the Committee has been forwarded to the President of the United States, and that he has directed the Secretary of the War to forward it to the President of the Senate. I have the honor to inform you that the report of the Committee has been forwarded to the President of the United States, and that he has directed the Secretary of the War to forward it to the President of the Senate.

I have the honor to inform you that the report of the Committee has been forwarded to the President of the United States, and that he has directed the Secretary of the War to forward it to the President of the Senate. I have the honor to inform you that the report of the Committee has been forwarded to the President of the United States, and that he has directed the Secretary of the War to forward it to the President of the Senate.

I have the honor to inform you that the report of the Committee has been forwarded to the President of the United States, and that he has directed the Secretary of the War to forward it to the President of the Senate.

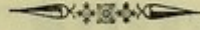
Very respectfully,
Your obedient servant,
John W. Adams

John W. Adams

John W. Adams

THE

TRANSLATOR'S PREFACE.



THE following work, forming part of the *Māhābhārāt*, an ancient Hindoo Poem, is a dialogue supposed to have passed between *Krishna*, an incarnation of the Deity, and his pupil and favorite *Arjōon*, one of the five sons of *Pāndōō*, who is said to have reigned about five thousand years ago, just before the commencement of a famous battle fought on the plains of *Kōōrōōkshē-trā*, near *Dehli*, at the beginning of the *Kālē-Yoog*, or fourth and present age of the world, for the empire of *Bhārāt-vērsh*, which, at that time, included all the countries that, in the present division of the globe, are called *India*, extending from the borders of *Persia* to the extremity of *China*; and from the snowy mountains to the southern promontory.

The *Brāhmāns* esteem this work to contain all the grand mysteries of their religion; and so careful are they to conceal it from the knowledge of those of a different persuasion, and even the vulgar of their own, that the Translator might have sought in vain for assistance, had not the liberal treatment they have of late years experienced from the mildness of our government, the tolerating principles of our faith, and above all, the personal attention paid to the learned men of their order, by him under whose auspicious administration they have so long enjoyed, in the midst of surrounding troubles, the blessings of internal peace, and his exemplary encouragement, at length happily created in their breasts a confidence in his countrymen sufficient to remove almost every jealous prejudice from their minds.

It seems as if the principal design of these dialogues was to unite all the prevailing modes of worship of those days; and, by setting up the doctrine of the unity of the Godhead, in opposition to idolatrous sacrifices, and the worship of images, to undermine the tenets inculcated by the *Vēds*; for although the author dared not make a direct attack, either upon the prevailing prejudices of the people, or the divine authority of those ancient books; yet by offering eternal happiness to such as worship *Brāhm*, the Almighty, whilst he declares

the reward of such as follow other Gods shall be but a temporary enjoyment of an inferior heaven, for a period measured by the extent of their virtues, his design was to bring about the downfall of polytheism; or, at least, to induce men to believe *God* present in every image before which they bent, and the object of all their ceremonies and sacrifices.

The most learned *Brāhmāns* of the present times are Unitarians according to the doctrines of *Krishna*; but, at the same time that they believe but in one God, an Universal Spirit, they so far comply with the prejudices of the vulgar, as outwardly to perform all the ceremonies inculcated by the *Vēds*, such as sacrifices, ablutions, &c. They do this, probably, more for the support of their own consequence, which could only arise from the great ignorance of the people, than in compliance with the dictates of *Krishna*: indeed, this ignorance, and these ceremonies, are as much the bread of the *Brāhmāns*, as the superstition of the vulgar is the support of the priesthood in many other countries.

The reader will have the liberality to excuse the obscurity of many passages, and the confusion of sentiments which runs through the whole, in its present form. It was the Translator's business to remove as much of this obscurity and confusion as his knowledge and abilities would permit. This he hath attempted in his Notes; but as he is conscious they are still insufficient to remove the veil of mystery, he begs leave to remark, in his own justification, that the text is but imperfectly understood by the most learned *Brāhmāns* of the present times; and that, small as the work may appear, it has had more comments than the Revelations. These have not been totally disregarded; but, as they were frequently found more obscure than the original they were intended to elucidate, it was thought better to leave many of the most difficult passages for the exercise of the reader's own judgment, than to mislead him by such wild opinions as no one syllable of the text could authorize.

Some apology is also due for a few original words and proper names that are left untranslated, and unexplained. The Translator was frequently too diffident of his own abilities to hazard a term that did but nearly approach the sense of the original, and too ignorant, at present, of the mythology of this ancient people, to venture any very particular account, in his Notes, of such Deities, Saints, and Heroes, whose names are but barely mentioned in the text. But should the same Genius, whose approbation first kindled emulation in his breast, and who alone hath urged him to undertake, and supported him through the execution of far more laborious tasks than this, find no cause to withdraw his countenance, the Translator may be encouraged to prosecute the study of the theology and mythology of the *Hindoos*, for the future entertainment of the curious.

It is worthy to be noted, that *Krishna*, throughout the whole, mentions only three of the four books of the *Veds*, the most ancient scriptures of the *Hindoos*, and those the three first, according to the present order. This is a very curious circumstance, as it is the present

As a regular mode hath been followed in the orthography of the proper names, and other original words, the reader may be guided in the pronunciation of them by the following explanation.

- (g) has always the hard sound of that letter in *gun*.
- (j) the soft sound of (g,) or of (j) in *James*.
- (y) is generally to be considered as a consonant, and to be pronounced as that letter before a vowel, as in the word *yarn*.
- (h) preceded by another consonant, denotes it to be aspirated.
- (ā) is always to be pronounced short, like (u) in *butter*

belief that the whole four were promulgated by *Brāhmā* at the creation. The proof then of there having been but three before his time, is more than presumptive, and that so many actually existed before his appearance; and as the fourth mentions the name of *Krishna*, it is equally proved that it is a posterior work. This observation has escaped all the commentators, and was received with great astonishment by the *Pāndēēt*, who was consulted in the translation.

The Translator has not as yet had leisure to read any part of those ancient scriptures. He is told, that a very few of the original number of chapters are now to be found, and that the study of these is so difficult, that there are but few men in *Benares* who understand any part of them. If we may believe the *Māhābhārāt*, they were almost lost five thousand years ago; when *Vyās*, so named from having superintended the compilation of them, collected the scattered leaves, and, by the assistance of his disciples, collated and preserved them in four books.

- (ā) long, and broad, like (ā) in *all*, *call*.
- (ē) short, as (i) in *it*.
- (ē) long.
- (ōō) short, as (oo) in *foot*.
- (ōō) long.
- (i) as that letter is pronounced in our alphabet.
- (ō) long, like (ō) in *over*.
- (ow) long, like (ow) in *how*.

THE BHAGAVAT-GEETA,

OR

Dialogues of Krishna and Arjoon.

LECTURE I.

THE GRIEF OF ARJOON.

SANSKRIT.

ధృతరాష్ట్ర యవాజ్.

౧. ధర్మక్షేత్రే కురుక్షేత్రే సమవే
తాయుయుత్సవః | మామకాపిండవా
శ్చైవ కిమర్హతసంజయ ||

సంజయ యవాజ్.

౨. దృష్ట్వా తు పాండవానికం పూర్వ
ధందుర్ఘోధనస్తదా | ఆజార్యముపసం
గమ్య రాజావళనమబ్రవీత్ ||

౩. చక్రేణాం పాండుపుత్రాణామ
జార్యమహతీంశమూం | పూర్ణాం ద్రు
పదపుత్రేణ తవహ్యేణాధీమతా ||

౪. అత్ర తూరామహేష్వాసాభీమా
జ్ఞాన సమాయుధి | యుయుధానో
విరాట్కై ద్రుపదశ్చ మహారథః ||

౫. దృష్ట్వ కేతుశ్చేతానః కాశీరాజశ్చ
విర్యవాన్ | పురుజిత్కుంభీభోజశ్చ శ్రేష్ఠ
శ్చ నరచృంగవః ||

౬. యుధామన్యుశ్చ విక్రాంత యుత్త
మౌజాశ్చ విర్యవాన్ | సౌభద్రో ద్రౌ
పచేయాశ్చ సర్వప్రమహారథాః ||

CANARESE.

ధృతరాష్ట్ర వాక్య.

౧. పుణ్యక్షేత్రవాద కురుక్షేత్రదల్లి యుద్ధా పీక్షే
యుల్లవరాగి కూడిరువ నన్న మక్కళాద శౌరవరూ
పాండవరూ వ్రను మాడుతూచే ధేర్వేయ్యా సంజయ.

సంజయ వాక్య.

౨. అరసాదంధా దుర్ఘోధనను యుద్ధ సన్నద్ధ
వారువ పాండవర సేనెయన్ను నోడి గురువాద
ద్రోణాజార్యన బల్లిగే బండు ఇంకేందను.

౩. ఆజార్యనే నిన్న శిష్యువాద బుద్ధిపుల్ల దృష్ట
ద్యుమ్ననింద యుద్ధకే సిద్ధ మాడల్పట్టి పాండవర
మహా సేన్యవన్ను నోడతక్కద్దు.

౪. ఈ యుద్ధ స్థలదల్లి శూరరాగియూ మహాధన్వి
గళాగియూ భీమాజ్ఞానగే సమానరాగియూ ఇరు
వరు యుయుధానను, విరాటను, మహారథనాద దృ
పదరాయను.

౫. దృష్టకేతు, శేతానను, విర్యవంతనాద కా
శీరాయను, పురుజిత్తు కుంభీభోజను, నరశ్రేష్ఠనా
ద శ్రేష్ఠును.

౬. శూరనాద యుధామన్యు, విర్యవంతనాద
యుత్తమౌజును, సుభద్రాయ మగనాద అభిమన్యు
పు, ద్రౌపదియ మక్కళాద లుపపాండవరు యేల్ల
రూ మహారథరే.

ENGLISH.

DHREETARASHTRA Said,

"TELL me, O Sanjay, what the
people of my own party, and those of
the Pāndoos, who are assembled at
Kooroo-kshetra resolved for war,
have been doing.

SANJAY replied.

"Dooryōdhan having seen the army
of the Pāndoos drawn up for battle,
went to his Preceptor, and addressed
him in the following words: "

"Behold! O master, said he, the
mighty army of the sons of Pāndoo
drawn forth by thy pupil, the expe-
rienced son of Droopad. In it are
heroes, such as Bheem or Arjoon:
there is Yooyoodhāna, and Veerat,
and Droopad, and Dhreeshtaketoo,
and Cheeketana, and the valiant
prince of Kashee, and Pooroojeet, and
Koonteebhaja, and Sivya a mighty
chief, and Yoodhamanyoo-Veekranta,
and the daring Ootamowja; so the
son of Soobhadra, and the sons of
Krishna the daughter of Droopad, all
of them great in arms.

SANSKRIT.

೨. ಅಸ್ತಾಕಂಠವಿಹಿಷ್ಟಾಯೇತಾನ್ನಿಬೋ
ಧ ದ್ವಿಜೋತ್ತಮ! ನಾಯಕಾಮಸೈನ್ಯಸ್ಯ
ಸ್ಯಸಂಖ್ಯಾರ್ಥಂಕಾಶ್ರಮೀಮಿತಿ||

೩. ಭೀಷ್ಮಾಭೀಶ್ವಶ್ಚ ಕರ್ಣಶ್ಚ ಕೃಪಶ್ಚ
ಸಮಿತಿಂಜಯೇ! ಅಶ್ವತ್ಥಾಮಾ ವಿಶರ್ಣಶ್ಚ
ಸಾಮದತ್ತಿಸ್ತಥೈವಚ||

೪. ಅನ್ಯೇಷಕ ಬಹವಶ್ಚಾಸ್ಮಾ ಮದರ್ಥೇ
ತ್ಯಕ್ತಜೀವಿತಾಃ! ನಾನಾಕಸ್ತ್ರಪ್ರಹರಣಾಃ
ಸರ್ವೇಯುದ್ಧವಿಕಾರದಾಃ||

೫. ಅಮಾರ್ಯವಂತದಸ್ತಾಕಂ ಬಲಂ ಭೀ
ಷ್ಮಾಭಿರಕ್ಷಿತಂ! ಪರಾರ್ಯವಂತಿವಮೇತೇಷಾಂ
ಬಲಂಭೀಮಾಭಿರಕ್ಷಿತಂ||

೬. ಅಯನೇಷುಚಸರ್ವೇಷು ಯಥಾ
ಭಾಗಮವಸ್ಥಿತಾಃ! ಭೀಷ್ಮಮೇವಾಭಿ ರಕ್ಷಂತು
ಭವಂತಸ್ಸರ್ವಪ್ರಸಹ||

೭. ತಸ್ಯಸಂಜನಯೇಹರ್ಷಂಕುರು
ವೃದ್ಧಪಿತಾಮಹಃ! ಸಿಂಹನಾದಂವಿದೋವ್ಯ
ಜ್ಞೈಶ್ಚಕಂಬಂದಧೃತ್ವಾಪ್ರತಾಪವಾ||

೮. ತತಃಕಂಬುಶ್ಚಭೀರೃಶ್ಚ ಪಣವಾಸಕ
ಗೋಮುಖಾಃ! ಸಹಸೈವಾಭ್ಯಹನ್ಯಂತಸ್ಸತ
ಬ್ರಸ್ತುಮುತೋಭವತ್||

೯. ತತಃಕೈಶೈರ್ಹಯೈರುಚ್ಚೇಮಹ
ತಿಸ್ಯಂದನೇಫಿತಾ! ಮಾಧವಃ ಪಾಂಡವಶ್ಚೈ
ವದಿವ್ಯಾಕಂಬೌಪ್ರದಧ್ವತುಃ||

೧೦. ಪಾಂಚಜನ್ಯಂಹೃಷೀಕೇತೋದೇ
ವದತ್ತಂಧನಂಜಯೇ! ಪಾಂತ್ರಂದಧೃತ್ವಾ
ಹಾಕಂಬಂಭೀಮಕರ್ಮಾಪೃಕೋದರಃ||

೧೧. ಅನಂತವಿಜಯಂರಾಜಾ ಕುಂತೀಪು
ತ್ರೋಯುಧಿಷ್ಠಿರಃ! ನಕುಲಸ್ಸಹದೇವಶ್ಚ ಸು
ಭೋಷಮಣೀಪುಷ್ಪಕಾ||

೧೨. ಕಾಶ್ಯಪಪರಮೇಷ್ವಾಸಪ್ತಿಬಂದೀಶ
ಮಹಾರಥಃ! ದೃಪ್ತದ್ಯುಮಿಷ್ಠಾಸಿರಾಟ್ಯಕ ಸಾ
ತ್ಯಕಿಷ್ಠಾ ಪರಾಜಿತಃ||

CANARESE.

೨. ನಮ್ಮ ಸೈನ್ಯದಲ್ಲಿ ತ್ರೇಪ್ತರಾದವರು ಇವರುಗಳೆಂ
ದು ನಿನಗೆ ಪೇಶಾಗಿ ತಿಳಿಸುತ್ತೇನೆ, ಬ್ರಾಹ್ಮಣಶ್ರೇಷ್ಠನೆ.

೩. ನೀನು ಭೀಷ್ಮನು, ಕರ್ಣನು, ರಣಜಯವುಳ್ಳ
ಕೃಪನು, ಅಶ್ವತ್ಥಾಮನು, ಸೋಮದತ್ತನ ಮಗನಾದ ವಿಶ
ರ್ಣನು, ಹಾಗೆಯೇ.

೪. ಬೇರೆ ಬಹುಮಂದಿ ತುಾರರು ನನಗೋಸ್ಕರ ಪ್ರಾ
ಣವನ್ನು ಬಿಡುವವರು. ನಾನಾಕಸ್ತ್ರಾಸ್ತ್ರಗಳನ್ನುಯೆ
ಲ್ಲವು ಯುದ್ಧದಲ್ಲಿ ನುಡುಗರು.

೫. ಭೀಷ್ಮನಿಂದ ರಕ್ಷಿಸಲ್ಪಟ್ಟ ನಮ್ಮ ಸೈನ್ಯವು ಯು
ದ್ಧಕ್ಕೆ ಸಾಲದಹಾಗೆಯೂ ಭೀಮನಿಂದ ರಕ್ಷಿಸಲ್ಪಟ್ಟ ಅವರ
ಸೈನ್ಯವು ಸಾಕಾಗಿಯೂ ಇರುವದು.

೬. ನೀವೆಲ್ಲರೂ ಯೆಲ್ಲಾ ಯುದ್ಧ ಸ್ಥಳದಲ್ಲಿ ಯೇ
ವರ್ತಿಸಲ್ಪಟ್ಟಿರಲಾಗಿ ಭೀಷ್ಮನೇ ಕಾದುಕೊಂಡಿರುವಿರಿ.

೭. ಆ ತುರೋಧನನಿಗೆ ಸಂತೋಷವನ್ನು ಹುಟ್ಟಿ
ಸುವನಾಗಿ ಕುರುಕುಲ ಪಿತಾಮಹನಾದ ಭೀಷ್ಮನು ಪ್ರತಾಪ
ಕಾಲಿಯಾದದರಿಂದ ಕುಟ್ಟಿಯಾಗಿ ಸಿಂಹನಾದವನ್ನು ಮಾಡಿ
ಕಂಬವನ್ನು ವೂದಿದನು.

೮. ಅನಂತರದಲ್ಲಿ ಸಂಗಡಲೆ ಕಂಬ, ಭೇರಿ, ವಣವ,
ಅನಕ, ಗೋಮುಖ, ಈ ಮುಂತಾದ ವಾದ್ಯಗಳು ಬಾರಿಸಲ್ಪ
ಟ್ಟದರಿಂದ ಆ ಶಬ್ದವು ಬಹಳವಾಗಿ ಆಯಿತು.

೯. ಆವೇಶೆಯಲ್ಲಿ ಬಿಳಿ ಕುದುರೆಗಳು ಕಟ್ಟಲ್ಪಟ್ಟ ಹೊ
ಡ್ಡ ರಥದಲ್ಲಿ ಕುಳಿತಿರುವ ಕೃಪ್ಣಾಜ್ಞಾನರು ದಿವ್ಯ ಶುಬಗಳ
ನ್ನು ಧ್ವನಿ ಮಾಡಿದರು.

೧೦. ತ್ರೀಕೃಪ್ಣನು ಪಾಂಚ ಜನ್ಯವನ್ನೂ, ಅರ್ಜುನ
ನು ದೇವದತ್ತವನ್ನೂ, ಪಾಂತ್ರವೆಂಬ ಮಹಾ ಕಂಬವನ್ನು
ಭೀಮಸೇನನು ಧ್ವನಿಗೈದನು.

೧೧. ಅನಂತವಿಜಯವನ್ನು ಅರಸಾದ ಧರ್ಮರಾಯ
ನು, ನಕುಲನು, ಸುಭೋಷವನ್ನೂ, ಸಹದೇವನು, ಮಣಿಪು
ಷ್ಪಕವೆಂಬ ಕಂಬವನ್ನೂ.

೧೨. ಮತ್ತು ಕಾಶೀರಾಯನು, ತಿಬಂದಿ, ದೃಪ್ತದ್ಯುಮು
ನು, ವಿರಾಟರಾಯನು, ಹಿಂಜರಿಯದ ಸಾತ್ಯಕಿಯು.

ENGLISH.

Be acquainted also with the names of those of our party who are the most distinguished. I will mention a few of those who are amongst my generals, by way of example. There is thyself, my Preceptor, and *Bheeshma*, and *Kreepa* the conqueror in battle, and *Aswatthama*, and *Vee-harna*, and the son of *Samadatta*, with others in vast numbers who for my service have forsaken the love of life. They are all of them practised in the use of arms, and experienced in every mode of fight. Our innumerable forces are commanded by *Bheeshma*, and the inconsiderable army of our foes is led by *Bheem*. Let all the generals, according to their respective divisions, stand in their posts, and one and all resolve *Bheeshma* to support."

The ancient chief, and brother of the grandsire of the *Kooros*, then, shouting with a voice like a rearing lion, blew his shell to raise the spirits of the *Kooroo* chief; and instantly innumerable shells, and other warlike instruments, were struck up on all sides, so that the clangour was excessive. At this time *Krishna* and *Arjoon* were standing in a splendid chariot, drawn by white horses. They also sounded their shells, which were of celestial form: the name of the one which was blown by *Krishna*, was *Panchajanya*, and that of *Arjoon* was called *Deva-datta*. *Bheem*, of dreadful deeds, blew his capacious shell *Powndra*, and *Yoodheesteer*, the royal son of *Koontee*, sounded *Ananta-Veejay*. *Nakool* and *Sahadeva* blew their shells also; the one called *Soogosh*, the other *Maneepooshpaka*. The prince of *Kasee* of the mighty bow, *Seekhandee*, *Dhreshtheadhymna*, *Veerata*, *Satyakee* of invincible arm.

SANSKRIT.

೧೨. ದ್ರೂಪದೋ ದ್ರೌಪದೇಯಾಶ್ವ
ನರ್ಪಶಃಪೃಥಿವೀಶೇ! ಸಾಧದ್ರಷ್ಟಮಹಾ
ಬಾಹುಃಕಂಬಾಧಧ್ವಂಸಪಥಕೃಪೃಥ್ವಃ॥

೧೩. ಸಘೋರೋಧಾರ್ತ ರಾಷ್ಟ್ರಾ
ಣಾಂ ಹೃದಯಾನಿವ್ಯಧಾರಯಿತ್ || ನಭ
ಶ್ಚ ಪೃಥಿವೀಂಚೈವ ತುಮುಲೋಚ್ಯನು ನಾದ
ಯಃ॥

೧೪. ಅಥವ್ಯಸಥಿತಾಃ ಪೃಷ್ಠಾಪ್ತಾ
ರ್ತರಾಷ್ಟ್ರಾಃ ಕಪಿಧ್ವಜಃ! ಪ್ರವೃತ್ತೇಶ
ಸ್ತ್ರಸಂಪಾತೇಧನುರುದ್ಯಮ್ಯಪಾಂಡವಃ॥

೧೫. ಹೃಷೀಕೇಶಂತದಾಹಾಕ್ಯಮಿದಮಾ
ಹಮಹೀಶತೆ! ಸೇನಯೋರುಭಯೋರ್ಮು
ಘೋರಧಂಸ್ತಾಃ ಪಯಮೇಚ್ಯುತ॥

೧೬. ಯಾವದೇತಾನ್ವಿರಿಕ್ಷೇಹಂಯೋ
ದ್ಧುಕಾಮಾನವಧಿತಾಃ! ಕೈರ್ಮಯಾಸಹ
ಯೋಧವ್ಯಮಸ್ತಿ ರಣಸಮುದ್ಯಮೆ॥

೧೭. ಯೋತಸ್ತಮಾನಾನವೇಕ್ಷೇಹಂ
ಯದ್ವಿಶೇತ್ರಸಮಾಗತಾಃ! ಧಾರ್ತರಾಷ್ಟ್ರ
ಸ್ಯ ದುರ್ಬುಧೈರ್ಯುಧೈಃ ಪ್ರಿಯಚಿಕೀ
ರ್ಷವಃ॥

೧೮. ವ್ರವಮುಕ್ತೋ ಹೃಷೀಕೇಶೋ ಗು
ಹಾಕೇಶೇನಭಾರತ! ಸೇನಯೋರುಭಯೋ
ರ್ಮುಘೈಸ್ಥಾಢ್ಢಪಯಿತ್ವಾಪರಥೋತ್ತಮಂ॥

೧೯. ಭೀಷ್ಮದ್ರೋಣ ಪ್ರಮುಖತಸ್ಸ
ವೇದಾಂಚ ಮಹೀಕ್ಷಿತಾಂ! ಉವಾಚ ಪಾ
ರ್ಥಪಶ್ಚೈತಾಂತ್ಸಮವೇಶಾಕುರಾನಿಶಿ॥

೨೦. ತತ್ರಾಪಶ್ಯತ್ ಸ್ಥಿತಾಃ ಪಾರ್ಥಃ
ಪಿತೃನಾಥಪಿತಾಮಹಾಃ! ಅಜಾರ್ಯಾನ್ಯಾತು
ಲಾಃ ಪ್ರಾತೃನಾಃ ಪ್ರಾತೃಪಾತ್ರಾಃ ತಸ್ಸ
ಖೀಂಸ್ತಥಾ॥

CANARESE.

೧೨. ದ್ರೂಪದರಾಯನು, ದ್ರೌಪದಿಯ ಮಕ್ಕಳಾ,
ಅಭಿಮನ್ಯು, ಮೊದಲಾದ ಯೆಲ್ಲರೂ ಯೆಲ್ಲ ಕಡೆಯೂ
ಬೇರೆ ಬೇರೆ ಕಂಬಗಳನ್ನು ಧ್ವನಿ ಮಾಡಿದರು. ಕೇಳೈ
ದೃತರಾಷ್ಟ್ರರಾಯನೇ.

೧೩. ಆ ಮಹಾ ಘೋರವು ಕೌರವರ ಹೃದಯಗಳ
ನ್ನು ಬಿರಿಯಮಾಡಿದ್ದಾಗಿ ಮತ್ತು ಭಾಮಾರ್ಯಾಕಗಳ ಯೇ
ಕವಾಗಿ ಧ್ವನಿ ಗೈಯಿಸಿತು.

೧೪. ಅಗಲು ಯುದ್ಧರಂಗದಲ್ಲಿ ನಿಂತಿರುವ ಕೌರವರನ್ನು
ನೋಡಿ ಹನುಮಧ್ವಜನಾದ ಅರ್ಜುನನು ಬಿಲ್ಲನ್ನೆತ್ತಿ ಬಾ
ಣಗಳ ಅಲಗುಗಳನ್ನು ಕೂಡಿಸಿದನು.

೧೫. ಯೆಲೆ ಧೃತರಾಷ್ಟ್ರರಾಯನೇ ಆ ಅರ್ಜುನನು
ಕೃಷ್ಣನಂ ಕುರಿತು ಯೆಲೆ ಅಚ್ಯುತನಾದ ಕೃಷ್ಣಸ್ವಾಮಿ
ಯೆ ಯೆರಡು ಸೈನ್ಯಗಳ ಮಧ್ಯದಲ್ಲಿ ರಥವನ್ನು ನಿಲ್ಲಿಸು
ಅಂದನು.

೧೬. ಯುದ್ಧಾ ಪೀಡೆಯುಳ್ಳವರಾಗಿ ನಿಂತಿರುವ ಇವರ
ನ್ನೆಲ್ಲ ನಾನು ನೋಡುವೆನು. ಮತ್ತು ಈ ಯುದ್ಧದಲ್ಲಿ
ಯಾರ ಸಂಗತ ನನ್ನಿಂದ ಯುದ್ಧ ಮಾಡಕೂಡುವದೋ
ನೋಡುವೆನು.

೧೭. ದುರ್ಬುದ್ಧಿಯಾದ ಕೌರವನ ಯುದ್ಧಕಾರ್ಯದ
ಲ್ಲಿ ಪ್ರೀತಿಯಾದಿ ಕೂಡಿರುವ ಇವರನ್ನೆಲ್ಲ ನಾನು ನೋಡ
ಬೇಕು.

೧೮. ಕೇಳೈ ಧೃತರಾಷ್ಟ್ರರಾಯನೇ ಈಮೇರೆ ಅ
ರ್ಜುನನಿಂದ ಕೇಳಲ್ಪಟ್ಟವನಾಗಿ ಶ್ರೀಕೃಷ್ಣನು ಯೆರಡು
ಸೈನ್ಯಗಳ ಮಧ್ಯದಲ್ಲಿ ರಥತೋಪವನ್ನು ನಿಲ್ಲಿಸಿ.

೧೯. ಯೆಲೆ ಅರ್ಜುನನೇ ಕೂಡಿ ಬಂದಿರುವ ಭೀಷ್ಮ
ದ್ರೋಣಾದಿಗಳಾದ ಯೆಲ್ಲ ಕೌರವರ ಸೈನಿಕರನ್ನು
ನೋಡೆಂದಂದನು.

೨೦. ಅರ್ಜುನನು ಆ ಯುದ್ಧರಂಗದಲ್ಲಿ ನಿಂತಿರುವ
ತಂದೆಗಳನ್ನು, ತಾತಂದಿರನ್ನು, ಗುರುಗಳನ್ನು, ಸೋದರ
ಮಾವಂದಿರನ್ನು, ಅಣ್ಣ ತಮ್ಮಂದಿರನ್ನು, ಮಕ್ಕಳನ್ನು, ಮ
ಮ್ಮಕ್ಕಳನ್ನು, ಸ್ನೇಹಿತರನ್ನು, ನೋಡಿದನು.

ENGLISH.

Droopad and the sons of his royal daughter *Krishna*, with the son of *Soobhadra*, and all the other chiefs and nobles, blew also their respective shells. So that their shrill-sounding voices pierced the hearts of the *Kooros*, and re-echoed with a dreadful noise from heaven to earth.

In the mean time *Arjoon*, perceiving that the sons of *Dhreetarashtra* stood ready to begin the fight, and that the weapons began to fly abroad, having taken up his bow, [addressed *Krishna* in the following words:]

"I pray thee, *Krishna*, cause my chariot to be driven and placed between the two armies, that I may behold who are the men that stand ready, anxious to commence the bloody fight; and with whom it is that I am to fight in this ready field; and who they are that are here assembled to support the vindictive son of *Dhreetarashtra* in the battle."

Krishna being thus addressed by *Arjoon*, drove the chariot; and, having caused it to halt in the midst of the space in front of the two armies, bade *Arjoon* cast his eyes towards the ranks of the *Kooros*, and behold where stood the aged *Bheeshma*, and *Dron*, with all the chief nobles of their party. He looked at both the armies, and beheld, on either side, none but grandsires, uncles, cousins, tutors, sons, and brothers, near relations or bosom friends:

SANSKRIT.

೦೭. ತ್ವತುರಾಘ್ನು ಹೃದ್ವತ್ಸೃವ ಸೇನ
ಯೋರುಭಯೋರಪಿ ತಾಸಮೀಕ್ಷ್ಯಸ
ಕೌಂತೇಯೈರ್ವಾಽಬಂಧಾನವಸ್ಥಿತಾಃ||

೦೮. ಕೃಪಯಾ ಪರಯಾವಿಷ್ಟೋ ವಿ
ಪೀದನ್ನಿದಮಬ್ರವೀತ್ | ದೃಷ್ಟ್ವಿಮಂಸ್ವಜ
ನಂಕೃಷ್ಣಯುಯುತುಸ್ತನಮುಪಸ್ಥಿತಂ||

೦೯. ಸೀದಂತಿಮಮಗಾತ್ರಾಣಿಮುಖಂ
ಚಪರಿಪುಗ್ರತಿ | ವೀರಧೃತ್ಯತೋರೇಮೇರೋ
ಮಹರ್ಷತ್ವಜಾಯತೇ||

೩೦. ಗಾಂಡೀವಂಸ್ರಂಸತೇಹಸ್ತಾತ್ಪಕ್ಷೇ
ವರಿದಹ್ಯತೇ | ನಚತಕ್ಕೋಮ್ಯವಸ್ಥಾತುಂ
ಭ್ರಮತೀವಚಮೇಮನಃ||

೩೧. ನಿಮಿತ್ತಾನಿಚಪಕ್ಯಾಮಿವಿವರೀತಾನಿಕೇ
ತವ | ನಚತ್ರೇ ಯೋನುಪಕ್ಯಾಮಿತಾನ್ವ
ಸ್ವಜನಮಾಹವೇ||

೩೨. ನಕಾಂಕ್ಷೇ ವಿಜಯಂಕೃಷ್ಣ ನಚರಾ
ಜ್ಯಂಸುಖಾನಿಚ | ಕಿಂನೋರಾಜ್ಯೇನಗೋವಿಂ
ದಕಿಂಭೋಗೈರ್ಜೀವಿತೇನವಾ||

೩೩. ಯೇಷಾಮರ್ಥೇಕಾಂಕ್ಷಿತಂನೋರಾ
ಜ್ಯಂಭೋಗಾ ಸುಖಾನಿಚ | ತಯಿಮೇವಸ್ಥಿ
ತಾಯುರ್ಧೇಪ್ರಾಣಾಸ್ತೃತ್ವಾಧನಾನಿಚ||

೩೪. ಆಚಾರ್ಯರು, ತಂದೆಗಳು, ಮಕ್ಕಳು, ತಾತಂದಿರು,
ಸೋದರ ಮಾಂದಿರು, ಮಾಂದಿರು, ಮಮ್ಮಕ್ಕಳು, ಛಾವ
ಮೈದಂದಿರು, ಬೀಗರು,

೩೫. ಇವರಿಂದ ನಾನು ಕೊಲ್ಲಲ್ಪಟ್ಟಿರಾ ಇವರನ್ನಿಲ್ಲಾ
ಕೊಲ್ಲ ಲೇಣಿಸೆನು, ಇದರಿಂದ ಮಾರುಲೋಕದ ಪ್ರಭುತ್ವ
ಬಂದಾಗ್ಯು ಬೇಡ ಇನ್ನು ಭಾಮಿಯ ಮಾತೇನು ಕೇಳೈ
ಮಧುಸೂದನನೇ.

೩೬. ಯೇಲೇ ಜನಾರ್ದನನೇ ಈ ನೀಚರಾದ ಕೌರವರ
ನ್ನು ಕೊಂದರೆ ಯೇನು ಕೂಡಿಬಂಧಿತು ಈ ಪಾಪಿಗಳನ್ನು
ಕೊಲ್ಲುವದು ಪಾಪವೇ ಸರಿ.

೩೭. ಆದರಿಂದ ಇವರು ಕೊಲ್ಲತಕ್ಕವರಲ್ಲ ನೆಂಟರಿಂದ
ಕೂಡಿಕೊಂಡಿರುವ ಕೌರವರು ಸ್ವಜನವಾದ್ದರಿಂದ ಇವರನ್ನು
ಕೊಂದು ಹ್ಯಾಗೆ ಸುಖವುಳ್ಳವರಾದೇವು, ಹೇಳೈಮಾಧವನೇ.

CANARESE.

೦೭. ಹಾಗೆಯೇ ಮಾಂದಿರನ್ನು, ಪ್ರಿಯರನ್ನು, ಉಭ
ಯ ಸೇನೆಗಳಲ್ಲಿಯೂ ಇರುವ ಸಕಲ ಬಂಧುಗಳನ್ನು, ಅ
ರ್ಜುನನು ನೋಡುವನಾಗಿ

೦೮. ಮಹಾ ಕರುಣೆಯಿಂದ ಕೂಡಿಕೊಂಡವನಾಗಿ ಬ
ಳಲಿ ಇಂತೆಂದನು, ಯೇಲೇ ಕೃಷ್ಣನೇ ಯುದ್ಧಾಪೇಕ್ಷೆಯಿಂದ
ನಿಂತಿರುವ ಈ ಸ್ವಜನವನ್ನು ನೋಡಿ

೦೯. ನನ್ನ ಅವಯವಗಳೂ ಬೆಳ್ಳೆಲುತ್ತುವೆ, ಮುಖವು
ಪೋಣಗುತ್ತದೆ, ನನ್ನ ತೋರದಲ್ಲಿ ಕಂಪವೂ ನಿಲ್ಲುವು ರೋ
ಮವೂ ಉಂಟಾಯಿತು.

೩೦. ಗಾಂಡೀವವೆಂಬ ನನ್ನ ಧನಸ್ಸು ಕೈಯಿಂದ ಜಾ
ರುತ್ತದೆ, ತೋರದ ಚರ್ಮವು ಸುಡುತ್ತದೆ, ನನ್ನ ಮನಸ್ಸು
ಕಳೆವಳಿಗೊಂಡಿತು, ನಾನು ನಿಲ್ಲಲಾರೆನು.

೩೧. ಯೇಲೇ ಕೇತವನೇ ಅವತಕನಗಳನ್ನು ನೋಡುತ್ತೇ
ನೆ, ಯುದ್ಧದಲ್ಲಿ ನೆಂಟರನ್ನು ಕೊಂದರೆ ಮೇಲು ಬರಲಾರದು.

೩೨. ಯೇಲೇ ಕೃಷ್ಣನೇ ಜಯವನ್ನು, ರಾಜ್ಯವನ್ನು,
ಸುಖಗಳನ್ನು, ಅಪೇಕ್ಷಿಸೆನು. ರಾಜ್ಯದಿಂದಲೇನು ಯೇಲೇ
ಗೋವಿಂದನೇ ಭೋಗಗಳಿಂದಲೂ ಬದುಕುವದರಿಂದಲೂ
ನಮಗೆ ಯೇನು ಪ್ರಯೋಜನವು.

೩೩. ಈ ರಾಜ್ಯ ಭೋಗ ಸುಖಗಳು ನಮಗೆ ಯಾರಿಗೋ
ಸ್ವರ ಅಪೇಕ್ಷೆಮಾತತಕ್ಕದೋ ಆಯಿವರುಗಳು ಪ್ರಾಣ
ಗಳನ್ನು ಧನಗಳನ್ನು ಬಿಟ್ಟು ಯುದ್ಧರಂಗದಲ್ಲಿ ನಿಂತಿದ್ದಾರೆ.

೩೪. ಆಚಾರ್ಯರು, ತಂದೆಗಳು, ಮಕ್ಕಳು, ತಾತಂದಿರು,
ಸೋದರ ಮಾಂದಿರು, ಮಾಂದಿರು, ಮಮ್ಮಕ್ಕಳು, ಛಾವ
ಮೈದಂದಿರು, ಬೀಗರು,

೩೫. ಇವರಿಂದ ನಾನು ಕೊಲ್ಲಲ್ಪಟ್ಟಿರಾ ಇವರನ್ನಿಲ್ಲಾ
ಕೊಲ್ಲ ಲೇಣಿಸೆನು, ಇದರಿಂದ ಮಾರುಲೋಕದ ಪ್ರಭುತ್ವ
ಬಂದಾಗ್ಯು ಬೇಡ ಇನ್ನು ಭಾಮಿಯ ಮಾತೇನು ಕೇಳೈ
ಮಧುಸೂದನನೇ.

೩೬. ಯೇಲೇ ಜನಾರ್ದನನೇ ಈ ನೀಚರಾದ ಕೌರವರ
ನ್ನು ಕೊಂದರೆ ಯೇನು ಕೂಡಿಬಂಧಿತು ಈ ಪಾಪಿಗಳನ್ನು
ಕೊಲ್ಲುವದು ಪಾಪವೇ ಸರಿ.

೩೭. ಆದರಿಂದ ಇವರು ಕೊಲ್ಲತಕ್ಕವರಲ್ಲ ನೆಂಟರಿಂದ
ಕೂಡಿಕೊಂಡಿರುವ ಕೌರವರು ಸ್ವಜನವಾದ್ದರಿಂದ ಇವರನ್ನು
ಕೊಂದು ಹ್ಯಾಗೆ ಸುಖವುಳ್ಳವರಾದೇವು, ಹೇಳೈಮಾಧವನೇ.

ENGLISH.

And when he had gazed for a while
and beheld such friends as these pre-
pared for the fight, he was seized
with extreme pity and compunction,
and uttered his sorrow in the follow-
ing words: "Having beheld, O
Krishna! my kindred thus stand-
ing anxious for the fight,

My members fail me, my coun-
tenance withereth, the hair standeth
an end upon my body, and all
my frame trembleth with horror!
Even *Gandeev* my bow escapeth
from my hand, and my skin is par-
ched and dried up. I am not able
to stand; for my understanding, as
it were, turneth round, and I behold
inauspicious omens on all sides.
When I shall have destroyed my
kindred, shall I longer look for hap-
piness? I wish not for victory,
Krishna; I want not dominion; I
want not pleasure; for what is do-
minion, and the enjoyment of life, or
even life itself, when those, for whom
dominion, pleasure, and enjoyment
were to be coveted, have abandoned
life and fortune, and stand here in
the field ready for the battle? Tutors,
sons, and fathers, grandsires, and
grandsons, uncles, and nephews, cou-
sins, kindred, and friends! Although
they would kill me, I wish not to
fight them; no not even for the do-
minion of the three regions of the
universe, much less for this little
earth! Having killed the sons of
Dhretarashtra, what pleasure, O
Krishna, can we enjoy? Should we
destroy them, tyrants as they are,
sin would take refuge with us. It
therefore behoveth us not to kill such
near relations as these. How, O
Krishna, can we be happy hereafter,
when we have been the murderers of
our race?

SANSKRIT.

೩೨. ಯದ್ಯಪ್ಯೇತೇ ನವತ್ಯಂತಿಲೋ
ಭೋವಹತಜೇತಸಃ| ಕುಲಕ್ಷಯಕೃತಮೋ
ಷಮಿತ್ರದ್ರೋಹೇಚಪಾತಕಂ||

೩೩. ಕಥಂನಕ್ಷೀಯಮಸ್ತಾಭಿಃ ಪಾಪಾ
ದಸ್ತಾನ್ನಿ ವರ್ತಿಸುಂ| ಕುಲಕ್ಷಯಕೃತಂ
ದ್ರೋಹಂಪ್ರವತ್ಯದ್ಭಿರ್ಜನಾರ್ಥನ||

೪೦. ಕುಲಕ್ಷಯಾತ್ಮಪ್ರಾಣಾಂತಿಕುಲಧ
ರ್ಮಾಸ್ಸನಾತನಃ| ಧರ್ಮೇನಪ್ಯೇ ಕುಲಂ
ಕೃತಸ್ತಮಧರ್ಮೋಭಿಭವತ್ಯುತ||

೪೧. ಅಧರ್ಮಾಭಿಭವತ್ಕುಲಪ್ರದೂ
ಷ್ಯಂತಿಕುಲಸ್ತ್ರಿಯಃ| ಸ್ತ್ರೀಮದುಪ್ಪಾ
ಸುವಾಲ್ಯೇಯಜಾಯತೇ ವರ್ಣಸಂಕರಃ||

೪೨. ಸಂಕರೋನರಕಾಯೈವಕುಲಭೂ
ನಾಂಕುಲಸ್ಯಚ| ಪತಂತಿಪಿತರೋಹ್ಯೇಷಾಂ
ಉಪ್ಪಪಿಂಚೋದಕಕ್ರಿಮಾಃ||

೪೩. ದೋಷೈರೇತೈಃಕುಲಭೂನಾಂವ
ರ್ಣಸಂಕರಕಾರಕೈಃ| ಉತ್ಪಾದ್ಯಂತೇಜಾ
ತಿಥರ್ಮಾಃಕುಲಧರ್ಮಾಸ್ತಾತ್ವತಾಃ||

೪೪. ಉತ್ಸನ್ನಕುಲಧರ್ಮಾಣಾಂಮನು
ಷ್ಯಾಣಾಂ ಜನಾರ್ದನ| ನರಕೇನಿ ಯತಂ
ವಾಸೋಭವತಿತ್ಯನುತುಕ್ರುಮ||

೪೫. ಅಹೋಬತಮಹತ್ಪಾಪಂಕರ್ತುಂ
ವ್ಯವಸಿತಾವಯು| ಯದ್ರಾಜ್ಯಸುಖಲೋ
ಭೇನಹಂತುಂಸ್ವಜನಮುದ್ಯತಾಃ||

೪೬. ಯದಿಮಾಮ ಪ್ರತೀಕಾರಮತ
ಸ್ತಂ ತ್ವಂ ಪ್ರಪಾಣಯಃ| ಧಾರ್ತರಾ
ಪ್ರಾಪ್ತರಣೇಹಸ್ಯಸ್ತ ಸ್ತೇಕ್ಷೇಮತರಂಭವೇತ್

೪೭. ಧ್ವಮುಕ್ತಾರ್ಜುನಸ್ಸಂಪ್ರೇರ
ಭೋವಸ್ಥ ಉಪಾವಿತಃ| ವಿಸ್ತೃಜ್ಯನಕರಂಚಾ
ಪಂಕೋಕಸಂವಿಗ್ನವಾನಸಃ||

CANARESE.

೩೨. ಲೋಕದಲ್ಲಿ ಮಹಾ ಲೋಭಿಗಳಾದರೂ ಕುಲವನ್ನು
ಕೊಂದದರಿಂದಲೂ ಮಿತ್ರ ದ್ರೋಹದಿಂದಲೂ ಮಹಾ
ದೋಷವೆಂದು ಹೇಳುವರಲ್ಲವೆ.

೩೩. ನಮ್ಮಂಥಾಬಂದ ಈಪಾವಳಿ ಹೆಚ್ಚಿಯಿಂದ ತಪ್ಪಿ
ನಿಕೊಳ್ಳುವದಕ್ಕೆ ಹಾಗೆ ತಿಳಿಯದೆ ಇರಬಹುದು. ಕುಲಕ್ಷಯ
ಮಾಡುವದರಿಂದ ದೋಷವೆಂದು ಬುದ್ಧಿವಂತರು ಹೇಳುವರು.

೪೦. ಯೆಲೇ ಜನಾರ್ದನನೇ ಕುಲಕ್ಷಯದಿಂದ ಅನಾದಿ
ಯಾದ ಕುಲಧರ್ಮಗಳು ನಶಿಸಿ ಹೋಗುವವು ಧರ್ಮನಷ್ಟ
ವಾದ ಕುಲವೆಲ್ಲಾ ಅಧರ್ಮದಲ್ಲೇ ಪ್ರವರ್ತಿಸುವದು.

೪೧. ಯೆಲೇ ಕೃಷ್ಣನೇ, ಅಧರ್ಮದಿಂದ ಕುಲಸ್ತ್ರೀ
ಯರು ದುಷ್ಟರಾಗುವರು, ದುಷ್ಟರಾದ ಸ್ತ್ರೀಗಳಲ್ಲಿ ಜಾತಿ
ಸಂಕರ ಹುಟ್ಟುವದು.

೪೨. ಯೆಲೇ ವೃಷ್ಟಿ ಕುಲೋತ್ತಮನೇ ಆ ಸಂಕರವು ಕು
ಲ ನಾಶಕರ ಕುಲಕ್ಕೆ ನರಕಕ್ಕೋಸ್ಕರವೇ ಇವರ ಪಿತೃಗಳ
ಪಿಂಡೋದಕ ಕ್ರಿಯೆಗಳೆಲ್ಲ ದೇ ಬೀಳುವರು.

೪೩. ಕುಲವನ್ನು ಕೆಡೆದವರ ವರ್ಣಸಂಕರ ಮಾಡುವ
ಈ ದೋಷಗಳಿಂದಲೇ ಕಾತ್ವತವಾದ ಕುಲಧರ್ಮಗಳೂ
ಜಾತಿಧರ್ಮಗಳೂ ಕೆಡುವವು.

೪೪. ಯೆಲೇ ಜನಾರ್ದನನೇ ಈ ಪ್ರಕಾರ ಕುಲಧರ್ಮ
ಗಳನ್ನು ಕೆಡೆದ ಮನುಷ್ಯರಿಗೆ ಯಾವಾಗಲೂ ನರಕದಲ್ಲಿ
ವಾಸವಾಗುವದೆಂದು ಕೇಳುತ್ತಿದ್ದೇವೆ.

೪೫. ಹಾಹಾ ನಾವು ಮಹಾ ಪಾಪವನ್ನು ಮಾಡಲು
ದೋಷಗೊಳಿಸಿದವೆಲ್ಲಾ ರಾಜ್ಯ ಸುಖವನ್ನವೇಕ್ಷಿಸಿ ಸ್ವಜನವನ್ನು
ಕೊಲ್ಲ ಸಿದ್ಧವಾದೆವಲ್ಲ.

೪೬. ಮುಯ್ಯಿಗೆ ಮುಯ್ಯಿಮಾಡದೆ ನಿರಾಯುಧನಾದ
ನನ್ನನ್ನು ಆಯುಧಪಾಣಿಗಳಾದ ಕೌರವರು ಕೊಂದರಾ
ದಕೇ ನನಗೆ ಅತ್ಯಂತ ಕ್ಷೇಮವಾಗುವದು.

೪೭. ಈ ಪ್ರಕಾರದಲ್ಲಿ ಅರ್ಜುನನು ತೋಕದಿಂದ ಕಲಕಿದ
ಮನಸ್ಸನ್ನವನಾಗಿ ಧನುರ್ಬಾಣಗಳನ್ನು ಕೆಳಗಿರಿಸಿ ಯು
ಧದಲ್ಲಿ ರಥದಲ್ಲಿ ನಿಂತಿದ್ದವನು ಕುಳಿತುಕೊಂಡವನಾದನು.

ENGLISH.

What if they, whose minds are de-
praved by the lust of power, see no
sin in the extirpation of their race, no
crime in the murder of their friends,
is that a reason why we should not
resolve to turn away from such a
crime, we who abhor the sin of ex-
tirpating the kindred of our blood?

In the destruction of a family, the
ancient virtue of the family is lost.
Upon the loss of virtue, vice and
impiety overwhelm the whole of a
race. From the influence of impiety
the females of a family grow vicious;
and from women that are become
vicious are born the spurious brood
called *Varna-sankar*. The *Sankar*
provideth Hell both for those which
are slain and those which survive;
and their forefathers, being deprived
of the ceremonies of cakes and water
offered to their manes, sink into the
infernal regions. By the crimes of
those who murder their own relations,
sore cause of contamination and birth
of *Varna-sankars*, the family virtue,
and the virtue of a whole tribe is for
ever done away; and we have been
told, O *Krishna*, that the habitation
of those mortals whose generation
hath lost its virtue, shall be in Hell.

Woe is me! what a great crime are
we prepared to commit! Alas! that
for the lust of the enjoyments of do-
minion we stand here ready to mur-
der the kindred of our own blood!
I would rather patiently suffer that
the sons of *Dhretarashtra*, with
their weapons in their hands, should
come upon me, and, unopposed, kill
me unguarded in the field."

When *Arjoon* had ceased to speak,
he sat down in the chariot between
the two armies; and having put a-
way his bow and arrows, his heart
was overwhelmed with affliction.

LECTURE II.

OF THE NATURE OF THE SOUL, AND SPECULATIVE DOCTRINES.

ಯೆ ರ ಡ ನೇ ಅ ಧ್ಯಾಯ.

SANSKRIT.

೧. ಶಂಕಘಾತವಯಾವಿಪ್ಪಮುಕ್ತುಪೂರ್ಣಾಕುಲೇಕ್ಷಣಂ | ಬಿಖೀದಂತಮಿದಂವಾಕ್ಯಮುಪಾಚಮಧುಸೂಧನಃ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೨. ಕುತಸ್ತಾವ್ಯಂಕತ್ಯಲಮಿದಂ ವಿಪಮೇನಮುಪಸ್ಥಿತಂ | ಅನಾರ್ಯಜುಪ್ಪಮ ಸ್ವರ್ಗ್ಯಮಕೀರ್ತಿ-ಕರಮರ್ಜುನ ||

೩. ಕ್ಲೇಬ್ರಂಮಾಸ್ತುಗಮಃ ಪಾರ್ಥನೈತತ್ಪ್ರಯುಕ್ತವದ್ಯತೇ | ಕ್ಷುಪ್ರಂಹೃದಯಂ ದೌರ್ಬಲ್ಯಂತ್ಯಕ್ತೋತ್ತಿಪ್ಯಪರಂತಪ ||

ಅರ್ಜುನ ಉವಾಚ.

೪. ಕಥಂಭೀದ್ಯಮಹಂಸಂಪ್ರೇಕ್ಷೋಣಂಚಮಧುಸೂದನ | ಇದುಭಿಃಪ್ರತಿಯೋತಾಸ್ತಮಿಪೂಜಾರ್ಹಮಸೂದನ ||

೫. ಗುರುನಹತ್ವಾಹಿಮಹಾನುಭಾವಾತ್ರೇಯೋ ಭೋಕ್ತುಂಭೋಕ್ಷಮಪೀಹತೋಕೇ | ಹತ್ವಾರ್ಥಕಾಮಾಂಸ್ತುಗುರುನಿಹೈವ ಭುಂಜೀಯಥೋಗಾರುಧಿರಪ್ರದಿಗ್ಧಾ ||

೬. ನಹೈತದ್ವಿದ್ವೈಕತರನೋಗರೀಯೋಗೋಯದ್ವಾಜಯೇಮಯದಿವಾನೋಜಯೇಯುಃ | ಯಾನೇವಹತ್ವಾನಜಿಜೀವಿಮಾಮಸ್ತೇವಸ್ಥಿತಾಃ | ಪ್ರಮುಖೇಧಾರ್ತರಾಷ್ಟ್ರಾಃ ||

೭. ಕಾರ್ಪಣ್ಯೋದೋಪೋನ ಹತಸ್ವಭಾವಃ ಪೃಥ್ವಾಮಿಶ್ವಾಂ ಧರ್ಮಸಂಮುಢಚೇಶಾಃ | ಯುಕ್ತೈರನಾಸ್ತೃನ್ವಿಶ್ವಿತ್ತಿತಂಬ್ರಾಹ್ಮಣೈಃ | ವಿಪ್ರಸ್ತೇ ಹಂಕಾಧಿ ಮಾಂತ್ವಾಂ ಪ್ರಪನ್ನಂ ||

CANARESE.

೧. ಈಮೇರಿಗೆ ಕರುಣೆಯಿಂದ ಕೂಡಿಕೊಂಡು ಕಣ್ಣೀರು ತುಂಬುತ್ತಾ ದುಬ್ಬವನ್ನು ಮಾಡುವ ಅರ್ಜುನನನ್ನು ಕುರಿತು ಮಧುಸೂದನನಾದ ಕೃಷ್ಣನಿಂದನು.

ಭಗವದ್ವಾಕ್ಯ.

೨. ಯೇಲೇ ಅರ್ಜುನನೇ ವಿಪಮಕಾಲದಲ್ಲಿ ನೀಚರಿಂದ ಹೊಂದಲ್ಪಡುವಂಥ ಮತ್ತು ಪರಲೋಕ ಹಾನಿಯನ್ನು ಅಪಕೀರ್ತಿಯನ್ನು ತರುವ ಈ ಹೇಸಿಕೆಯ ಕೆಲಸವು ನಿನಗೆ ಯಾವ ಕಡೆಯಿಂದ ಉಂಟಾಯಿತು.

೩. ಯೇಲೇ ಪಾರ್ಥನೇ ಹೇರಿತನ ಹೊಂದಬೇಡ ಅದು ನಿನಗೆ ಸಲ್ಲದು, ನೀಚವಾದ ಹೀನ ಮನಸ್ಸು ಬಿಟ್ಟು ಯುದ್ಧಕ್ಕೆ ಯೇಳ್ವೆ ತತ್ಪ್ರಹಸೆ.

ಅರ್ಜುನ ವಾಕ್ಯ.

೪. ಯೇಲೇ ಮಧುಸೂದನನೇ ಪೂಜಾ ಯೋಗ್ಯರಾದ ಭೀದ್ಯು ಪ್ರೋಣರನ್ನು ಕುರಿತು ಬಾಣಂಗಳಿಂದ ಹಾಗೆ ಯುದ್ಧ ಮಾಡಲಿ.

೫. ಗುರುವಿಗೆಂತಲೂ ಭಿಕ್ಷು ಬೇಡುವದು ಪೊಳ್ಳೇದು ಧನಾಪೀಕ್ಷೆಯುಳ್ಳ ಗುರುವುಗಳ ಕೊಂದು ಅನುಭವಿಸುವ ಭೋಗವು ಅವರ ರಕ್ತದಲ್ಲಿ ಘೋಷಿಸಿದ ಭಕ್ಷ್ಯಗಳನ್ನು ಉಂದ ಪಾವವನ್ನು ಸಂಭವಿಸ ಮಾಡುವದು.

೬. ಈ ಯೆರಡು ನೈನ್ಯಗಳೊಳಗೆ ಯಾವದು ದೊಡ್ಡದೋ ತಿಳಿಯಕೂಡದು. ನಾವೇ ಜಯಿಸುವವೋ ಸಮೃದ್ಧವೂ ಅವರೇ ಜಯಿಸುವವೋ ಯಾರನ್ನು ಕೊಂದು ನಾವು ಬದುಕಲಾರವೋ ಆ ಕೌರವರೇ ಯೆದುರಾಗಿ ನಿಂತಿದ್ದಾರೆ.

೭. ಬಹತನವೆಂಬ ದೋಷದಿಂದ ಮುರಿಯಲ್ಪಟ್ಟ ಸ್ವಭಾವವೂ ಧರ್ಮವೆಂಬ ಕನಿಕರದಿಂದ ಮುಚ್ಚಲ್ಪಟ್ಟ ಮನಸ್ಸು ಪುಲಕವಾಗಿ ನಿನ್ನನ್ನು ಕೇಳುತ್ತೇನೆ, ಯಾವದರಿಂದ ಪೊಳ್ಳೇದಾಗುವದೋ ಅದನ್ನು ನನಗೆ ನಿಶ್ಚಯಿಸಿ ಹೇಳು ನಾನು ನಿನಗೆ ಹೊಂದಿದ ವಿದ್ಯನು ನನ್ನನ್ನು ಕುರಿತು ನೀನು ಆಜ್ಞಾಪಿಸು.

ENGLISH.

KRISHNA beholding him thus influenced by compunction, his eyes overflowing with a flood of tears, and his heart oppressed with deep affliction, addressed him in the following words :

KRISHNA.

"Whence, O Arjoon, cometh unto thee, thus standing in the field of battle, this folly and unmanly weakness? It is disgraceful, contrary to duty and the foundation of dishonour. Yield not thus to unmanliness, for it ill becometh one like thee. Abandon this despicable weakness of thy heart, and stand up."

ARJOON.

4 "How, O Krishna, shall I resolve to fight with my arrows in the field against such as Bheeshma and Dron, who, of all men, are most worthy of my respect? 5 I would rather beg my bread about the world, than be the murderer of my preceptors, to whom such awful reverence is due. Should I destroy such friends as these, I should partake of possessions, wealth, and pleasures, polluted with their blood. 6 We know not whether it would be better that we should defeat them, or they us; for those, whom having killed, I should not wish to live, are even the sons and people of Dhreetarashtra who are here drawn up before us. 7 My compassionate nature is overcome by the dread of sin. Tell me truly what may be best for me to do. I am thy disciple, wherefore instruct me in my duty, who am under thy tuition; for my understanding is confounded by the dictates of my duty."

SANSKRIT.

೨. ಸಹಿಪ್ರವಕ್ಯಾಮಿಮಮಾವನುಹ್ಯಾ
ದ್ಯುಘೋಷಮುಘೋಷಮಿಂ(ದ್ರಿಯಾ
ಣಾಂ) ಅವಾಪ್ಯಭಾಮಾವನವತ್ಪ್ರಮದ್ಧಂ
ರಾಜ್ಯಂಸುರಾಣಾಮಪಿಚಾಧಿಪತ್ಯಂ||

೩. ವ್ರಿವಮುಕ್ತ್ವಾಹಪ್ರೀತೇತಂ ಗುಹಾಕೇ
ಕವರಂಕಪಃ| ನಯೋತ್ಸ್ರಗತಿಗೋವಿಂದ
ಮುಕ್ತ್ವಾತ್ಪಾಪ್ನೋಂಜಭಾವಹ||

೧೦. ತಮುಪಾಚಹಪ್ರೀತೇತಂ(ಪ್ರ)ಹಸನ್ನಿ
ವ ಭಾರತ| ಸೇನಯೋರುಭಯೋರ್ಮು-
ಹ್ಯೋವಿಸ್ತೀದಂತಮಿದಂವಚಃ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೧೧. ಅಶೋಚ್ಯಾನ್ವಶೋಚಸ್ತ್ವಂ(ಪ್ರ)
ಜ್ಞಾವಾದಾಂತ್ಯ ಭಾವಸೇ| ಗತಾಸಾನ ಗತಾ
ಸೂಂತ್ಯಾನಾನುಶೋಚಂತಿಪಂಡಿತಾಃ||

೧೨. ನತ್ವೇವಾಹಂಜಾತುನಾ ನನ್ನತ್ವಂ
ನೇಮೇಜನಾಧಿಪಾಃ| ನತ್ತ್ವೇವನಭವಿತ್ಯಾಮು
ಸ್ಸರ್ವೇವಯಮತ್ವಪರಂ||

೧೩. ದೇಹಿನೋ ಸ್ತ್ರಿ ಯಥಾದೇಹೇ ಕೌ
ಮಾರಂಯೌವನಂಜರಾ| ತಥಾದೇಹಾಂತರ
ಪ್ರಾಪ್ತಿದೀರ್ಘಸ್ತತ್ರನಮುಹ್ಯತಿ||

೧೪. ಮಾತ್ರಾಸ್ಪರ್ಶಾಸ್ತುಕೌಂತೇಯ
ಶೀತೋಷ್ಣ ಸುಖದುಃಖದ್ವಾಃ| ಆಗಮಾಪಾಯಿ
ನೋನಿತ್ಯಾಸ್ತಾಂಸ್ತಿಕ್ಷಸ್ವಭಾರತ||

೧೫. ಯಂಹಿನವ್ಯಥಯಂತ್ಯೇತೇ ಪುರು
ಷಂ ಪುರುಷರ್ಮಹ| ಸಮದುಃಖ ಸುಖಂಧೀ
ರಂಸೋಮೃತತ್ವಾಯಕಲಪತೇ||

೧೬. ನಾನಶೋವಿದ್ಯತೇಭಾವೋನಾಭಾ
ವೋ ವಿದ್ಯತೇನತಃ| ಉಭಯೋ ರಪಿವೃ
ದ್ವೋಂತಸ್ತನಯೋಸ್ತತ್ಪದರ್ಶಿಭಿಃ||

೧೭. ಅವಿನಾಶೀತದ್ವಿದ್ಧಿಯೇನನರ್ಮಮಿ
ದಂತತಃ| ವಿನಾಶಮ ವ್ಯಯಸ್ಯಾಸ್ಯನಕ್ಷತ್ರಿ
ತ್ಯರ್ತುಮರ್ಹತಿ||

CANARESE.

೨. ಇಂದ್ರಿಯಂಗಲ ಪೋಣಗನುನ ದುಖುಪು ನನಗೆ
ತಗಲಿ ಇಥೆ. ಹ್ಯಾಗಾಧೀತೋ ತಿಳಿಯಕೂಡದು, ಇಂದ್ರ
ಪದವಿ ಬಂದಾಗ್ಯೂ ಈ ದುಖು ಹೋಗಲಾರದು, ಭಾಮಿ
ಯಲ್ಲಿ ದಾಯಾದಿಗಳೆಲ್ಲದ ರಾಜ್ಯದ ಮಾತೇನು.

೩. ಈ(ಪ್ರ)ಕಾರ ಅರ್ಜುನನು ಯುದ್ಧಮಾಡಲಾರನೆಂ
ದು ಕೃಷ್ಣನನ್ನು ಕುರಿತು ಹೇಳಿ ಸುಮ್ಮನಾದನು.

೧೦. ಯೆಲೇ ಫುತರಾಪ್ಪರಾಯನೇ ಯೆರಡು ಸೈನ್ಯ
ಗಳ ನಡುವೆ ಯುದ್ಧಕ್ಕೆ ನಿಂತು ದುಖುಸುವ ಅರ್ಜುನನು
ಕುರಿತು ನಕ್ಕವನಾಗಿ ಕೃಷ್ಣನನ್ನು ಇಂತೆಂದನು.

ಭಗವದ್ವಾಕ್ಯ.

೧೧. ಯೆಲೇ ಅರ್ಜುನನೇ ಶೋಕಿಸಬಾರದವಗಳನ್ನು
ಕುರಿತು ಶೋಕಿಸುತ್ತಿ ಕಾ(ಪ್ರ)ತಿಳಿಯದೆ ಮನಸ್ವೀಮಾತನಾ
ಡುತ್ತೀ ಅನಿತ್ಯವಾದ ದೇಹಗಳನ್ನು ನಿತ್ಯವಾದ ಆತ್ಮಗಳನ್ನು
ಕುರಿತು ಪಂಡಿತರು ದುಖಿಸುರು.

೧೨. ಹಿಂದಕ್ಕೆ ನಾನೂ ಇದ್ದೆನು, ನೀನೂ ಇದ್ದೀ,
ಈ ಅರಸುಗಳೂ ಇದ್ದರು, ನಾವೆಲ್ಲರೂ ಈಗಲು ಇಥೇವೆ,
ಮುಂದೆಯೂ ಇರುತ್ತೇವೆ.

೧೩. ದೇಹಧಾರಿಗೆ ಈ ದೇಹದಲ್ಲೇ ಬಾಲ್ಯ, ಯೌವನ,
ಕೌಮಾರ, ವಾಧಿ-ಕ್ಯಗಳು ಹ್ಯಾಗೆಯೋ ದೇಹಾಂತರ
ಪ್ರಾಪ್ತಿಯು ಹಾಗೆಯೇ ಇದಕ್ಕೆ ಧೀರನು ಶೋಕಿಸನು.

೧೪. ಯೆಲೇ ಅರ್ಜುನನೇ ಇಂದ್ರಿಯಂಗಲ ತಗಲುವಿಕೆ
ಗಳು ಶೀತೋಷ್ಣ ಸುಖ ದುಃಖಗಳನ್ನು ಹೊಂದಿಸುವವು.
ಮತ್ತು ಆತೆಯೆಂಬ ಮೋಸವುಳ್ಳವಗಳು ಅನಿತ್ಯಗಳು ಆದ
ದರಿಂದ ಇಂಥಾವುಗಳನ್ನು ನೆಹಿಸಿಕೋ.

೧೫. ಯಾವಜೀವನನ್ನು ಈ ದುಖುಗಳು ವ್ಯಥೆಪಡೆನ
ಲಾರವೋ ಆ ಸುಖದುಃಖಗಳಲ್ಲಿ ಸಮುದ್ಧಿಯುಳ್ಳ ಧೀರನು
ಮೋಕ್ಷಕ್ಕೆ ತಕ್ಕವನಾಗುವನು.

೧೬. ಭಾವವಾದವಸ್ತುವು ಯಾವಾಗಲೂ ಇರದು, ಅಭಾ
ವವಾದ ವಸ್ತುವು ಯಾವಾಗಲೂ ಇರುವದು. ಈ ಯೆರಡರ
ಅಂತವು ಜ್ಞಾನಿಗಳಿಂದ ತಿಳಿಯಲ್ಪಟ್ಟಿವೆ.

೧೭. ಯಾವ ವಸ್ತುವಿನಿಂದಲೂ ಸಮಸ್ತವು ಉಂಟಾಯಿ
ತೋ ಆ ವಸ್ತುವು ನಾಶವಿಲ್ಲದ್ದೆಂದು ತಿಳಿ. ಈ ನಾಶವಿಲ್ಲದ ವ
ಸ್ತುವಿಗೆ ಯಾವನೂ ನಾಶವನ್ನುಂಟು ಮಾಡಲಾರನು.

ENGLISH.

8 And I see nothing that may as-
suage the grief which drieth up my
faculties, although I were to obtain
a kingdom without a rival upon earth,
or dominion over the hosts of heaven"

9 Arjoon having thus spoken to
Krishna, and declared that he would
not fight, was silent. 10 Krishna smil-
ing, addressed the afflicted prince
standing in the midst of the two
armies, in the following words :

KRISHNA.

11 "Thou grievest for those who are
unworthy to be lamented, whilst thy
sentiments are those of the wise men.
The wise neither grieve for the dead
nor for the living. 12 I myself never
was not, nor thou, nor all the princes
of the earth ; nor shall we ever here-
after cease to be. 13 As the soul in this
mortal frame findeth infancy, youth,
and old age; so, in some future frame,
will it find the like. One who is con-
firmed in this belief, is not disturbed
by any thing that may come to pass.

14 The sensibility of the faculties
giveth heat and cold, pleasure and
pain ; which come and go, and are
transient and inconstant. Bear them
with patience, O son of Bharat ;
15 for the wise man, whom these dis-
turb not, and to whom pain and plea-
sure are the same, is formed for im-
mortality. 16 A thing imaginary hath
no existence, whilst that which is
true is a stranger to non-entity. By
those who look into the principles of
things, the design of each is seen.
17 Learn that he by whom all things
were formed is incorruptible, and that
no one is able to effect the destruction
of this thing which is inexhaustible.

SANSKRIT.

೧೮. ಅಂತವಂತ ಇಮೇದೇಹಾ ನಿತ್ಯ ಸೋಕ್ತಾ ಶರೀರಣಃ | ಅನಾಶಿನೋಽಪ್ರಮೇ ಯಸ್ಯತಸ್ತಾದ್ಯುದ್ಧಸ್ಯವಿಭಾರತಃ ||

೧೯. ಯದ್ವಿನಂವೇ ತ್ರಿಹಂತಾರಂ ಯುಕ್ತೈ ಸಂ ಮನ್ಯತೇಹತಂ | ಉಘಾತೌನ ವಿಜಾನೀ ತೋನಾಯಂಹಂತಿನಹಸ್ಯತೇ ||

೨೦. ನಜಾಯತೇಮಿ ಯತೇವಾ ಕದಾ ಚಿನ್ನಾಯಂಭೂತಾವ್ಯಭವಿತಾವಾಸಭಾಯಃ | ಅಜೋನಿತ್ಯತ್ಯಾತ್ವತೋಯಂಪುರಾಣೋನ ಹಸ್ಯತೇಹಸ್ಯಮಾನೇಶರೇ ||

೨೧. ವೇದಾನಾಶಿನನಿತ್ಯಂ ಯದ್ವಿನಮ ಜಮವ್ಯಯಂ | ಕಥಂಸಮೃದ್ಧಪಾರ್ಥಕಂ ಘುತಯತಿಹಂತಿಕಂ ||

೨೨. ವಾಸಾಂಸಿಜೀರ್ಣಾನಿಯಥಾವಿಹಾ ಯನಾನಿಗೃಹ್ಣಾತಿನರೋಪರಾಣಿ | ತಥಾಶ ರೀರಾಣಿ ವಿಹಾಯ ಜೀರ್ಣಾನ್ಯ ನ್ಯಾನಿ ಸಂ ಯಾತಿನವಾದೇಹೀ ||

೨೩. ನೈಸಂಘಂಧಂತಿ ಕಸ್ತ್ರಾಣಿ ನೈಸಂ ದಹತಿಪಾವಕಃ | ನಚೈಸಂಕ್ಲೇದಯಂತಾಃ ಪೊನಕೋಪಯತಿಮಾರುತಃ ||

೨೪. ಅಶ್ವೇದೋಯ ಮದಾಹೋಯ ಯಮಕ್ಲೇದೋಕೋಪ್ಯದ್ರವಚ | ನಿತ್ಯಸಸ್ಯ ವ್ಯಗತಸ್ಥಾಣುರಚತೋಯಂಸನಾತನಃ ||

೨೫. ಅವ್ಯಕ್ತೋಯಮಚಿಂತೋಯ ಮವಿಕಾರೋಯಮುಚ್ಯತೇ | ತಸ್ತಾದೇವಂ ವಿದಿತೈವನಾನುಕೋಚಿತುಮರ್ಹಸಿ ||

೨೬. ಅಥಚೈವನನಿತ್ಯಜಾತನಿತ್ಯಂವಾ ಮನ್ಯಸೇಮೃತಂ | ತಥಾಪಿತ್ವಂ ಮಹಾಬಾ ಹೋನೈವನತೋಚಿತುಮರ್ಹಸಿ ||

CANARESE.

೧೮. ನಿತ್ಯನು, ನಾಕವಿಲ್ಲದವನು, ಯೆಣಿಸಕಾಡದವನು, ಶರೀರಧಾರಿಯು ಅದ ಜೀವನಿಗೆ ಈ ವೇಹಗಳು ಅಂತವುಳ್ಳವ ಗಳು ಯೆಂದು ಹೇಳಲ್ಪಡುವವು ಅದಕಾರಣ ಆರ್ಜುನನೇ ಯುದ್ಧವನ್ನು ಮಾಡು.

೧೯. ಯಾವನು ಈ ಜೀವನು ಕೊಲ್ಲುತ್ತಾನೆ, ಮತ್ತು ಯಾವನು ಈ ಜೀವನು ಕೊಲ್ಲಲ್ಪಡುತ್ತಾನೆ ಯೆಂದು ಹೇಳುವಕೋ ಅವರಿಬ್ಬರೂ ತಿಳಿಯದವರು ಈ ಜೀವನು ಕೊಲ್ಲಲಾ ಇಲ್ಲ ಕೊಲ್ಲಲ್ಪಡಲಾ ಇಲ್ಲ.

೨೦. ಯಾವಾಗಲಾ ಹುಟ್ಟು ಸಾವೂ ಇಲ್ಲದೇ ಮತ್ತು ಅದನು ಆಗುತ್ತಾನೆ ಯೆಂಬುವದು ಇಲ್ಲದೆ. ಹುಟ್ಟಿದೆಯಾ ಯಾವಾಗಲಾ ನಿತ್ಯನಾಗಿ ಹಳಬನಾಗಿ ಇರುವ ಈ ಜೀವನು ಕೊಲ್ಲಲ್ಪಡುವ ಶರೀರದಲ್ಲಿ ಇದ್ದರೂ ಕೊಲ್ಲಲ್ಪಡುವವನಲ್ಲ.

೨೧. ಹುಟ್ಟು ಸಾವೂ ಇಲ್ಲದೆ ನಿತ್ಯನಾದ ಜೀವನು ಯಾರನ್ನೂ ಕೊಲ್ಲುವದು ಹ್ಯಾಗೆ, ಯಾರಿಂದಲಾದರೂ ಕೊಲ್ಲಲ್ಪಡುವದು ಹ್ಯಾಗೆ.

೨೨. ಮನುಷ್ಯನು ಹಳೇ ವಸ್ತ್ರಗಳನ್ನು ಬಿಟ್ಟು ಹೊಸ ವಸ್ತ್ರಗಳನ್ನು ಹ್ಯಾಗೆ ಧರಿಸುವನೋ ಹಾಗೆಯೇ ಜೀರ್ಣವಾದ ಶರೀರಗಳನ್ನು ಬಿಟ್ಟು ಈ ಜೀವನು ಹೊಸದಾದ ಶರೀರಗಳನ್ನು ಹೊಂದುತ್ತಾನೆ.

೨೩. ಇಂಥಾ ಜೀವನನ್ನು ಆಯುಧಗಳು ಕಡಿಯಲಾರವು, ಅಗ್ನಿ ದಹಿಸಲಾರದು, ಉದಕವು ಕೊಳೆಯಿಸಲಾರದು, ಘುಣ್ಣಿಯು ಹೀರಲಾರದು.

೨೪. ಅದರಿಂದ ಭೇದಿಸಕಾಡದವನಾಗಿಯೂ, ಸುಡ ಕಾಡದವನಾಗಿಯೂ, ಕೊಳೆಯಿಸಕಾಡದವನಾಗಿಯೂ, ವೋಣಿಸಕಾಡದವನಾಗಿಯೂ, ಇರುವ ಈ ಜೀವನು ನಿತ್ಯನು ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿ ಇರುವವನು ವೃಥಾವಾದವನು, ಚಲಿಸದವನು ಯಾವಾಗಲಾ ಇರುವಾತನು.

೨೫. ಮತ್ತು ಈ ಜೀವನು ಕಾಣಕಾಡದವನು, ಯೋಚಿಸಕಾಡದವನು, ವಿಕಾರವಿಲ್ಲದವನು ಯೆಂದು ಹೇಳಲ್ಪಡುವನು, ಅದಕಾರಣ ಹೀಗೆ ತಿಳಿದು ಈ ಜೀವನವನ್ನು ಕುರಿತು ನೀನು ದುಖಿಸಕಾಡದು.

೨೬. ಅಥವಾ ಈ ಜೀವನು ಯಾವಾಗಲಾ ಹುಟ್ಟುವನು ಮತ್ತು ನಾಶವಾಗುವನೆಂದು ತಿಳುವಿಯಾದರೇ ಹಾಗಾದಾಗ್ಯೂ ಈ ಜೀವನನ್ನು ಕುರಿತು ದುಖಿಸುವದಕ್ಕೆ ನೀನು ತಕ್ಕವನಲ್ಲವಲ್ಲ, ಕೇಳೈ ಮಹಾ ಭುಜನೇ.

ENGLISH.

18 These bodies, which envelope the souls which inhabit them, which are eternal, incorruptible, and surpassing all conception, are declared to be finite beings; wherefore, O Arjoon, resolve to fight. 19 The man who believeth that it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth, nor is it killed. 20 It is not a thing of which a man may say, it hath been, it is about to be, or is to be hereafter: for it is a thing without birth; it is ancient, constant, and eternal, and is not to be destroyed in this its mortal frame. 21 How can the man, who believeth that this thing is incorruptible eternal, inexhaustible, and without birth, think that he can either kill or cause it to be killed? 22 As a man throweth away old garments, & putteth on new, even so the soul, having quitted its old mortal frames, entereth into others which are new. 23 The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; 24 for it is indivisible, inconsumable, incorruptible, and is not to be dried away: it is eternal, universal, permanent, immoveable: 25 it is invisible, inconceivable, and unalterable; therefore, believing it to be thus, thou shouldst not grieve. 26 But whether thou believest it of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it.

SANSKRIT.

೨೭. ಜಾತಸ್ಯ ಹಿ ಧ್ರುವೋ ಮೃತ್ಯು
ಧ್ರುವಂ ಜನ್ಮಮೃತಸ್ಯ ಚ | ತನ್ನಾದವಿ
ಹಾರ್ಯರ್ಥೇ ನ ತ್ವಂ ಶೋಚಿತುಮರ್ಹಸಿ ||

೨೮. ಅವ್ಯಕ್ತಾದಿನಿಭೂತಾನಿ ವ್ಯಕ್ತಮ
ಧ್ಯಾನಿಭಾರತ | ಅವ್ಯಕ್ತನಿಧನಾನ್ವೀತ ತತ್ರ
ಕಾಚಿವೇದನಾ ||

೨೯. ಆತ್ಮರೂಪವತ್ಪ್ರಕೃತಿಕ್ಷಣೇನ ಮಾ
ತ್ಮರೂಪವದ್ವದತಿತಥೈವ ಕಾನ್ಯಃ | ಆತ್ಮರೂಪ
ಕ್ಷೈಪ್ರನಮನ್ಯಃ | ತ್ರುಣೋತಿ ತ್ರುತ್ವಾಪ್ಯೀನಂ
ವೇದನಚೈವ ಕಕ್ಷಿಣ ||

೩೦. ದೇಹೇನಿತ್ಯಮವಧೋಯಂ ದೇಹೇ
ಸರ್ವಸ್ಯ ಭಾರತ | ತನ್ನಾತ್ಮವಾಣಿ ಭಾ
ತಾನಿ ನ ತ್ವಂ ಶೋಚಿತುಮರ್ಹಸಿ ||

೩೧. ಸ್ವಧರ್ಮಮುಪಾಪೇಕ್ಷ್ಯ ನ ವಿಕಂಠಿತು
ಮರ್ಹಸಿ | ಧರ್ಮಾದ್ಧಿಯುಧ್ವಾಕ್ಷೈ
ಯೋನ್ಯತ್ ಕ್ಷತ್ರಿಯಸ್ಯ ನುದ್ಯತೇ ||

೩೨. ಯದ್ವಿಘ್ನಯಾಶೋಕವನಂ ಸ್ವ
ರ್ಗದ್ವಾರಮಪಾವೃತಂ | ಸುಖಿನಿಕ್ಷತ್ರ
ಯಾಃ ಪಾರ್ಥ ಲಭಂತೇ ಯುಧ್ಮಿ ವಾ ದೃಕಂ ||

೩೩. ಅಥೇತದ್ವಿಮುಂಢಮ್ಯಂ ಸಂಗ್ರಾ
ಮಂ ಸಕಂಛಸಿ | ತತ್ಸತ್ಯಧರ್ಮಂ ಕೀರ್ತಿಂ ಚ
ಹಿತ್ವಾ ಪಾಪಮವಾಚ್ಛಸಿ ||

೩೪. ಅಕೀರ್ತಿಂ ಚಾಪಿ ಭೂತಾನಿ ಕಥಯಿ
ಷ್ಯಂತಿ ತೇ ವ್ಯಯಾಂ | ಸಂಭಾವಿತಸ್ಯ ಚಾಕೀ
ರ್ತೃರಣಾದತಿಚ್ಯತೇ ||

೩೫. ಭಯೋದ್ರೂಣಾ ದುಃಖತಂ ಮನ್ಯಂ
ತೇತ್ಯಾಂ ಮಹಾರಥಾಃ | ಯೇಷಾಂ ಚ ತ್ವಂಬು
ಹುಮತೋ ಭೂತಾನ್ವಯಾಸ್ಯ ಸಿಲಾಘುಮಂ ||

೩೬. ಅವಾಚ್ಯವಾದಾಂಶ್ಚ ಬಹುಾನವದಿ
ಷ್ಯಂತಿ ತವಾಪಿಶಾಃ | ನಿಂದಂತಸ್ತವನಾಮ
ಧ್ಯಂತೋ ದುಃಖತರಸ್ತುಕಿಂ ||

CANARESE.

೨೭. ಹ್ಯಾಗಂದರೆ ಹುಟ್ಟಿದವನು ಸಾಯುವದೂ ಸತ್ತ
ವನು ಹುಟ್ಟುವದೂ ನಿಶ್ಚಯವೇ ಆದದರಿಂದ ಈ ಕಾರ್ಯವು
ಅನಿವಾರ್ಯವು ಇದಕ್ಕಾದರೂ ನೀನು ದುಃಖಿಸತಕ್ಕವನಲ್ಲವು.

೨೮. ಯೆಲೇ ಅರ್ಜುನನೇ ಹುಟ್ಟುವದಕ್ಕಿಂತ ಮೊದ
ಲಾಗಿ ಕಾಣಿಸಿದೆಯೋ ಹುಟ್ಟಿದಮೇಲೆ ಕಾಣಿಸಿಯೋ, ಸತ್ತ
ಮೇಲೆ ಮತ್ತು ಕಾಣಿಸಿದೆಯೋ ಇರುವವಲ್ಲವೇ ಯೆಲ್ಲಾ ಜೀ
ವಗಳು, ಈ ವಿಷಯದಲ್ಲಿಯೂ ದುಃಖಿಸೇನು.

೨೯. ಈ ಜೀವನವು ಯಾವನಾದರೂ ಕಾಣುವದೂ
ಆತ್ಮರೂಪವೇ, ಹೇಳುವದೂ ಆತ್ಮರೂಪವೇ, ಕೇಳುವದೂ ಆತ್ಮ
ರೂಪವೇ, ಕೇಳಿದಾಗ್ಯಾ ತಿಳಿಯುವದು ಮತ್ತೂ ಆತ್ಮರೂಪವಾ
ಗಿರುವದು.

೩೦. ಸರ್ವವ್ಯಾಪಿಯಾದ ಜೀವನು ಕೊಲ್ಲಕೂಡದವನಾಗಿ
ಯೋ, ನಿತ್ಯನಾಗಿಯೋ ಇದ್ದಾನೆ ಯೆಲೇ ಅರ್ಜುನನೇ ಆದ
ಕಾರಣ ಯೆಲ್ಲಾ ಜೀವಗಳನ್ನು ಕುರಿತು ನೀನು ದುಃಖಿಸಕೂಡದು

೩೧. ಸ್ವಧರ್ಮವನ್ನು ತಿಳಿದು ನೀನು ಹೆದರತಕ್ಕವನ
ಲ್ಲ, ಕ್ಷತ್ರಿಯರಿಗೆ ಯುದ್ಧಕ್ಕಿಂತಲೂ ಕ್ರೇಷ್ಠವಾದ ಪೇಶಂ
ದು ಧರ್ಮವಿಲ್ಲ.

೩೨. ತನ್ನದ್ದಕ್ಕಿಂತಾನೇ ಶೇರೆಯಿಲ್ಲದ್ದು ಸ್ವರ್ಗದ್ವಾರ
ವನ್ನು ಕೇರಿಸುವ ಇಂಥಾ ಯುದ್ಧವನ್ನು ಪುಣ್ಯವಂತರಾದ
ಕ್ಷತ್ರಿಯರು ಹೊಂದುವರು ಯೆಲೇ ಪಾರ್ಥನೇ.

೩೩. ನೀನು ಈ ಧರ್ಮಯುದ್ಧವನ್ನು ಮಾಡಬೇ ಇದ್ದ
ರೆ ಕುಲಧರ್ಮವನ್ನು ಕೀರ್ತಿಯನ್ನು ಹೋಗಲಾಡಿಸಿ ಪಾ
ಪಹೊಂದುವಿ.

೩೪. ಯಾವಾಗಲೂ ಇರುವ ನಿನ್ನ ಅವಕೀರ್ತಿಯನ್ನು
ಜನಗಳು ಕಥೆಯಾಗಿ ಹೇಳುವರು, ಆದರೆ ಯೋಗ್ಯನಾದವ
ನಿಗೆ ಅವಕೀರ್ತಿಯು ಮರಣಕ್ಕಿಂತ ಹೆಚ್ಚೆಂದು ಹೇಳಲಿ
ರುವದು.

೩೫. ಭಯದಿಂದ ಯುದ್ಧಸ್ಥಳದಿಂದ ಹಿಂದಿರಿಗಿದ ನಿನ್ನ
ನ್ನು ಯಾವ ಮಹಾ ಪರಾಕ್ರಮಕಾಲಿಗಳೊಳಗೆ ನೀನು ಘುನ
ವನ್ನು ಹೊಂದಿರುವೆಯೋ ಅವರೆಲ್ಲರೂ ನೋಡುವರು ಅಗ
ಲಿ ಲಘುತ್ವವನ್ನು ಹೊಂದುವಿ.

೩೬. ನಿನ್ನ ಕತುಗಳೂ ಆಡಬಾರದ ಮಾತುಗಳನ್ನು ಬಹ
ಳವಾಗಿ ಆಡುವರು ನಿನ್ನ ಸಾಮರ್ಥ್ಯವನ್ನು ದೂಷಿಸುವ
ರು, ಅದಕ್ಕಿಂತಲೂ ಮೊದ್ದು ದುಃಖ ವ್ಯಾವದು.

ENGLISH.

27 Death is certain to all things which are subject to birth, and regeneration to all things which are mortal; wherefore it doth not behove thee to grieve about that which is inevitable. 28 The former state of beings is unknown; the middle state is evident, and their future state is not to be discovered. Why then shouldst thou trouble thyself about such things as these?

29 Some regard the soul as a wonder, whilst some speak, and others hear of it with astonishment; but no one knoweth it, although he may have heard it described. 30 This spirit being never to be destroyed in the mortal frame which it inhabiteth, it is unworthy for thee to be troubled for all these mortals. 31 Cast but thy eyes towards the duties of thy particular tribe, and it will ill become thee to tremble. A soldier of the Kshatree tribe hath no duty superior to fighting. 32 Just to thy wish the door of heaven is found open before thee. Such soldiers only as are the favorites of Heaven obtain such a glorious fight as this. 33 But, if thou wilt not perform the duty of thy calling, and fight out the field, thou wilt abandon thy duty and thy honor, and be guilty of a crime. 34 Mankind speak of thy renown as infinite and inexhaustible. The fame of one who hath been respected in the world is extended even beyond the dissolution of the body.

[See Appendix II, Note A.]

35 The generals of the armies will think that thy retirement from the field arose from fear, and thou wilt become despicable, even amongst those by whom thou wert wont to be respected. 36 Thy enemies will speak of thee in words which are unworthy to be spoken, and depreciate thy courage and abilities: what can be more dreadful than this!

SANSKRIT.

೩೭. ಹತೋವಾ ಪ್ರಾಪ್ಸ್ಯಸಿ ಸ್ವರ್ಗಂ ಜಿ
ತ್ವಾಭೋಕ್ಷ್ಯಸೇಮಹೀಂ | ತಸ್ಯಾದುತ್ಥಿ
ಕಾಂತೇಯಯುದ್ಧಾಯ ಕೃತಸ್ತಿಯಃ ||

೩೮. ಸುಖದುಃಖೈರಸಮೇಕೃತ್ವಾಲಾಭಾ
ಲಾಭೌ ಜಯಾಜಯೌ | ತತೋಯುದ್ಧಾ
ಯಯುಜ್ಯಸ್ವ ನೈವಂ ಪಾಪಮವಾಪ್ಸ್ಯಸಿ ||

೩೯. ದ್ವಿಭಾತೇಭಿ ಹಿತಾಸಾಂಪ್ರೇ ಬುದ್ಧಿ
ಶ್ರೋಗೇ ತ್ವಿಮಾಂತ್ರಣಾ | ಬುಧ್ಯಾಯು
ಕ್ತೋಯ ಯಾಪಾರ್ಥ ಕರ್ಮಬಂಧಂ ಪ್ರ
ಹಾಸ್ಯಸಿ ||

೪೦. ನೇಹಾಭಿಕ್ರಮನಾಶೋಸ್ತಿ ಪ್ರತ್ಯವಾ
ಯೋನವದ್ಯತೇ | ಸ್ವಲ್ಪಮಪ್ಯಸ್ಯ ಧರ್ಮ
ಸ್ಯ ತ್ರಾಯತೇಮಹತೋಭಯಾತ್ ||

೪೧. ವ್ಯವಸಾಯಾತ್ತಿಕಾಬುದ್ಧಿರೇಕೇಹಕು
ರುನಂದನ | ಬಹುಕಾಬಾಹ್ಯನಂ ತಾತ್ತ್ವಬುದ್ಧ
ಯೋವ್ಯವಸಾಯಿನಾಂ ||

೪೨. ಯಾಮಿಮಾಂಘ್ರಸ್ಪಿಶಾಂ ವಾಚಂ
ಪ್ರವದಂತ್ಯವಿಚ್ಛತಃ | ವೇದವಾದರತ್ನಾಪಾ
ರ್ಥನಾನ್ಯದಸ್ತೀತಿವಾದಿನಃ ||

೪೩. ಕಾಮಾತ್ಮಾನ್ಯಸ್ವರ್ಗಮರಾಜಂತ್ಯಕ
ತ್ಯುಫಲಪ್ರದಾಂ | ತ್ರಿಯಾವಿಶೇಷ ಬಹುಶಾಂ
ಭೋಗೈಕವ್ಯಕ್ತಿಗತಿಂ ಪ್ರತಿ ||

೪೪. ಭೋಗೈಕವ್ಯಕ್ತಿಪ್ರಸಕ್ತಾನಂತಯಾ
ಮಹತಚೇತಸಾಂ | ವ್ಯವಸಾಯಾತ್ತಿಕಾಬು
ದ್ಧಿಸ್ಸಮಾಧಾನವಿಧಿಯೇತೇ ||

CANARESE.

೩೭. ಕೊಲ್ಲಲ್ಪಟ್ಟಿರೇ ಸ್ವರ್ಗವನ್ನು ಹೊಂದುವಿ, ಜಯಿ
ಸಿದರೇ ರಾಜ್ಯ ಭೋಗವನ್ನು ಅನುಭವಿಸುವಿ, ಯೆಲೇ ಕುಂತೀ
ಕುಮಾರನೇ ಅದಕಾರಣ ದೃಢಮನಸ್ಸು ಉಳ್ಳವನಾಗಿ ಯು
ದ್ಧಕ್ಕೆ ಯೇಳು.

೩೮. ಸುಖ ದುಃಖಗಳನ್ನಾ, ಲಾಭಾಲಾಭಗಳನ್ನಾ, ಜ
ಯಾಪಜಯಗಳನ್ನಾ, ಸುಖಯಾಗಿ ಯೆಣಿಸಿ ಯುದ್ಧಕ್ಕೆ
ಸಿದ್ಧವಾದವನಾದರೇ ಈ ಪಾಪವನ್ನು ಹೊಂದಿರುವಿ.

೩೯. ಸಾಂಬ್ರವೆಂಬ ಯೋಗದಲ್ಲಿ ಯಾವ ಬುದ್ಧಿಯು
ತಿಳಿಸಲ್ಪಡುವದೋ ಅಬುದ್ಧಿಯನ್ನು ಕೇಳು, ಯೆಲೇ ಪಾ
ರ್ಥನೇ ಅಂಥ ಬುದ್ಧಿಯ ಸಂಗಡ ಕೂಡಿದವನಾದರೇ ಕ
ರ್ಮಮಾಡುವದರಿಂದ ಬರುವ ಪಾಪವೆಂಬ ಬಂಧನದ ದೆಹಿ
ಯಿಂದ ನೀನು ಬಿಡಲ್ಪಡುವಿ.

೪೦. ಈವೊಳ್ಳೆ ಜ್ಞಾನಹುಟ್ಟಿಸುವ ಕರ್ಮವು ಮಾಡಲಾ
ರಂಭಿಸಿದರೇ ವ್ಯರ್ಥವಾಗದು ಇದನ್ನು ಮಾಡುವಾಗ ಮ
ಧ್ಯೆ ವಿಘ್ನ ಬಂದಾಗ್ಯೂ ದೋಷವಿಲ್ಲ. ಈ ಸ್ವಧರ್ಮವಾದ
ಕರ್ಮದ ಪ್ರಾರಂಭವು ಸ್ವಲ್ಪವಾದಾಗ್ಯೂ ಮಹಾ ಪಾಪ ಭ
ಯದ ದೆಹಿಯಿಂದ ರಕ್ಷಿಸುವದು.

೪೧. ಯೆಲೇ ಅರ್ಜುನನೇ ಕರ್ಮ ಮಾಡಬೇಕೆಂಬ ಬು
ದ್ಧಿ ವೊಂದೇಸರಿ ಅದಾಗ್ಯೂ ಕರ್ಮದಲ್ಲಿ ವ್ಯವಸಾಯ ಮಾಡ
ದವರಿಗೆ ಬಹಳ ಕೊಂಬೆಗಳಲ್ಲ ಅನೇಕ ಬುದ್ಧಿಗಳು ಉಂಟು.

೪೨. ವೇದವನ್ನು ವೋದಿ ಅರ್ಥವನ್ನು ತಿಳಿಯದವರು
ಪುಷ್ಪವು ಫಲಕ್ಕೆ ಕಾರಣವೆಂಬ ವೇದಾರ್ಥವನ್ನು ಪುಷ್ಪವೇ
ಫಲವೆಂಬದಾಗಿ ನೆನಸುತ್ತಾರೆ, ಅವರು ಅರಿಯದವರು.

೪೩. ಹುಟ್ಟಿದಾಗಲಿಂದ ಮಾಡಿದ ಕರ್ಮದ ಫಲವನ್ನು
ಕೊಡುವದಾಗಿಯೂ ನಾನಾವಿಧವಾದ ಕ್ರಿಯೆಗಳಿಂದ ಬಹಳ
ವಾಗಿಯೂ ಇರುವ ಭೋಗದ ಮತ್ತು ಐಕ್ಯವ್ಯಕ್ತಿ ಗತಿಯ
ನ್ನು ಕುರಿತು ಸ್ವರ್ಗವೇ ಕ್ರೇಷ್ಟವೆಂದು ಆಕೆಯುಳ್ಳ ಮನು
ಷ್ಯರು ಹೇಳುವರು.

೪೪. ಅಂಥಾ ಭೋಗೈಕವ್ಯಕ್ತಿಗಳಲ್ಲಿ ತಗಲಿದ ಮನಸ್ಸು
ಉಳ್ಳವನಾಗಿಯೂ ಆಕೆಯಿಂದ ತುಂಬಿದ ಚಿತ್ತವುಳ್ಳವರಾಗಿ
ಯೂ ಇರುವ ಮನುಷ್ಯರ ಕರ್ಮಮಾಡಬೇಕೆಂಬ ಬುದ್ಧಿ
ಯು ಜ್ಞಾನಸಂಬಂಧವಾದದ್ದಲ್ಲವು.

ENGLISH.

37 If thou art slain thou wilt obtain heaven ; if thou art victorious thou wilt enjoy a world for thy reward ; wherefore, son of Koontee, arise and be determined for the battle. 38 Make pleasure and pain, gain and loss, victory and defeat, the same, and then prepare for battle ; or if thou dost not, thou wilt be criminal in a high degree. 39 & 40 Let thy reason be thus applied in the field of battle, This thy judgment is formed upon the speculative doctrines of the *Sankhya sastra* ; hear what it is in the practical, with which being endued thou shalt forsake the bonds of action. A very small portion of this duty delivereth a man from great fear.

41 In this there is but one judgment ; but that is of a definite nature, whilst the judgments of those of indefinite principles are infinite and of many branches.

42 & 43 Men of confined notions, delighting in the controversies of the *Veds*, tainted with worldly lusts, and preferring a transient enjoyment of heaven to eternal absorption, whilst they declare there is no other reward, pronounce, for the attainment of worldly riches & enjoyments, flowery sentences, ordaining innumerable and manifold ceremonies, and promising rewards for the actions of this life.

44 The determined judgment of such as are attached to riches and enjoyment and whose reason is led astray by this doctrine, is not formed upon mature consideration and meditation.

SANSKRIT.

೪೫. ತ್ರೈಗುಣ್ಯ ವಿಷಯಾ ವೇದಾನಿ
ಸೈಗುಣೋ ಭವಾರ್ಜನಃ | ನಿರ್ವ್ವಂ
ದೋವಿ ನಿತ್ಯಸತ್ವಸ್ಥೋ ನಿರೋಗಕ್ಷೇಮಃ
ತತ್ವಾಃ ||

೪೬. ಯಾವಾನ್ಮಾನುಷದಪಾಪನಿವಾರ್ತನಃ
ತಸ್ಯಂಪ್ಲವೇದಕಃ | ತಾವಾಂತಸ್ವೇದಮೇ
ವೇದಮಬ್ರಾಹ್ಮಣಸ್ಯವಿಜಾನತಃ ||

೪೭. ಕರ್ಮಶೈವಾಧಿಕಾರಸ್ತಮಾಫಲೇದು
ಕದಾಚನ | ಮಾಕರ್ಮ ಫಲಹೇತು ಭರ್ತಾ
ಮಾತೇಸಂಗೋಸ್ತವಕರ್ಮಣಿ ||

೪೮. ಯೋಗಸ್ಯಕುರುಕರ್ಮಾಣಿಸಂ
ಗಂತ್ಯಕ್ತಾಧನಂಜಯ | ನಿಧ್ಯಸಿಧ್ಯೋಸ್ಯ
ಮೋಕ್ಷಾತ್ವಾಸಮತ್ವಂಯೋಗಉಚ್ಯತೇ

೪೯. ದುರೇಣಾಹ್ಯಾವರಂಕರ್ಮಬುದ್ಧಿ
ಯೋಗಾದ್ಧನಂಜಯ | ಬುದ್ಧಾ ಕರಣಮಂ
ನ್ವಿಘ್ನಕೃಪಣಾಃಫಲಹೇತವಃ ||

೫೦. ಬುದ್ಧಿಯುಕ್ತೋಜಹಾತೀಹುಭೇಸು
ಕೃತದುಷ್ಕೃತೇ | ತನ್ಮಾದ್ಯೋ ಗಾಯ
ಯುಜ್ಯಸ್ಯಯೋಗಕರ್ಮ ಸುಕೌಶಲಂ ||

೫೧. ಕರ್ಮಜಂಬುದ್ಧಿಯುಕ್ತಾಹಿಫಲಂತ್ಯ
ಕ್ತಾವಮನೀಷೇಃ | ಜನ್ಮಬಂಧವಿನ್ಮುಕ್ತಾಃ
ದಂಗಳಂತ್ಯನಾಮಯಂ ||

೫೨. ಯದಾತೇಮೋ ಹಕಲಿಲಂ ಬುದ್ಧಿ
ವ್ಯತಿರಿಕ್ತದೃತಿ | ತದಾಗಂತಾನಿವೇದಂ
ಶ್ರೋತವ್ಯಸ್ಯತೃಪ್ತಸ್ಯಜಃ ||

೫೩. ತ್ರುತಿವಿಪ್ರತಿಪನ್ನಾ ಶೇಯದಾನ್ಯ
ಸ್ಯತಿನ್ವಿತ್ತಲಾ | ಸಮಾಧಾವಚಕಾಬುದ್ಧಿಸ್ತದಾ
ಯೋಗಮವಾಪ್ಸ್ಯಸಿ ||

CANARESE.

೪೫. ವೇದಗಳು ಮಾರುಗುಣಗಳ ವಿಷಯಗಳು ಮಾರು
ಗುಣಗಳನ್ನು ಬಿಟ್ಟವನಾಗು ಅರ್ಜುನನೇ ನೀನಿಂಥಾವನಾ
ದಕೇ ಸುಖದುಃಖಗಳಹೊಂದದ ನಿತ್ಯವಾದ ಸತ್ವಮಾರ್ಗ
ದಲ್ಲಿ ನಿಲ್ಲ ನಿಜವಾದ ಯೋಗಕ್ಕಾಗಿ ಕ್ಷೇಮಕ್ಕಾಗಿ ಆತ್ಮನಂ
ಬಂಧಕ್ಕಾಗಿ ತಕ್ಕವನಾಗುವಿ.

೪೬. ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಹರಿಯುವ ನೀರು ತುಂ
ಬಿದ ಭಾವಿಯಲ್ಲಿ ಯೆಷ್ಟು ಪ್ರಯೋಜನವು ಅಷ್ಟು ಪ್ರ
ಯೋಜನವು ಯೆಲ್ಲಾ ವೇದಗಳಲ್ಲಿ ತಿಳಿದಂಥಾ ಬ್ರಾಹ್ಮಣನಿಗೆ
ಆಗುವದು.

೪೭. ಕರ್ಮದಲ್ಲಿ ನಿನಗೆ ಅಧಿಕಾರ ವುಂಟಾದರೆ ತತ್ಪಲ
ಗಳಲ್ಲಿ ಇಕ್ಕೆ ಯೆಲ್ಲದೆ ಇರಲಿ. ಕರ್ಮಫಲಕ್ಕೆ ಕಾರಣನಾಗ
ಬೇಡ ಕರ್ಮ ಬಿಡುವ ಬುದ್ಧಿ ನಿನಗೆ ಯಿಲ್ಲದಿರಲಿ.

೪೮. ಯೆಲೇ ಅರ್ಜುನನೇ ಫಲವನ್ನವೇಕ್ಷಿಸದೆ ಕರ್ಮ
ಯೋಗಿಯಾಗಿ ಕರ್ಮಗಳನ್ನು ಮಾಡು, ಕರ್ಮಸಿದ್ಧಿ
ಆದರೂ ಆಗದಿದ್ದರೂ ಚಿಂತೆಯಿಲ್ಲವೆಂದು ಸಮಾಧಾನದಿಂ
ದಿರುವವೇ ಯೋಗವು ಯೆಂದು ಹೇಳಲ್ಪಡುವದು.

೪೯. ಜ್ಞಾನ ಯೋಗಕ್ಕಿಂತಲೂ ಕರ್ಮವು ದುರವಾ
ದದಿಂದ ಶ್ರೇಷ್ಠವಲ್ಲ ಜ್ಞಾನಹೊಂದಿದವರು ಫಲವ ಇಚ್ಛಿಸು
ವರು ಕೃಪಣರು, ಯೆಲೇ ಅರ್ಜುನನೇ ಫಲವನ್ನು ಅವೇಕ್ಷಿ
ಸದೆ ಜ್ಞಾನ ವಿಷಯವನ್ನೇ ಆಶ್ರಯಿಸು.

೫೦. ಜ್ಞಾನವಂತನು ಪಾಪ ಪುಣ್ಯಗಳನ್ನು ಈಗಲೇ ಜ
ಯಿಸುವನು ಆದದರಿಂದ ಆಜ್ಞಾನಯೋಗವನ್ನು ಹೊಂದು
ಕರ್ಮಗಳಲ್ಲಿ ಜ್ಞಾನಯೋಗವು ಶ್ರೇಷ್ಠವಾದದ್ದು.

೫೧. ಜ್ಞಾನವುಳ್ಳ ಬುದ್ಧಿವಂತರು ಕರ್ಮದಿಂದ ಹುಟ್ಟುವ
ಫಲವನ್ನು ಬಿಟ್ಟು ಜನ್ಮವೆಂಬ ಬಂಧನದಿಂದ ಬಿಡಲ್ಪಟ್ಟವರಾಗಿ
ಯೋಗವಿಲ್ಲದ ಮೋಕ್ಷ ಪದವನ್ನು ಹೊಂದುವರು.

೫೨. ಯಾವಾಗ ನಿನಗೆ ಬುದ್ಧಿಯು ಮೋಹವೆಂಬ ವಿಷ
ದೀತ ಜ್ಞಾನವನ್ನು ದಾಟಿತೋ ಆವಾಗ ಕೇಳತಕ್ಕದದರ ಮ
ತ್ತು ಪೂರವದಲ್ಲಿ ಕೇಳಿದದರ ಅರ್ಥವನ್ನು ತಿಳಿದು ಸಮಾ
ಧಾನ ಹೊಂದುವಿ.

೫೩. ವೇದಗಳು ಕರ್ಮವನ್ನೇ ಹೇಳುವದಿಲ್ಲ ಜ್ಞಾನವನ್ನು
ಹೇಳುತ್ತವೆ ಯಂಬದಾಗಿ ನಿನಗೆ ಬುದ್ಧಿ ಯಾವಾಗ ನಿಶ್ಚಲ
ಹೊಂದುವದೋ ಆವಾಗ ಅಬುದ್ಧಿಯು ಜ್ಞಾನದಲ್ಲಿ ಪ್ರವೇಶಿ
ಸುವದು ಆಗಲೇ ಯೋಗವನ್ನು ಹೊಂದುವಿ.

ENGLISH.

⁴⁵The objects of the *Veds* are of a threefold nature. Be thou free from a threefold nature ; be free from duplicity, and stand firm in the path of truth ; be free from care and trouble, and turn thy mind to things which are spiritual. ⁴⁶The knowing divine findeth as many uses in the whole *Veds* collectively, as in a reservoir full flowing with water.

⁴⁷Let the motive be in the deed and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. ⁴⁸Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil ; for such an equality is called *Yog*. ⁴⁹The action stands at a distance inferior to the application of wisdom. Seek an asylum then in wisdom alone ; for the miserable and unhappy are so on account of the event of things. ⁵⁰Men who are endued with true wisdom are unmindful of good or evil in this world. Study then to obtain this application of thy understanding, for such application in business is a precious art.

⁵¹Wise men, who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of eternal happiness.

⁵²When thy reason shall get the better of the gloomy weakness of thy heart, then shalt thou have attained all knowledge which hath been, or is worthy to be taught. ⁵³When thy understanding, by study brought to maturity, shall be fixed immoveably in contemplation, then shall it obtain true wisdom."

SANSKRIT.

ಅರ್ಜುನ ಉವಾಚ.

೫೪. ಸ್ಥಿತಪ್ರಜ್ಞಸ್ಯಕಾಭಾಷಾಸಮಾಧಿಸ್ತ
ಸ್ಯಕೇತವ| ಸ್ಥಿತಧೀಃಕಿಂಪ್ರಭಾಷೀತಕಿಮಾ
ಸೀತಪ್ರಜ್ಞೇತಕಿಂ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೫೫. ಪ್ರಜಹಾತಿ ಯದಾಕಾಮಾಸ
ವಾಫಾಪಾರ್ಥಮನೋಗತಾ| ಆತ್ಮನೈಃ
ವಾತ್ಮನಾತುಪ್ಪಂಥಿತಪ್ರಜ್ಞಸ್ತದೋಚ್ಯತೇ||

೫೬. ದುಷ್ಟೇದ್ವನುದ್ವಿಗ್ಧಮನಾಸುಪೇ
ದುವಿಗತಸ್ಪ್ರಹಂ| ವಿತರಾಗಭಯಕ್ರೋ
ಧಃಸ್ಮಿತಧೀರ್ಮುನಿರುಚ್ಯತೇ||

೫೭. ಯಸ್ಯವರ್ತತ್ರಾನಭಿಸ್ಸೇಹಸ್ತ ತ್ವ
ತ್ರಾಪ್ಯತುಭಾತುಭಂ| ನಾಭಿನಂದತಿಸದ್ವೀ
ಷ್ಟಿತಸ್ಯಪ್ರಜ್ಞಾಪ್ರತಿಷ್ಠಿತಾ||

೫೮. ಯದಾ ಸಂಹರತೆ ಚಾಯಂ ಕು
ಮೋಂಗಾ ನೀವಸರ್ವತಃ| ಇಂದ್ರಿಯಾ
ಣೀಂದ್ರಿಯಾರ್ಥಭ್ಯ ಸ್ತಸ್ಯಪ್ರಜ್ಞಾ ಪ್ರತಿ
ಷ್ಠಿತಾ||

೫೯. ವಿಷಯಾ ವಿನಿವರ್ತಂತೆ ನಿರಾಹಾರ
ಸ್ಯದೇಹಿನಃ| ರಸವರ್ಜಂರನೋಪ್ಯಸ್ಯವರಂ
ದೃಷ್ಟ್ವಾನಿವರ್ತತೇ||

೬೦. ಯತತೋಹ್ಯಪಿಕಾಂತೇಯಪುರು
ಷಸ್ಯವಿಚ್ಛಿತ್ತಃ| ಇಂದ್ರಿಯಾಣಿಪ್ರಮಾಥೀ
ನಿಹರಂತಿಪ್ರಸಂಭಂಸುಃ||

೬೧. ತಾನಿರ್ವಾಣಿ ಸಂಯಮ್ಯಯು
ಕ್ತ ಅಸೀತಮತ್ಪರಃ| ವೇದೇಹಿಯಸ್ಯೇಂದ್ರಿ
ಯಾಣಿತಸ್ಯಪ್ರಜ್ಞಾಪ್ರತಿಷ್ಠಿತಾ||

CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೫೪. ಯೇಶೇ ಕೇತವನೇ ಆ ಜ್ಞಾನಿಯ ಲಕ್ಷಣವಾದುದು
ಅವನ ಸಮಾಧಿಯೆಂಬ ಸಮಾಧಾನ ವೆಂಥಾದ್ದು ಅವನ ಬುದ್ಧಿ
ಯೂ ಮತ್ತು ಇರುವಿಕೆಯೂ ನಡತೆಯೂ ಯೆಂಥಾದ್ದು.

ಭಗವದ್ವಾಕ್ಯ.

೫೫. ಯೇಶೇ ಅರ್ಜುನನೇ ಯಾವಾಗ ಮನಸ್ಸಿನಲ್ಲಿ
ಹುಟ್ಟಿದ ಯೆಲ್ಲಾ ಆಕೆಗಳನ್ನು ಬಿಟ್ಟು ತನ್ನಿಂದ ತನ್ನಲ್ಲಿಯೇ
ಸಂತುಷ್ಟಿಹೊಂದುವನೋ ಅವನ ಅವನು ಸ್ಥಿರವಾದ ಬುದ್ಧಿ
ಯುಳ್ಳ ಜ್ಞಾನಿ ಯೆನಿಸಿ ಕೊಂಬುವನು.

೫೬. ದುಷ್ಟಗಳ ವಿಷಯದಲ್ಲಿ ಕಳವಳಗೊಳ್ಳದೆ ಸುಖ
ಳ ವಿಷಯದಲ್ಲಿ ಆತೆ ಇಲ್ಲದೆ ಮತ್ತು ಮೋಹವೂ, ಭಯವೂ,
ಕ್ರೋಧವೂ, ಇಲ್ಲದವನಾದನೋ ಅವನೇ ಸ್ಥಿರಬುದ್ಧಿಯು
ಳ್ಳ ಮುನಿಯೆಂದು ಹೇಳಲ್ಪಡುವನು.

೫೭. ಯಾವತನು ಯೆಲ್ಲಾ ದರಲ್ಲಿಯೂ ಸ್ನೇಹವಿಡದೇ
ಅಲ್ಲಿ ಪೊಳ್ಳೆಯವಗಳನ್ನು ಅಲ್ಲದವಗಳನ್ನು ಹೊಂದಿ ಸಂ
ತೋಷವೂ ದ್ವೇಷವೂ ಇಲ್ಲದೆ ಇರುವನೋ ಆತನಿಗೆ ಸ್ಥಿರ
ವಾದ ಬುದ್ಧಿ ಯುಂಟಾಗುವದು.

೫೮. ಕರ್ಮವು ತನ್ನ ಅವಯವಗಳನ್ನು ಹಾಗೆ
ಪೊಳ್ಳಗೊಳ್ಳುವದೋ ಆಮೇಲೇ ಈಪುರುಷನು ಚಕ್ಷುರಾದಿಂ
ದ್ರಿಯಗಳನ್ನು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ನೋಡುವದೆ ಮೊ
ದಲಾದ ಕೆಲಸಗಳಿಂದ ತಿರಗಿಸಿದಕೇ ಅವನ ಬುದ್ಧಿಯು ಸ್ಥಿರ
ವಾಗಿ ನಿಲ್ಲುವದು.

೫೯. ಆಹಾರವಿಲ್ಲದ ಪುರುಷನಿಗೆ ರಸವಿಲ್ಲದ್ದು ರಸವಾದ
ದ್ದು ಆದಾಗ್ಯೂ ವಿಷಯಗಳು ತಿರುಗುವದಿಲ್ಲ ಆಮೇಲಿಗೆ ಈ
ಜ್ಞಾನಿಯ ಬುದ್ಧಿಯು ಪರಮಾತ್ಮನ ಕಂಡು ತಿರಗದು.

೬೦. ಯೇಶೇ ಕುಂತೀಪುತ್ರನೇ ಪ್ರಯತ್ನದಿಂದ ಜ್ಞಾನಿ
ಯಾದ ಪುರುಷನ ಮನಸ್ಸನ್ನು ಆದರೂ ಬಲವಾದ ಇಂದ್ರಿ
ಯಂಗಳು ಬಲಾತ್ಕಾರದಿಂದ ಕೆಡಿಸುವವು.

೬೧. ಯಾವನು ಆಸರ್ವೇಂದ್ರಿಯಂಗಳನ್ನು ಜಯಿಸಿ
ಪರಮಾತ್ಮನಾದ ನನ್ನಲ್ಲಿಯೇ ಮನಸ್ಸನ್ನುಕೂಡಿಸಿ ಇರುವ
ನೋ ಮತ್ತು ಯಾವನಿಗೆ ಇಂದ್ರಿಯಂಗಳು ಸ್ವಾಧೀನವಾಗು
ವವೋ ಅವನ ಬುದ್ಧಿಯು ಸ್ಥಿರವಾಗುವದು.

ENGLISH.

ARJOON.

54What, O Krishna, is the distinc-
tion of that wise and steady man who
is fixed in contemplation? What may
such a sage declare? Where may he
dwell? How may he act?

KRISHNA.

55A man is said to be confirmed in
wisdom, when he forsaketh every de-
sire which entereth into his heart,
and of himself is happy, and content-
ed in himself. 56His mind is undis-
turbed in adversity, he is happy and
contented in prosperity, and he is a
stranger to anxiety, fear, and anger.
Such a wise man is called a Mune.

57The wisdom of that man is estab-
lished, who in all things is without
affection, and having received good or
evil, neither rejoiceth at the one, nor
is cast down by the other. 58His wis-
dom is confirmed, when, like the tor-
toise, he can draw in all his members,
and restrain them from their wonted
purposes.

59The hungry man loseth every
other object but the gratification of
his appetite, and when he is be-
come acquainted with the Supreme,
he loseth even that. 60The tumultu-
ous senses hurry away, by force, the
heart even of the wise man who
striveth to restrain them. 61The in-
spired man, trusting in me, may quell
them and be happy. The man who
hath his passions in subjection, is
possessed of true wisdom.

SANSKRIT.

೬೦. ಧ್ಯಾಯತೋವಿಷಯಾಫುಂಸಂ
ಸಂಗಸ್ತದ್ವಾಚಾರಯತೇ | ಸಂಗಾತ್ಸಂಜಾಯ
ತೇಕಾಮುಕ್ತಾ ಮಾತ್ರೋಽಭಿಜಾಯತೇ ||

೬೩. ಕ್ರೋಧಾದ್ಭವತಿಸಂಮೋಹಸಂ
ಮೋಹಾಕ್ ಸ್ತೃಪಿವಿಭ್ರಮಃ | ಸ್ತೃಪಿವಿಭ್ರಂಕಾ
ದುಫಿಧಿನಾಶೋಬುಧಿನಾತ್ಪ್ರಗಾತ್ಯತಿ ||

೬೪. ರಾಗದ್ವೇಷ ವಿಮುಕ್ತೃಸ್ತು ವಿಷ
ಯಾನಂದ್ರಿಯೈಶ್ಚರಣ | ಆತ್ಮವೈಶ್ವರ್ಯ
ಧೇಯಾತ್ಮಾಪ್ರಸಾದಮಧಿಗತಃ ||

೬೫. ಪ್ರಸಾದೇನರ್ವದುಬ್ಬಾಸಾಂಹಾ
ನಿರಸೋದಜಾಯತೇ | ಪ್ರಸನ್ನಚೇತಸೋ
ಹ್ಯಾಸುಬುಧಿಃ ಪರೈವತಿ ||

೬೬. ನಾಸ್ತಿ ಬುಧಿರಯುಕ್ತಸ್ಯ ನಜಾ
ಯುಕ್ತಸ್ಯಭಾವನಾ | ನಜಾಭಾವಯತ್ಯಕ್ಯಾಂ
ತಿರಕಾರತಸ್ಯಕುತಸ್ತುಖಂ ||

೬೭. ಇಂದ್ರಿಯಾಣಾಂಹಿಚರತಾಂಯಂ
ಸ್ತನೋನುವಿಧೀಯತೇ | ತದಸ್ಯಹರತಿಪ್ರ
ಜ್ಞಾನಾಯುರ್ನಾವಮಿವಾಂಭಸಿ ||

೬೮. ತಸ್ಮಾದ್ಯಸ್ಯಮಹಾಬಾಹೋನಿ
ಗೃಹೀತಾನಿರ್ವರ್ತಃ | ಇಂದ್ರಿಯಾಣೀಂದ್ರಿ
ಯಾರ್ಥೇಭ್ಯ ಸ್ತಸ್ಯ ಪ್ರಜ್ಞಾಪ್ರತಿಷ್ಠಿತಾ ||

೬೯. ಯಾನಿಕಾಸರ್ವಭೂತಾನಾಂ ತ
ಸ್ಯಾಂಜಾಗರ್ತಿ ಸಂಯಮಿಾ | ಯಸ್ಯಾಂ
ಜಾಗ್ರತಿಭೂತಾನಿನಿಕಾಪತ್ಯತೋಮುನೇಃ ||

೭೦. ಆಪೂರ್ವಮಾಣಮಚಲಪ್ರತಿಮ್
ಮುಪ್ರಮಾಪ್ತಪ್ರವಿಶಂತಿಯದ್ವಕ್ | ತದ್ವ
ತ್ಯಾಮಾಯಂಪ್ರವಿಶಂತಿಸರ್ವೇನಕಾಂತಿಮಾ
ಪ್ನೋತಿನಕಾಮಕಾಮಿಾ ||

CANARESE.

೬೦. ಆ ವಿಷಯಗಲ್ಪನು ಧ್ಯಾನಿಸುವವನಿಗೆ ಅವಗಲ್ಪನಿ
ಸಂಗ ಹುಟ್ಟುವದು ಆನಂದಿಂದ ಆಶೆಬಲವಾಗುವದು ಆಶೆ
ರದಿದ್ದರೆ ಕೋಪಹುಟ್ಟುವದು

೬೩. ಕ್ರೋಧದಿಂದ ಮೋಹವು, ಮೋಹದಿಂದ ಅವಿವೇ
ಕವು, ಅವಿವೇಕದಿಂದ ಬುಧಿ ನಾಶವು, ಬುಧಿ ನಾಶದಿಂದ ಆತ್ಮ
ನಾಶವಾಗುವದು.

೬೪. ಅಹಂಕಾರವೂ ದ್ವೇಷವೂ ಇಲ್ಲದೇ ತನ್ನ ಸ್ವ
ಧೀನಂಗಳಾದ ಇಂದ್ರಿಯಂಗಳಿಂದ ವಿಷಯಂಗಳನ್ನು ಅನು
ಭವಿಸುತ್ತಾ ಪರಮಾತ್ಮನಿಗೆ ವಿಧೇಯನಾಗಿ ಸಂಚರಿಸುವವನು
ನಿರ್ಮಲತ್ವವನ್ನು ಹೊಂದುವನು.

೬೫. ಆಮನಸ್ಸಿನ ನಿರ್ಮಲತ್ವದಿಂದ ಸಕಲ ದುಬ್ಬ
ಗಳಿಗೂ ನಾಶ ವುಟಾಗುವದು, ಆ ನಿರ್ಮಲಮನಸ್ಸು ಉಳ್ಳ
ವನ ಬುಧಿಯು ಜಾಗ್ರತೆಯಿಂದ ಸ್ಥಿರವರುವದು.

೬೬. ನಿರ್ಮಲಮನಸ್ಸು ಇಲ್ಲದವನಿಗೆ ಸ್ಥಿರಬುಧಿ ಇರ
ದು, ಸ್ಥಿರಬುಧಿ ಇಲ್ಲದವನಿಗೆ ಧ್ಯಾನ ಸಲ್ಲದು, ಧ್ಯಾನವಿಲ್ಲದೆ
ಕಾಂತಿ ಹುಟ್ಟದು, ಕಾಂತಿ ಹುಟ್ಟದೇ ಇದ್ದರೇ ಸುಖವಿಲ್ಲದು.

೬೭. ಇಂದ್ರಿಯಂಗಳ ಸಂಗಡಲೇ ಚಲಿಸುವ ಮನಸ್ಸು
ನೀರಿನಲ್ಲಿ ಹಡಗನ್ನು ಘುಲೈ ಹ್ಯಾಗಿ ಮುಣಗಿಸುವದೋ ಹಾ
ಗೆ ಬುಧಿಯನ್ನು ಕೆಡಿಸುವದು.

೬೮. ಅದುಕಾರಣದಿಂದಲೇ ಮಹಾ ಭುಜನಾದ ಅಜು
ನನೇ ಯಾವ ವುರುವನ ಇಂದ್ರಿಯಂಗಳು ಅವುಗಳ ಕೆಲಸಗ
ಳೆ ದೆತೆಯಿಂದ ತಿರುಗಿಸಲ್ಪಡುವದೋ ಅವನ ಬುಧಿಯು ಸ್ಥಿ
ರವಾಗಿ ನಿಲ್ಲುವದು.

೬೯. ಯೆಲ್ಲಾ ಭೂತಗಳಿಗೂ ಯಾವದು ರಾತ್ರಿ
ಯೋ ಆ ರಾತ್ರಿಯಲ್ಲಿ ಜ್ಞಾನಿಯಾದ ಯೋಗಿಯು ಯೆ
ಚ್ಚತ್ತಿರುವನು, ಯಾವ ರಾತ್ರಿಯಲ್ಲಿ ಭೂತಗಳು ಯೆಚ್ಚತ್ತಿ
ರುವೋ ಆ ರಾತ್ರಿಯು ಜ್ಞಾನಿಯಾದ ಮುನಿಗೆ ಯೆಚ್ಚತ್ತಿರು
ವದು.

೭೦. ತುಂಬಿ ತುಳಕದೆ ಇರುವ ಸಮುದ್ರವನ್ನು ನೀರು
ಹ್ಯಾಗಿ ಪ್ರವೇಶಿಸುವದೋ ಹಾಗೆ ಯೆಲ್ಲಾ ಬಯಕೆಗಳು
ಯಾವನನ್ನು ಪ್ರವೇಶಿಸುವವೋ ಅವನು ಮೋಕ್ಷವನ್ನು
ಹೊಂದುವನು, ಬಯಕೆಗಳ ಬಯಸುವ ಕಾಮಿಯು ಹೊಂ
ದಲಾರನು.

ENGLISH.

62 & 63 The man who attendeth to the inclinations of the senses in them hath a concern ; from this concern is created passion, from passion anger, from anger is produced folly, from folly a depravation of the memory, from the loss of memory the loss of reason, and from the loss of reason the loss of all! 64 A man of a governable mind, enjoying the objects of his senses, with all his faculties rendered obedient to his will, and freed from pride and malice, obtaineth happiness supreme. 65 In this happiness is born to him an exemption from all his troubles and his mind being thus at ease, wisdom presently floweth to him from all sides. 66 The man who attendeth not to this, is without wisdom or the power of contemplation. The man who is incapable of thinking, hath no rest What happiness can he enjoy who hath no rest? 67 The heart, which followeth the dictates of the moving passions, carrieth away his reason, as the storm the bark in the raging ocean 68 The man therefore who can restrain all his passions from their inordinate desires, is endued with true wisdom

69 Such a one walketh but in that night when all things go to rest, the night of time. The contemplative Mune sleepeth but in the day of time, when all things wake.

70 The man whose passions enter his heart as waters run into the unswelling passive ocean, obtaineth happiness ; not he who lusteth in his lusts.

SANSKRIT.

౧. విదాయకామాన్యస్సర్వాన్
పుమాంక్తరతీనిస్పృహః | నిర్మమోనిర
హంకార్యసకాంతిమధిగఢ్ఢతి ||

౨. ఏదాబ్రహ్మైశ్వరీతిఃపార్థన్యే
నాంప్రాప్యవిముఢ్యతి | స్థిత్యాస్యామం
తకాలేపిబ్రహ్మనిర్వాణమృఘ్నతి ||

CANARESE.

౧. యేల్లా 'బయకెగళు' బిట్టు యావ 'పురుష
ను అకే ఇల్లదే ఇరువనో అవనిగే నాను నన్నదు యేం
బ అహంకార మమకారగల్గివు, అంథా పురుషను మో
క్షవన్ను హేందువను.

౨. యేలే అజ్ఞాననే ఇదిగ చరబ్రహ్మ విషయ
వాద జ్ఞానస్థితియు ఈ స్థితియున్ను హేందువను
మోక్షవన్ను హేందును, ఆ పురుషను అంత్యకాలదల్లి
ఆదరా ఈ స్థితియల్లి నింతు బ్రహ్మనిర్వాణమేంబ
మోక్షవన్ను హేందువను.

ENGLISH.

71 The man who, having abandon-
ed all lusts of the flesh, walketh with-
out inordinate desires, unassuming,
and free from pride, obtaineth hap-
piness. 72 This is divine dependance.
A man being possessed of this con-
fidence in the Supreme, goeth not
astray : even at the hour of death,
should he attain it, he shall mix with
the incorporeal nature of *Brāhm*.

LECTURE III. OF WORKS.

మూ ర నే లి అ ధ్యాయ.

అర్జున యోగ.

౧. జ్యాయసిజేత్యుమణస్తేమతా
బుద్ధిజ్ఞానార్దన | తత్కంకమణిఘ్నో
రేచానియోజయసికేకవ ||

౨. వ్యామి క్షేణ్యేన వాక్యేనబుద్ధిం
మోక్షయసివమే | తదేకం వదన్తిత్వ
యేనశ్రేయోజమాపుయాం ||

శ్రీభగవానువాచ.

౩. తోక్షేన్యైద్విధానిత్యాపూర్వో
క్తామయానఘ | జ్ఞానయోగేన సాం
ఖ్యానాంకమయోగేనయోగీనాం ||

అర్జున వాక్య.

౧. యేలే కేకవనే కమయోగకర్మిత జ్ఞాన
యోగ మోక్షచేందు నినగే నమ్మతవాద వక్షదల్లి ను
గ్రవాద కమదల్లి నన్ను యాకే ప్రవేశమాడగో
డెనుత్తి జనార్దననే

౨. కలచేకే మాతనింద నన్న బుద్ధియున్ను మో
క్షగోళిగుత్తి, ఈ యేరకరల్లి వేందన్ను నిక్షేపి యా
వదరింద నాను శ్రేయస్సన్ను హేందువనో అదన్న
జేల్లు.

భగవద్వాక్య.

౩. యేలే పావరహితనే ఈ తోక్షదల్లి యేరకు
విధవాద నిష్ఠేయు పూర్వదల్లి నన్నింద జేల్లు
ట్టితు, తత్వవన్ను తిలీద జ్ఞానిగళిగే జ్ఞానయోగ
గదించలూ కర్మాధికారిగళాద గృహస్థుగే కర్మ
యోగదంద,

ARJOON.

1 If, according to thy opinion, the
use of the understanding be superior
to the practice of deeds, why then
dost thou urge me to engage in an
undertaking so dreadful as this?

2 Thou, as it were, confoundest my
reason with a mixture of sentiments,
wherefore choose one amongst them,
by which I may obtain happiness, and
explain it unto me.

KRISHNA.

3 It hath before been observed by
me, that in this world there are two
institutes : That of those who follow
the *Sāṅkhya*, or speculative science,
which is the exercise of reason in
contemplation ; and the practical, or
exercise of the moral and religious
duties.

SANSKRIT.

೬. ಸಕರ್ಮಣಾ ಮನಾರಂಭಾ ನೈವೈವ್ಯಕ್ತ
ಮ್ಯಂಪುರುಷೋತ್ಪತ್ತೇ ನ ಚ ಸನ್ಯಸನಾ
ದೇವಸಿದ್ಧಿಂ ಸಮಾಧಿಗಢ್ಯತಿ॥

೭. ಸಹಿಕ್ಷಾಶ್ಚಕ್ಷಣಮಪಿಜಾತು ತಿದ್ಯುತ್ಯಕ
ರ್ಮಕೃತ್ | ಕಾರ್ಯತೇಹ್ಯವಕ್ಕ ಕರ್ಮಸ
ವ್ಯಾಪ್ತಕೃತಿಜೈರ್ಗುಣೈಃ॥

೮. ಕರ್ಮೇಂದ್ರಿಯಾಣಿ ಸಂಯಮ್ಯ
ಯಶಸ್ವಿಮನಸಾಸ್ತರಾಃ | ಇಂದ್ರಿಯಾರ್ಥಾ
ನ್ವಿಮೂಢಾತ್ಮಾಮಿಥ್ಯಾಚಾರಸ್ಸಲಚ್ಯತೇ॥

೯. ಯಸ್ತೀಂದ್ರಿಯಾಣಿಮನಸಾನಿಯಂ
ಮಾರಭತೇರ್ಜುನ | ಕರ್ಮೇಂದ್ರಿಯೈಶ್ಚ
ರ್ಮಯೋಗಮಸತ್ತಸ್ಸಪಿಪ್ಯತೇ॥

೧೦. ನಿಯತಂ ಕುರುಕರ್ತೃತ್ವಂ ಕರ್ತೃಜ್ಞಾ
ಯೋಹ್ಯಕರ್ಮಣಃ | ಕರೀರಯಾತ್ರಾಪಿಚ
ತೇನಪ್ರಸಿದ್ಧೀದಕರ್ತೃಣಃ॥

೧೧. ಯಜ್ಞಾರ್ಥಾತ್ಕರ್ಮಣೋ ನ್ಯತ್ರ
ತೋಕೋಯಂಕರ್ತೃಬಂಧನಃ | ತದರ್ಥಂ ಕ
ರ್ಮಕೌಂತೇಯಮುಕ್ತಸಂಗಸ್ಸಮಾಚರ॥

೧೨. ಸಹಯಜ್ಞಾಃ ಪ್ರಜಾಃ ಸೃಷ್ಟ್ವಾ ಪು
ರೋಜಾಪ್ರಜಾಪತಿಃ | ಅನೇನಪ್ರಸಿದ್ಧಿಫಲ
ಮೇಷವೋಸ್ವಿಷ್ಟಕಾಮಧುಃ॥

೧೩. ದೇವಾಭಾವಯತಾನೇನತೇದೇವಾ
ಭಾವಯಂತುಃ | ಪರಸ್ಪರಂಭಾವಯಂತಃ
ತ್ರೇಯೈವರಮಾವಸ್ವಥ॥

೧೪. ಇಷ್ಟಾಭೋಗಾ ಹಿವೋದೇವಾ
ದಾಸ್ಯಂತೀಯಜ್ಞಭಾಖಾಃ | ಶೈರ್ವತ್ತಾನ್ನ
ಪ್ರದಾಯೈಭ್ಯೋಮೇಭುಜೈಸ್ತೇನೈವಸಃ॥

CANARESE.

೬. ಮಾತಕಕ್ಕ ಕರ್ಮವನ್ನು ಮಾಡಲಾರಂಭಿಸದೇ ಇ
ದ್ದಕೇ ಅವನು ಜ್ಞಾನವನ್ನು ಹೊಂದನು. ಮಾಡದೇ ಬಿಡುವ
ಮಾತ್ರದಲ್ಲೇ ಮೋಕ್ಷವನ್ನು ಹೊಂದಲಾರನು.

೭. ಯಾವನಾದರೂ ಕ್ಷಣಮಾತ್ರವೂ ಕರ್ಮಮಾಡ
ದೇ ಮೊದಲುಭಾರಿಗೂ ಇರುವದಿಲ್ಲ, ಪ್ರಕೃತಿಯಿಂದ ಹುಟ್ಟಿ
ದ ರಜಸ್ಸತ್ತ್ವ ತಮೋಗುಣಗಳಿಂದ ಪರವಶನಾಗಿ ಕರ್ಮ
ವನ್ನು ಮಾಡುತ್ತಾಳೆ ಇದ್ದಾನೆ.

೮. ಕರ್ಮೇಂದ್ರಿಯಗಳಾದ ಕೈಕಾಲುಗಳನ್ನು ಅಲ್ಲಾ
ಡಿಸದೆ ಬಿಗಿ ಹಿಡಿದು ಇಂದ್ರಿಯ ಸಂಬಂಧಗಳಾದ ಬಯಕೆ
ಗಳನ್ನು ಮನಸ್ಸಿನಲ್ಲಿ ನೆನಸುತ್ತಾ ಯಾವನಿರುವನೋ ಅವನು
ಮಾರ್ಗನೆಂದೂ ಪಾಂಚಿಕಾಚಾರನೆಂದೂ ಹೇಳಲ್ಪಡುವನು

೯. ಯಾವನು ಮನಸ್ಸಿನಿಂದ ಇಂದ್ರಿಯಗಳ ನಿಗ್ರಹಿಸಿ
ಕರ್ಮೇಂದ್ರಿಯಗಳಿಂದ ಕರ್ಮವನ್ನು ಆತೆ ಇಲ್ಲದೆ ಮಾಡ
ಲಾರಂಭಿಸುವನೋ ಅವನು ಶ್ರೇಷ್ಠನೆನಿಸಿ ಕೊಂಬುವನು,
ಯೆಲ್ಲೇ ಅರ್ಜುನನೇ.

೧೦. ನೇಮಿಸಲ್ಪಟ್ಟ ಕರ್ಮವನ್ನು ನೀನು ಮಾಡು,
ಸ್ವಕರ್ಮಮಾಡುವಂಥಾದ್ದು ಹೊಡೆದು. ಕರ್ಮ ಮಾಡದಿ
ದ್ದಕೆ ಕರೀರಯಾತ್ರೆಯು ನಡೆಯದು, ನಿನಗೂ ಕರ್ಮಮಾ
ಡದೆ ಇರುವದು ಸಲ್ಲದು.

೧೧. ಯಜ್ಞಕ್ಕೋಸ್ಕರ ಅಲ್ಲದೆ ಬೇರೆ ಕರ್ಮಗಳಿಂದ
ಈ ಶೋಕವು ಬಂಧಿಸಲ್ಪಡುವುದು, ಅದರಿಂದ ಅದಕ್ಕೋ
ಸ್ಕರವಾಗಿಯೇ ಫಲವನ್ನು ಆತನದೇ ಕರ್ಮವನ್ನು ಅಚರಿ
ಸು, ಕುಂತೀ ಕುಮಾರನೇ.

೧೨. ಪೂರವ್ವದಲ್ಲಿ (ಬ್ರಹ್ಮದೇವರು ಪ್ರಜೆಗಳನ್ನು ಸೃಷ್ಟಿಸಿ
ಯಜ್ಞವನ್ನು ಮಾಡಿ ಈ ಯಜ್ಞವು ನಿಮಗೆ ಬೇಕಾದವುಗಳ
ನ್ನು ಕೊಡುವದು ಇದನ್ನು ನಂಬಿಕೆಯಿಂದ ಮಾಡಿರಿಯೆಂ
ದು ಹೇಳಿದನು.

೧೩. ಈ ನಂಬಿಕೆಯಿಂದ ದೇವತೆಗಳನ್ನು ನೀವು ಸ
ನ್ಮಾನಿಸಿ, ದೇವತೆಗಳು ನಿಮ್ಮನ್ನು ಕಾಪಾಡುವರು, ಮೊಬ್ಬ
ರಿಗೊಬ್ಬರು ಆದರಿಸಲ್ಪಟ್ಟ ನೀವು ಮೇಲುಗಳನ್ನು ಹೊಂ
ಡುವಿರಿ

೧೪. ಯಜ್ಞದಿಂದ ಪೂಜಿಸಲ್ಪಟ್ಟವನಾಗಿ ದೇವತೆಗಳು
ನಿಮಗೆ ಬೇಕಾದವುಗಳನ್ನು ಕೊಡುವರು, ಅವರಿಂದ ಹೊಂದ
ಲ್ಪಟ್ಟ ಫಲವನ್ನು ಅವರಿಗೆ ಕೊಡದೆ ಯಾವನು ಉಣ್ಣುವ
ನೋ ಅವನೇ ಕಳ್ಳನು.

ENGLISH.

4The man enjoyeth not freedom from action, from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total inactivity. 5No one ever resteth a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature.

6The man who restraineth his active faculties, and sitteth down with his mind attentive to the objects of his senses, is called one of an astrayed soul, and the practiser of deceit. 7So the man is praised, who, having subdued all his passions, performeth with his active faculties all the functions of life, unconcerned about the event. 8Perform the settled functions: action is preferable to inaction. The journey of thy mortal frame may not succeed from inaction.

9This busy world is engaged from other motives than the worship of the Deity. Abandon then, O son of Koontee, all selfish motives, and perform thy duty for him alone.

10When in ancient days Brāhmā, the lord of the creation, had formed mankind, and, at the same time, appointed his worship, he spoke and said: "With this worship pray for increase, and let it be that on which ye shall depend for the accomplishment of all your wishes. 11With this remember the Gods, that the Gods may remember you. Remember one another, & ye shall obtain supreme happiness. 12The Gods being remembered in worship, will grant you the enjoyment of your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief.

SANSKRIT.

೧೩. ಯಜ್ಞಸಿಂಧುಸಿಂಹಸಂತೋಮುಚ್ಯಂ
ತೇನರ್ಪಕಿಲ್ಪಿಚೈಃ | ಭುಂಜತೇತೇತ್ವಘಂ
ಪಾಪಾಯೇವಚಂತಾತ್ಮಕಾರಣಾಃ ||

೧೪. ಅನ್ನಾದಭಿವೃದ್ಧಿ ಭೂತಾನಿ ವರ್ಜಂ
ನ್ಯಾದಂನಸಂಭವಃ | ಯಜ್ಞಾದಭಿವೃದ್ಧಿಂ
ಸೋಮಯಜ್ಞೈಕರ್ಮಸಮುದಭಿವಃ ||

೧೫. ಕರ್ಮಬ್ರಹ್ಮೋದಭಿವಂ ವಿದ್ವಿಬ್ರಂ
ಹ್ಯಾಕ್ಷರಸಮುದಭಿವಂ | ತನ್ನಾತ್ಮಸ್ವರೂಪತಂ
ಬ್ರಹ್ಮನಿತ್ಯಂಯಜ್ಞೇಪ್ರತಿಷ್ಠಿತಂ ||

೧೬. ವ್ರಿವಂಪ್ರವರ್ತಿಸಂತು ಚ ತ್ರಿವಿಧಾಃ ಸ
ರ್ವಯತೀಹಯಃ | ಅಭುಯುರಿಂದ್ರಿಯಾ
ರಾಮೋಮೋಘಂಪಾರ್ಥಸಚೀವತಿ ||

೧೭. ಯಸ್ತಾತ್ಮತೃಪ್ತಿರೇವಸ್ಯಾದಾತ್ಮತೃಪ್ತ
ಪ್ರತ್ಯಮಾನವಃ | ಆತ್ಮತೃಪ್ತವಚನಂತುಪ್ಪಸ್ತಸ್ಯ
ಕಾರ್ಯಂನವಿದ್ಯತೇ ||

೧೮. ಸ್ವಿವತಸ್ಯ ಕೃತೇನಾರ್ಥೋ ನಾ
ಕೃತೇನೇವಕೃತ್ಯನ | ನಜಾಸ್ಯಸರ್ವಭಾರೀ
ಚುಕ್ತಿದರ್ಥವ್ಯಪಾತ್ರಯಃ ||

೧೯. ತನ್ನಾದಸತ್ತ್ವಸ್ವತತಂ ಕಾರ್ಯಂಕೃತ್ಯ
ಸಮಾಚರ | ಅಸಕ್ತೋಹ್ಯಾಚರನ್ಯರ್ಮಪ
ರಮಾಪೋತಿಪುರುಷಃ ||

೨೦. ಕರ್ಮಣೈವಹಿಸಂಸಿದ್ಧಿಮಾಸ್ಥಿತಾಃ
ಸಕಾದಯಃ | ಲೋಕಸಂಗ್ರಹಮೇವಾಪಿಗಂವ
ತ್ಯೇಕಾರ್ತಮರ್ಹಸಿ ||

೨೧. ಯದ್ಯದಾಚರತಿಶ್ರೇಷ್ಠಸ್ತತ್ತ್ವದೇ
ವೇತರೋಜನಃ | ಸಯತ್ಪ್ರಮಾಣಂಕುರುತೇ
ಲೋಕಸ್ತದನುವರ್ತತೇ ||

CANARESE.

೧೩. ಆ ಯಜ್ಞದಲ್ಲಿ ಮಿಕ್ಕದನ್ನೂ ಉಣ್ಣುವ ನತ್ತುರು
ಷರು ನಕಲ ಪಾಪಗಳಿಂದಲೂ ಬಿಡಲ್ಪಡುವರು, ಅದು ಮಾ
ತದೇ ತಮಗೋಸ್ಕರವೇ ಅಡಿಗೆಯನ್ನೂ ಮಾಡಿ ಉಣ್ಣುವ
ವರು ಪಾಪದ ಫಲವನ್ನೇ ಅನುಭವಿಸುವರು.

೧೪. ಅನ್ನದಿಂದ ಭೂತಗಳು ಹುಟ್ಟಿದವು, ಅನ್ನವು
ಜನ್ಮನಿಂಬ ಮಳೆಯಿಂದಹುಟ್ಟಿತು, ಅಮಳೆಯು ದೇವರಾ
ಧನೆಯಿಂದಲೂ ಆ ಆರಾಧನೆಯು ಕರ್ಮದಿಂದ ಹುಟ್ಟಿತು.

೧೫. ಆಕರ್ಮವು ದೇವರಿಂದ ಹುಟ್ಟಿತು, ಆವರಬ್ರಹ್ಮವು
ಮೋಕ್ಷರಾಜ್ಯದಿಂದ ಪ್ರಕಾಶಿಸುವನು, ಆದರಿಂದ ನರವ
ವ್ಯಾಪಿಯಾಗಿ ಇರುವಂಥಾ ಬ್ರಹ್ಮವು ನಿತ್ಯವೂ ಯಜ್ಞವೆಂಬ
ಆರಾಧನೆಯಲ್ಲೇ ಸೆರೆಗೊಂಡಿರುವನೆಂದು ತಿಳಿ.

೧೬. ಯೆಲೇ ಅರ್ಜುನನೇ ಈಚಕಾರ ಪ್ರವರ್ತಿಸುವ
ಕರ್ಮ ಚಕ್ರವನ್ನೂ ಯಾವನು ಅನುಸರಿಸದೇ ಇರುವನೋ
ಅವನು ವ್ಯರ್ಥವಾದ ಆಯುಷ್ಯವುಳ್ಳವನಾಗಿ ಇಂದ್ರಿಯಂ
ಗಲ ಸುಖವನ್ನೂ ಅನುಭವಿಸುತ್ತ ಕೇಡಿಗೆಲಗಾಗಿ ಬದುಕುವನು

೧೭. ಆತ್ಮ ಧ್ಯಾನದಿಂದಲೇ ಸುಖಿಸುವನಾಗಿ ಮತ್ತು
ತನ್ನಲ್ಲೇ ತೃಪ್ತಿಹೊಂದುವ ಮನುಷ್ಯನು ಯಾವನೋ
ಅವನು ತನ್ನಿಂದಲೇ ಸಂತುಷ್ಟನಾಗುವನು ಆತನಿಗೆ ಕಾರ್ಯ
ವು ಇಲ್ಲ.

೧೮. ಮತ್ತು ಅಂಥವನಿಗೆ ಯಾವದು ಮಾಡಿದಾಗ್ಯಾ
ಯಾವದು ಮಾಡದೇ ಇದಾಗ್ಯಾ ಆಗುವದೂ ಹೋಗುವ
ದೂ ಇಲ್ಲ, ಮತ್ತು ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿಯೂ ಬೇಕಾದ
ಪ್ರಯೋಜನವೂ ಯಾವದೂ ಇಲ್ಲ.

೧೯. ಆದಕಾರಣ ಫಲವೇಚ್ಛೆಯಿಲ್ಲದೇ ನಿತ್ಯವೂ ಮಾ
ತತಕ್ಕ ಕೆಲಸವನ್ನೂ ಮಾಡು, ಫಲವನ್ನೂ ಇಚ್ಛಿಸದೇ ಕರ್ಮ
ವನ್ನೂ ಮಾಡುವ ಪುರುಷನು ಶ್ರೇಷ್ಠವಾದ ಮೋಕ್ಷವನ್ನೂ
ಹೊಂದುವನು.

೨೦. ಕರ್ಮಯೋಗದಿಂದಲೇ ಜನಕಾದಿ ಮಹಾರಾಯ
ರು ಜ್ಞಾನವನ್ನೂ ಮೋಕ್ಷವನ್ನೂ ಹೊಂದಿದರು, ನೀನು ಲೋಕ
ದಕ್ಕೆಯಿಂದ ಮಾಡಿಸುವದಕ್ಕೋಸ್ಕರವಾದರೂ ಆಲೋ
ಚಿಸಿ ಕರ್ಮವನ್ನೂ ಮಾಡತಕ್ಕವನಾಗುವಿ.

೨೧. ಶ್ರೇಷ್ಠನಾದವನು ಯಾವದನ್ನೂ ಮಾಡುವನೋ
ಆಯಾಪ್ರಕಾರವೇ ಇತರ ಜನವೂ ಮಾಡುವದು ಆ ಶ್ರೇಷ್ಠ
ನು ಯಾವ ಪ್ರಮಾಣವನ್ನೂ ನಿಶ್ಚೈಸುವನೋ ಜನರು ಅದ
ನ್ನೂ ಅನುಸರಿಸುವರು.

ENGLISH.

13 "Those who eat not but what is
"left of the offerings, shall be puri-
"fied of all their transgressions.
"Those who dress their meat but for
"themselves, eat the bread of sin.
14 All things which have life are
"generated from the bread which
"they eat. Bread is generated from
"rain : rain from divine worship, and
"divine worship from good works.
15 Know that good works come from
"Brahm, whose nature is incorrup-
"tible : wherefore the omnipresent
"Brahm is present in the worship."

16 The sinful mortal, who delight-
eth in the gratification of his passions
and followeth not the wheel, thus
revolving in the world, liveth but in
vain.

17 But the man who may be self-
delighted and self satisfied, and who
may be happy in his own soul, hath
no occasion.

18 He hath no interest either in
that which is done, or that which is
not done ; and there is not, in all
things which have been created, any
object on which he may place depen-
dence. 19 Wherefore, perform thou
that which thou hast to do, at
all times; unmindful of the event; for
the man who doeth that which he
hath to do, without affection, obtain-
eth the Supreme.

20 Jānākā and others have attained
perfection even by works. Thou
shouldst also observe what is the
practice of mankind, and act accord-
ingly. 21 The man of low degree fol-
loweth the example of him who is
above him, and doeth that which he
doeth.

SANSKRIT.

೧೦. ನಮೇಪಾರ್ಥಾಸ್ತಿಕರ್ತವ್ಯಂತ್ರಿ
ಮೂಲೋಕ್ಯೇದುಕಂಚನ | ನಾನವಾಪ್ತಮವಾಪ್ತ
ವ್ಯಂವರ್ತವಚಕರ್ಮಣಿ ||

೧೩. ಯದಿಹ್ಯಹಂನವರ್ತೇಯಂ ಜಾ
ತುಕರ್ಮಣ್ಯತಂದ್ರಿತಃ | ಮಮವತ್ತ್ಯಾಸು
ವರ್ತಂತೇಮನುಭ್ಯಾಃಪಾರ್ಥಸರ್ವತಃ ||

೧೪. ಉತ್ಸಿದ್ಧೇಯೂರ್ಮೇಲೋಕ್ಯಾ ನ
ಕುರ್ಯಾಂ ಕರ್ತೃಣೇ ದಹಂ | ಸಂಕರಸ್ಯಚ ಕ
ರ್ತಾಸ್ಯಾಮುಪಹನ್ಯಾಮಿಮಾಪ್ರಜಾಃ ||

೧೫. ಸತ್ತಾಕರ್ಮಣ್ಯವಿದ್ವಾಂಸೋ
ಯಥಾಕುರ್ವಂತಿ ಭಾರತ | ಕುರ್ಯಾದ್ವಿ
ದ್ವಾಂಸ್ತಥಾಸತ್ತತ್ತ್ವಿ ಕೀರ್ತುರ್ಮೋ ಕನಂ
ಗ್ರಹಂ ||

೧೬. ನಬುದ್ಧಿಭೇದಂಜನಯೇದಜ್ಞಾನಾಂ
ಕರ್ಮಸಂಗನಾಂ | ಜೋಷಯೇತ್ಸರ್ವಕ
ರ್ಮಾಣಿವಿದ್ವಾನ್ಯುಕ್ತೇಃಸಮಾಚರಣ ||

೧೭. ಪ್ರಕೃತೇಃಕ್ರಿಯಮಾಣಾನಿಗುಣೈಃ
ಕರ್ಮಾಣಿಸರ್ವತಃ | ಅಹಂಕಾರಮುಧಾ
ತ್ವಾಕರ್ತಾಹಮಿತಿಮಂಸ್ಯತೇ ||

೧೮. ತತ್ತ್ವವಿತ್ತುಮಹಾಬಾಹೋಗುಣಕ
ರ್ಮವಿಭಾಗಯೋಃ | ಗುಣಾಗುಣೇದು ವ
ರ್ತಂತಇತಿಮತ್ವಾನಸೃಜತೇ ||

೧೯. ಪ್ರಕೃತೇಃಗುಣಸಂಮುಖಾ
ಸ್ಸೃಜಂತೇಗುಣಕರ್ಮಣು | ಶಾಸಕ್ತತ್ತ್ವವಿ
ದೋಮಂದಾಕೃತ್ತ್ವವಿವಿಜಾಲಯೇತ್ ||

೩೦. ಮಯಿಸರ್ವಾಣಿಕರ್ಮಾಣಿಸಸ್ಯ
ಸ್ಯಾಧ್ಯಾತ್ಮಜೇತಸಾ | ನಿರಾಶೀರ್ನಿರ್ಮ
ಮೋಭೂತ್ವಾಯುಧ್ಯಸ್ಯವಿಗತಜ್ವರಃ ||

CANARESE.

೧೦. ಯೇಲೇ ಅರ್ಜುನನೇ ಮಾರುತೋಕದಲ್ಲಾ ನ
ನಗೆ ಮಾಡತಕ್ಕ ಕೆಲಸ ವೊಂದು ಇಲ್ಲವು, ಹೊಂದತಕ್ಕ ಕೆಲ
ಸ ಹೊಂದದೇ ಇರುವದು ವೊಂದು ಇಲ್ಲ, ಆದರೂ ನಾನು
ಕರ್ಮದಲ್ಲಿ ಪ್ರವರ್ತಿಸುತ್ತೇನೆ.

೧೩. ಯೇಲೇ ಅರ್ಜುನನೇ ನಾನು ಜಾಗ್ರತೆ ಇಲ್ಲದವನಾ
ಗಿ ವೊಂದುವೇಳೆ ಕರ್ಮದಲ್ಲಿ ಪ್ರವರ್ತಿಸದೇ ಇದ್ದರೆ ನನ್ನ
ಮಾರ್ಗವನ್ನೇ ಅನುಸರಿಸಿ ಮನುಷ್ಯರು ಯೆಲ್ಲಾ ಕಡೆಯ
ಲ್ಲಿಯೂ ಕರ್ಮವನ್ನು ಮಾಡದೇ ಇದ್ದಾರು.

೧೪. ಹಾಗಾದರೇ ಈ ಲೋಕಗಳು ಕೆಟ್ಟುಹೋದಾವು
ಜಾತಿಸಂಕರಕ್ಕೆ ಕರ್ತನಾದೇನು, ಈ ಪ್ರಜೆಗಳನ್ನು ನಾನೇ
ಕೆಡಿಸುವವನಾದೇನು.

೧೫. ವಿದ್ವಾಂಸನಲ್ಲದವನು ಕರ್ಮದಲ್ಲಿ ಫಲಾಪೇಕ್ಷೆ
ಇಟ್ಟು ಹಾಗೆ ಮಾಡುವನೋ ಯೇಲೇ ಅರ್ಜುನನೇ ಹಾಗೆ
ವಿದ್ವಾಂಸನು ಫಲಾಪೇಕ್ಷೆ ಇಲ್ಲದೇ ಲೋಕಸಂಗ್ರಹಕ್ಕಾಗಿ ಕ
ರ್ಮವನ್ನು ಆಚರಿಸುವನು.

೧೬. ಮತ್ತು ವಿದ್ವಾಂಸನು ತಾನು ಸರ್ವ ಕರ್ಮಗಳ
ನ್ನು ಮಾಡಿ ಕರ್ಮಫಲದಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳ ಅಜ್ಞಾನಿಗಳಿಗೆ
ಬುದ್ಧಿ ಭೇದವನ್ನು ಹುಟ್ಟಿಸದೆ ಅವರಿಂದಲೂ ಮಾಡಿಸಬೇಕು.

೧೭. ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟಿದ ಗುಣಗಳಿಂದ ಮಾಡಲ್ಪ
ಟ್ಟಕರ್ಮಗಳನ್ನು ಅಹಂಕಾರದಿಂದ ಮೂಢನಾದವನು ಯೆ
ಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ನಾನೇ ಮಾಡುತ್ತೇನೆಂದು ನೆನಸುವನು.

೧೮. ಯೇಲೇ ಧೈರ್ಯವಂತನೇ ಗುಣ ಕರ್ಮಗಳ ವಿ
ಭಾಗಗಳ ತತ್ತ್ವವನ್ನು ತಿಳಿದ ವಿದ್ವಾಂಸನು ಗುಣಗಳು ಅ
ಗುಣಗಳಲ್ಲಿ ವರ್ತಿಸುತ್ತವೆ ಯೆಂದು ತಿಳಿದು ತೊಂದರೆ ವ
ದನು,

೧೯. ಪ್ರಕೃತಿಯ ಗುಣದಿಂದ ಮೂಢರಾದವರು ಗು
ಣಕರ್ಮಗಳ ವಿಷಯದಲ್ಲಿ ಆಸೆಸುವರು, ಅಂಥಾ ಯೆಲ್ಲಾ
ತಿಳಿಯದ ಮಂದಬುದ್ಧಿಗಳನ್ನು ಯೆಲ್ಲಾ ತಿಳಿದ ವಿದ್ವಾಂಸನು
ಅಲ್ಲಾಡಿಸಿ ಕೆಡಿಸಲಾಗದು.

೩೦. ನನ್ನಲ್ಲಿ ಸಕಲ ಕರ್ಮಗಳನ್ನು ಸಮರ್ಪಿಸಿ ಪರ
ಮಾತ್ಮನಲ್ಲಿ ಹೊಂದಿದ ಮನಸ್ಸಿನಿಂದ ಆಶೆಯನ್ನು ನನ್ನದು
ಯೆಂಬ ಅಭಿಮಾನವನ್ನು ಬಿಟ್ಟು ಸಂತಾಪವನ್ನು ಹೊಂದದೆ
ಯುದ್ಧವನ್ನು ಮಾಡು.

ENGLISH.

22I myself, *Arjoon*, have not, in the three regions of the universe, any thing which is necessary for me to perform, nor any thing to obtain which is not obtained; and yet I live in the exercise of the moral duties.

23 & 24If I were not vigilantly to attend to these duties, all men would presently follow my example If I were not to perform the moral actions, this world would fail in their duty. I should be the cause of spurious births, and should drive the people from the right way. 25As the ignorant perform the duties of life from the hope of reward, so the wise man, out of respect to the opinions and prejudices of mankind, should perform the same without motives of interest. 26He should not create a division in the understandings of the ignorant, who are inclined to outward works. The learned man, by industriously performing all the duties of life, should induce the vulgar to attend to them.

27The man whose mind is led astray by the pride of self-sufficiency, thinketh that he himself is the executor of all those actions which are performed by the principles of his constitution. 28But the man who is acquainted with the nature of the two distinctions of cause and effect, having considered that principles will act according to their natures, giveth himself no trouble. 29Men who are led astray by the principles of their natures, are interested in the works of the faculties. The man who is acquainted with the whole, should not drive those from their works who are slow of comprehension, and less experienced than himself.

30Throw every deed on me, and with a heart, over which the soul presideth, be free from hope, be un-presuming, be free from trouble, and resolve to fight.

SANSKRIT.

೩೧. ಯೇಮೇಮತ ಮಿದಾನಿತ್ಯ ಮನುತಿ
ಪ್ಪಂತಿಮಾನವಾಃ | ಶ್ರದ್ಧಾ ವಂತೋನಸೂಯಂ
ತೋಮುಚ್ಯಂತೇಶೇನಿಪಕ್ವಃ ||

3- ಯೇತ್ವೇತದಭ್ಯಸಾಯಂತೋ
ನಾನುತಿಷ್ಠಂತಿ ಮೇಮತಂ | ಸರ್ವಜ್ಞಾನವಿ
ಮಾಧಾಂಸ್ತಾನಿವಿದ್ವಿದ್ವಿಶ್ವಾಸಕೇಶಸಃ ||

33. ಸದೃಶಕಂಜೇವ್ಯತೇ ಸ್ವಸ್ಯಾಽಪಿ ರಕೃತೃ
 ಶೇಷ್ಠಾಽನವಾಽನು | ಪ್ರಕೃತಿಂ ಯಾಂಚಿ ಭೂ
 ತಾನಿ ನಿಗ್ರಹ್ಯಕಿಂಕರಂ ವ್ಯತಿ ||

೩೪. ಇಂದ್ರಿಯಸ್ಯಿಂದ್ರಿಯ ಸ್ಯಾಥಿ=
ರಾಗದ್ವೇಷಾನ್ಯವಸ್ಥಿತೌ | ತಯೋರ್ನೌವ
ತಮಾಗಚ್ಛತೌಹ್ಯಸ್ಯುಪರಿಪಠಿಸೌ ||

೩೫. ಶ್ರೇಯಾಂತಸ್ವಧರ್ಮೋದಿಗುಣಾಃ
 ಪರಧರ್ಯಾತಸ್ವಸಂಸ್ಥಿತಾಃ | ಸ್ವಧರ್ಮೇನಿಧ
 ನಂಶ್ರೇಯಃಪರಧರ್ಮೋಭಯಾವಹಃ ||

అర్జున యోగము.

೨೬. ಅಥಕೇನಪ್ರಯುಕ್ತೋಯಂ ಪಾ
ಪಂಚರಶ್ಮಿಪೂರುಷಃ | ಅನಿಷ್ಟಸ್ತುಷಿವಾಘ್ನೋ
ಯುಬಲಾದಿವನಿಮೋಜಿತಃ ||

శ్రీభగవానువాఙ్.

೩೩. ಕಾಮಧ್ವಜಕೋಧಧ್ವಜರಜೋಗುಣ
ನಮುದ್ಭವಃ | ಮಹಾತನೋಮಹಾಪಾಪಾಪ್ತಾ
ವಿದ್ವೋನಮಿಹವೈರಿಣಂ ||

೨೩. ಧರ್ಮಾನಂದಿಯೇವಹಿರಯಥಾ
 ದರ್ಶೋಮತೇನಚ | ಯಥೋಲ್ಲೇಖನಾವೃ
 ತೋಗರ್ಭಸ್ತುತಾತೇನೇವಮಾವೃತಂ ||

CANARESE.

30. ಈ ನನ್ನ ಮತವನ್ನು ಯಾವ ಮನುಷ್ಯರು ನಿತ್ಯ
ವೂ ಅಚರಿಸುವರೋ ಅವರೇ ವಿಶ್ವಾಸಪುರ್ಣವರು, ಅವರೇ
ಅಸೂಯೆ ಇಲ್ಲದವರು, ಅವರು ಕರ್ಮಗಳಿಂದ ಬಿಡಲ್ಪ
ದವರು.

30, యారు నన్న ఈ మతవస్తు అభ్యాసమాది
దవరాయూ ఆమీలిగి నదియదే ఇచువరే అవ
న్న సర్వ జ్ఞాన తూన్యరూ, అవివేకిగళూ కేదిగే
నోలగాదవచిందు తిల్లి.

33. ಜ್ಞಾನವಂತನಾದರೂ ತನ್ನ ಸ್ವಭಾವಕ್ಕೆ ತಕ್ಕ ನ
ಡತೆಯೇ ನಡಿಯುವನು, ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳೂ ಸ್ವಭಾವ
ವನ್ನೇ ಹೊಂದಿರುವವು ನಿಗ್ರಹವು ಯೇನು ಮಾಡಿತು.

38. ಇಂದ್ರಿಯಕ್ಕೆ ಇಂದ್ರಿಯಂಗಳ ವಿಷಯದಲ್ಲಿ ಇಷ್ಟೆ
ಯೂ ವ್ಯವೇಶವೂ ನೆಲೆಗೊಂಡಿರುವವು, ಅದಕಾರಣ ಅವನ
ಳ ಅಧೀನವನ್ನು ಹೊಂದಲಾಗದು, ಆ ಯೆರಡೂ ಈತನಿಗೆ
ಕತ್ತುಗಳು.

೨೩. ಗುಣವಿಲ್ಲದ ತನ್ನ ಕುಲಧರ್ಮವು ಗುಣವಾದ ಪರ
ಧರ್ಮಕ್ಕಿಂತ ಶ್ರೇಷ್ಠವು ಸ್ವಧರ್ಮದಲ್ಲಿ ಸತ್ತರೂ ವೊ
ಲ್ಲೆಂದು ಅವ್ಯಧರ್ಮವು ಭಯಂಕರವು.

అర్జున వాక్యము

೩. ಯೆಲೇ ತ್ರೀಕೃಷ್ಣನೇ ಯಾವಕಾರಾದಿಂದ ಈ
ಪುರುಷನು ಪಾಪವನ್ನು ಮಾಡುವನು. ಇಷ್ಟೈಸದವನಾದ
ರೂ ಬಲಾತ್ಕಾರದಿಂದ (ನೇರೇಪಿಸಲ್ಪಟ್ಟವನಹಾಗೆ (ಶೋ
ರುತ್ತದೆ.)

భగవద్వాక్య.

32. ಈ ಕಾಮವೂ ಈ ಕ್ರೋಧವೂ ರಜೋಗುಣದಿಂದ ಹುಟ್ಟಿದ್ದು, ಕಾಮ ಮಹಾ ಅಕೇಶಲದ್ದು ಕ್ರೋಧವು ಪಾಪಿವಾದದ್ದು ಈಗ ಈಕಾಮವಾದ ತಪ್ಪುವನ್ನು ತಿಳಿ.

31. ಹೊಗೆಯಿಂದ ಅಗ್ಗಿಯೂ, ಮಳೆಯಿಂದ ಕನ್ನ
ದಿಯೂ, ಗರ್ಭಕೋಶದಿಂದ ಗರ್ಭವು ಹ್ಯಾಗೆ ಮುಚ್ಚಲ್ಪ
ಟ್ಟು ಕಾಣಿಸದೆ ಇರುವವೋ ಹಾಗೆಯೇ ಆ ಕಾಮದಿಂದ
ಈ ಶೋಕವು ಮುಚ್ಚಲ್ಪಟ್ಟು ಇರುವನು.

ENGLISH.

31 & 32 Those who with a firm belief, and without reproach, shall constantly follow this my doctrine, shall be saved even by works; and know that those who, holding it in contempt, follow not this my counsel, are astrayed from all wisdom, deprived of reason, and are lost.

33But the wise man also seeketh for that which is homogeneous to his own nature. All things act according to their natures, what then will restraint effect? 34In every purpose of the senses are fixed affection and dislike, A wise man should not put himself in their power, for both of them are his opponents.

35 A man's own religion, though contrary to, is better than the faith of another, let it be ever so well followed. It is good to die in one's own faith, for another's faith beareth fear.

ARJOON.

36 By what, O *Krishna*, is man propelled to commit offences? He seems as if, contrary to his wishes, he was impelled by some secret force.

KRISHNA.

37 & 38 Know that it is the enemy
lust, or passion, offspring of the
carnal principle, insatiable and full
of sin, by which this world is covered
as the flame by the smoke, as the
mirror by rust, or as the fœtus by its
membrane.

SANSKRIT.

೩೯. ಅವೃತ್ತಂಜ್ಞಾನಮೇತೇನಜ್ಞಾನಿನೋ
ನಿತ್ಯವೈರಿಣಾ | ಕಾಮರೂಪೇಣಕೌಂತೇಯ
ದುಷ್ಪಾಪೇಣಾನಲೇನಚ ||

೪೦. ಇಂದ್ರಿಯಾಣಿಮನೋಬುದ್ಧಿರಸ್ಯಾ
ಧಿಶ್ಚಾಪ್ತಮುಚ್ಯತೇ | ವ್ರತೈರ್ವಿಮೋಹಯ
ತೈರ್ದಜ್ಞಾನಮಾವೃತ್ಯದೇಹಿನಃ ||

೪೧. ತಸ್ಯಾತ್ಮಮಿಂದ್ರಿಯಾಣ್ಯಾದೌನಿ
ಯಮ್ಯಭರತರ್ಷಭ | ಪಾಪ್ತಾನಂಪ್ರಜಹಿ
ಹೈರನಂಜ್ಞಾನವಿಜ್ಞಾನನಾಶನಂ ||

೪೨. ಇಂದ್ರಿಯಾಣಿವರಾಣ್ಯಾಹುರಿಂದ್ರಿ
ಯೇಭ್ಯಃಪರಮನಃ | ಮನಸಸ್ತುಪರಾಬುದ್ಧಿ
ರೋಬುಧೈಃಪರತಸ್ತುನಃ ||

೪೩. ಯೇವಂಬುಧೈಃಪರಂಬುಧ್ವಾಸಂಸ್ತ
ಭ್ಯಾತ್ಮಾನಮಾತ್ಮನಾ | ಜಹಿತಕ್ರಮಹಾಬಾ
ಹೋಕಾಮರೂಪಂದುರಾಸದಂ ||

CANARESE.

೩೯. ಯೇಲೇ ಕುಂತೀಪುತ್ರನೇ ಪಾರವಿಲ್ಲದ ಬೆಂಕಿಯಾ
ದಂಥಾ ಅಕಾರುಪವಾದ ನಿತ್ಯ ಕತ್ರವಿನಿಂದ ಜ್ಞಾನಿಯ
ಜ್ಞಾನವು ಮುಚ್ಚಲ್ಪಟ್ಟಿರುವದು.

೪೦. ಇಂದ್ರಿಯಂಗಳೂ, ಮನಸ್ಸೂ, ಬುದ್ಧಿಯೂ,
ಈ ಕಾಮಕ್ಕೆ ಆಸ್ಪದವುಯೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು ಇವುಗಳಿಂ
ದ ಜ್ಞಾನವನ್ನು ಮುಚ್ಚಿ ಈ ಆಶೆಯು ಮನುಷ್ಯನನ್ನು
ಮೋಹಗೊಳಿಸುತ್ತಾ ಇದ್ದೀತು.

೪೧. ಅದಕಾರಣ ನೀನು ಮುಂಚಿತವಾಗಿ ಇಂದ್ರಿಯಂಗಳ
ನ್ನು ನಿಗ್ರಹಿಸಿ ಜ್ಞಾನವನ್ನು ವಿವೇಕವನ್ನು ಕೆಡಿಸುವಂಥಾ
ಈಪಾಪಿಷ್ಠವಾದ ಕಾಮರೂಪ ಕತ್ರವನ್ನು ಜಯಿಸು, ಯೆ
ಲೇ ಭರತಶ್ರೇಷ್ಠನೇ

೪೨. ಇಂದ್ರಿಯಂಗಳೇ ಶ್ರೇಷ್ಠವೆಂದು, ಇಂದ್ರಿಯಂಗಳೆ
ಗಿಂತಲೂ ಮನಸ್ಸು ಶ್ರೇಷ್ಠವೆಂದು, ಮನಸ್ಸಿಗಿಂತಲೂ ಬು
ದ್ಧಿಯು ಶ್ರೇಷ್ಠವೆಂದು, ಬುದ್ಧಿಗಿಂತಲೂ ಶ್ರೇಷ್ಠನು ಯಾವ
ನೋ ಅವನೇ [ಜೀವನು] ಯೆಂದು ಹೇಳುವರು.

೪೩. ಈ ಪ್ರಕಾರ ಬುದ್ಧಿಗಿಂತಲೂ ಶ್ರೇಷ್ಠನಾದವನನ್ನು
ತಿಳಿದು ಅಂಥಾ ಜೀವಾತ್ಮನನ್ನು ಪರಮಾತ್ಮನ ಸಂಗಡ
ಕೂಡಿಸಿ ಯೇಲೇ ಮಹಾ ಭಜನಾದ ಅರ್ಜುನನೇ ಗೆಲು
ವದಕ್ಕೆ ಅಕರ್ಯವಾದಂಥಾ ಕಾಮರೂಪವಾದ ಕತ್ರವನ್ನು
ಜಯಿಸು.

ENGLISH.

39The understanding of the wise man is obscured by this inveterate foe, in the shape of desire, who rageth like fire, and is hard to be appeased.

40It is said that the senses, the heart, and the understanding are the places where he delighteth most to rule. By the assistance of these he overwhelmeth reason, and stupifieth the soul. 41Thou shouldst, therefore, first subdue thy passions, and get the better of this sinful destroyer of wisdom and knowledge.

42The organs are esteemed great but the mind is greater than they. The resolution is greater than the mind, and who is superior to the resolution is he. [See Notes.]

43When thou hast resolved what is superior to the resolution, and fixed thyself by thyself, determine to abandon the enemy in the shape of desire, whose objects are hard to be accomplished.

LECTURE IV.
OF THE FORSAKING OF WORKS.

నాల్గవో అధ్యాయము.

SANSKRIT.

శ్రీభగవానువాచః.

౧. ఇమంవివస్వతేయోగం ప్రోక్త
వానకమవ్యయం! వివస్వాప్యనవేప్రా
హమనురిక్షావకవేబ్రవిత్ ||

౨. ఏవంపరంపరాప్రాప్తమిమంరాజ
ర్షయోగవిదుః! సకాలేనేకమహతా
యోగోగోనప్యచరంతః ||

౩. నద్వితాయంమయాతేద్యయోగ
గఃప్రోక్తఃపురాతనః! భక్తోసిమేనబా
హేతిరహస్యంహ్యోతదుత్తమం ||

అర్జున ఉవాచ.

౪. అచరంభవతోజన్మ పరంజన్మవివ
స్వతః! కథమేతద్విజానియ్యాంతవ్పమా
దాప్రోక్తవానితి ||

శ్రీభగవానువాచః.

౫. బహునిమేవ్యతీతాని జన్మానితవ
జాజ్ఞాన! తాన్యహంవేద సర్వాణీన
తవ్వేదేథ పరంతప ||

౬. అజ్ఞోపిసన్మవ్యయాత్మా భూతా
నామీత్వరోపిన్తం! ద్రక్షంతిస్వామ
ధిష్ఠాయసంభవామ్యాత్మమాయయా ||

CANARESE.

భగవద్వాక్య.

౧. ఈ ఆనాదియొద కర్మయోగవన్ను నాను
వివస్వంతనికి జేల్చిదను, ఆ వివస్వంతను వ్యవస్వత
మనువిగ్జేల్చిదను, ఆ మనువు ఇక్షావకురాయనికి జే
ల్చిదను.

౨. ఈచక్రార పరంపరయొగా ఈ కర్మయోగ
వు ప్రాప్తవాయితెందు రాజ ఋషిగళ్ళ జేల్చవరు, అ
దు ఈజిగే బహుకాలింద నితుజ్యోయితు కేల్చే అ
జ్ఞాననే.

౩. ఆపురాతనవాద కర్మయోగవు లుత్తమవాద
ద్దు అతిరహస్యవాదద్దు నిను ననగే భక్తను, స్నేహి
తు, హిగేందు ననింద నినగే జేల్చలపట్టితు.

అర్జున వాక్య.

౪. నిన్ను జుట్టువికేంతలు ముంజితవాగా వివస్వం
తన జుట్టువికే ఆదరింద నిను వివస్వంతనికి ముం
జితవాగాయే జేల్చిదనెంబ మాతు నాను ద్యాగే తిల్చి
దు కేల్చబడుదు.

భగవద్వాక్య.

౫. యేలే అర్జుననే బహు జన్మగళ్ళు ననగూ నిన
గూ కళ్ళదు జ్యోదవు, అవుగళ్ళనిల్లా నాను తిల్చిదువే
ను నిను తిల్చియదవనాగిది.

౬. నాను జుట్టువికేయూ నాకవు ఇల్లదవనాగా
యూ మత్తు నమస్త భూతగళ్ళిగూ పేదేయనాగా ఇ
ద్దాగూ నన్ను స్వంతవాద పుక్తమియన్ను కూరికేం
దు నన్ను మాయేయింద నానే జుట్టుతతిచ్చేనే.

ENGLISH.

KRISHNA.

¹ & ²This never-failing discipline I formerly taught unto *Veevaswat*, and *Veevaswat* communicated it to *Manu*, and *Manu* made it known unto *Eekshwakoo*; and being delivered down from one unto another, it was studied by the *Rājarshees*; until at length, in the course of time, the mighty art was lost. ³It is even the same discipline which I have this day communicated unto thee, because thou art my servant and my friend. It is an ancient and a supreme mystery.

ARJOON.

⁴Seeing thy birth is posterior to the life of *Eekshwakoo*, how am I to understand that thou hadst been formerly the teacher of this doctrine?

KRISHNA.

⁵Both I and thou have passed many births. Mine are known unto me; but thou knowest not of thine.

⁶Although I am not in my nature subject to birth or decay, and am the lord of all created beings; yet, having command over my own nature, I am made evident by my own power.

SANSKRIT.

೭. ಯದಾಯದಾಹಿಧರ್ಮಸ್ಯಗ್ಲಾನಿರ್ಭವತಿ
ವತಿಭಾರತ | ಅಭ್ಯುಧ್ಧಾನಮಧರ್ಮಸ್ಯತದಾ
ತ್ವಾನಂಸೌಜಾಮ್ಯಹಂ ||

೮. ಪರಿಶ್ರಾಣಯಸಾಧಾನಾಂನಿನಾಶಾ
ಯಚದುಷ್ಕೃತಾಂ | ಧರ್ಮಸಂಸ್ಥೆವನಾ
ರ್ಥಾಯಸಂಭವಾಮಿಯುಗೇಯುಗೇ ||

೯. ಜಪ್ತಕರ್ಮಚಮೇದಿವ್ಯಮೇನಂ
ಯೋವೇತ್ತಿತತ್ವತಃ | ತ್ಯಕ್ತ್ವಾದೇಹಂ ಪುನ
ರ್ಜನ್ಮನ್ಯೈತಿಮಾಮೇತಿಸೋರ್ಜನ ||

೧೦. ವೀತರಾಗಭಯಕ್ರೋಧಾಮಸ್ತಯಾ
ಮಾಮುಪಾಶ್ರಿತಾಃ | ಬಹುೋಜ್ಞಾನತವಸಾ
ಪೂತಾಮದ್ಭಾವಮಾಗತಾಃ ||

೧೧. ಯೇಯಥಾಮಾಂವೃವದ್ಯಂತಿತಾಂ
ಸ್ತಥೈವಭಜಾಮ್ಯಹಂ | ಮಮವತ್ತ್ವಾಸುತ
ರ್ತಂತಮನುಷ್ಯಾಃಪಾರ್ಥಸರ್ವತಃ ||

೧೨. ಕಾಂಕ್ಷಂತಃಕರ್ತೃಣಾಂಸಿದ್ಧಿಂಯುಜಂ
ತಇಹದೇವತಾಃ | ಕ್ಷಿಪ್ರಂಹಿಮಾನುಷೀಲೋಕೇ
ಸಿದ್ಧಿರ್ಭವತಿ ಕರ್ಮಜಾ ||

೧೩. ಜಾತುರ್ವಾಣ್ಯಾಂ ಮಯಾಸೃ
ಷ್ಟಂಗುಣಕರ್ಮವಿಭಾಗತಃ | ತಸ್ಯಕರ್ತಾ
ರಮಹಿಮಾಂವಿಧ್ಯತರ್ಕಾರಮವ್ಯಯಂ ||

೧೪. ನಮಾಂಕಮಾಣೀಲಿಂಪಂತಿಸಮೇ
ಕರ್ಮವಲೇಸ್ಪೃಹಾ | ಇತಿಮಾಂಯೋಭಿ
ಜಾನಾತಿ ಕರ್ಮಭಿರ್ನ ಸಬಧ್ಯತೇ ||

೧೫. ವ್ರಿವಂಜ್ಞತಾಪ್ಯಕೃತಂಕರ್ಮ ಪು
ವೈಕರಪಿಮುಮುಕ್ಷುಭಿಃ | ಕುರುಕರ್ಮೈವತ
ಸ್ವಾತ್ಮವೃದ್ಧಿವೈಕರವೃದ್ಧಿರಂಕೃತಂ ||

CANARESE.

೭ ಯೆಲೇ ಭಾರತನೇ ಯಾವ ಯಾವ ವೇಳೆಯಲ್ಲಿ ಧರ್ಮ ಕಡಿಮೆಯಾಗಿ ಅಧರ್ಮ ಹೆಚ್ಚುವುದೋ ಆಗಲೂ ನಾನು ನನ್ನ ಸ್ವರೂಪವನ್ನು ತೋರಿಸುವೆನು.

೮. ಸಜ್ಜನರನ್ನು ರಕ್ಷಿಸುವದಕ್ಕೋಸ್ಕರವು, ದುರ್ಜನರನ್ನು ಕ್ಷೀಣಿಸುವದಕ್ಕೋಸ್ಕರವು, ಮತ್ತು ಧರ್ಮವನ್ನು ಸ್ಥಾಪಿಸುವದಕ್ಕೋಸ್ಕರವಾಗಿ ಪ್ರತಿಯುಗದಲ್ಲಿಯೂ ಹುಟ್ಟುವೆನು.

೯. ಯೆಲೇ ಅರ್ಜುನನೇ ಈವೃಶಾರವಾಗಿ ನನ್ನ ದಿವ್ಯವಾದ ಜಪ್ತವನ್ನು ಕರ್ಮವನ್ನು ನಿಶ್ಚಯವಾಗಿ ಯಾವ ಮನುಷ್ಯನು ತಿಳಿಯುವನೋ ಆತನು ದೇಹವನ್ನು ಬಿಟ್ಟುಮೇಲೆ ಪುನರ್ಜನ್ಮವನ್ನು ಹೊಂದುವನು, ನನ್ನನ್ನು ಹೊಂದುವನು.

೧೦. ಅಭಿಲಾಷೆಯೂ, ಭಯವೂ, ಕ್ರೋಧವೂ ಇಲ್ಲದಂಥಾ ನಾನೇ ತೋರುವಂಥಾ ನನ್ನನೇ ಆಶ್ರಯಿಸಿದಂಥಾ ಜ್ಞಾನವೆಂಬ ಶವಸ್ಥಾನಿಂದ ಪರಿಶುದ್ಧರಾದಂಥಾ ಬಹಳ ಮಂದಿ ನನ್ನ ಸ್ಥಿತಿಯನ್ನೇ ಹೊಂದುವರು.

೧೧. ಯೆಲೇ ಕುಂತೀ ಕುಮಾರನೇ ಯಾರು ಹಾಗೆ ನನ್ನನ್ನು ಭಜಿಸುವರೋ ಅವರನ್ನು ಹಾಗೆಯೇ ನಾನು ಹೊಂದುವೆನು. ಮನುಷ್ಯರು ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ನನ್ನ ಮಾರ್ಗವನ್ನೇ ಅನುಸರಿಸುವರು.

೧೨. ಈಲೋಕದಲ್ಲಿ ಕರ್ಮಗಳ ಫಲವನ್ನು ಅವೇಕ್ಷಿಸುವವರು ದೇವತೆಗಳನ್ನು ಪೂಜಿಸುವರು. ಮನುಷ್ಯಲೋಕದಲ್ಲಿ ಕರ್ಮದಿಂದ ಹುಟ್ಟುವ ಫಲವು ಬೇಗ ಆಗುವದು.

೧೩. ಗುಣದಿಂದಲೂ ಕರ್ಮದಿಂದಲೂ ವಿಭಾಗಿಸಲ್ಪಟ್ಟ ನಾಲ್ಕು ವರ್ಣಗಳೂ ನನ್ನಿಂದ ಸೃಷ್ಟಿಸಲ್ಪಟ್ಟಿತು. ಅದಕ್ಕೆ ಕರ್ತನಾದಂಥಾ ನನ್ನನ್ನು ಕರ್ತನಿಲ್ಲದ ನಾಕರಹಿತನೆಂದು ತಿಳಿ.

೧೪. ಕರ್ಮಗಳು ನನ್ನನ್ನು ಹೊಂದುವು ಕರ್ಮಫಲದಲ್ಲಿ ನನಗೆ ಇಷ್ಟೇ ಇಲ್ಲವು. ಹೀಗೆಂದು ನನ್ನನ್ನು ಯಾವನು ತಿಳಿಯುವನೋ ಅವನು ಕರ್ಮಬಂಧನದಿಂದ ಕಟ್ಟಲ್ಪಡನು.

೧೫. ಹೀಗೆಂದು ತಿಳಿದು ಪುರೋಹಿತರಾದ ಜ್ಞಾನಿಗಳಿಂದ ಮಾಡಲ್ಪಟ್ಟ ಕರ್ಮವನ್ನೇ ನೀನುಮಾಡು, ಇದು ಪುರೋಹಿತರಿಂದ ಪುರಸ್ಕರಿಸಿದ ಮಾಡಲ್ಪಟ್ಟದ್ದು.

ENGLISH.

7And as often as there is a decline of virtue, and an insurrection of vice and injustice, in the world, I make myself evident; 8and thus I appear, from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue.

9He, O Arjoon, who, from conviction, acknowledgeth my divine birth and actions to be even so, doth not, upon his quitting his mortal frame, enter into another, for he entereth into me. 10Many who were free from affection, fear, and anger, and, filled with my spirit, depended upon me, having been purified by the power of wisdom, have entered into me.

11I assist those men who in all things walk in my path, even as they serve me. [See Appendix II, Note B.]

12Those who wish for success to their works in this life, worship the *Devas*. That which is achieved in this life, from works, speedily cometh to pass.

13Mankind was created by me of four kinds, distinct in their principles and in their duties. Know me then to be the creator of mankind, uncreated, and without decay.

14Works affect not me, nor have I any expectations from the fruits of works. He who believeth me to be even so, is not bound by works.

15The ancients, who longed for eternal salvation, having discovered this, still performed works Wherefore perform thou works, even as they were performed by the ancients in former times.

SANSKRIT.

೧೬. ಕಿಂಕರ್ಮ ಕಿಮ ಕರ್ಮೇತಿ ಕವ
ಯೋಪ್ಯತ್ರವೋಹಿತಾಃ | ತತ್ತಿಕರ್ಮೇವ
ಕ್ಷಾಮಿಯಕ್ ಜ್ಞಾ ತ್ವಾನೋಕ್ಷಸೇತುಭಾತ್ ||

೧೭. ಕರ್ಮಣೋಪ್ಯಪಿ ಬೋಧವ್ಯಂ
ಬೋಧವ್ಯಂಚವಿಕರ್ತೃಣಃ | ಅಕರ್ಮಣಾಶ್ಚ
ಬೋಧವ್ಯಂಗಹನಾಕರ್ಮಣೋಗತಿಃ ||

೧೮. ಕರ್ಮಣ್ಯಾಕರ್ಮಯಃ ಪಶ್ಯದ
ಕರ್ಮಣಿಚಕರ್ಮಯಃ | ಸಬುದ್ಧಿ ಮಾನ್ಯ
ಸುಭ್ಯೇಷು ಸಯುಕ್ತಃ ಕೃತಸ್ಸಕರ್ಮಕೃತ್ ||

೧೯. ಯಸ್ಯ ಸರ್ವೇ ಸಮಾರಂಭಾಃ ಕಾ
ಮಸಂಕಲ್ಪ ವರ್ಜಿತಾಃ | ಜ್ಞಾನಾಗ್ನಿ ದಗ್ಧ ಕ
ರ್ಮಾಣಂತಮಾಹುಃ ಪಂಡಿತಂ ಬುಧಾಃ ||

೨೦. ತ್ಯಕ್ತ್ವಾ ಕರ್ಮ ಫಲಾಸಂಗಂ ನಿತ್ಯ
ತಪೋ ನಿರಾತ್ರಯಃ | ಕರ್ಮಣ್ಯಭಿರು
ವೃತ್ತೋಪಿನೈವ ಕಿಂಚಿತ್ಕರೋತಿ ಸಃ ||

೨೧. ನಿರಾಕೀರ್ಯತಚಿತ್ತಾತ್ಮಾತ್ಯಕ್ತ ಸರ್ವ
ಪುಂಸಃ | ಕಾರೀರಂಕೇವಲಂ ಕರ್ಮ ಕುರ್ವ
ನ್ಯಾಪೋತಿ ಕಿಂವಿಪಂ ||

೨೨. ಯದೃಷ್ಟಾ ಲಾಭ ಸಂತುಷ್ಟೋ
ದವ್ಯಂದಾಪ್ತೀತೋವಿಮತ್ಸರಃ | ಸಮಸ್ತದ್ಧಾವ
ಸಿದ್ಧೌ ಚ ಕೃತ್ವಾ ಪಿ ನ ನಿಬಿಢ್ಯತೇ ||

೨೩. ಗತಸಂಗಸ್ಯ ಮುಕ್ತಸ್ಯ ಜ್ಞಾನಾವಸ್ಥಿ
ತಚೇತಸಃ | ಯಜ್ಞಯಾಚರತಃ ಕರ್ಮ ಸ
ಮಗ್ರಂ ಪ್ರವೀಯತೇ ||

CANARESE.

೧೬. ಯಾವದು ಮಾಡತಕ್ಕದ್ದು ಯಾವದು ಬಿಡತಕ್ಕ
ದ್ದು ಯೆಂದು ವಿಧ್ವಾಂಸರು ಈ ಕರ್ಮ ವಿಷಯದಲ್ಲಿ
ಮೋಹಿತರಾಗಿರುವರು. ಯಾವ ಮಾರ್ಗವನ್ನು ತಿಳಿದು
ಕೇಡಿನಿಂದ ಬಿಡಲ್ಪಡುವಿಯೋ ಅಂಥಾ ಕರ್ಮ ಮಾರ್ಗವ
ನ್ನು ಹೇಳುತ್ತೇನೆ.

೧೭. ಕರ್ಮವನ್ನು ತಿಳಿಯತಕ್ಕದ್ದು, ವಿಕರ್ಮವನ್ನು
ತಿಳಿಯತಕ್ಕದ್ದು, ಅಕರ್ಮವನ್ನು ತಿಳಿಯತಕ್ಕದ್ದು. ಕ
ರ್ಮದ ಮಾರ್ಗವು ಬಹಳ ಕಷ್ಟವಾಗಿರುವದು.

೧೮. ಕರ್ಮದಲ್ಲಿ ಅಕರ್ಮವನ್ನು ಅಕರ್ಮದಲ್ಲಿ
ಕರ್ಮವನ್ನು ಯಾವನು ತಿಳಿಯುತ್ತಾನೋ ಅವನು ಮನು
ಷ್ಯರೊಳಗೆ ಬುದ್ಧಿವಂತನು, ಅವನೇ ಯೋಗ್ಯನು, ಅವನೇ
ಯಲ್ಲಾ ಕರ್ಮಗಳನ್ನು ಮಾಡುವವನು.

೧೯. ಪ್ರಾರಂಭಿಸಿದ ಕರ್ಮಗಳು ಯಾವತ್ತು ಫಲದ
ಆಶೆಯಿಲ್ಲದವುಗಳಾಗಿ ಯಾವ ಪುರುಷನಿಗೆ ಕೂಡುವದೋ
ಅವನನ್ನು ಜ್ಞಾನಾಗ್ನಿಯಿಂದ ಸುಡಲ್ಪಟ್ಟ ಕರ್ಮಬಂಧನ
ವುಳ್ಳವನೆಂದು ಮಹಾ ಪಂಡಿತನುಯೆಂದು ಹಿರಿಯರು ಹೇ
ಳುವರು.

೨೦. ಕರ್ಮದಿಂದ ಆಗುವ ಫಲದಲ್ಲಿ ಆಶೆ ಯಿಲ್ಲದವ
ನಾಗಿ ಯಾವಾಗಲೂ ತೃಪ್ತಿಹೊಂದಿ ವೊಬ್ಬರನ್ನು ಆತ್ಮ
ಯಿಸದೇ ಇರುವ ಜ್ಞಾನಿಯು ಕರ್ಮದಲ್ಲಿ ಪ್ರವರ್ತಿಸಿದಾ
ಗ್ಯು ಕಿಂಚಿತ್ತಾದರೂ ಕರ್ಮ ಮಾಡುವವನಲ್ಲ.

೨೧. ಆಶೆಯನ್ನು ಬಿಟ್ಟು ದೃಢವಾದ ಮನಸ್ಸುಳ್ಳವನಾ
ಗಿ ಲೋಕದ ಕೆಲಸದಲ್ಲಿ ಅಪೇಕ್ಷೆ ಇಡದೇ ಪರೀರ ಸಂರಕ್ಷಣೆಗೆ
ತಕ್ಕ ಕರ್ತೃವನ್ನು ಮಾಡುವ ಮನುಷ್ಯನು ಪಾಪವನ್ನು
ಹೊಂದನು.

೨೨. ದೊರಕಿದ ಮಾತ್ರದಲ್ಲಿಯೇ ಸಂತೋಷವನ್ನು
ಹೊಂದುತ್ತಾ ಸುಖದುಖಗಳನ್ನು ಸಮವಾಗಿ ಯೇನಿಸಿ ಕೋ
ಪವಿಲ್ಲದವನಾಗಿ ಲಾಭದಲ್ಲಿಯೂ ಅಲಾಭದಲ್ಲಿಯೂ ಸಮ
ಬುದ್ಧಿ ಯಿಟ್ಟು ನಡಿಯುವವನು ಬಂಧಕಕ್ಕೆ ಪೊಳಗಾಗನು.

೨೩. ಫಲಾಪೇಕ್ಷೆ ಯಿಲ್ಲದೆ ಜ್ಞಾನದಿಂದ ಜಯಿಸಿದ ಮ
ನಸ್ಸುಳ್ಳ ಮುಕ್ತನಿಗೆ ಯಜ್ಞ ಕೊಡುಗ್ಗು ಆಚರಿಸಿದ ಯೆ
ಲ್ಲಾ ಕರ್ಮವೂ ನಾಶವಾಗುವದು

ENGLISH.

16The learned even are puzzled to determine what is work, and what is not. I will tell thee what that work is, by knowing which thou wilt be delivered from misfortune. 17It may be defined—action, improper action, and inaction. The path of action is full of darkness.

18He who may behold, as it were, inaction in action, and action in inaction, is wise amongst mankind. He is a perfect performer of all duty.

19Wise men call him a *Pandeet*, whose every undertaking is free from the idea of desire, and whose actions are consumed by the fire of wisdom.

20He abandoneth the desire of a reward of his actions; he is always contented and independent, and although he may be engaged in a work, he, as it were, doeth nothing. 21He is unsolicitous, of a subdued mind and spirit, and exempt from every perception; and, as he doeth only the offices of the body, he committeth no offence.

22He is pleased with whatever he may by chance obtain; he hath gotten the better of duplicity, and he is free from envy. He is the same in prosperity and adversity; and although he acteth, he is not confined in the action. 23The work of him, who hath lost all anxiety for the event, who is freed from the bonds of action, and standeth with his mind subdued by spiritual wisdom, and who performeth it for the sake of worship, cometh altogether unto nothing.

SANSKRIT.

೦೪. ಬ್ರಹ್ಮಾರ್ಪಣಂ ಬ್ರಹ್ಮ ಹವಿ (ಬ್ರಹ್ಮಾ
ಗೌಋಬ್ರಹ್ಮಣಾಹುತಂ | ಬ್ರಹ್ಮೈವ ತೇನ ಗಂತ
ವ್ಯಂ | ಬ್ರಹ್ಮಕರ್ಮ ಸಮಾಧಿನಾ ||

೦೫. ದೈವಮೇವಾಪರೇ ಯಜ್ಞಂ ಯೋ
ಗಿನಃ ಪಶ್ಯಂತಾಃ | ಬ್ರಹ್ಮಾಗ್ರಾಪವತೇ ಯ
ಜ್ಞಂ ಯಜ್ಞೇನೈವೋಪಜಹ್ಯತಿ ||

೦೬. ಶ್ರೋತ್ರಾದೀನಿಂ ದ್ರಿಯಾಣ್ಯಾ
ನೈಸಂಯಮ್ಯಾಗ್ನಿಮಜ್ಞಹ್ಯತಿ | ಕಬ್ಧಾದೀನಿ
ವ್ಯಯಾನ್ಯನೈಃ ಇಂದ್ರಿಯಾಣ್ಯಾ ಮಜ್ಞಹ್ಯತಿ ||

೦೭. ಸರ್ವಾಣೀಂದ್ರಿಯ ಕರ್ಮಾಣಿ
ಪ್ರಾಣಕರ್ಮಾಣಿ ಕಾಪರೇ | ಅತ್ಯಸಂಯ
ಮಯೋಗಾಗೌಋಜಹ್ಯತಿ ಜ್ಞಾನದೀಪಿತೆ ||

೦೮. ದ್ರವ್ಯಯಜ್ಞಸ್ತು ಪೋಯಜ್ಞ
ಯೋಗಯಜ್ಞಸ್ತಥಾಪರೇ | ಸ್ವಾಧ್ಯಾಯ
ಜ್ಞಾನಯಜ್ಞಶ್ಚ ಯತಯಃ ಸಂತತತ್ರತಾಃ ||

೦೯. ಅಪಾನಜಹ್ಯತಿ ಪ್ರಾಣಂ ಪ್ರಾ
ಣೀಪಾನಂತರಾಪರೇ | ಪ್ರಾಣಾಪಾನತೀ
ರುಧಾಪ್ರಾಣಾಯಾಮಪಾರಾಯಣಾಃ ||

೧೦. ಅಪರೇನಿಂತಾಹಾರಾಃ ಪ್ರಾಣಾನ್ಯಾ
ಣೀಮಜ್ಞಹ್ಯತಿ | ಸರ್ವೇಪಿಶೇಯಜ್ಞವಿಹೋ
ಯಜ್ಞಕ್ಷುತಿಶಕ್ತ್ಯಾಃ ||

೧೧. ಯಜ್ಞಶಿಷ್ಟಾನ್ಮುತಫುಜೋಯಾಂತಿ
ಬ್ರಹ್ಮಸನಾತನಂ | ನಾಯಂಲೋಕೋಸ್ತಸ್ಯಯ
ಜ್ಞಸ್ಯಕುತೋಸ್ಯಕುರುತಮ ||

೧೨. ವ್ರತಬಹುಧಾಯಜ್ಞಾವಿತತಾಬ್ರಹ್ಮ
ಣೋಮುಖೇ | ಕರ್ಮಜಾನಿವೃದ್ಧಿತಾಸನ್ನಿವಾ
ನೇನಂಜ್ಞಾತ್ವಾವಿಮೋಕ್ಷಯಿಸೇ ||

CANARESE.

೦೪. ಬ್ರಹ್ಮವಾದ ಹವಿಸ್ಸನ್ನು ಬ್ರಹ್ಮವಾದ ಅಗ್ನಿಯಲ್ಲಿ
ಬ್ರಹ್ಮದಿಂದ ಬ್ರಹ್ಮಕ್ಕೆ ಅರ್ಪಣವಾಗಿ ಹೋಮ ಮಾಡಲ್ಪಟ್ಟಿ
ತೇ ಆ ಬ್ರಹ್ಮಕರ್ಮದಿಂದ ಬ್ರಹ್ಮವನ್ನೇ ಹೊಂದಬಹುದು.

೦೫. ಕೆಲವರು ಯೋಗಿಗಳು ಯಜ್ಞವೇ ದೈವವೆಂದು
ವುಪಾಸನೇ ಮಾಡುವರು. ಕೆಲವರು ಬ್ರಹ್ಮವೆಂಬ ಅಗ್ನಿಯಲ್ಲಿ
ಯಜ್ಞದಿಂದಲೇ ಯಜ್ಞವನ್ನು ಮಾಡುವರು.

೦೬. ಕೆಲವರು ಕಿವಿ ಮೊದಲಾದ ಇಂದ್ರಿಯಂಗಳನ್ನು
ನಿಯಮವೆಂಬ ಅಗ್ನಿಗಳಲ್ಲಿ ಹೋಮಿಸುವರು, ಕೆಲವರು ತ
ಬ್ಬದಿ ವಿಷಯಂಗಳನ್ನು ಇಂದ್ರಿಯಂಗಳೆಂಬ ಅಗ್ನಿಯಲ್ಲಿ
ಹೋಮ ಮಾಡುವರು.

೦೭. ಕೆಲವರು ಇಂದ್ರಿಯ ಕರ್ಮಗಳನ್ನು ಪ್ರಾಣಕ
ಮಗಳನ್ನು ಜ್ಞಾನದಿಂದ ಉರಿಯುವ ಮನೋನಿಗ್ರಹದ
ಅಗ್ನಿಯಲ್ಲಿ ಹೋಮಿಸುವರು.

೦೮. ಕೆಲವರು ದ್ರವ್ಯ ಯಜ್ಞವೆಂದು, ತಪೋಯಜ್ಞ
ವೆಂದು, ಯೋಗಯಜ್ಞವೆಂದು, ವೇದಾಧ್ಯಯನ ಯಜ್ಞ
ವೆಂದು, ಜ್ಞಾನಯಜ್ಞವೆಂದು, ಮಾಡುವರು. ಇವರೆಲ್ಲರು ತೀ
ಕ್ಷಣವಾದ ವ್ರತವನ್ನೂವರು.

೦೯. ಪ್ರಾಣಾಪಾನಗಳೆಂಬ ವಾಯುಗಳನ್ನು ಬಂಧಿ
ಸಿ ಪ್ರಾಣಾಯಾಮ ಮಾಡುವಂಥವರು ಕೆಲವರು ಅಪಾನ
ವಾಯುವಿನಲ್ಲಿ ಪ್ರಾಣವನ್ನು ಹಾಗೆಯೇ ಪ್ರಾಣವಾಯುವಿ
ನಲ್ಲಿ ಅಪಾನವಾಯುವನ್ನು ಹೋಮಿಸುವರು.

೧೦. ಕೆಲವರು ಮಿತವಾದ ಊಹಾರದಿಂದ ಪ್ರಾಣಾದಿವಾ
ಯುಗಳನ್ನು ಪ್ರಾಣಸ್ಥಾನದಲ್ಲಿಯೇ ಕೇರಿಸಿ ಪ್ರಾಣಯಜ್ಞ
ವನ್ನು ಮಾಡುವರು, ಹೀಗೆ ಮಾಡುವವರೆಲ್ಲರು ಯಜ್ಞವನ್ನು
ಬಲ್ಲಂಥವರು, ಅದರಿಂದ ಯಜ್ಞದಿಂದ ಪಾಪವನ್ನು ತೊ
ಳೆಯುವರು.

೧೧. ಯಜ್ಞದಲ್ಲಿ ಮಿಕ್ಕ ಅಮೃತವನ್ನು ವುಂಬುವರು.
ಕಾತ್ಯತವಾದ ಪದವಿಯನ್ನು ಹೊಂದುವರು. ಯಜ್ಞಮಾಡ
ದವನಿಗೆ ಈ ಲೋಕವು ಯಿಲ್ಲ. ಪೇಕಲೋಕ ಯತ್ತಣದು,
ಯೆಲೇ ಕುರುಕುಲೋತ್ತಮನೇ.

೧೨. ಈವ್ರತಾರವಾಗಿ ಅನೇಕ ವಿಧ ಯಜ್ಞಗಳು ಬ್ರಹ್ಮನ
ಬಾಯಿಯಲ್ಲಿ ವಿಸ್ತರಿಸಲ್ಪಟ್ಟವು. ಇವೆಲ್ಲಾ ಕರ್ಮದಿಂದಲೇ
ಹುಟ್ಟಿದವೆಂದು ತಿಳಿ. ಹೀಗೆ ತಿಳಿದು ಬಿಡಲ್ಪಡುವಿ.

ENGLISH.

²⁴God is the gift of charity; God is the offering; God is in the fire of the altar; by God is the sacrifice performed; and God is to be obtained by him who maketh God alone the object of his works.

²⁵Some of the devout attend to the worship of the *Devatas* or angels; others, with offerings, direct their worship unto God in the fire. ²⁶Others sacrifice their ears, and other organs, in the fire of constraint; whilst some sacrifice sound, and the like, in the fire of their organs. ²⁷Some again sacrifice the actions of all their organs and faculties in the fire of self-constraint, lighted up by the spark of inspired wisdom. ²⁸There are also the worshippers with offerings, and the worshippers with mortifications; and again the worshippers with enthusiastic devotion; so there are those the wisdom of whose reading is their worship, men of subdued passions and severe manners. ²⁹Some

there are who sacrifice their breathing spirit, and force it downwards from its natural course; whilst others force the spirit which is below back with the breath; ³⁰and a few, with whom these two faculties are held in great esteem, close up the door of each; and there are some, who eat but by rule, who sacrifice their lives in their lives. All these different kinds of worshippers are, by their particular modes of worship, purified from their offences. ³¹He who enjoyeth but the *Amreeta* which is left of his offerings, obtaineth the eternal spirit of *Brahm*, the Supreme. This world is not for him who doth not worship; and where, O *Arjoon*, is there another? ³²A great variety of modes of worship like these are displayed in the mouth of God. Learn that they are all the offerings of action. Being convinced of this, thou shalt obtain an eternal release.

SANSKRIT.

33. ಶ್ರೇಯಾದ್ರವ್ಯಮಯಾದ್ಯಜ್ಞಾ
ದ್ವ್ಯಾನಯಜ್ಞಃ ಪರಂತಪ| ಸರ್ವಂ ಕರ್ಮಾ-
ಖಿಲಂ ಪಾರ್ಥಜ್ಞಾನೇನ ಮಾಪ್ಯತೇ||

34. ತದ್ವಿದ್ವಿಧಿಪುನಿಪಾತೇನ ಪುನಶ್ಚೇನಸೇ
ವಯಾ| ಉಪದೇಕ್ಷ್ಯಂತೀತ್ವೇಜ್ಞಾನಂಜ್ಞಾನಿನ
ಸ್ತತ್ಪದತಿ-ನಃ||

35. ಯದ್ವಾತ್ವಾನಪುನರ್ಮೋಹಮೇವಂ
ಯಾಸ್ಯಸಿಪಾಂತವ| ಯೇನಭೂತಾಸ್ಯತೇ
ದೇವಾದ್ರಕ್ಷ್ಯಸ್ಯಾತ್ಮನ್ಯಥೋಮಯಿ||

36. ಅಪಿಹೇದಸಿ ಪಾಪೇಭ್ಯಃ ಸರ್ವೇ
ಭ್ಯಃ ಪಾಪಕೃತ್ತಮಃ| ಸರ್ವಂಜ್ಞಾನವೇ
ಸೈವವೃಜನಂ ಸಂತುಷ್ಟಸಿ||

37. ಯಥೈಥಾಂಸಮಿದ್ಧೋಗ್ನಿರ್ಭಸ್ಮ-
ಸಾತ್ಕುರುತೇರ್ಜುನ| ಜ್ಞಾನಾಗ್ನಿಸ್ಸರ್ವಕ-
ರ್ಮಾಣಿಭಸ್ಮಸಾತ್ಕುರುತೇತಥಾ||

38. ನಹಿಜ್ಞಾನೇನ ಸದೃಶಂ ಪವಿತ್ರಮಿಹವಿ
ದ್ಯತೇ| ತತ್ಸ್ವಯಂಯೋಗಸಂಸಿದ್ಧಃ ಕಾ
ಲೇನಾತ್ಮನಿವಿಂದತಿ||

39. ತದ್ಧಾವಾಲಭತೇಜ್ಞಾನಂತತ್ಪರಃ
ಸಂಯತೇಂದ್ರಿಯಃ| ಜ್ಞಾನಲಬ್ಧಿಪರಾಂ
ಕಾಂತಿಮಚೀರೇಣಾಧಿಗಘ್ನತಿ||

40. ಅಜ್ಞಾತ್ವಾತ್ಮದ್ಧಾನತಃ ಸಂಸಯಾತ್ಮಾ
ವಿನಶ್ಯತಿ| ನಾಯಂಲೋಕೋಸ್ತಿನವರೋನ
ಸುಖಂ ಸಂತಯಾತ್ಮನಃ||

CANARESE.

33. ಈಮೇರಿಗೆ ದ್ರವ್ಯಗಳಿಂದ ಮಾಡುವ ಯಜ್ಞಗಳಿಗಿಂ
ತಲೂ ಜ್ಞಾನಯಜ್ಞವು ಶ್ರೇಷ್ಠವಾದದ್ದು, ಅದರಿಂದ
ಅರ್ಜುನನೇ ಸರ್ವಕರ್ಮವು ಜ್ಞಾನದಲ್ಲಿ ಸಂಪೂರ್ಣ
ಹೊಂದುವದು.

34. ಆ ಜ್ಞಾನವನ್ನು ನಮಸ್ಕಾರದಿಂದ ಪ್ರಶ್ನೆಗಳಿಂದ ನೇ
ವೆಯಿಂದ ತಿಳಿ. ತತ್ವ ಸ್ವರೂಪವನ್ನು ಬಲ್ಲಂಥಾ ಜ್ಞಾನಿಗ
ಳು ನಿನಗೆ ಜ್ಞಾನವನ್ನು ಉಪದೇಶಿಸುವರು.

35. ಯಾವ ಜ್ಞಾನವನ್ನು ತಿಳಿದು ಮರಳಿ ಈ ದ್ರವ್ಯದ
ಲ್ಲಿ ಭ್ರಾಂತಿಯನ್ನು ಹೊಂದದೇ ಇರುವಿಯೋ ಯಾವ
ಜ್ಞಾನದಿಂದ ಸಮಸ್ತ ಭೂತಗಳನ್ನು ಪರಮಾತ್ಮನಾದ ನನ್ನ
ಲ್ಲಿ ನೋಡುವೆಯೋ ಅಂಥಾ ಜ್ಞಾನವನ್ನು ತಿಳಿ, ಪಾಂಡ
ವನೇ.

36. ಯೆಲ್ಲಾ ಪಾಪಗಳಿಗಿಂತ ಹೆಚ್ಚಾದ ಪಾಪವನ್ನು
ಮಾಡಿ ಇದ್ದಾಗ್ಯೂ ಆ ಯೆಲ್ಲಾ ಪಾಪವನ್ನು ಜ್ಞಾನವೆಂಬ
ಹಡಗವನ್ನೇರಿ ದಾಟುವಿ.

37. ಉರಿಯುವ ಬೆಂಕಿಯು ಮೋಗಿದ ಕಟ್ಟಿಗೆಗಳ ರಾಶಿ
ಯನ್ನು ಬೂದಿಯಾಗ ಹಾಗೆ ಸುಡುವುದೋ ಹಾಗೆಯೇ
ಜ್ಞಾನವೆಂಬ ಅಗ್ನಿಯು ಸರ್ವಕರ್ಮಗಳನ್ನು ಸುಟ್ಟು ಬಿಡು
ವುದು ಯೆಲೇ ಅರ್ಜುನನೇ.

38. ಜ್ಞಾನಕ್ಕೆ ಸಮಾನವಾದ ಪವಿತ್ರವಸ್ತುವು ಈಭೂ
ಮಿಯಲ್ಲಿ ಯಾವದು ಇಲ್ಲವು. ಅದನ್ನು ಯೋಗಿಯಾದ
ಪುರುಷನು ಬಹುಕಾಲ ಅಭ್ಯಾಸದಿಂದ ತಾನಾಗಿ ತನ್ನಲ್ಲೇ
ಹೊಂದುವನು.

39. ವಿಶ್ವಾನುಭವವನ್ನು ಜ್ಞಾನವನ್ನು ಹೊಂದುವನು
ಆಮೇಲೆ ಜಿಜ್ಞಾಸೆಯನಾಗುವನು. ಅಂಥಾ ಜ್ಞಾನವೂ ಅದ
ಕ್ಕೆ ತಕ್ಕ ನಡತೆಯಾದುವು ಪುರುಷನು ಪರಮಕಾಂತವುಳ್ಳ
ಮೋಕ್ಷವನ್ನು ಜಾಗ್ರತೆಯಾಗಿ ಹೊಂದುವನು.

40. ಅವಿವೇಕಿಯೂ ಅಪನಂಬಿಕೆಯುಳ್ಳವನು ಅವಿಶ್ವಾ
ಸಿಯೂ ಅದವನು ಕೆಡುವನು. ನಂಬಿಕೆ ಇಡದವನಿಗೆ ಇಹ
ಲೋಕವೂ ಇಲ್ಲ ಪರಲೋಕವೂ ಇಲ್ಲ, ಸುಖವೆಂತು ಇಲ್ಲವೇ
ಇಲ್ಲ.

ENGLISH.

33For know that the worship of
spiritual wisdom is far better than
the worship with offerings of things.
In wisdom is to be found every
work without exception.

43Seek then this wisdom with
prostrations, with questions, and with
attention, that those learned men who
see its principles may instruct thee
in its rules; 35Which having learnt,
thou shalt not again, O son of Pandoo
fall into folly; by which thou shalt
behold all nature in the spirit; that
is, in me.

36Although thou wert the greatest
of all offenders, thou shalt be able to
cross the gulf of sin with the bark of
wisdom.

37As the natural fire, O Arjoon,
reduceth the wood to ashes, so may
the fire of wisdom reduce all moral
actions to ashes.

38There is not any thing in this
world to be compared with wisdom
for purity. He who is perfected by
practice, in due time findeth it in his
own soul. 39He who hath faith
findeth wisdom; and, above all, he
who hath gotten the better of his
passions; and having obtained this
spiritual wisdom, he shortly enjoyeth
superior happiness. 40Whilst the ig-
norant, and the man without faith,
whose spirit is full of doubt, is lost.
Neither this world, nor that which
is above, nor happiness, can be en-
joyed by the man of a doubting mind.

SANSKRIT.

೨೧. ಯೋಗಸನ್ಯಸ್ತಕರ್ಮಾಣಂಜ್ಞಾನಸಂಭಿಂಸನಂತಯಂ | ಆತ್ಮವಂತಂಸಕರ್ತಾಣಿ ನಿಬಂಧಂತಿಧನಂಜಯಂ ||

೨೨. ತಸ್ಯಾದಜ್ಞಾನಸಂಭೂತಂಹೃತ್ಕೃಷ್ಣಂ ಜ್ಞಾನಾನಾತ್ರಾತ್ಮನಃ | ಛಿತ್ತೈವೈವಂ ಸಂತಯಂ ಯೋಗಮಾತಿಷ್ಠೋತ್ತಮಭಾರತ ||

CANARESE.

೨೧. ಯೋಗಾಭ್ಯಾಸದಿಂದ ಬಿಡಲ್ಪಟ್ಟ ಕರ್ಮಗಳನ್ನೂ ವನಸ್ಸು ಜ್ಞಾನದಿಂದ ಸಂತಯವನ್ನು ಕಡಿದು ಹಾಕುವನನ್ನು ಇಂಥಾ ಜ್ಞಾನಿಯನ್ನು ಕರ್ಮಗಳು ಬಂಧಿಸಲಾರವು ಧನಂ ಜಯನೇ.

೨೨. ಅದುಕಾರಣ ಅಜ್ಞಾನದಿಂದ ಹುಟ್ಟಿದಂಥಾ ಚಿತ್ತದಲ್ಲಿ ಇರುವ ಸಂದೇಹವನ್ನು ಜ್ಞಾನವೆಂಬ ಖಡ್ಗದಿಂದ ಕಡಿದು ಹಾಕಿ ಕರ್ಮಯೋಗವನ್ನು ಅಂಗೀಕರಿಸಿ ಯೆಲೇ ಭಾರತನೇ ಯೆದ್ದು ನಿಂದಿರು.

ENGLISH.

⁴¹The human actions have no power to confine the spiritual mind, which, by study, hath forsaken works, and which, by wisdom, hath cut asunder the bonds of doubt. ⁴²Wherefore, O son of Bharat, resolve to cut asunder this doubt, offspring of ignorance, which hath taken possession of thy mind, with the edge of the wisdom of thy own soul, and arise and attach thyself to the discipline.

LECTURE V.

OF FORSAKING THE FRUITS OF WORKS.

ಅ ಯ ದ ನೇ ಅ ಧ್ಯಾಯ.

ಅರ್ಜುನ ಉವಾಚ.

೧. ಸನ್ಯಾಸಂಕರ್ತೃಣಾಂಕೃತ್ಯಪುನರೋಗಗಂಚಕಂಸಸಿ | ಯುಕ್ತೇಯವ್ರತಯೋರೇಕಂ ತಸ್ಯೈವಾಹಿಸುಸ್ಥಿತಿಶಂ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೨. ಸನ್ಯಾಸಕರ್ಮಯೋಗಕ್ಷತ್ರೇ ಯಸಕರಾವುಚೌ | ತಯೋಸ್ತುಕರ್ತೃಸನ್ಯಾಸಾತ್ಮರ್ಮಯೋಗೋವಿಶಿಷ್ಯತೇ ||

3. ಕ್ಷೇಯಸ್ಸನಿತ್ಯಸನ್ಯಾಸೀ ಯೋನ ದ್ವೇಷ್ಠಿ ನಕಾಂಕ್ಷತಿ | ನಿರ್ವ್ಯಂಧೋವಹಿಮಹಾ ಬಾಹೋಸುಖಬಂಧಾತ್ಪ್ರಮುಚ್ಯತೇ ||

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಯೆಲೇ ಕೃತ್ಯಸಾಮಿಯೇ ಕರ್ಮಗಳನ್ನು ಬಿಡಬೇಕೆಂದು ಮತ್ತು ಮಾಡಬೇಕೆಂದು ಹೇಳುತ್ತಿದ್ದೀ ಈಯೆ ರಡರಲ್ಲಿ ಮೇಲಾದ ವೊಂದೇ ಮಾರ್ಗವನ್ನು ನನಗೆ ನಿಶ್ಚಯಿಸಿ ಹೇಳಬೇಕು.

ಭಗವದ್ವಾಕ್ಯ.

೨. ಸನ್ಯಾಸವೆಂಬುದರೂ ಕರ್ಮಯೋಗವೆಂಬುದರೂ ಈ ಯೆರಡು ಮಾರ್ಗವು ಮೋಕ್ಷಸಾಧನಗಳೇ ಆದಾಗ್ಯೂ ಕರ್ಮವನ್ನು ಬಿಟ್ಟುಬಿಡುವದಕ್ಕಿಂತಲೂ ಕರ್ಮವನ್ನು ಮಾಡಿ ಫಲವೇಕ್ಷೆ ಇಲ್ಲದಿರುವ ಯೋಗವು ವಿಶೇಷವಾಗಿರುವದು.

3. ಯೆಲೇ ಮಹಾ ಭುಜನಾದ ಅರ್ಜುನನೇ ವೊಂದರಲ್ಲಿ ದ್ವೇಷವೂ ವೊಂದರಲ್ಲಿ ಅವೇಕ್ಷೆಯೂ ಇಲ್ಲದೆ ಶೀತೋಷ್ಣ ಸುಖದುಃಖಗಳಲ್ಲಿ ಸಮ ಬುದ್ಧಿಯು ಇರುವವನೇ ನಿತ್ಯ ಸನ್ಯಾಸಿ ಯೆನಿಸಿಕೊಂಬನು. ಅಂಥಾತನು ಸುಲಭವಾಗಿ ಸಂಸಾರ ಬಂಧನದಿಂದ ಬಿಡಲ್ಪಡುವನು.

ARJUN.

¹Thou now speakest, Krishna, of the forsaking of works, and now again of performing them. Tell me positively which of the two is best.

KRISHNA.

²Both the desertion and the practice of works are equally the means of extreme happiness; but of the two the practice of works is to be distinguished above the desertion. ³The perpetual recluse, who neither longeth nor complaineth, is worthy to be known. Such a one is free from duplicity, and is happily freed from the bond of action.

SANSKRIT.

೪. ಸಾಂಖ್ಯಯೋಗೌಪಧ್ಯಾಭಾಃ
ಪ್ರವದಂತಿನಪಂಡಿತಾಃ | ದ್ವಿಕಮಪ್ಯಾಸ್ಥಿತಸ್ಸ
ಮ್ಯಗುಭಯೋದಿಹಂದತೇಫಲಂ ||

೫. ಯತ್ಸಾಂಖ್ಯೈಃ ಪ್ರಾಪ್ಯತೆ ಸ್ಥಾನಂತ
ದೋಗೈರಪಿಗಮ್ಯತೇ | ಏಕಂ ಸಾಂಖ್ಯಂ ಚ
ಯೋಗಂ ಚ ಯೇವ ತ್ಯತಿಸಪತ್ಯತಿ ||

೬. ಸನ್ಯಾಸಸ್ತು ಮಹಾಬಾಹೋ ದುಃಖ
ಮಾಪ್ತುಮಯೋಗತಃ | ಯೋಗಯುಕ್ತೋ
ಮುನಿಬ್ರಹ್ಮನಚೇರಣಾಧಿಗಘ್ನತಿ ||

೭. ಯೋಗಯುಕ್ತೋ ವಿಶುದ್ಧಾತ್ಮಾ ವಿಜಿ
ತಾತ್ಮಾ ಜಿತೇಂದ್ರಿಯಃ | ಸರ್ವಭೂತಾತ್ಮಭೂ
ತಾತ್ಮಾ ಕುರ್ವನ್ ಭವನಶಿವ್ಯತೇ ||

೮. ನೈತಕಿಂಚಿತ್ಕರೋಮೀತಿಯುಕ್ತೋ
ಮನ್ಯೈತ ತತ್ಪವಿಕ್ | ಪಶ್ಯತ್ ಪ್ರಾಣೈಃ
ಸ್ಪರ್ಶೈಃ ಚಕ್ಷುಃ ಸ್ಪರ್ಶೈಃ ಗಂಧೈಃ ಸ್ವಪಂ
ತ್ಸವತ್ ||

೯. ಧರ್ಮವಿಸ್ತೃಜ್ಯ ಗೃಹ್ಯಸ್ತು ನೃಪ
ನಿಮಿಷಸ್ಥಃ | ಇಂದ್ರಿಯಾಣೀಂದ್ರಿಯಾ
ರ್ಥೇಷು ವರ್ತಂತ ಇತಿ ಧಾರಯ ||

೧೦. ಬ್ರಹ್ಮಣ್ಯಾಧಾಯ ಕರ್ಮಾಣಿ ಸಂಗ
ತ್ಯಕ್ತ್ವಾ ಕರೋತಿಯಃ | ಲಿಪ್ಯತೇನ ಸಪಾ
ದೇನ ಪದ್ಧಪತ್ರಮಿವಾಂಭಸಾ ||

೧೧. ಕಾಯೇನ ಮನಸಾ ಬುದ್ಧ್ಯಾ ಕೇವಲೈ
ರಿಂದ್ರಿಯೈಃ | ಯೋಗಿ ನೃಕರ್ಮಕುರ್ವಣಂ
ರಸಂಗಂ ತ್ಯಕ್ತ್ವಾ ತ್ಯಕ್ತುರ್ದಯೇ ||

CANARESE.

೪. ಜ್ಞಾನಯೋಗ ಕರ್ಮಯೋಗಗಳನ್ನು ಅರಿಯ
ದವರು ಇದು ಬೇರೆ ಅದು ಬೇರೆ ಯೆಂದು ಹೇಳುವರು ಅವ
ರು ಬುದ್ಧಿವಂತರಲ್ಲವು. ಈ ಯೆರಡರಲ್ಲಿ ಪೊಂದನ್ನಾದರೂ
ಕ್ರಮವಾಗಿ ಮಾಡಿದಾತನು ಯೆರಡಕ್ಕೂ ಪೊಂದೇ ಫಲವಾ
ದ ಮೋಕ್ಷವನ್ನೆತ್ತಿದವನು.

೫. ಜ್ಞಾನಿಗಳಿಂದ ಯಾವ ಸ್ಥಾನವು ಹೊಂದಲ್ಪಡುವ
ದೋ ಅದೇ ಸ್ಥಾನವು ಕರ್ಮಯೋಗಿಗಳಿಂದ ಹೊಂದಲ್ಪ
ಡುವದು, ಆದದರಿಂದ ಜ್ಞಾನಯೋಗವೂ ಕರ್ಮಯೋಗ
ವೂ ಯೆರಡು ಪೊಂದೇ ಪ್ರಕಾರವೆಂದು ಯಾವನು ತಿಳಿಯುವ
ನೋ ಅವನು ನನ್ನನ್ನು ತಿಳಿಯುವನು.

೬. ಯೋಗವಿಲ್ಲದೆ ಸನ್ಯಾಸದ ಫಲವನ್ನು ಹೊಂದಬೇ
ಕಾದವೇ ಬಹಳಕಷ್ಟವು. ಯೋಗವುಳ್ಳ ಮುನಿ ಶೀಘ್ರವಾಗಿ
ಯೇ ಬ್ರಹ್ಮವನ್ನು ಹೊಂದುವನು.

೭. ಯೋಗದಿಂದ ಕೂಡಿರುವಂಥಾ ಪರಿಶುದ್ಧಾತ್ಮನಾದಂ
ಥಾ ಚಿತ್ತಸ್ವಾಧೀನವುಳ್ಳಂಥಾ ಇಂದ್ರಿಯಂಗಳ ಜಯಿಸಿದಂ
ಥಾ ಸರ್ವ ಭೂತಾತ್ಮನಾದ ಸ್ವಾಮಿಯಲ್ಲಿಯೇ ಚಿತ್ತವು
ಉಂಥಾ ಪುರುಷನು ಕರ್ಮವ ಮಾಡುತ್ತಿದ್ದರೆ ಯೂ ಲೇವ
ವಡೆಯನು.

೮. ಕರ್ಮಯೋಗಿಯಾದ ಜ್ಞಾನಿಯು ನೋಡುತ್ತಾ,
ಕೇಳುತ್ತಾ, ಮುಟ್ಟಿನೋಡುತ್ತಾ, ಮಾನಿನೋಡುತ್ತಾ, ತಿನ್ನು
ತ್ತಾ, ನಡಿಯುತ್ತಾ, ನಿಶ್ಚರಮಾಡುತ್ತಾ, ಉಸುರು ಬಿಡುತ್ತಾ,
ನಡಿಯುತ್ತಾ, ನಿಶ್ಚರಮಾಡುತ್ತಾ, ಉಸುರು ಬಿಡುತ್ತಾ,

೯. ಮಾತಾಡುತ್ತಾ, ಬಿಡುತ್ತಾ, ಹಿಡಿಯುತ್ತಾ, ರೆಪೆಹಾ
ಕುತ್ತಾ, ಯೆಚ್ಚುಕುಗೊಳ್ಳುತ್ತಾ, ಇದ್ದಾಗ್ಯೂ ಇಂದ್ರಿಯಂಗಳು
ತಮ್ಮ ತಮ್ಮ ವ್ಯಾಪಾರದಲ್ಲಿ ಪ್ರವರ್ತಿಸುತ್ತವೆಯೆಂದು ಮ
ನಸ್ಸಿನಲ್ಲಿ ದೃಢಪಡಿಸಿ

೧೦. ಫಲದಮೇಲೆ ಆಕೆಯಿಲ್ಲದೆ ವರಮಾತ್ಮನಲ್ಲಿ ಅರ್ಪಿ
ತೆ ಯಾವನು ಕರ್ಮವನ್ನು ಮಾಡುವನೋ ಅವನು ನಿರೀನ
ನಲ್ಲಿಯೇ ಇರುವ ಕರ್ಮದ ಯೆಲೆಯು ನಿರೀನ ಶಾಸ್ತ್ರವ ವಿಲ್ಲದೆ
ಇರುವವನಾಗಿ ಪಾವದಿಂದ ಲೇವವಡೆಯನು.

೧೧. ಯೋಗಿಗಳು ಫಲದ ಆಕೆಯ ಬಿಟ್ಟು ಪರಿಶುದ್ಧಾತ್ಮ
ವನ್ನು ಹೊಂದುವದಕ್ಕೋಸ್ಕರ ಕಠಿಣದಿಂದಲೂ ಮನಸ್ಸಿನ
ಿಂದಲೂ ಬುದ್ಧಿಯಿಂದಲೂ ಮಿಕ್ಕಾದ ಇಂದ್ರಿಯಂಗಳಿಂದ
ದಲೂ ಕರ್ಮವನ್ನು ಮಾಡುವರು.

ENGLISH.

4&5 Children only, and not the learned, speak of the speculative and the practical doctrines as two. They are but one, for both obtain the self-same end, and the place which is gained by the followers of the one, is gained by the followers of the other. That man seeth, who seeth that the speculative doctrines and the practical are but one. 6 To be a *Sannyasee*, or recluse, without application, is to obtain pain and trouble; whilst the *Munee*, who is employed in the practice of his duty, presently obtaineth *Brahm*, the Almighty. 7 The man who, employed in the practice of works, is of a purified soul, a subdued spirit, and restrained passions, and whose soul is the universal soul, is not affected by so being,

8 The attentive man, who is acquainted with the principles of things, in feeling, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, 9 quitting, taking, opening and closing his eyes, thinketh that he doeth nothing; but that the faculties are only employed in their several objects.

10 The man who, performing the duties of life, and quitting all interest in them, placeth them upon *Brahm*, the Supreme, is not tainted by sin; but remaineth like the leaf of the lotus unaffected by the waters.

11 Practical men, who perform the offices of life but with their bodies, their minds, their understandings, and their senses, and forsake the consequence for the purification of their souls;

SANSKRIT.

೧೦. ಯುಕ್ತಕರ್ಮಫಲಂತ್ಯಕ್ತ್ವಾಕಾಂ
ತಿಮಾಪ್ನೋತಿನ್ಯೆಷ್ಟಿಕೀಂ | ಅಯುಕ್ತಕರ್ಮಕಾ
ರಣಫಲೇಸಕ್ತೋನಿಬಧ್ಯತೇ ||

೧೩. ಸರ್ವಕರ್ಮಾಣಿ ಮನಸಾಸನ್ಯಸ್ಯಾ
ಸ್ತೇಸುಖಂವಶೀ | ಸವದ್ವಾಸೇವರೇದೇಹೇನೈವ
ಕುರ್ವನ್ಮಹಾರಯಃ ||

೧೪. ಸಕರ್ತೃತ್ವಂಸಕರ್ಮಾಣಿಲೋಕಸ್ಯ
ಸೃಜತಿಪ್ರಭುಃ | ಸಕರ್ಮಫಲಸಂಯೋಗಂ
ಸ್ಯಭಾವಂತುಪ್ರವರ್ತಕಃ ||

೧೫. ಸಾದತ್ತೇಕಸ್ಯಚಿತ್ತಾಪನಂಜೈವ
ಸುಕೃತಂವಿಧುಃ | ಅಜ್ಞಾನೇನಾವೃತಂಜ್ಞಾನಂ
ತೇನಮುಹ್ಯಂತಿಜಂತವಃ ||

೧೬. ಜ್ಞಾನೇನತುತದಜ್ಞಾನಂಯೋಘಾಂ
ಸಾತಿತಮಾತ್ಮನಃ | ತೇಜಾಮಾದಿತೃವದ್ಭಾಸಂ
ಪ್ರಕಾಶಯತಿತತ್ಪರಂ ||

೧೭. ತದ್ಬುದ್ಧಯಸ್ತದಾತ್ಮಾನಸ್ತನ್ನಿಷ್ಠಾಂ
ಸ್ತತ್ಪರಾಯಣಾಃ | ಗುಣತ್ಯುಪನರಾವೃತ್ತಿಂ
ಜ್ಞಾನನಿರ್ಧಾರತತ್ಪರಾಃ ||

೧೮. ವಿಧ್ಯಾವಿನಯಸಂವಸೆ ಬ್ರಾಹ್ಮ
ಣೇಗವಹಂತಿ | ಕುನಿಜೈವತ್ವಪಾಕೇಚಮಡಿ
ತಾಸ್ಸಮದರ್ಶಿನಃ ||

೧೯. ಇಹೈವತ್ಯೇಜಿತಸ್ಸಗೋರಯೇ
ಖಾಂಸಾಮೈಸ್ಥಿತಮನಃ | ನಿರೋದಧಂಹಿ
ಸಮಂಭ್ರಹ್ಮತಸ್ತಾದ್ಬ್ರಹ್ಮಣೇತೇನೈಕಾಃ ||

CANARESE.

೧೦. ಕರ್ಮದ ಫಲದ ಆಶೆಯನ್ನು ಬಿಟ್ಟು ಯುಕ್ತವಾ
ದ ಕರ್ಮಗಳನ್ನು ಮಾಡುವವನು, ಕಾಂತಿಯಿಂದ ಪೊಪ್ಪಿ
ರುವ ಮೋಕ್ಷವನ್ನು ಹೊಂದುವನು, ಕರ್ಮಫಲದಲ್ಲಿ ಆಶೆ
ಇಟ್ಟು ಅಯುಕ್ತವಾದ ಕರ್ಮಗಳನ್ನು ಮಾಡುವವನು ಕಟ್ಟು
ಬೀಳುವನು.

೧೩. ಯೆಲ್ಲಾ ಕರ್ಮಗಳನ್ನು ಮನಸ್ಸಿನಿಂದ ಬಿಟ್ಟುಂಥಾ
ವನಾಗಿ ತಾನು ಮಾಡಿಸದೇ ಮಾಡದೇ ವೊಂಭತ್ತು ಬಾಗಿಲು
ಗಳಲ್ಲ ಈ ಕೋರವೆಂಬ ಪಟ್ಟಣದಲ್ಲಿ ಜೀವನು ಇಂದ್ರಿ
ಯಂಗಳನ್ನು ಸ್ವಾಧೀನಮಾಡಿಕೊಂಡು ಸುಖವಾಗಿ ಇರುವನು

೧೪. ಸಮರ್ಥನಾದ ದೇವರು ಲೋಕಕ್ಕೆ ಕರ್ತೃತ್ವ
ವನ್ನು ಕರ್ಮಗಳನ್ನು ಕರ್ಮದ ಫಲದಿಂದ ಕೂಡುವಿಕೆಯ
ನ್ನು ಛುಟುಮಾಡುವದಿಲ್ಲವು ಸ್ವಭಾವವಾಗಿಯೇ ಪ್ರವರ್ತಿ
ಸುವದು.

೧೫. ಅರಸಾದ ದೇವರು ಪುಣ್ಯ ಪಾಪಗಳಿಂದ ಬರುವ
ಸುಖದುಖಗಳನ್ನು ಹೊಂದುವದಿಲ್ಲ ಆದರೆ ಜ್ಞಾನವು ಅಜ್ಞಾ
ನದಿಂದ ಮುಚ್ಚಲ್ಪಟ್ಟಿದೆ ಅದರಿಂದ ಈಜೀವಜಂತುಗಳು ತಪ್ಪಿ
ನದಿಯುತ್ತವೆ.

೧೬. ಯಾರಿಗೆ ಅಂಥಾ ಅಜ್ಞಾನವು ಜ್ಞಾನದಿಂದ ಸಾಕ
ವಾಗಿ ಹೋಗುವದೋ ಅವರಿಗೆ ಸೂರ್ಯನಹಾಗಿ ಆತ್ಮದಜ್ಞಾ
ನವು ಆಮೇಲೆ ಪ್ರಕಾಶಿಸುವದು.

೧೭. ಆಭವಂತನಲ್ಲಿಯೇ ಬುದ್ಧಿಯು ಆತನಲ್ಲಿಯೇ ಚಿ
ತ್ತವು ಆತನಲ್ಲಿಯೇ ಭಕ್ತಿಯು ನೆಲೆಗೊಂಡಿರುವವರು ಮತ್ತು
ಆತನಲ್ಲಿ ನಂಬಿಕೆಯುಂಟಾದವರು ಜ್ಞಾನದಿಂದ ತೊಲೆಯ
ಲ್ಪಟ್ಟ ಪಾಪಗಳನ್ನೆಲ್ಲವರಾಗಿ ಯೆಂಬೆಂದಿಗೂ ತಿರುಗದ ಸ್ಥಳ
ವನ್ನು ಕೀರುವರು.

೧೮. ವಿಷಯದಿಂದ ವಿನಯದಿಂದ ಪೊಪ್ಪಿರುವ ಬ್ರಾ
ಹ್ಮಣನಲ್ಲಿಯೂ, ಆಕಳಲ್ಲಿಯೂ, ಆನೆಯಲ್ಲಿಯೂ, ನಾ
ಯಿಯಲ್ಲಿಯೂ, ನಾಯಿ ಬೇಸುವನಲ್ಲಿಯೂ, ಮಂಡಿತರು
ಸಮವಾಗಿ ನೋಡುವರು.

೧೯. ಯಾರ ಮನಸ್ಸು ಈ ಪ್ರಕಾರ ಸಮತ್ವದಲ್ಲಿ ಇ
ದ್ದೀತು, ಅವರಿಂದ ಈಗಲೇ ಸ್ವರ್ಗವು ಜಯಿಸಲ್ಪಟ್ಟಿತು.
ಬ್ರಹ್ಮವು ಮಹದ್ಭವಾದದ್ದು ಸರ್ವಸಮವಾದದ್ದು ಅದರಿಂದ
ಅವರು ಬ್ರಹ್ಮದಲ್ಲಿ ನೆಲೆಗೊಂಡಿರುವರು.

ENGLISH.

¹²And although employed, forsake the fruit of action, obtain infinite happi-ness; whilst the man who is unem-ployed, being attached to the fruit by the agent desire, is in the bonds of confinement. ¹³The man who hath his passions in subjection, and with his mind forsaketh all works, his soul sitteth at rest in the nine-gate city of its abode, neither acting nor causing to act.

¹⁴The Almighty createth neither the powers nor the deeds of mankind, nor the application of the fruits of action: nature prevaleth. ¹⁵The Almighty receiveth neither the vices nor the virtues of any one. Mankind are led astray by their reason being obscured by ignorance; ¹⁶but when that ignorance of their souls is des-troyed by the force of reason, their wisdom shineth forth again with the glory of the sun, and causeth the Deity to appear. ¹⁷Those whose un-derstandings are in him, whose souls are in him, whose confidence is in him, and whose asylum is in him, are by wisdom purified from all their offences, and go from whence they shall never return.

¹⁸The learned behold him alike in the reverend *Brahman* perfected in knowledge, in the ox, and in the ele-phant; in the dog, and in him who eateth of the flesh of dogs. ¹⁹Those whose minds are fixed on this equa-lity, gain eternity even in this world. They put their trust in *Brahm*, the Eternal, because he is every where alike, free from fault.

SANSKRIT.

೨೦. ನಪ್ರಹೃತ್ಪ್ರಿಯಂಪ್ರಾಪ್ಯ
ನೋದ್ವಜೇತ್ಪ್ರಾಪ್ಯಚಾಪ್ರಿಯಂ | ಸ್ಥಿರಬುದ್ಧಿ
ರಸಂಮುಖೋಬ್ರಹ್ಮವಿದ್ಬ್ರಹ್ಮಣಿಸ್ಥಿತಃ ||

೨೧. ಬಾಹ್ಯಸ್ಪರ್ಶೇಷ್ವಸತ್ತಾತ್ಮಾವಿಂದ
ತ್ಯಾತ್ಮವಿಯತುಸ್ತು | ಸಬ್ರಹ್ಮಯೋಗಯು
ಕ್ತಾತ್ಮಾಸುಖಮಕ್ಷಯಮಕುಶಲೇ ||

೨೨. ಯೇಹಿಸಂಸ್ಪರ್ಶೇಷಾಘೋಗಾ
ದುಷ್ಟಯೋನಯವತಃ | ಆದ್ಯಂತವಂತಃ
ಕೌಂತೇಯನತೇದುರಮತೇಬುಧಃ ||

೨೩. ತಕ್ಕೋತೀಹೈ ವಯಸ್ಸೋಘಂ
ಪ್ರಾಕೃರೀರವಿಮೋಕ್ಷಣಾತ್ | ಕಾಮಂಕ್ರೋ
ಧೋದೃಢವಂವೇಗಂಸಂಯುಕ್ತಸ್ಸುಖೀನರಃ ||

೨೪. ಯೋಗತಃಸ್ಸುಖೋಂತರಾ ರಾಮ
ಸ್ತಥಾಂತಜ್ಯೋತೀಶೀವಯಃ | ಸಯೋಗ
ಬ್ರಹ್ಮನಿರ್ವಾಣಂಬ್ರಹ್ಮಭೂತೋಧಿಗಢಃ ||

೨೫. ಲಭಂತೇಬ್ರಹ್ಮನಿರ್ವಾಣಮೃದ
ಯಃಕ್ಷೀಣಕಲ್ಮಷಾಃ | ಛಿಂಸದ್ವೈಧಾಯತಾ
ತ್ಪಾನ್ಯನರ್ಮಭೂತಹಿತೇರತಾಃ ||

೨೬. ಕಾಮಕ್ರೋಧವಿಯುಕ್ತಾನಾಯತೀ
ನಾಯತಜೇತಸಾಂ | ಅಭಿತೋಬ್ರಹ್ಮನಿರ್ವಾ
ಣಂವರ್ತತೇವಿಜಿತಾತ್ಮನಾಂ ||

೨೭. ಸ್ವರ್ಣಾ ಕೃತ್ವಾ ಬಹಿರ್ಬಾ
ಹ್ಯಂತಃಪ್ರಾಪ್ಯಂತರೇಭುಃ | ಪ್ರಾಣಾ
ಪಾನೌ ಸಮಾಕೃತ್ವಾ ನಾನಾಭ್ಯಂತರಜಾ
ರಿಣೌ ||

CANARESE.

೨೦. ಪ್ರಿಯವಾದ ವಸ್ತುವನ್ನು ಹೊಂದಿ ಸಂತೋಷಿಸದೆ
ಅಪ್ರಿಯವಾದ ವಸ್ತುವನ್ನು ಹೊಂದಿ ದುಃಖಿಸದೆ ಸ್ಥಿರಬುದ್ಧಿ
ವುಳ್ಳನಾಗಿ ವಿಮೋಕ್ಷಣವಿಲ್ಲದವನಾಗಿ ಇರುವವನೇ ಬ್ರಹ್ಮ
ವನ್ನು ತಿಳಿದವನು ಮತ್ತು ಬ್ರಹ್ಮದಲ್ಲಿ ನೆಲೆಗೊಂಡಿರುವನು.

೨೧. ಹೊರಗಿನ ವಸ್ತುವುಗಳನ್ನು ಮುಟ್ಟುವದರಲ್ಲಿ ಆಸ
ಕ್ತಿ ಇಲ್ಲದೆ ಯಾವಾತನು ತನ್ನಲ್ಲಿಯೇ ಸುಖವನ್ನು ಹೊಂ
ದುವನು ಆತನು ಬ್ರಹ್ಮಯೋಗವುಳ್ಳ ಕುಡ್ಧಾತ್ಮನು ಕೇಡಿಲ್ಲ
ದ ಸುಖವನ್ನು ಹೊಂದುವನು.

೨೨. ಯೇಲೇ ಕುಂತೀ ಪುತ್ರನೇ ಯಾವ ಸೌಖ್ಯಗಳನ್ನು
ಹೊರಗಿನ ವಸ್ತುಗಳಿಂದ ಹುಟ್ಟುವವೋ ಅವುಗಳನ್ನು ದುಃಖಗಳೇ
ಅವುಗಳಿಗೆ ಹುಟ್ಟುವಿಕೆಯೂ ಹೋಗುವಿಕೆಯೂ ವುಂಟು,
ಆದದರಿಂದ ವಿದ್ವಾಂಸನಾದ ಜ್ಞಾನಿಯು ಅವುಗಳಲ್ಲಿ ಇಷ್ಟ
ಇಡನು.

೨೩. ಯಾವಾತನು ಈ ಶೋಕದಲ್ಲಿಯೇ ತೋರವ
ನ್ನು ಬಿಡುವದಕ್ಕಿಂತ ಮುಂಚಿತವಾಗಿ ಕಾಮ ಕ್ರೋ
ಧಗಳಿಂದ ಹುಟ್ಟಿದ ದುಃಖದ ಪ್ರವಾಹವನ್ನು ನೈರಸಿಕೋಳ್ಳ
ವದಕ್ಕೆ ತಕ್ಕನಾಗುವನು ಆ ಮನುಷ್ಯನೇ ಯೋಗಿಯೂ
ಸುಖಿಯೂ.

೨೪. ಯಾವಾತನು ಅಂತರಂಗ ಸೌಖ್ಯವೂ ಅಂತರಂಗ
ಭೋಗವೂ ಅಂತರಂಗದಲ್ಲಿ ಪರಿಶುದ್ಧವಾದ ಜೈಕು ಉಂಟಾ
ಗಿರುವನೋ ಅಂಥಾ ಯೋಗಿಯು ಪರಬ್ರಹ್ಮದ ಹೋಲಿಸಿ
ಕೆಯಾಗಿ ಬ್ರಹ್ಮಸ್ಥಾನವನ್ನು ಹೊಂದುವನು.

೨೫. ಪಾಪರಹಿತರಾದಂಥಾ ಮಹಾ ಮುನಿಗಳು ಯೆಲ್ಲಾ
ಜೀವರಾಶಿಗಳಲ್ಲಿಯೂ ಸ್ನೇಹವುಳ್ಳವರಾಗಿ ಭೇದ ಬುದ್ಧಿಯ
ನ್ನು ಮಾಡದೇ ಯಿದ್ದು ಕಡೆಯಲ್ಲಿ ಮೋಕ್ಷವನ್ನು ಹೊಂ
ದುವರು.

೨೬. ಮತ್ತು ಕಾಮ ಕ್ರೋಧಾದಿಗಳನ್ನು ಬಿಟ್ಟು ಸ್ಥಿರವಾದ
ಬುದ್ಧಿಯುಳ್ಳವರಾಗಿ ಮನೋನಿಗ್ರಹವನ್ನು ಮಾಡಿದ ಯೋ
ಗಿಗಳಿಗೆ ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಭಗವಂತನ ಸಾನಿಧ್ಯ
ವು ಕಾಣಲ್ಪಡುವದು.

೨೭. ಮತ್ತು ಹೊರಗಿನ ಯಿರುವಿಕೆಗಳನ್ನು ಪರಿಚ್ಛೇ
ನೋಡಿ ಯೆರಡು ಹುಬ್ಬುಗಳ ನಡುವೆ ದೃಷ್ಟಿ ಇಟ್ಟು ಮು
ಗಿನ ಸೊಳ್ಳೆಗಳಲ್ಲಿ ಆಡುವ ಪ್ರಾಣಾಪಾನವಾಯುಗಳನ್ನು
ಸಮವಾಗಿ ನಿಲ್ಲಿಸಿ,

ENGLISH.

20The man who knoweth *Brahm*,
and whose mind is steady and free
from folly, should neither rejoice in
prosperity, nor complain in adversity.

21He whose soul is unaffected by the
impressions made upon the outward
feelings, obtaineth what is pleasure
in his own mind. Such an one, whose
soul is thus fixed upon the study of
Brahm, enjoyeth pleasure without
decline. 22The enjoyments which

proceed from the feelings are as the
wombs of future pain. The wise man,
who is acquainted with the begin-
ning and the end of things, delighteth
not in these. 23He who can bear up

against the violence which is produ-
ced from lust and anger in this mor-
tal life, is properly employed and a
happy man. 24The man who is happy
in his heart, at rest in his mind, and

enlightened within, is a *Yogee*, or one
devoted to God, and of a godly spirit;
and obtaineth the immaterial nature
of *Brahm*, the Supreme. 25Such

Reeshees as are purified from their
offences, freed from doubt, of subdu-
ed minds, and interested in the good
of all mankind, obtain the incorpo-
real *Brahm*. 26The incorporeal

Brahm is prepared, from the begin-
ning, for such as are free from lust
and anger, of humble minds and sub-
dued spirits, and who are acquainted
with their own souls.

27The man who keepeth the outward
accidents from entering his mind,
and his eyes fixed in contemplation
between his brows; who maketh the
breath to pass through both his nos-
trils alike in expiration and inspira-
tion;

SANSKRIT.

೨೮. ಯತೇಂದ್ರಿಯಮಸೋಬುದ್ಧಿ
ಮುನಿವೋಕ್ಷಪರಾಯಣಃ | ವಿಗತೇಭ್ಯಾ
ಭಯಕ್ರೋಧೋಯಸ್ಸದಾಮುಕ್ತವಸಃ ||

೨೯. ಭೋಕ್ತಾರಂಯಜ್ಞತಪಸಾಂಸರ್ವ
ಲೋಕಮಹೇಶ್ವರಂ | ಸುಹೃದಂಸರ್ವಭಾ
ಶಾನಾಂಜ್ಞಾಶ್ವಾಮಾಂಕಾಂತಿಮೃಘೈಃ ||

CANARESE.

೨೮. ಮತ್ತು ಇಂದ್ರಿಯಂಗಳನ್ನು ಮನಸ್ಸನ್ನು ಬು
ದ್ಧಿಯನ್ನು ಸ್ಥಿರಪಡಿಸಿ ಆಶೆಯೂ ಭಯವೂ ಕ್ರೋಧವೂ
ಇಲ್ಲದೆ ವೋಕ್ಷವನ್ನೇ ಅವೇಕ್ಷಿಸುವ ಮುನಿಯು ಯಾವ
ನೋ ಆತನೇ ಯಾವಾಗಲೂ ಪಾವಗಳೆಡೆಯಿಂದ ಬಿಡಲ್ಪ
ಟ್ಟು ಮುಕ್ತನು.

೨೯. ಯಜ್ಞದಿಂದಲೂ ತಪಸ್ಸಿನಿಂದಲೂ ಮಾಡುವ
ಆರಾಧನೆಯನ್ನು ಅಂಗೀಕರಿಸುವಂಥಾ ಸಕಲ ಜಗತ್ತಿಗೂ ಅ
ರಸನಾದಂಥಾ ಸಕಲ ಜೀವರಾಶಿಗಳಿಗೂ ಪ್ರಿಯನಾದಂಥಾ
ನನ್ನನ್ನು ಆಮುನೀಶ್ವರನು ತಿಳಿದು ಪರಮಕಾಂತವುಳ್ಳ ಮೋ
ಕ್ಷವನ್ನು ಹೊಂದುವನು.

ENGLISH.

²⁸who is of subdued faculties, mind,
and understanding, and hath set his
heart upon salvation; and who is
free from lust, fear, and anger, is
for ever blessed in this life. ²⁹And
being convinced that I am the che-
risher of religious zeal, the lord of all
worlds, and the friend of all nature,
he shall obtain me and be blessed.

LECTURE VI.

OF THE EXERCISE OF SOUL.

ಆ ರ ನೇ ಅ ಧ್ಯಾಯ.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಅನಾತ್ಮಿಕರ್ದುಫಲಂಕಾರ್ಯಂಕರ್ದುಕರೋ
ತಿಯಃ | ಸಸನ್ಯಾಸೀಚ ಯೋಗೀಚನಿರ
ಗ್ಧನೇಜಾಕ್ರಿಯಃ ||

೨. ಯಂಸನ್ಯಾಸಮಿತಿಪ್ರಾಪ್ತುಂ ಶ್ರೋ
ಗಂತಂ ವಿದ್ಧಿ ಪಾಂಡವ | ಸಹ್ಯಸನ್ಯಸ್ತ ಸಂಕ
ಲ್ಪೋಯೋಗೀಭವತಿಕ್ಷಣ ||

೩. ಆರುಕುಕ್ಷೋರ್ದುನೇಶೋಗಂಕರ್ದುಕಾ
ರಣಮುಚ್ಯತೇ | ಯೋಗಾರಾಧಸ್ಯತಸ್ಯೈವ
ವಕಮುಕಾರಣಮುಚ್ಯತೇ ||

ಭಗವದ್ವಾಕ್ಯ.

೧. ಕರ್ಮಗಳ ಫಲದಲ್ಲಿ ಆತನೇ ಇಡದೇ ಮಾಡತಕ್ಕ ಕ
ರ್ಮವನ್ನು ಯಾವಾತನು ಮಾಡುತ್ತಾನೆಯೋ ಆತನೇ ಸ
ನ್ಯಾಸೀ, ಆತನೇ ಯೋಗೀ. ಅಗ್ಧ ಇಲ್ಲದವನೂ ಅಲ್ಲ,
ಕ್ರಿಯೆ ಯಿಲ್ಲದವನೂ ಅಲ್ಲ.

೨. ಸನ್ಯಾಸವೆಂದು ಯಾವದನ್ನು ಹೇಳುವರೋ ಅದೇ
ಯೋಗವೆಂದು ತಿಳಿ, ಯೇಶೇ ಪಾಂಡವನೇ ಆಶೆಯನ್ನು ಬಿ
ಡುವ ಸನ್ಯಾಸವೆಂಬ ಮನಸ್ಸು ಇಲ್ಲದವನು ಯಾವನೂ
ಯೋಗಿಯಾಗಲಾರನು.

೩. ಭಕ್ತಿಯನ್ನು ಹೆಚ್ಚಿ ಸುವ ಯೋಗಿಗೆ ಕರ್ಮವು ಕಾರ
ಣವೆಂದು ಹೇಳುತ್ತದೆ, ಭಕ್ತಿ ಹೊಂದಿದಮೇಲೆ ಕಾಂತಿಯೇ
ಕಾರಣವು ಎಂದು ಹೇಳುತ್ತದೆ.

KRISHNA.

¹He is both a *Yōgee* and a *Sannyāsee* who performeth that which he
hath to do independent of the fruit
thereof; not he who liveth without
the sacrificial fire and without action.

²Learn, O son of *Pandoo*, that what
they call *Sannyās*, or a forsaking of
the world, is the same with *Yōg* or
the practice of devotion. He cannot
be a *Yōgee*, who, in his actions, hath
not abandoned all intentions.

³Works are said to be the means by
which a man who wisheth, may at-
tain devotion; so rest is called the
means for him who hath attained de-
votion.

SANSKRIT.

೪. ಯದಾಹಿನೇಂದ್ರಿಯಾರ್ಥೇಮ ನಕ
ಮಸ್ವನುಷಜ್ಯತೆ | ಸರ್ವಸಂಕಲ್ಪಸನ್ಯಾ
ಸೀಯೋಗಾರೂಢಸ್ತದೋಚ್ಯತೆ ||

೫ ಉದ್ಧರೇದಾತ್ಮನಾತ್ಮಾನಂನಾತ್ಮಾನಮವ
ಸಾದಯೇತ್ | ಆತ್ಮೈವಹ್ಯಾತ್ಮನೋಬಂಧು
ರಾತ್ಮೈವಪುರಾತ್ಮನಃ ||

೬. ಬಂಧುರಾತ್ಮಾತ್ಮ ನಸ್ತಸ್ಯ ಎನಾತ್ಮೈ
ವಾತ್ಮನಾಜಿತಃ | ಅನಾತ್ಮನಸ್ತುತತ್ವತ್ವೈವತೇ
ಕಾತ್ಮೈವತತ್ವವತ್ ||

೭. ಜಿತಾತ್ಮನಃಪ್ರಕಾಂತಸ್ಯಪರಮಾತ್ಮಾಸ
ಮಾಹಿತಃ | ಶೀತೋಷ್ಣ ಸುಖದುಃಖೈರಭುತಥಾ
ಮಾನಾಪಮಾನಯೋಃ ||

೮. ಜ್ಞಾನವಿಜ್ಞಾನ ತೃಪ್ತಾತ್ಮಾ ಕೂಟ
ಸ್ಥೋವಿಜಿತೇಂದ್ರಿಯಃ | ಯುಕ್ತ ಇತ್ಯುಚ್ಯ
ತೇಯೋಗೇಸಮತೋದ್ಭಾತ್ಯಕಾಂಚನಃ ||

೯. ಸುಹೃನ್ನಿತ್ರಾರ್ಯದಾಸೇನಮಧ್ಯಸ್ಥ
ವೈರದ್ವೈಬಂಧುಃ | ಸಾಧುಷ್ಪಪಿಚಪಾಪೇ
ದುಸಮಬುದ್ಧಿರ್ವಿಶಿದ್ಯತೇ ||

೧೦. ಯೋಗೇಯುಂಜೇತಸತತಮಾತ್ಮಾ
ನಂರಹಸಿಃ | ವ್ರಾಕೀಯತಚಿತ್ತಾತ್ಮಾನಿರಾ
ಶೀರವಗ್ರಹಃ ||

೧೧. ಕುಚೇಯೇಶ್ವರಶ್ರಿಷ್ಠಾಪ್ಯಸ್ಥಿರಮಾಸ
ನಮಾತ್ಮನಃ | ಸಾತ್ಕುಪ್ಪೈತಂನಾತಿನೀಚಂಜೇ
ಲಾಜಿನಕುಶೋತ್ತರಂ ||

೧೨. ಶ್ರೇಷ್ಠಕಾಗ್ರಮನಃಕೃತ್ವಾಯತ
ಚಿತ್ತೇಂದ್ರಿಯಕ್ರಿಯಃ | ಉಽವಿಶ್ವಾಸನೆಯುಂ
ಜ್ಯಾದೋಗಮಾತ್ಮವಿಹುಧಯೇ ||

CANARESE.

೪. ಇಂದ್ರಿಯಂಗಳ ವಿಷಯವಾದ ಕರ್ಮಗಳಲ್ಲಿ ಯಾ
ವಾಗ ಶಿಕ್ಷು ಬೀಳನೋ ಅವಾಗ ಯೆಲ್ಲಾ ಕರ್ಮಗಳ ಬಿಟ್ಟು
ಸನ್ಯಾಸಿಯಾ ಯೋಗಿಯಾಯೆಂದು ಹೇಳಲ್ಪಡುವನು.

೫. ತನ್ನನ್ನು ತಾನು ಉದ್ಧಾರಮಾಡಬೇಕು, ತನ್ನನ್ನು
ಕಡೆಸಬಾರದು, ತನಗೇತನೇ ಸ್ನೇಹಿತನು, ತನಗೇತನೇ ತ
ತ್ವವು.

೬. ತನ್ನಿಂದ ಮನಸ್ಸು ಜಯಿಸಲ್ಪಟ್ಟರೆ ಅದೇ ಮನ
ಸ್ಸು ತನಗೆ ಸೆಂಟಿನೆ, ತನ್ನಿಂದ ಮನಸ್ಸು ಜಯಿಸಲ್ಪಡ
ದೇ ಹೋದರೆ ಮನಸ್ಸು ಇವನಿಗೆ ವಿರೋಧಿಯಾಗೆ ನ
ಡಿಯುವದು.

೭. ಆಮೇಲಿಗೆ ಮನಸ್ಸನ್ನು ಜಯಿಸಿ ಕಾಂತಿ ಹೊಂದಿದವ
ನಿಗೆ ಪರಮಾತ್ಮನಾದ ಭಗವಂತನ ಸಾನಿಧ್ಯ ವುಂಟಾಗುವದು
ಅಗಲಾ ಶೀತೋಷ್ಣ ಸುಖದುಃಖಗಳಲ್ಲಿಯೂ ಮತ್ತು ಮಾನಾ
ಪಮಾನಗಳಲ್ಲಿಯೂ ಸಮಬುದ್ಧಿ ವುಂಟಾಗುವದು.

೮. ಜ್ಞಾನದಿಂದಲೂ, ವಿಜ್ಞಾನದಿಂದಲೂ ತೃಪ್ತನಾದವ
ನು ಕೂಟಸ್ಥನು. ಜಿತೇಂದ್ರಿಯನು ಯುಕ್ತನಾದ ಯೋ
ಗಿಯು ಯೆನಿಸಿಕೊಂಬುವಂಥಾತನು ಹೆಂಟಿ, ಕಲ್ಲು, ಭಂಗಾ
ರದಲ್ಲಿ ಸಮಬುದ್ಧಿವುಳ್ಳವನು.

೯. ಜೊತೆಗಾರ, ತತ್ವವು, ಸ್ನೇಹಿತ, ಶಾಶ್ವರಮಾಡು
ವವ, ಮಧ್ಯಸ್ಥಗಾರ, ವೈಷಿ, ಬಂಧುವು, ಸಾತ್ವಿಕನು,
ಪಾಪಿಯು ಇವರುಗಳಲ್ಲಿ ಯೆಲ್ಲಾ ಸಮಬುದ್ಧಿಯೇ ವಿಶೇಷ
ವಾದದ್ದು.

೧೦. ವ್ರಾಕಂತ ಸ್ಥಳದಲ್ಲಿ ಕುಳಿತು ವೊಬ್ಬನೇ ಸ್ಥಿರವಾದ
ಚಿತ್ತವೂ ಅಲ್ಲಾಡಿಸದ ದೇಹವೂ ವುಳ್ಳವನಾಗಿ ಬಯಕೆಯನ್ನು
ಬಿಟ್ಟು ವೊಬ್ಬರಿಂದ ಯೇನೂ ಶೆಗದುಕೊಳ್ಳದೇ ಯಾವಾ
ಗಲೂ ರಹಸ್ಯವಾಗಿ ಪರಮಾತ್ಮನನ್ನು ಧ್ಯಾನ ಮಾಡುವನೇ
ಯೋಗಿಯು.

೧೧. ಕುಚೆಯಾದ ಸ್ಥಳದಲ್ಲಿ ಸ್ಥಿರವಾದ ಆಸನವನ್ನು ಮಾಡಿ
ಕೊಂಡವನಾಗಿ ಯೆತ್ತರವೂ ಅಲ್ಲದೇ ತಗ್ಗಾ ಅಲ್ಲದೇ ಮೊ
ದಲು ಕುಳಿತು ಅದರ ಮೇಲೆ ಕೃಷ್ಣಾಜಿನವು ಅದರ ಮೇಲೆ
ವಸ್ತ್ರವೂ ಹಾಕಿಕೊಂಡು,

೧೨. ಆ ಪೀಠದಲ್ಲಿ ಕುಳಿತುಕೊಂಡು ವೊಂದೇ ಮನಸ್ಸಿನಿ
ದ ಇಂದ್ರಿಯಗಳನ್ನು ಅವುಗಳ ಕ್ರಿಯೆಗಳನ್ನು ನಿಗ್ರಹಿಸಿ
ಚಿತ್ತಕುದ್ಧಿಗೋಸ್ಕರ ಯೋಗವನ್ನು ಮಾಡಬೇಕು.

ENGLISH.

4When the all-contemplative *Sannyāsee* is not engaged in the ob-
jects of the senses, nor in works, then
he is called one who hath attained
devotion. 5He should raise himself
by himself: he should not suffer his
soul to be depressed. Self is the
friend of self; and, in like manner,
self is its own enemy. 6Self is the
friend of him by whom the spirit is
subdued with the spirit; so self, like
a foe, delighteth in the enmity of
him who hath no soul. 7The soul of
the placid conquered spirit is the
same collected in heat and cold, in
pain and pleasure, in honor and dis-
grace.

8The man whose mind is re-
plete with divine wisdom and learn-
ing, who standeth upon the pinnacle,
and hath subdued his passions, is said
to be devout. To the *Yōgee*, gold,
iron, and stones, are the same. 9The
man is distinguished whose resolu-
tions, whether amongst his compa-
nions and friends; in the midst of
enemies, or those who stand aloof or
go between; with those who love and
those who hate; in the company of
saints or sinners, is the same

10The *Yōgee* constantly exerciseth
the spirit in private. He is recluse,
of a subdued mind and spirit; free
from hope, and free from perception.

11He planteth his own seat firmly on
a spot that is undefiled, neither too
high nor too low, and sitteth upon
the sacred grass which is called *Koos*,
covered with a skin and a cloth.

12There he, whose business is the
restraining of his passions, should
sit, with his mind fixed on one object
alone, in the exercise of his devotion
for the purification of his soul.

SANSKRIT.

೧೩. ಸಮಂಕಾಯಶಿರೋಗ್ರೀವಂಧಾರಯು
ನ್ಮಚಲಂಸ್ಥಿರಃ | ಸಂಪ್ರೇಕ್ಷ್ಯನಾಸಿಕ್ವಾಗ್ರಂಸ್ವಂ
ದಿಕ್ಶ್ಚಾನವಶೋಕಯಃ ||

೧೪. ಪ್ರಕಾಂತಾತ್ಮಾವಿಗತಭೀರ್ಬ್ರಹ್ಮಚಾ
ರಿವ್ರತೇಸ್ಥಿತಃ | ಮನಸ್ಸಂಯಮ್ಯ ಮಚ್ಛಿ
ತ್ತೋಯುಕ್ತಅಸೀತಮತ್ಪರಃ ||

೧೫. ಯುಂಜನ್ನೀವಂಸದಾತ್ಮಾನಂಯೋ
ಗೀನಿಯತ ಮಾನಸಃ | ಕಾಂತಿನಿರ್ವಾಣವರ
ಮಾಂಮತ್ಸಂಸ್ಥಾ ಮಧಿಗತಃ ||

೧೬. ನಾತ್ಯಕ್ಕತಸ್ತು ಯೋಗೋಸ್ಥಿ ನ
ಚೈಕಾಂತಮನತ್ಯತಃ | ನಜಾತಿಸ್ವಪ್ನಶೀಲಸ್ಯ
ಜಾಗ್ರತೋನ್ಯೈವಚಾರ್ಜುನ ||

೧೭. ಯುಕ್ತಾಹಾರವಿಹಾರಸ್ಯ ಯುಕ್ತಚೇ
ದ್ವಸ್ಯಕರ್ಮನು | ಯುಕ್ತಸ್ವಪ್ನಾಪ್ಯವಭೋ
ಧಸ್ಯಯೋಗೋಭವತಿದುಬ್ಬಹಾ ||

೧೮. ಯದಾವಿನಿಯತಂಚಿತ್ತಮಾತ್ಮನೈ
ವಾವತಿತ್ಯತೇ | ನಿಸ್ಪೃಹಸ್ಸರ್ವಕಾಮೇಭ್ಯೋ
ಯುಕ್ತಇತ್ಯುಚ್ಯತೇತದಾ ||

೧೯. ಯಥಾದೀಪೋನಿವಾತಸ್ಥೋ ನೆಂಗತೇ
ಸೋಪಮಾಸ್ತೃತಾ | ಯೋಗಸೋಯತಚಿ
ತ್ತಸ್ಯಯುಂಜತೋಯೋಗಮಾತ್ಮನಃ ||

೨೦. ಯತೋಗ್ರವರಮತೇಚಿತ್ತಂನಿರುದ್ಧಂ
ಯೋಗಗೋವಯಾ | ಯತ್ರಚೈವಾತ್ಮನಾತ್ಮಾ
ಸಂಪತ್ಯನಾತ್ಮನಿತುಷ್ಯತಿ ||

೨೧. ಸುಖಮಾತ್ಮಂಕಿಂಕಯತ್ತದ್ಬುದ್ಧಿ
ಗ್ರಾಹ್ಯಮಪಿಂಧ್ರಿಯಂ | ಪೇತ್ತಿಯತ್ರನಚೈ
ವಾಯಂಸ್ಥಿತ್ವಲತಿತತ್ವತಃ ||

CANARESE.

೧೩. ಶರೀರವನ್ನು, ತಲೆಯನ್ನು, ಕೊರಳನ್ನು, ಅಲ್ಲದೆ
ಸದೆ ನಿಲ್ಲಿಸಿ, ದಿಕ್ಕುಗಳನ್ನು ನೋಡದೇ ತನ್ನ ಮುಗಿನ ಕೊ
ನೆಯ ಮೇಲೆ ದೃಷ್ಟಿಯನ್ನಿಡಬೇಕು.

೧೪. ನಿರ್ಮಲವಾದ ಮನಸ್ಸನ್ನೆಲ್ಲ ವನಾಗಿ ಭಯವಿಲ್ಲದವ
ನಾಗಿ ಬ್ರಹ್ಮಚರ್ಯವೆಂಬ ವ್ರತದಲ್ಲಿ ನಿಂತವನಾಗಿ ಮನೋ
ನಿಗ್ರಹವೆಂಬುದಿ ನನ್ನಲ್ಲಿಯೇ ಚಿತ್ತವನ್ನೆಲ್ಲ ವನಾಗಿ ನಾನೇ ಪ
ರಮಾತ್ಮನೆಂದು ನಿಶ್ಚಯವಟ್ಟು ಇರುವದೇ ಯೋಗವು.

೧೫. ಈ ದ್ರವ್ಯವಾಗಿ ನಿರ್ಮಲ ಮನಸ್ಸನ್ನೆಲ್ಲ ಯೋಗಿ
ಯು ಯಾವಾಗಲೂ ಚಿತ್ತವನ್ನು ನನ್ನಲ್ಲಿ ಇಟ್ಟುಕೊಂಡು
ಪಾಪಪರಿಹಾರಕವಾದಂಥಾ ಶ್ರೇಷ್ಠವಾದಂಥಾ ನನ್ನ ಸ್ಥಾನವ
ನ್ನು ಹೊಂದುವನು.

೧೬. ಅಧಿಕವಾಗಿ ಆಹಾರಮಾಡುವವನಿಗೂ, ಉಪವಾಸ
ವೇ ಮಾಡುವವನಿಗೂ, ಬಹಳವಾಗಿ ನಿದ್ರೆ ಹೋಗುವವನಿಗೂ,
ಯಾವಾಗಲೂ ಯೆಚ್ಚು ತ್ತಿಯವನಿಗೂ, ಯೋಗವಾಗಲಿರಿಯ
ದು, ಅರ್ಜುನನೇ.

೧೭. ವಿಹಿತವಾದ ಆಹಾರವನ್ನು ಮಾಡುವನಿಗೂ, ಮತ್ತು
ವಿಹಿತವಾದ ಕೆಲಸಗಳಲ್ಲಿ ವೇರದಾಟವುಳ್ಳವನಿಗೂ, ಮಿತವಾ
ದ ನಿದ್ರೆಯೂ, ಮಿತವಾದ ಯೆಚ್ಚು ರಿಕೆಯೂ ಯುಳ್ಳವನಿ
ಗೆ ದುಬ್ಬ ಪರಿಹಾರಕವಾದಂಥಾ ಯೋಗವು ಸಿದ್ಧಿಸುವದು.

೧೮. ಚಿತ್ತವು ಪರಮಾತ್ಮನಲ್ಲಿ ಯಾವಾಗ ನಿಶ್ಚಯವಾಗಿ
ನಿಲ್ಲುವದೋ ಅವಾಗ ಅವನು ಯೆಲ್ಲಾ ಬಯಕೆಗಳಿಂದ ಬಿಡ
ಲ್ಪಟ್ಟು ಯೋಗಿಯೆಂದು ಹೇಳಲ್ಪಡುವನು.

೧೯. ಘುಳಿ ಇಲ್ಲದ ಸ್ಥಳದಲ್ಲಿ ದೀಪವು ಹಾಗೆ ಅಲ್ಲಾ
ಡದೇ ಇರುವದೋ ಅದೇ ನಿಶ್ಚಯವಾದ ಚಿತ್ತವನ್ನೆಲ್ಲ ಯೋ
ಗಿಗೆ ದೃಷ್ಟಾಂತವಾಗಿರುವದು, ಅದೇ ಆತ್ಮ ಯೋಗವೆಂದು
ಹೇಳಲ್ಪಡುವದು.

೨೦. ಯಾವ ಕಡೆಯಲ್ಲಿ ಚಿತ್ತವು ನಿಗ್ರಹಿಸಲ್ಪಟ್ಟು ಪರ
ಮಾತ್ಮನಲ್ಲಿ ಶೇರುವದೋ ಅಲ್ಲಿ ಆತ್ಮದಿಂದ ಆತ್ಮವನ್ನು ಕಂ
ಡು ಆತ್ಮದಲ್ಲಿಯೇ ಸಂತೋಷಿಸುವನು.

೨೧. ಇಂದ್ರಿಯಂಗಳಿಂದ ಶಿಕ್ಷೆಯಕೂಡದ್ದಾಗಿಯೂ
ಬುದ್ಧಿಯಿಂದ ಮಾತ್ರ ಗ್ರಹಿಸತಕ್ಕದ್ದಾಗಿಯೂ ಯಿರುವ
ಯಾವ ಪರಮ ಸುಖವನ್ನು ಯೋಗಿಯಾದವನು ಶಿಕ್ಷೆಯು
ವನೋ ಅವಾಗ ಈ ಯೋಗಿಯೂ ಸ್ಥಿರಬುದ್ಧಿ ಪುಳ್ಳವನಾ
ಗಿ ತತ್ವ ಜ್ಞಾನದಿಂದ ಚಲಿಸದೇ ಇರುವನು.

ENGLISH.

13keeping his head, his neck, & body, steady without motion, his eyes fixed on the point of his nose, looking at no other place around. 14The peace-ful soul, released from fear, who would keep in the path of one who followeth God, should restrain the mind, and, fixing it on me, depend on me alone. 15The *Yōgee* of an humbled mind, who thus constantly exerciseth his soul, obtaineth happi-ness incorporeal and supreme in me.

16This divine discipline, *Arjoon*, is not to be attained by him who eat-eth more than enough, or less than enough; neither by him who hath a habit of sleeping much, nor by him who sleepeth not at all. 17The dis-cipline which destroyeth pain belong-eth to him who is moderate in eating and in recreation, whose inclinations are moderate in action, and who is moderate in sleep. 18A man is called devout when his mind remaineth thus regulated within himself, and he is exempt from every lust and inordi-nate desire. 19The *Yōgee* of a sub-dued mind, thus employed in the exercise of his devotion, is compared to a lamp, standing in a place with-out wind, which waveth not. 20He delighteth in his own soul, where the mind, regulated by the service of devotion, is pleased to dwell, and where, by the assistance of spirit, he beholdeth the soul. 21He becom-eth acquainted with that boundless pleasure which is far more worthy of the understanding than that which ariseth from the senses; depending upon which, the mind moveth not from its principles;

SANSKRIT.

೨೦. ಯಂಲಬ್ಧಾಪ್ತಾಪರಂಲಾಭಂ ಮ
ನ್ಯತೇನಾಧಿಕಂತತಃ | ಯಸ್ತಿಸ್ಥಿತೋನದು
ಪ್ಪೇನಗುರುಣಾಪಿಜಾಲೃತೇ ||

೨೧. ತಂವಿಂದ್ರಾದ್ಬುಧ್ವನಯೋಗ ವಿ
ಯೋಗಂಯೋಗಸಂಜ್ಞಿತಂ | ಸನ್ನಿಹಯೇನ
ಯೋಕ್ತವ್ಯೋಯೋಗೋನಿರ್ವಿಣ್ಣೇತನಾ

೨೨. ಸಂಕಲ್ಪ ಪ್ರಭವಾಕಾಮಾಂಸ್ತೃ
ಕ್ವಾಸರ್ವಾನಶೇಷತಃ | ಮನಸೈವೇಂದ್ರಿ
ಯಾಗ್ರಾಮಂವಿಯಂಮೃತಮಂತತಃ ||

೨೩. ಕಸ್ಯೇತಸ್ಯೈವ ಪರಮೇ ದ್ವುಧ್ಯಾ
ಧೃತಿಃ ಪ್ರಹೀತಯಾ ಆತ್ಮಸಂಸ್ಥಂಮನಃ | ಕೃ
ತ್ವಾಪಕಿಂಚಿದಪಿಚಿಂತಯೇತ್ ||

೨೪. ಯತೋಯತೋನ್ವಿಶ್ವರತಿ ಮನಃ
ತ್ವಂಜಲಮಸ್ಥಿರಂ | ತತಸ್ತತೋನಿಯಂಮೈತ್ಯ
ತದಾತ್ಮನೈವತನಯೇತ್ ||

೨೫. ಪ್ರಕಾಂತಮನಸಂಹ್ಯೇನಯೋಗ
ನಂಸುಖಮುತ್ಸುಮಂ | ಉಪೈತಿ ಕಾಂತರಜನಂ
ಬ್ರಹ್ಮಭೂತಮಕಲ್ಮಷಂ ||

೨೬. ಯುಂಜನ್ನೇವಂ ಸದಾತ್ಮಾನಂ
ಯೋಗೇವಿತಕಲ್ಮಷಃ | ಸುಖೇನಬ್ರಹ್ಮಸಂ
ಸ್ಪರ್ಶಮತ್ಯಂತಂಸುಖಮಕುಶಲೇ ||

೨೭. ಸರ್ವಭೂತಸ್ಯ ಮಾತ್ಮಾನಂ ಸರ್ವ-
ಭೂತಾನಿಜಾತ್ಮನಿ | ಈಕ್ಷತೇಯೋಗಯುಕ್ತಾ
ತ್ವಾಸರ್ವತ್ರಸಮದರ್ಶನಃ ||

೨೮. ಯೋಮಾಂ ಪಶ್ಯತಿ ಸರ್ವತ್ರಸ
ರ್ವಂಜಮಯಿಪಶ್ಯತಿ | ತಸ್ಯಾಹಂಸಪ್ರಣ
ಕಾಮಿಸಚಮೇನಪ್ರಣಾತ್ಮತೀ ||

CANARESE.

೨೦. ಯಾವ ಲಾಭವನ್ನು ಹೊಂದಿ ಮತ್ತು ಹೆಚ್ಚಾದ
ಲಾಭವನ್ನು ಹಾಗೆಗೆ ಲಿಪೇಕ್ಷಿಸನು ಯಾವ ವಸ್ತುವಿನಲ್ಲಿ ಬುದ್ಧಿ
ಯನ್ನು ನಿಲ್ಲಿಸಿದವನು ಹೆಚ್ಚಾದ ದುಖದಿಂದ ಅಲ್ಲದಿ
ಲ್ಪಡನು.

೨೧. ಇಂಥಾ ದುಖವನ್ನು ಹೋಗಲಾಡಿಸುವ ಯೋಗ
ವನ್ನು ತಿಳಿದರೆ ಅವನು ನಿಶ್ಚಲವಾದ ಮನಸ್ಸಿನಿಂದ ನಿಶ್ಚಯ
ವಾದ ಯೋಗವನ್ನು ಹೊಂದತಕ್ಕವನು.

೨೨. ಸಂಕಲ್ಪದಿಂದ ಹುಟ್ಟುವ ಆಕೆಗಳನ್ನೆಲ್ಲಾ ಮಿಗದ
ಹಾಗೆ ಬಿಟ್ಟು ಬಿಟ್ಟು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ತಿರುಗುವ ಇಂ
ದ್ರಿಯಗಳನ್ನು ಮನಸ್ಸಿನಿಂದ ನಿಗ್ರಹಿಸಿ,

೨೩. ಭೈರವಗೊಂಡಂಥಾ ಬುದ್ಧಿಯಿಂದ ಮನಸ್ಸನ್ನು
ಮೆಲ್ಲಮೆಲ್ಲಗೆ ಪರಮಾತ್ಮನಲ್ಲಿ ಶೇರುವಹಾಗೆ ಮಾಡಿ ಬೇರೆ
ಯೋಚನೆಗಳನ್ನು ಸ್ವಲ್ಪವಾದರೂ ಮಾಡಬೇಡ.

೨೪. ಜಂಜಲವಾದ ಮನಸ್ಸು ಯಾವಯಾವ ಕಡೆಗೆ
ಚಲಿಸುವದೋ ಆಯಾ ಕಡೆಯಿಂದ ತಿರುಗಿಸಿ ನಿರ್ದಿಷ್ಟವಾಗಿ ಪರ
ಮಾತ್ಮನಲ್ಲಿ ವಶವಾಗ ಹೊಂದಿಸಬೇಕು.

೨೫. ಈಮೇರಿಗೆ ಕಾಂತವಾದ ಮನಸ್ಸು ಉಳ್ಳಂಥಾ ರಾಜ
ನ ಗುಣವನ್ನು ಬಿಟ್ಟಂಥಾ ಯೋಗಿಯನ್ನು ನಿರ್ಮಲವಾದ
ಪರಮಾತ್ಮನ ಹೋಲುವೆಯಾದ ಉತ್ತಮೋತ್ತಮವಾದ ಸೌ
ಖ್ಯವು ಹೊಂದುವದು.

೨೬. ಮತ್ತು ಈ ಪ್ರಕಾರ ಪಾವ ರಹಿತನಾದ ಯೋಗಿ
ಯು ಯಾವಾಗಲೂ ಪರಮಾತ್ಮನನ್ನು ಧ್ಯಾನಿಸಿ ಭಗವಂತನ
ನನ್ನಿಧಾನವಾದ ಅತ್ಯಂತವಾದ ಮೋಕ್ಷ ಸೌಖ್ಯವನ್ನು ಗುಲ
ಭದಿಂದಲೇ ಹೊಂದುವನು.

೨೭. ಇಂಥಾ ಯೋಗದಿಂದ ಕೂಡಿಕೊಂಡಿರುವ ಮ
ಹಾತ್ಮನಾದ ಯೋಗಿಯು ಯೆಲ್ಲಾ ವಸ್ತುಗಳಲ್ಲಿಯೂ ಸ
ಮದೃಷ್ಟಿ ಉಳ್ಳವನಾದದರಿಂದ ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿರುವ
ಪರಮಾತ್ಮನನ್ನು ಪರಮಾತ್ಮನಲ್ಲಿ ಶೋರುವ ಯೆಲ್ಲವನ್ನೂ
ನೋಡುತ್ತಾ ಇರುವನು.

೨೮. ಯಾವಾತನು ನನ್ನನ್ನು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿ ನೋ
ಡುತ್ತಾನೋ ಆತನು ಯೆಲ್ಲವನ್ನೂ ನನ್ನಲ್ಲಿ ನೋಡುವನು.
ಅವನಿಗೆ ನಾನು ಮರೆಯಾಗನು, ಅವನು ನನಗೆ ಕಾಣಿಸದೇ
ಇರನು.

ENGLISH.

²²Which having obtained, he res-
pecteth no other acquisition so great
as it; in which depending, he is not
moved by the severest pain. ²³This
disunion from the conjunction of
pain may be distinguished by the
appellation *Yog*, spiritual union or
devotion. ^{24 & 25}It is to be attain-
ed by resolution, by the man who
knoweth his own mind. When he
hath abandoned every desire that
ariseth from the imagination, and
subdued with his mind every in-
clination of the senses, he may, by
degrees, find rest; and having, by
a steady resolution, fixed his mind
within himself, he should think of
nothing else. ²⁶Wheresoever the un-
steady mind roameth, he should sub-
due it, bring it back, and place it in
his own breast. ²⁷Supreme happiness
attendeth the man whose mind is
thus at peace; whose carnal affecti-
ons and passions are thus subdued;
who is thus in God, and free from
sin, ²⁸The man who is thus con-
stantly in the exercise of the soul,
and free from sin, enjoyeth eternal
happiness, united with *Brahm* the
Supreme. ²⁹The man whose mind
is endued with this devotion, and
looketh on all things alike, beholdeth
the supreme soul in all things, and
all things in the supreme soul.

³⁰He who beholdeth me in all things,
and beholdeth all things in me, I
forsake not him, and he forsaketh not
me.

SANSKRIT.

30. ಸರ್ವಭೂತಸ್ಯ ತಂ ಯೋ ಮಾಂಭಜ
ತೈಕತ್ವಮಾಸ್ಥಿತಃ | ಸರ್ವಭಾವರ್ತಮಾ
ಸೋಪಿಸುಯೋಗೀಮಯಿವತೇ ||

31. ಅತ್ಯೈವಮ್ಯೇನ ಸರ್ವತ್ರ ಸಮಂವ
ಶ್ಯತಿಯೋರ್ಜುನ | ಸುಖಂವಾಯದಿವಾ ದ್ಯುಃ
ಖಂ ಸಯೋಗೀಪರಮೋಮತಃ ||

ಅರ್ಜುನ ಉವಾಚ.

33. ಯೋಯಂ ಯೋಗ ಸ್ವಯಾ
ಪ್ರೋಕ್ತಃ ಸಾಮ್ಯೇನ ಮಧುಸೂಧನ | ಎತ
ಸ್ಯಾಹಂನ ಪಕ್ವಾಮಿ ಚಂಚಲ ತ್ವಾಕ್ ಸ್ಥಿತಿಂ
ಸ್ಥಿರಾಂ ||

34. ಚಂಚಲಂ ಹಿಮನಃಕೃಷ್ಣ ಪ್ರಮಾಧಿ
ಬಲವದ್ವೃಥಂ | ತಸ್ಯಾಹಂನಿಗ್ರಹಂಮನ್ಯೇವಾ
ಯೋರಿವಸುರುದ್ಧರಂ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

35. ಅಸಂಕಯಂ ಮಹಾಬಾಹೋಮನೋ
ದುರ್ನಿಗ್ರಹಂಚಲಂ | ಅಭ್ಯಾಸೇನತುಕೌಂತೇ
ಯವೈರಾಗ್ಯೇನಚಕ್ರಹೃತೇ ||

36. ಅಸಂಯತಾತ್ಮನಾಯೋಗೋದ
ಘ್ರಾಪ್ರಸೂತಿಮೇಮತಿಃ | ಪಕ್ವಾತ್ಮನಾತುಯ
ತತಾಕಕ್ರೋವಾಪ್ತುಮುಪಾಯತಃ ||

ಅರ್ಜುನ ಉವಾಚ.

38. ಅಯತಿಸ್ತದ್ಧಯೋವೇತೋಯೋ
ಗಾಚ್ಚ ಲಿತಮಾನಸಃ | ಅಪ್ರಾಪ್ಯಯೋಗಸಂ
ಸಿದ್ಧಿಂಕಾಂಗಳಿಂಕೃಷ್ಣಗಥತಿ ||

CANARESE.

30. ಸಕಲವಾದ ವಸ್ತುಗಳಲ್ಲಿ ಇರುವ ನನ್ನನ್ನು ಯಾವಾ
ತನು ಯೇಕ ಮನಸ್ಸಿನಿಂದ ಭಜಿಸುವನೋ ಅತನು ಸರ್ವ
ಪ್ರಕಾರದಲ್ಲಿಯೂ ಲೋಕದ ರೀತಿಯ ಮೇರಿಗೆ ನಡೆದಾಗ್ಯೂ
ಆ ಯೋಗಿಯು ನನ್ನಲ್ಲಿಯೇ ವರ್ತಿಸುವನು.

31. ತನ್ನ ಹಾಗೆಯೇ ಸುಖವಾಗಲಿ, ದುಃಖವಾಗಲಿ ಯೆ
ಲ್ಲಾದರಲ್ಲಿಯೂ ನಮ ದೃಷ್ಟಿಯಾಗಿ ನೋಡುವನು ಯಾ
ವನೋ ಅತನು ಶ್ರೇಷ್ಠನಾದ ಯೋಗಿಯೆಂದು ಸಂಮತ
ನು, ಅರ್ಜುನನೇ.

ಅರ್ಜುನ ವಾಕ್ಯ.

33. ಯೆಲೇ ಮಧುಸೂದನನೇ ಸರ್ವಸಮವಾಗಿ ಯಾವ
ಯೋಗವು ನಿನ್ನಿಂದ ಹೇಳಲ್ಪಟ್ಟಿತೋ ಅದರ ಸ್ಥಿರವಾದ
ಮಾರ್ಗವನ್ನು ಚಂಚಲ ಬುದ್ಧಿಯಿಂದ ನಾನು ಕಾಣದವನಾ
ಗಿದ್ದೇನೆ.

34. ಯೆಲೇ ಕೃಷ್ಣ ಸ್ವಾಮಿಯೇ ಮನಸ್ಸು ಚಂಚಲ
ವಾದಂಥಾದ್ದು, ಮತ್ತು ಶಿಕ್ವದ್ದಾಗಿಯೂ ಬಲವಂತವಾಗಿ
ಯೂ ದೃಢವಾಗಿಯೂ ಇರುವಂಥಾದ್ದು. ಆ ಮನಸ್ಸಿನ
ನಿಗ್ರಹವು ಘುಲಿಯ ನಿಗ್ರಹದಹಾಗೆ ಮಹಾ ಪ್ರಯಾಸವೆಂ
ದು ನೆನಸುತ್ತೇನೆ.

ಭಗವದ್ವಾಕ್ಯ.

35. ಯೆಲೇ ಮಹಾ ಭುಜನೇ ಮನಸ್ಸು ಚಂಚಲವೂ
ನಿಗ್ರಹಿಸುವದಕ್ಕೆ ಅಸಾಧ್ಯವೂ ಆದದ್ದು ನಿಶ್ಚಯವೇ, ಆದ
ರೂ ಅಭ್ಯಾಸದಿಂದಲೂ ವೈರಾಗ್ಯದಿಂದಲೂ ಗ್ರಹಿಸಲ್ಪ
ಡುವದು, ಕುಂತೀ ಪುತ್ರನೇ.

36. ಚಿತ್ತಸ್ವಾಧೀನ ವಿಲ್ಲದವನಿಂದ ಯೋಗವು ಹೊಂ
ದ ಅತಕ್ಕವು ಯೆಂಬುವದು ನನ್ನ ಬುದ್ಧಿಯು, ಚಿತ್ತಸ್ವಾಧೀ
ನವಾದವನಿಂದ ಪ್ರಯತ್ನದಿಂದಲೂ ಪುಪಾಯದಿಂದಲೂ
ಜೊಂದಲು ತಕ್ಕವು.

ಅರ್ಜುನ ವಾಕ್ಯ.

38. ಯತಿಯಲ್ಲದವನು ವಿವಾಸ ಪುಳ್ಳವನಾದರೂ
ಯೋಗದ ಹೆತಿಯಿಂದ ಚತಿಸಲ್ಪಟ್ಟ ಮನಸ್ಸು ಉಳ್ಳವ
ನು ಅಂಥವನು ಯೋಗಸಿದ್ಧಿಯನ್ನು ಪಡೆದುಕೊಂಡು ಯಾವ
ಗತಿಯನ್ನು ಹೊಂದುವನು, ಕೃಷ್ಣ ಸ್ವಾಮಿಯೇ.

ENGLISH.

31 The *Yogee* who believeth in unity, and worshippeth me present in all things, dwelleth in me in all respects, even whilst he liveth.

32 The man, O *Arjoon*, who, from what passeth in his own breast, whether it be pain or pleasure, beholdeth the same in others, is esteemed a supreme *Yogee*.

ARJOON.

33 From the restlessness of our natures, I conceive not the permanent duration of this doctrine of equality which thou hast told me.

34 The mind, O *Krishna*, is naturally unsteady, turbulent, strong, and stubborn. I esteem it as difficult to restrain as the wind.

KRISHNA.

35 The mind, O valiant youth, is undoubtedly unsteady, and difficult to be confined; yet, I think it may be restrained by practice and temperance.

36 In my opinion, this divine discipline which is called *Yog* is hard to be attained by him who hath not his soul in subjection; but it may be acquired by him who taketh pains, and hath his soul in his own power.

ARJOON.

37 Whither, O *Krishna*, doth the man go after death, who, although he be endued with faith, hath not obtained perfection in his devotion, because his unsubdued mind wandered from the discipline?

SANSKRIT.

38. ಕಚ್ಚೆನೋ ಭಯವಿಭ್ರಷ್ಟಶಿನ್ಯಾ
ಭ್ರಮಿವನಗೃತಿ! ಅಪ್ರತಿಷ್ಠೋಮಹಾಬಾಹೋ
ವಿಮೂಢೋಬ್ರಹ್ಮಣಃಪಥಿ||

39. ವ್ರತಸ್ತೇಸಂತಯಂಕೃಷ್ಣಘೇತ್ತುಮ
ಹಸ್ಯತೇಷತಃ! ತ್ವದಸ್ಯಸಂತಯಸ್ಯಾ
ಸ್ಯಘೇತ್ತಾನಹ್ಯುಪಪದ್ಯತೇ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೪೦. ಪಾರ್ಥಸ್ಯೇವೇಹನಾಮುತ್ರವಿನಾಶಸ್ತ
ಸ್ಯವಿದ್ಯತೇ! ಸಹಿಕಲ್ಯಾಣ ಕೃತ್ಯಕ್ಷಿಪ್ತು
ಗತಂತಾತಗಠತಿ||

೪೧. ಪ್ರಾಪ್ಯಪುಣ್ಯಕೃತಾಂತೋಕಾನು
ಪಿತ್ವಾಕಾತ್ವತೀಸ್ಸಮಾಃ! ಕುಚೇನಾಂತ್ರೀಮ
ತಾಂಗೇಹೇಯೋಗಭ್ರಷ್ಟೋಭಿಜಾಯತೇ||

೪೨. ಅಥವಾಯೋಗಿನಾಮೇವ ಕುಲೇಭ
ವತಿಧೀಮತಾಂ! ವ್ರತದ್ಧಿರುಲಭತರಂತೋ
ಕೇಜನ್ಮಯದೀದೃಶಂ||

೪೩. ತತ್ರತಂಬುಧಿ ಸಂಯೋಗಂ ಲಭತೆ
ಪಾರ್ಥದೇಹಿಕಂ! ಯತತೇಜತತೋಭಾ
ಯಸ್ಸಂಸಿದ್ಧಾಕುರುನಂದನ||

೪೪. ಪುನರ್ಭ್ಯಾಸೇನತೇನೈವ ಹಿ
ಯತೇಹ್ಯವಶೋಪಿಸುಃ! ಜಿಜ್ಞಾಸುರಪಿಯೋ
ಗಸ್ಯತಬ್ರಹ್ಮಾಶಿವತೇ||

೪೫. ಪ್ರಯತ್ನಾದ್ಯತಮಾನಸ್ತಯೋ
ಗೇಸಂತುಧಿಕಿವ್ವಿಷ! ಅನೇಕಜನ್ಮ ಸಂಸಿದ್ಧ
ಸ್ತತೋಯಾತಿಪರಾಂಗತಿಂ||

CANARESE.

38. ಯೆಲೇ ಮಹಾ ಭುಜನಾದ ಕೃಷ್ಣನೇ ಪರಬ್ರಹ್ಮ
ವಿಷಯದ ಮಾರ್ಗದಲ್ಲಿ ವಿಶ್ವಾಸವಿಲ್ಲದವನು ಯಾವನೋ
ಅವನು ಇತರರಗಳಲ್ಲಿ ಕೆಟ್ಟ ಮಾರ್ಗನಾಗಿ ಕಡಿದಮೇಳುಮೋ
ಪಾದಿಯಲ್ಲಿ ಸಹಿ ಹೋಗುವನು.

39. ಈ ನನ್ನ ಸಂತಯವನ್ನು ಮಿಗಲೇ ಪರಿಹರಿಸುವದ
ಕ್ಕೆ ನೀನೇ ತಕ್ಕವನು ಯೆಲೇ ಕೃಷ್ಣನೇ, ನಿನ್ನ ಹೊರ್ತು
ಈಸಂತಯದ ಪರಿಹಾರಕನು ಬೇರೊಬ್ಬನುಪ್ರಂಟಾಗುವದಿಲ್ಲ

ಭಗವದ್ವಾಕ್ಯ.

೪೦. ಯೆಲೇ ಪಾರ್ಥನೇ ಅಂಥಾವನಿಗೆ ಇಹದಲ್ಲಿಯೂ
ಪರದಲ್ಲಿಯೂ ಕೇಡು ಇಲ್ಲ. ಪೊಳ್ಳೆಕೆಲಸವನ್ನು ಮಾಡಿದ
ವನ್ಯಾವನಾದರೂ ಕೆಟ್ಟ ಗತಿಯನ್ನು ಹೊಂದುವದಿಲ್ಲವಪ್ಪಾ

೪೧. ಯೋಗಾಭ್ಯಾಸವನ್ನು ಮಾಡುತ್ತಾ ಬಿಟ್ಟಂಥವನು
ಪುಣ್ಯಲೋಕಂಗಳನ್ನು ಹೊಂದಿ ಅನೇಕ ವರ್ಷಗಳು ಅಲ್ಲಿ
ಇದ್ದು ಅಮೇಲೆ ಪವಿತ್ರರಾದ ಐಶ್ವರ್ಯವಂತವರ ಮನೆಯಲ್ಲಿ
ಹುಟ್ಟುವನು.

೪೨. ಇಲ್ಲದಿದ್ದರೆ ಜ್ಞಾನಿಗಳಾದ ಯೋಗಿಗಳ ಕುಲದಲ್ಲಿ
ಯೇ ಹುಟ್ಟುವನು. ಲೋಕದಲ್ಲಿ ಇಂಥಾ ಜನ್ಮವು ಮೊರಕು
ವದು ಬಹು ಪ್ರಯೋಗವಾಗಿರುವದು.

೪೩. ಯೆಲೇ ಕುರುಸಂದನನೇ, ಆಗಲಾತನು ಪುರಸ್ಕ
ಜನ್ಮ ಸಂಬಂಧವಾದ ಆ ಜ್ಞಾನ ಯೋಗವನ್ನು ಹೊಂದುವ
ನು, ಅನಂತರದಲ್ಲಿ ಮತ್ತು ಮೋಕ್ಷದ ನಿಮಿತ್ತವಾಗಿ ಯತ್ನವ
ನ್ನು ಮಾಡುವನು.

೪೪. ಮತ್ತು ಆತನು ಇಷ್ಟೇಸದವನಾದರೂ ಪುರಸ್ಕದ
ಆ ಅಭ್ಯಾಸದಿಂದಲೇ ಹೊಂದಲ್ಪಡುವನು ಯೋಗದ ವಿ
ಚಾರಣೆಯನ್ನೂ ಮಾಡುವನು ತಬ್ಬ ಬ್ರಹ್ಮವನ್ನು ಅತಿಕ್ರ
ಮಿಸುವನು.

೪೫. ಪ್ರಯತ್ನದಿಂದ ಬಿಡತಕ್ಕವಗಳನ್ನು ಬಿಟ್ಟು ಪರಿಹ
ರಿಸುವ ಆ ಯೋಗಿಯು ಅನೇಕ ಜನ್ಮಗಳಿಂದ ಮಾಡಿದ
ಯೋಗದ ಸಿದ್ಧಿಯನ್ನು ಪಡೆದು ಅಮೇಲೆ ಶ್ರೇಷ್ಠವಾದ
ಮೋಕ್ಷಗತಿಯನ್ನು ಹೊಂದುವನು.

ENGLISH.

38Doth not the fool who is found not standing in the path of *Brahm*, and is thus, as it were, fallen between good & evil, like a broken cloud, come to nothing? 39Thou, *Krishna*, canst entirely clear up these my doubts; and there is no other person to be found able to remove these difficulties.

KRISHNA.

40His destruction is found neither here nor in the world above. No man who hath done good goeth unto an evil place. 41A man whose devotions have been broken off by death, having enjoyed for an immensity of years the rewards of his virtues in the regions above, at length is born again in some holy and respectable family; 42or perhaps in the house of some learned *Yōgee*. But such a regeneration into this life is the most difficult to attain. 43Being thus born again, he is endued with the same degree of application and advancement of his understanding that he held in his former body; and here he begins again to labour for perfection in devotion. 44The man who is desirous of learning this devotion, this spiritual application of the soul, exceedeth even the word of *Brahm*.

45The *Yōgee* who, labouring with all his might, is purified of his offences, and, after many births, made perfect, at length goeth to the supreme abode.

SANSKRIT.

೪೬. ತಪಸ್ವಿಭ್ಯೋಧಿಕೋಯೋಗೀಜ್ಞಾ
ನಿಭ್ಯೋಽಪಿ ಮತೋಧಿಕಃ | ಕರ್ಮಿಭ್ಯಾಧಿ
ಕೋಯೋಗೀತಸ್ತಾಪ್ಯೋಗೀಭವಾಜ್ಞಾನ

೪೭. ಯೋಗಿನಾಮುಪಸರ್ವೇಷಾಂಮದ್
ತೇನಾಂತರಾತ್ಮನಾ | ಶ್ರದ್ಧಾವಾಫಜತೇ
ಯೋಮಾಂಸಮೇಯುಕ್ತತಮೋಮತಃ ||

CANARESE.

೪೬. ಆದದರಿಂದ ಯೆಲೇ ಅಜ್ಞಾನನೇ ಯೋಗಿಯು
ತಪಸ್ವಿಗಳಿಗಿಂತಲೂ ಅಧಿಕನೂ, ಮತ್ತು ಜ್ಞಾನಿಗಳಿಗಿಂತಲೂ
ಅಧಿಕನು, ಮತ್ತು ಕರ್ಮಿಗಳಿಗಿಂತಲೂ ಯೋಗಿಯು ಶ್ರೇ
ಷ್ಠನು. ಅದುಕಾರಣ ಯೋಗಿಯಾಗು.

೪೭. ಯೆಲ್ಲಾ ಯೋಗಿಗಳಲ್ಲಿಯೂ ನನ್ನಲ್ಲಿ ಹೊಂದಿದ
ಚಿತ್ತದಿಂದ ಯಾವನು ಭಕ್ತಿಯುಳ್ಳವನಾಗಿ ನನ್ನನ್ನು ಭಜಿ
ಸುವನೋ ಅವನು ನನಗೆ ಶ್ರೇಷ್ಠವಾದ ಯೋಗಿಯು ಆವ
ನೇ ನನಗೆ ಸಂಮತನು.

ENGLISH.

⁴⁶The *Yōgee* is more exalted than *Tapaswees*, those zealots who harass themselves in performing penances, respected above the learned in science and superior to those who are attached to moral works; wherefore, O *Arjoon*, resolve thou to become a *Yōgee*. ⁴⁷Of all *Yōgees*, I respect him as the most devout, who hath faith in me, and who serveth me with a soul possessed of my spirit.

LECTURE VII.

OF THE PRINCIPLES OF NATURE,
AND THE VITAL SPIRIT.

ಯೇ ಲೋಕೇ ಅಧ್ಯಾಯ.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಮಯ್ಯಾಸಕ್ತಮನಃಪಾರ್ಥಯೋ
ಗಂಯುಂಜಸ್ವದಾತ್ರಯಃ | ಅನಂತಯಂ ಸ
ಮಗ್ರಂಮಾಂಯುಥಾಜ್ಞಾ ಸ್ಯಸಿತಚ್ಛ್ರೇಣ ||

೨. ಜ್ಞಾನಂತೇಹಂಸವಿಜ್ಞಾನಮಿದಂವಕ್ಷ್ಯಾ
ಮ್ಯತೇಷತಃ | ಯಜ್ಞಾ ಶ್ವಾನೇಹಭರಾಯೋ
ನ್ಯಜ್ಞಾ ತವ್ಯಮವತೇಷತೇ ||

೩. ಮನುಷ್ಯಾಣಾಂಸಹಸ್ರೇಡುಕ್ತೈರ್ದೃತ
ತಿಸಿದ್ಧಯಃ | ಯತತಾಮುಪಸಿದ್ಧಾಂಕೃತ್ವಿನ್ಯಾಂ
ವೇತ್ತಿತತ್ವತಃ ||

ಭಗವದ್ವಾಕ್ಯ.

೧. ಯೆಲೇ ಅಜ್ಞಾನನೇ ನನ್ನಲ್ಲಿ ಆಸಕ್ತ ಚಿತ್ತನಾಗಿ ಕ
ರ್ಮಯೋಗವನ್ನು ಮಾಡುತ್ತಾ ನನ್ನನ್ನೇ ಅಶ್ರಯಿಸಿಕೊಂ
ಡು ಸಂವೇದಿಸಿಲ್ಲದೆ ಸಂಪೂರ್ಣವಾಗಿ ನನ್ನನ್ನು ಹಾಗೆ
ತಿಳಿಯುವೆಯೋ ಅದನ್ನು ಕೇಳು.

೨. ವಿಶೇಷ ಜ್ಞಾನದಿಂದ ಕೂಡಿಕೊಂಡಿರುವ ಈ ಜ್ಞಾನ
ವನ್ನು ನಾನು ನಿನಗೆ ಸಂಪೂರ್ಣವಾಗಿ ತಿಳಿಸುತ್ತೇನೆ, ಇದ
ನ್ನು ತಿಳಿದ ಬಳಿಕ ಮೋಕ್ಷ ವಿಷಯವಾಗಿ ಮತ್ತೊಂದು ತಿಳಿ
ಯಬೇಕಾದ್ದಿಲ್ಲ ಹೇಳುವದರಲ್ಲಿಯೂ ಮಿಕ್ಕದ್ದು ಯಿಲ್ಲ.

೩. ಸಾವಿರ ಮನುಷ್ಯರೊಳಗೆ ಯಾವನಾದರೂ ವೇಬ್ಬ
ನು ಈ ಮೋಕ್ಷ ಯೋಗ ಸಿದ್ಧಿಗೋಸ್ಕರ ಯತ್ನವನ್ನು
ಮಾಡುವನು. ಯತ್ನಮಾಡಿಸಿದ್ಧಿ ಹೊಂದಿದವರೊಳಗೆ ಯಾ
ವನಾದರೂ ವೇಬ್ಬನು ನನ್ನನ್ನು ನಿಜವಾಗಿ ತಿಳಿಯುವನು.

KRISHNA.

¹Hear, O *Arjoon*, how having thy mind attached to me, being in the exercise of devotion, and making me alone thy asylum, thou wilt, at once, and without doubt, become acquaint-
ed with me. ²I will instruct thee in this wisdom and learning without reserve; which having learnt, there is not in this life any other that is taught worthy to be known.

³A few amongst ten thousand mortals strive for perfection; and but a few of those who strive and become perfect, know me according to my nature.

SANSKRIT.

೪. ಭೂಮಿರಾಪೋ ನೋವಾಯುಃ ಖಂ
ಮನೋಬುದ್ಧಿರೇವಚ | ಅಹಂಕಾರಇತೀಯಂ
ಮೇಭಿನ್ನಾಪ್ರಕೃತಿರಪ್ಪಧಾ ||

೫. ಅಪರೇಯಮಿತ್ಯಸ್ವಂನಾಂಪ್ರಕೃತಿಂ
ವಿದ್ಧಿ ಮೇವರಾಂ | ಜೀವಭೂತಾಂ ಮಹಾಬಾ
ಹೋಯಯೇದಂಧಾರ್ಯತೇಜಗತ್ ||

೬. ವೃತದೋ ನೀನಿಭೂತಾನಿ ಸರ್ವಾ
ಣೀತ್ಯುಪಧಾರಯ | ಅಹಂಕೃತ್ಸಸ್ಯಜಗ
ತಃಪ್ರಥಮೇವೈವಸ್ತಥಾ ||

೭. ಮತ್ತಜವರತರಂನಾನ್ಯತ್ಕಿಂಚಿದಸ್ತಿಥ
ನಂಜಯ | ಮಯಿಸರ್ವಮಿದಂಪ್ರೊತಂಸೂ
ತೇಮಣಿಗಣಾಇವ ||

೮. ರಸೋಹಮಪ್ಸುಕೌಂತೇಯಪ್ರಭಾ
ಸ್ತಿತಸ್ಯಸಾರ್ಯಯೋಃ | ಪ್ರಣವಸ್ಸರ್ವವೇದೇ
ದುತಬ್ಧಃಪೇಪಾರುಷಂನೃದು ||

೯. ಪುಣೋಗಂಧಃಪ್ರಾಢಿವ್ಯಾಂಚತೇ
ಜ್ಞಾ ಸ್ಥಿವಿಭಾವಸಾ | ಜೀವನಂಸರ್ವಭೂತೇ
ದುತವಕ್ತಾ ಸ್ತಿತವಸ್ವಿದು ||

೧೦. ಬೀಜಂಮಾಂಸರ್ವಭೂತಾನಾಂವಿದ್ಧಿ
ಪಾರ್ಥನನಾತನಂ | ಬುದ್ಧಿಬುದ್ಧಿಮತಾಮ
ಸ್ತೀಜಸ್ತೇಜಸ್ವಿನಾಮಹಂ ||

೧೧. ಬಲಂಬಲವತಾಂಜಾಹಂಕಾರಮಾಗವಿವ
ಜೀತಂ | ಧರ್ಮಾವಿರುದ್ಧೋಭೂತೇದುಕಾ
ಪೋಸ್ತಿಭರತರ್ಥ ||

೧೨. ಯೇಚೈವ ಸಾತ್ವಿಕಾಭಾವಾ ರಾಜ
ಸಾಸ್ತಮಸಾತ್ಮಯೇ | ಮತ್ಪ್ರವೇಶಿತಾನ್ವಿದ್ಧಿ
ನತ್ವಹಂತೇದುತೇಮಯಿ ||

CANARESE.

೪. ಭೂಮಿಯೂ, ಜಲಗಳು, ತೇಜಸ್ಸು, ವಾಯುವು,
ಆಕಾಶವು, ಮನಸ್ಸು, ಬುದ್ಧಿ, ಅಹಂಕಾರವು, ಈಪ್ರಕಾರ
ದಲ್ಲಿ ಯೆಂಟು ವಿಧಗಳುಳ್ಳ ಈ ಶರೀರೇಂದ್ರಿಯಂಗಳಿಗೆ ಮೂ
ಲಕಾರಣವಾದಂಥಾ ಪ್ರಕೃತಿಯು, ಇದು ನನ್ನಾಧೀನವು.

೫. ಯೇತೇ ಅರ್ಜುನನೇ, ಯಾವದರಿಂದ ಈ ಜಗತ್ತು
ಧರಿಸಲ್ಪಟ್ಟು ಜೀವ ಭೂತವಾಗಿ ಇಥೇಯೋ ಅದು ಬೇರೆ
ಯಾದ ನನ್ನ ತೇಜವಾದ ಪ್ರಕೃತಿಯೆಂದು ತಿಳಿ.

೬. ಈ ಯೆರಡು ವಿಧವಾದ ಪ್ರಕೃತಿಗಳೇ ಜಗತ್ತಿಗೆ ಕಾರ
ಣವಾದದ್ದು, ಮತ್ತು ಇವುಗಳು ನನ್ನ ಅಧೀನವಾಗಿರುವವೆಂದು
ನಿಶ್ಚಿತವು. ಆದದರಿಂದ ನಾನೇ ಈಜಗತ್ತಿನ ಉತ್ಪತ್ತಿಗೂ
ಹಾಗೆಯೇ ಸಂಹಾರಕ್ಕೂ ಕಾರಣವು.

೭. ನನಗಿಂತಲೂ ತೇಜವಾದದ್ದು ಮತ್ತೊಂದು ಯಾವ
ದೂ ಯಿಲ್ಲ. ನನ್ನಲ್ಲಿ ಈ ಯೆಲ್ಲವೂ ಧಾರದಲ್ಲಿ ಮಣಿಗಳ
ಹಾಗೆಯೇ ಪೋಣಿಸಲ್ಪಟ್ಟಿವೆ, ಯೇತೇ ಅರ್ಜುನನೇ.

೮. ನೀರಿನಲ್ಲಿ ರಸವು ನಾನು, ಸೂರ್ಯ ಚಂದ್ರರಲ್ಲಿ ಕಾಂ
ತಿಯು, ವೇದಗಳಲ್ಲಿ ವರವವು, ಆಕಾಶದಲ್ಲಿ ಶಬ್ದವು, ಪುರು
ಷದಲ್ಲಿ ಪುರುಷತ್ವವೂ ನಾನೇ ಆಗಿದ್ದೇನೆ, ಯೇತೇ ಅರ್ಜು
ನನೇ.

೯. ಭೂಮಿಯಲ್ಲಿ ಪೊಳ್ಳೇ ಪರಿಮಳವೂ, ಆಗ್ನಿಯಲ್ಲಿ
ಬೆಳ್ಳಕು, ಸಮಸ್ತ ಪ್ರಾಣಿಗಳಲ್ಲಿ ಪ್ರಾಣಾಧಾರವು, ತಪಸ್ವಿಗಳ
ಲ್ಲಿ ತಪಸ್ಸೂ ಆಗಿರುವೆನು.

೧೦. ಯೇತೇ ಅರ್ಜುನನೇ, ಸಮಸ್ತ ಪ್ರಾಣಿಗಳಿಗೂ
ಮೂಲಕಾರಣವಾದಂಥಾ ಅನಾದಿಯಾದಂಥಾ ಬೀಜವು ನಾ
ನೆಂದು ತಿಳಿ. ಬುದ್ಧಿವಂತರೊಳಗೆ ಬುದ್ಧಿಯಾಗಿಯೂ, ತೇಜ
ಸ್ವಿಗಳೊಳಗೆ ತೇಜಸ್ಸು ಆಗಿಯೂ ನಾನಿರುವೆನು.

೧೧. ಬಲವಂತರೊಳಗೆ ಕಾಮವೂ ಕ್ರೋಧವೂ ಇಲ್ಲದಂ
ಥಾ ಬಲವು ನಾನು. ಮತ್ತು ಯೇತೇ ಅರ್ಜುನನೇ ಪ್ರಾಣಿಗಳ
ಲ್ಲಿ ಧರ್ಮಕ್ಕೆ ವಿರೋಧವಿಲ್ಲದ ಕಾಮವು ನಾನೇ ಆಗಿರುವೆನು

೧೨. ಮತ್ತು ಯಾವಾವವು ಸಾತ್ವಿಕ ವಿಕಾರವಾಗಿಯೂ
ರಾಜಸವಿಕಾರವಾಗಿಯೂ ತಾಮಸವಿಕಾರವಾಗಿಯೂ ಇರುವ
ವು ಅವೆಲ್ಲಾ ನನ್ನಿಂದಲೇ ಆಗುವವೆಂದು ತಿಳಿ. ಆದಕೆ ಆ ವ
ಸ್ತುಗಳಿಗೆ ನಾನು ಅಧೀನ ನಲ್ಲವು, ಅವುಗಳೇ ನನ್ನ ಅಧೀನ
ವಾಗಿರುವವು.

ENGLISH.

⁴My principle is divided into eight distinctions : earth, water, fire, air, and æther (*Khang*;) together with mind, understanding, and *Ahangkar*, (self-consciousness:)

⁵But besides this, know that I have another principle distinct from this, and superior, which is of a vital nature, and by which this world is supported. ⁶Learn that these two are the womb of all nature. I am the creation and the dissolution of the whole universe. ⁷There is not any thing greater than I; and all things hang on me, even as precious gems upon a string. ⁸I am moisture in the water, light in the sun and moon, invocation in the *Veds*, sound in the firmament, human nature in mankind,

⁹Sweet-smelling savor in the earth, glory in the source of light; in all things I am life, and I am zeal in the zealous, ¹⁰and know, O *Arjoon*, that I am the eternal seed of all nature, I am the understanding of the wise, the glory of the proud, ¹¹the strength of the strong, free from lust and anger; and in animals I am desire regulated by moral fitness. ¹²But know that I am not in those natures which are of the three qualities called *Satwa*, *Raja*, and *Tama*, although they proceed from me : yet they are in me.

SANSKRIT.

೧೩. ತ್ರಿಭುಗುಣಮಯೈರ್ಭಾವೈಶ್ವೇಶೇ
ಭಿಸ್ಸವಮಿದಂಜಗತ್ | ಮೋಹಿತನಾಭಿಜಾ
ನಾತಿಮಾಮಿಭ್ಯಃಪರಮವ್ಯಯಂ ||

೧೪. ದೈವೀಜ್ಯೇಷಾಗುಣಮಯೀಮಮು
ಮಾಯಾದುರತ್ಯಯಾ | ಮಾಮೇವಯೇಪು
ಪದ್ಯಂತೇಮಾಯಾಮೇತಾಂತರಂತೀ ||

೧೫. ನಮಾಂದುಷ್ಕೃತಿ ನೋಮಾರ್ಥಾಃ
ಪ್ರಪದ್ಯಂತೇನರಾಧಮಾಃ | ಮಾಯಯಾಪ
ಪೃತಜ್ಞಾನಾಲಸುರಂಭಾವಮಾತ್ರಿತಾಃ ||

೧೬. ಚತುರ್ವಿಧಾ ಭಜಂತೆ ಮಾಂ ಜನಾ
ಸ್ಸುಕೃತಿಸೋರ್ಜುನ | ಆರ್ತೋಜಿಜ್ಞಾಸು
ರರ್ಥಾರ್ಥೋಜ್ಞಾನೀಚಕರ್ತವ್ಯಭಿ ||

೧೭. ತೇಷಾಂಜ್ಞಾನೀನೀತೃಯುಕ್ತವ್ಯಕಥಕ್ತಿ
ವಿವಿಧೈಶ್ಚೇ | ಪ್ರಿಯೋಹಿ ಜ್ಞಾನಿನೋತೃ
ರ್ಥಮಹಂಸಚಮುಪ್ರಿಯಃ ||

೧೮. ಉದಾರಾಸ್ಸವಪ್ರವೃತ್ತೇಶ್ಚ ಜ್ಞಾನೀ
ತ್ವಾತ್ಮೈವಮೇಮತಂ | ಅಸ್ಥಿತಸ್ಸಹಿಯುಕ್ತಾ
ತ್ವಾಮಾಮೇವಾನುಶ್ರುತಮಾಂಗತಿಂ ||

೧೯. ಬಹುನಾಂಜನ್ಮನಾಮಂತೇಜ್ಞಾನಮಾ
ನ್ತಾಂಪ್ರಪದ್ಯತೇ | ವಾಸುದೇವಸ್ಸರ್ವಮಿತಿ
ಸಮಾಶ್ವಾಸದುರ್ಲಭಃ ||

೨೦. ಕಾಮೈಸ್ತೈಸ್ತೈಪ್ರಹೃತ ಜ್ಞಾನಾಃ
ಪ್ರಪದ್ಯಂತೇಸ್ಯದೇವತಾಃ | ತಂತನಿಯಮು
ಮಾಸ್ಥಾಯಪ್ರಕೃತ್ಯಾನಿಯತಾಃಸ್ವಯಾ ||

CANARESE.

೧೩. ಈ ಮಾರು ಗುಣ ಸ್ವಭಾವಗಳಿಂದ ಮೋಹಿ
ಸಲ್ಪಟ್ಟಂಥಾ ಈ ಯೆಲ್ಲಾ ಜಗತ್ತು ಯಿವ ಗಳಿಗಿಂತ
ಬೇರೆಯಾದ ನಾಕರಿತನಾದ ನನ್ನನ್ನು ತಿಳಿಯಲಾರ
ದು.

೧೪. ಈ ಗುಣ ಮಯವಾದ ನನ್ನ ದೇವ ಮಾಯೆಯು
ದಾಟಲು ಅಕರ್ಯವಾದದ್ದು. ಅದರು ನನ್ನನ್ನೇ ಯಾರು ಸಂ
ಬುಟ್ಟಾರೋ ಅವರು ಈ ಮಾಯೆಯನ್ನು ದಾಟುವರು.

೧೫. ಪಾಪಿಷ್ಠರಾದ ಮಾರ್ಥರು ನನ್ನನ್ನು ನಂಬಿ ಹೊಂ
ದಲಾರರು, ಅವರೇ ಮನುಷ್ಯರೊಳಗೆ ಅಧಮರು, ಅವರ
ಜ್ಞಾನವು ಮಾಯೆಯಿಂದ ಅವಹುಸಲ್ಪಟ್ಟದ್ದರಿಂದ ಅವ
ರು ಆಸುರ ಪ್ರಕೃತಿಯನ್ನು ಹೊಂದಿದ್ದಾರೆ.

೧೬. ಯೇಶೇ ಅರ್ಜುನನೇ, ನಾಲ್ಕು ವಿಧದ ಪುಣ್ಯ
ತ್ವರಾದ ಜನರು ನನ್ನನ್ನು ಭಜಿಸುತ್ತಾರೆ. ಅವರು ಯಾರಂ
ದರೆ ದುಖವನ್ನು ಹೊಂದಿದವನು, ಜ್ಞಾನವನ್ನು ಸಂಪಾದಿ
ಸಬೇಕೆಂಬವನು, ಐಶ್ವರ್ಯ ಕಾಮನು, ಜ್ಞಾನಿಯಾದವನು,
ಯೇಶೇ ಭರತ ಶ್ರೇಷ್ಠನೇ.

೧೭. ಈ ನಾಲ್ವರೊಳಗೆ ಜ್ಞಾನಿಯು ನನ್ನಲ್ಲಿ ಯೇಕೆ
ಭಕ್ತಿ ಉಳ್ಳವನಾಗಿಯೂ ಚಿತ್ತವುಳ್ಳವನಾಗಿಯೂ ಇರುವದ
ರಿಂದ ಶ್ರೇಷ್ಠನು. ಅದರಿಂದ ನಾನು ಆ ಜ್ಞಾನಿಗೆ ಅಧಿಕಪ್ರಿ
ಯನು, ನನಗೆ ಆತನು ಪ್ರಿಯನು.

೧೮. ಈ ನಾಲ್ವರು ನನ್ನನ್ನೇ ಭಜಿಸುವದರಿಂದ ಶ್ರೇಷ್ಠ
ರೇ. ಆದರೆ ಜ್ಞಾನಿಯು ನಾನಾಗಿದ್ದಾನೆಂಬುದು ನನ್ನ ಚಿ
ತ್ತವದೆ. ಯಾತಕ್ಕಂದರೆ, ಆ ಜ್ಞಾನಿಯು ನನ್ನಲ್ಲಿಯೇ
ಯಾವಾಗಲೂ ಚಿತ್ತವುಳ್ಳವನಾಗಿ ಉತ್ತಮ ಗತಿಯಾದ ನನ್ನ
ನ್ನೇ ಕೇರುವನು.

೧೯. ಜ್ಞಾನಿಯು ಬಹು ಜನ್ಮಗಳ ಕಡೆಯಲ್ಲಿ ನನ್ನನ್ನು
ಹೊಂದುವನು. ವಾಸುದೇವನೇ ಸರ್ವವೆಂದು ತಿಳಿಯುವಂಥಾ
ಮಹಾತ್ಮನು ಅಪುರಾಹವಾದವನು.

೨೦. ಆಯಾ ಆಶೆಗಳಿಂದ ಅವಹುಸಲ್ಪಟ್ಟ ಜ್ಞಾನವುಳ್ಳ
ವರು ತಮ್ಮ ಸ್ವಭಾವದಿಂದ ನಿಶ್ಚಯಿಸಿದ ಆಯಾನಿಯಮು
ಗಳನ್ನು ಕೈಕೊಂಡು ಬೇರೆ ದೇವತೆಗಳನ್ನು ಭಜಿಸುವರು.

ENGLISH.

¹³The whole of this world be-
ing bewildered by the influence of
these three-fold qualities, knoweth
not that I am distinct from these and
without decline. ¹⁴This my divine
and supernatural power, endued with
these principles and properties, is
hard to be overcome. They who
come unto me get the better of this
supernatural influence. ¹⁵The wick-
ed, the foolish and the low-minded
come not unto me, because their un-
derstandings being bewildered by
the supernatural power, they trust
in the principles of evil spirits.

¹⁶I am, O Arjoon, served by four
kinds of people who are good : the
distressed, the inquisitive, the wishers
after wealth, and the wise.

¹⁷But of all these the wise man, who
is constantly engaged in my service,
and is a servant but of one, is the
most distinguished. I am extremely
dear to the wise man and he is dear
unto me. ¹⁸All these are exalted ;
but I esteem the wise man even as
myself, because his devout spirit de-
pendeth upon me alone as his ulti-
mate resource. ¹⁹The wise man pro-
ceedeth not unto me until after many
births ; for the exalted mind, who
believeth that the son of Vāsōdēv
is all, is hard to be found. ²⁰Those
whose understandings are drawn a-
way by this and that pursuit, go unto
other Dēvātās. They depend upon
this and that rule of conduct, and
are governed by their own principles.

SANSKRIT.

೨೦. ಯೋಯೋಯಾಂಯಾಂತನುಂ
ಭಕ್ತೈಃ ತದ್ಧಯಾರ್ಜಿತುಮಿಷ್ಟತಿ | ತಸ್ಯ ತ
ಸ್ಯಾಚಲಾಂತ್ರದ್ಧಾಂತಾಮೇವದಧಾಮ್ಯಹಂ

೨೧. ಸತಯಾತ್ರದ್ಧಯಾಯುಕ್ತಸ್ತು
ಸ್ಯಾರಾಧನಮಾಹತೇ | ಲಭತೇಚತತಃಕಾಮಾರ್ಗ
ಮಯೈವವಿಹಿತಾರ್ಹಿತಾರ್ಹಿ||

೨೨. ಅಂತವತ್ಪುಲಹೇಶ್ವರಾಂತದ್ಧವತ್ಯ
ಲ್ಪಕೇತಸಾಂ | ದೇವಾದೇವಯಜೋಯಾಂ
ತಿಮದ್ಭಕ್ತಾಯಾಂತಿಮಾಮುಃ||

೨೩. ಅವ್ಯಕ್ತಂ ವ್ಯಕ್ತಿ ಮಾವಸ್ತಂಮಂ
ಸ್ಯಂತೆಮಾಮಬುದ್ಧಯಃ | ಪರಂಭಾವಮಜಾ
ಸಂತೋಮಮಾವ್ಯಯಮಸ್ತುತುಂ||

೨೪. ನಾಹಂಪ್ರಕಾಶಸ್ವರ್ಗಸ್ಯಯೋ
ಗಮಾಯಾಸಮಾವೃತಃ | ಮೂಢೋಯಂ
ನಾಭಿಜಾನಾತೀಶೋಕೋಮಾಮಜಮವ್ಯಯಂ||

೨೫. ವೇದಾಹಂಸಮತೀತಾನಿವರ್ತಮಾ
ನಾನಿಜಾಜ್ಞಾನ | ಭವಿಷ್ಯಾಣಿಚ ಭೂತಾನಿ
ಮಾಂತುಮೇದನಕೃತ್||

೨೬. ಇಷ್ಟಾದ್ವೇಷಸಮುತ್ಥೇನದ್ವಂದ್ವ
ಮೋಹೇನಭಾರತ | ಸರ್ವಭೂತಾನಿಸಂಮೋ
ಹಂಸಗ್ಗಿಯಾಂತಿಪರಂತಪ||

೨೭. ಯೇಶಾಂತಸ್ವಂತರ್ಗತಂಪಾದಂಜ
ನಾನಾಂಪುಣ್ಯಕರ್ಮಣಾಂ | ತೇದ್ವಂದ್ವಮೋ
ಹನಿಮುಕ್ತಾಃಪುಣ್ಯತೇಮಾಂದೃಢಪ್ರಶಾಃ||

CANARESE.

೨೦. ಯಾವ ಯಾವನು ಯಾವ ಯಾವ ದೇವತೆಯ
ಮಾರ್ತಿಯನ್ನು ಭಕ್ತಿ ವಿಶ್ವಾಸದಿಂದ ಪೂಜಿಸುವದಕ್ಕೆ
ಇಷ್ಟೆಸುವನೋ ಅವನನಿಗೆ ಆ ನಿಶ್ಚಲವಾದ ವಿಶ್ವಾಸವನ್ನು
ನಾನೇ ಹುಟ್ಟಿಸುವೆನು.

೨೧. ಅವನು ಆ ವಿಶ್ವಾಸದಿಂದ ಕೂಡಿದಂಥವನಾಗಿ
ಆ ದೇವತೆಯ ಪೂಜೆಯನ್ನು ಮಾಡುವನು. ಆಗಲೂ ತಕ್ಕವ
ಗಲಾಗಿಯೂ ಹಿತಗಲಾಗಿಯೂ ಇರುವ ಬಯಕೆಗಳನ್ನು ನ
ನಿಂದಲೇ ಹೊಂದುವನು.

೨೨. ಅದುಕಾರಣ ಆ ಬುದ್ಧಿಹೀನನಿಗೆ ಆ ಫಲವು ನಾಕವಾ
ಗುವದು, ದೇವತೆಗಳನ್ನು ಪೂಜಿಸಿದವರು ದೇವತೆಗಳನ್ನೇ
ಶೇರುವರು, ನನ್ನ ಭಕ್ತರು ನನ್ನನ್ನೇ ಶೇರುವರು.

೨೩. ಬುದ್ಧಿ ಇಲ್ಲದವರು ಕಾಣಕೂಡದ ನನ್ನನ್ನು ಕಾ
ಣಲ್ಪಡುವನೆಂದು ನೆನಸುತ್ತಾರೆ. ನಾಕರಹಿತವೂ, ಪರವೋ
ತ್ತಮವೂ ಆಗಿರುವ ನನ್ನ ಶ್ರೇಷ್ಠ ಸ್ವಭಾವವನ್ನು ತಿಳಿಯ
ಲಾರರು.

೨೪. ಯೋಗಮಾಯೆಯಿಂದ ಕೂಡಿಕೊಂಡಿರುವ
ನಾನು ಯೆಲ್ಲರಿಗೂ ಕಾಣಿಸೆನು, ಮೂಢರಾದ ಈಶೋಕದ
ಜನರು ಹುಟ್ಟಿದೆಯೂ ಲಯವಾಗಿದೆಯೂ ಇರುವ ನನ್ನ
ನ್ನು ತಿಳಿಯಲಾರರು.

೨೫. ಯೆಲೇ ಅಜ್ಞಾನನೇ, ಭೂತವರ್ತಮಾನ ಭವಿ
ಷ್ಯವಾಗಿರುವ ಪ್ರಾಣಿಗಳನ್ನೆಲ್ಲ ನಾನು ಬಲ್ಲೆನು, ನನ್ನನ್ನು
ಪೊಬ್ಬನಾದರೂ ಅರಿಯನು.

೨೬. ಯೆಲೇ ಶತ್ರುಗಳನ್ನು ಜಯಿಸುವ ಭಾರತನೇ,
ಇಷ್ಟೆ ಹಗೆಗಳಿಂದ ಹುಟ್ಟುವ ಇಕ್ಕಟ್ಟಿನ ಮೋಹದಿಂದ ಸಕಲ
ಪ್ರಾಣಿಗಳು ಸಂಪ್ಪಿದೆಯಲ್ಲಿ ಪ್ರಮೇಗೊಳ್ಳುತ್ತವೆ.

೨೭. ಯಾವ ಪುಣ್ಯಾತ್ಮರಿಗೆ ಪಾಪಗಳೆಲ್ಲಾ ಪರಿಹರಿಸ
ಲ್ಪಟ್ಟಿರುವವೋ ಅವರು ಈ ಇಕ್ಕಟ್ಟಿನ ಮೋಹದಿಂದ ಬಿಡ
ಲ್ಪಟ್ಟವರಾಗಿ ನಿಶ್ಚಯವಾದ ಭಕ್ತಿಯುಳ್ಳವರಾಗಿ ನನ್ನನ್ನು
ಭಜಿಸುವರು.

ENGLISH.

21 & 22 Whatever image any suppli-
cant is desirous of worshipping in
faith, it is I alone who inspire him
with that steady faith; with which
being endued, he endeavourereth to
render that image propitious, and at
length he obtaineth the object of his
wishes as it is appointed by me.

23 But the reward of such short-
sighted men is finite. Those who
worship the *Dēvātās* go unto them,
and those who worship me alone go
unto me. 24 The ignorant, being un-
acquainted with my supreme nature,
which is superior to all things, and
exempt from decay, believe me, who
am invisible, to exist in the visible
form under which they see me.

25 I am not visible to all, because
I am concealed by the supernatural
power that is in me. The ignorant
world do not discover this, that I am
not subject to birth or decay.

26 I know, O *Arjoon*, all the beings
that have passed, all that are present,
and all that shall hereafter be; but
there is not one amongst them who
knoweth me. 27 All beings in birth
find their reason fascinated and per-
plexed by the wiles of contrary sen-
sations, arising from love and hatred.
28 Those men of regular lives, whose
sins are done away, being freed from
the fascination arising from those
contending passions, enjoy me.

SANSKRIT.

೨೯. ಜರಾಮರಣಪೋಕ್ಷಾಯಮಾಮಾ
ತೃತೀಯತಂತಿಯೇ! ಶೇಬ್ರಹ್ಮತದ್ವಿದ್ಯುಕ್ತಂ
ತನ್ನಮಧ್ಯಾತ್ಮಂಕರ್ಮಜಾಲಂ||

೩೦. ಸಾಧಿಭೂತಾಧಿದೈವಮಾಂಸಾಧಿಯು
ಜ್ಞಂಜಯೇದಿದ್ಯು! ಪ್ರಯಾಣಕಾಲೇಪಿಚ
ಮಾಂತೆದಿರುತ್ತಾ ಜೀತಸಃ||

CANARESE.

೨೯. ಮುಪ್ಪು ಸಾವುಗಲೆ ವಿಮೋಚನೆ ಗೋಸ್ಕರ
ಯಾರು ನನ್ನನ್ನು ಹೊಂದಿ ಭಜಿಸುವರೋ ಅವರು ನಮಸ್ತ
ಬ್ರಹ್ಮವನ್ನೂ ಅಧ್ಯಾತ್ಮವನ್ನೂ ಸಕಲ ಕರ್ಮವನ್ನೂ
ಅರಿತಿರುವರು.

೩೦. ಅಧಿಭೂತವೂ, ಅಧಿದೈವವೂ, ಅಧಿಯಜ್ಞವೂ,
ಇವುಗಳ ಸಹಿತವಾದ ನನ್ನನ್ನು ಯಾರು ತಿಳಿಯುವರೋ
ಅವರು ಪ್ರಾಣ ಪ್ರಯಾಣಸಮಯದಲ್ಲಿಯೂ ಯು
ಕ್ತವಾದ ಚಿತ್ತವುಳ್ಳಂಥವರಾಗಿ ನನ್ನನ್ನೇ ಅರಿಯುವರು.

ENGLISH.

29 They who put their trust in me,
and labour for a deliverance from
decay and death, know *Brahm*, the
whole *Adhee ātma*, and every *Karma*

30 The devout souls who know me to
be the *Adhee-bhoot*, the *Adhee-diva*,
and the *Adhee-yagna*, know me also
in the time of their departure.

LECTURE VIII.

OF POOROOSH.

ಯೆಂಟನೇ ಅಧ್ಯಾಯ.

ಅರ್ಜುನ ಉವಾಚ.

೧. ಕಿಂತದ್ಬ್ರಹ್ಮಕಿಮಧ್ಯಾತ್ಮಂಕಿಂಕರ್ಮ
ಪುರುಷೋತ್ತಮ! ಅಧಿಭೂತಂಚಕಿಂಪ್ರೋ
ಕ್ತಮಧಿದೈವಂಕಿಮುಚ್ಯತೇ||

೨. ಅಧಿಯಜ್ಞಕಥಂಕೋತ್ರವೇದೇಸ್ವಿ
ಮಧುಸೂದನ! ಪ್ರಯಾಣಕಾಲೇಚಕಥಂಜ್ಞೇ
ಯೋಸಿನಿಯತಾತ್ಮಭಿಃ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೩. ಅಕ್ಷರಂಬ್ರಹ್ಮಪರಮಂಸ್ವಭಾವೋಧ್ಯಾ
ತ್ಮಮುಚ್ಯತೇ! ಭೂತಭಾವೋದ್ಭವಕರೋವಿ
ನರ್ಗುಣಕರ್ಮಸಂಜ್ಞಿತಃ||

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಯೆಲೇ ಪುರುಷೋತ್ತಮನೇ ಬ್ರಹ್ಮವೇನು, ಅಧ್ಯಾ
ತ್ಮವೇನು, ಕರ್ಮವೇನು, ಅಧಿಭೂತ ಸಹ ಯೇನು, ಆ
ಹೇಳಿದ ಅಧಿದೈವವಂದರೇನು.

೨. ಯೆಲೇಮಧುಸೂದನನೇ, ಈ ವೇದದಲ್ಲಿ ಅಧಿಯ
ಜ್ಞನೆಂಬುವನು ಹಾಗಾಗಿರುವನು, ಪ್ರಾಣಪ್ರಯಾಣ ಸಮ
ಯದಲ್ಲಿ ನಿಯತಾತ್ಮನಿಂದ ನೀನು ಹಾಗೆ ಅರಿಯಲ್ಪಡುವಿ.

ಭಗವದ್ವಾಕ್ಯ.

೩. ಯೆಂಬೆಂದಿಗೂ ಸಾಕಲ್ಲದ ಉತ್ಕೃಷ್ಟ ವಸ್ತುವೆಂ
ದರೆ ಬ್ರಹ್ಮವು, ಸ್ವಭಾವವೆಂದರೆ ಅಧ್ಯಾತ್ಮವು, ಭೂತಗಳ
ಭಾವವನ್ನೂ ಹುಟ್ಟಿಸಿದ ಸೃಷ್ಟಿಯೆಂದರೆ ಕರ್ಮವು.

ARJOON.

1 What is that *Brahm*? What is
Adhee-ātma? What is *Karma*, O
first of men? What also is *Adhee-
bhoot* called? What *Adhee-diva*?

2 What is *Adhee-yagna*, and who is
here in this body? How art thou to
be known in the hour of departure
by men of subdued minds?

KRISHNA.

3 *Brahm* is that which is supreme
and without corruption; *Adhee-ātma*
is *Swa-bhav* or particular constitu-
tion, disposition, quality, or nature;
Karma is that emanation from which
proceedeth the generation of natural
beings:

SANSKRIT.

೪. ಅಧಿಭೂತಂಕ್ಷರೋಭಾವಃಪುರುಷಶ್ಚಾ
ಧಿದೈವತಂ|ಅಧಿಯಜ್ಞೋಹಮೇವಾತ್ರದೇಹೇ
ದೇಹಭೃತಾಂವರ||

೫. ಅಂತಕಾಲೇಚಮಾಮೇವಸ್ತುರಸ್ತುಶ್ಚಾಪಿ
ಕಳೇ ಬರಂ| ಯುಕ್ತಯಾತಿ ಸಮದ್ಭಾವಂ
ಯಾತಿನಾಸ್ತೃತಸಂಕಯಃ||

೬. ಯಂಯಂವಾಪಿಸ್ತುರಾ ಭಾವಂತ್ಯಜ
ತ್ಯಂತೇ ಕಳೇಬರಂ| ತಂತಮೇವೈತಿ ಕಾಂತೇ
ಯಸದಾತದ್ಭಾವಭಾವಿತಃ||

೭. ತನ್ಮಾತೃರ್ವಿಘ್ನು ಕಾಲೇಘ್ನು ಮಾಮು
ನುಸ್ತುರಯುಧ್ಯಚ| ಮಯೈರ್ಪಿತಮನೋ
ಬುದ್ಧಿರ್ಮಾಮೇವೈದೃಗ್ಯಸ್ಯಸಂಕಯಃ||

೮. ಅಭ್ಯಾಸಯೋಗಯುಕ್ತೇನ ಜೇತ
ಸಾನಾನ್ಯಗಾಮಿನಾ| ಪರಮಂಪುರುಷಂದಿವ್ಯಂ
ಯಾತಿಪಾರ್ಥಾನುಚಿಂತಯ||

೯. ಕವಿಂಪುರಾಣಮನುಶಾಸಿತಾರಮಣೋ
ರಣೇಯಾಂಸಮನುಸ್ತುರೇದ್ಯುಃ| ಸರ್ವಸ್ಯ
ಧಾತಾರಮಚಿಂತ್ಯರೂಪಮಾದಿತ್ಯ ಮರ್ಣಂ
ತಮಸುಪರಸ್ತಾತ್||

೧೦. ಪುರಾಣ ಕಾಲೇಮನ ಸಾಚಲೇನ ಭ
ಕ್ತಾಯುಕ್ತೋಯೋಗಬಲೇನಚೈವ| ಭು
ವೋಮುಘೈಃ ಪ್ರಾಣಮಾವೇಶ್ಯ ಸಂಮ್ಯಕ್ಸ
ತಂಪರಂಪುರುಷಮುಪೈತಿದಿವ್ಯಂ||

೧೧. ಯದಕ್ಷರಂವೇದವಿಮೋವದಂತಿವಿಶಂ
ತಿಯದ್ಯತಯೋವೀತರಾಗಾಃ| ಯದಿಚ್ಛಂ
ತೋಬ್ರಹ್ಮ ಚರಣಂಚರಂತಿ ತತ್ತೇವದಂಸಂ|ಗ
ಹೇಣಪ್ರವಕ್ಷ್ಯೇ||

CANARESE.

೪. ಅಧಿಭೂತ ವಂದಕೆ ವಿಭಾಗವಾದ ಭಾವವು, ಅಧಿದೈ
ವವಂದಕೆ ಪುರುಷನು, ಅಧಿಯಜ್ಞನು ಅಂದಕೆ ದೇಹದಲ್ಲಿರು
ವ ನಾನು ಹಿ ದೇಹಧಾರಿಗಳ ಶ್ರೇಷ್ಠನೇ.

೫. ಯಾವಾತನು ಮರಣಕಾಲದಲ್ಲಿ ನನ್ನನ್ನೇ ಸ್ತುತಿಸು
ತ್ತಾ ಕೇರವನ್ನು ಬಿಟ್ಟು ಹೊರಡುವನೋ ಆತನು ನನ್ನ
ಸ್ವಭಾವವನ್ನು ಹೊಂದುವನು ಇದಕ್ಕೆ ಸಂಕಯ ವಿಲ್ಲವು.

೬. ಯೇಲೇ ಕುಂತಿ ಪುತ್ರನೇ, ಯಾವ ಯಾವ ವಸ್ತುವ
ನ್ನು ನೆನಸುತ್ತಾ ಅಂತಃಕಾಲದಲ್ಲಿ ಕಳೇ ಬರುವನ್ನು ಬಿಡುವ
ನೋ ಆಯಾ ವಸ್ತುವಿನ ಭಾವವನ್ನು ಯಾವಾಗಲೂ ಹೊಂ
ದಿ ಅದರಲ್ಲೇ ಕೇರುವನು.

೭. ಅದುಕಾರಣ ಯೆಲ್ಲಾ ವೇಳೆಯಲ್ಲಿಯೂ ನನ್ನನ್ನೇ
ಸ್ತುತಿಸುತ್ತಾ ಯುದ್ಧವನ್ನು ಮಾಡು, ಮನಸ್ಸನ್ನೂ ಬುದ್ಧಿ
ಯನ್ನೂ ನನಗೆ ವೊಪ್ಪಿಸಿ ನೀನು ಸಂಕಯವಿಲ್ಲದೆ ನನ್ನನ್ನು
ಹೊಂದುವಿ.

೮. ಅಭ್ಯಾಸದಿಂದ ಯೋಗಕ್ಕೆ ಯುಕ್ತವೂ ಮತ್ತೈ
ಲ್ಲಿ ತಿರುಗಾಡದೆಯೂ ಆಗುವ ಆಲೋಚನೆಯಿಂದ ದಿವ್ಯ
ನಾದ ಪರಮಪುರುಷನನ್ನು ಆಲೋಚಿಸುವವನು ಅವನಲ್ಲಿ
ಕೇರುವನು.

೯. ವಿದ್ವಾಂಸನೂ, ಹಳಬನೂ, ಶೀಕ್ಷಕನೂ, ಸೂಕ್ಷ್ಮ
ಕಿಂಞಿತಲಾ ಸೂಕ್ಷ್ಮನೂ, ಸಕಲದರ ಪಾಲಕನೂ, ನೆನಸ
ಕೂಡದ ರೂಪವುಳ್ಳವನೂ, ಸೂರ್ಯನಂತೆ ಮಣ್ಣುಳ್ಳವ
ನೂ, ಕತ್ತಲೆಯಿಂದ ರಹಿತನೂ, ಆಗುವಾತನನ್ನು ಯಾವ
ನು ಸ್ತುತಿಸುವನೋ,

೧೦. ಅಂತಃಕಾಲದಲ್ಲಿ ನಿಶ್ಚಲವಾದ ಮನಸ್ಸಿನಿಂದಲೂ,
ಭಕ್ತಿಯಿಂದಲೂ, ಅಭ್ಯಾಸದ ಬಲದಿಂದಲೂ, ಕೂಡಿಕೊಂ
ಡವನಾಗಿ ಹುಬ್ಬುಗಳ ನಡುವೆ ಪ್ರಾಣವಾಯುವನ್ನು ಚನ್ನಾ
ಗಿ ಪ್ರವೇಶ ಮಾಡಿಸುವವನು ಯಾವನೋ ಅವನು ಆ
ಲಿತ್ಕೃಪ್ಯನಾದ ದಿವ್ಯ ಪುರುಷನನ್ನು ಹೊಂದುತ್ತಾನೆ.

೧೧. ಯಾವ ವಸ್ತುವನ್ನು ನಾಕವಿಲ್ಲದ್ದೆಂದು ವೇದಾರ್ಥ
ವನ್ನು ತಿಳಿದ ಜ್ಞಾನಿಗಳು ಹೇಳುವರೋ ಯಾವ ವಸ್ತುವಿನಲ್ಲಿ
ಅಪೇಕ್ಷೆಬಿಟ್ಟು ಸನ್ಯಾಸಿಗಳು ಪ್ರವೇಶಿಸುವರೋ ಯಾವದನ್ನು
ಇಚ್ಛಿಸುವವರಾಗಿ ಬ್ರಹ್ಮಚರ್ಯವನ್ನು ಆಚರಿಸುವರೂ ಅಂ
ಥಾ ಪರವಸ್ತುವಿನನ್ನಾ ನವನ್ನು ನಿನಗೆ ಸಂಕ್ಷೇಪವಾಗಿ ಹೇಳುತ್ತೇನೆ

ENGLISH.

⁴*Adhee-bhoot* is the destroy-
ing nature; *Adhee diva* is *Pooroosh* ;
and *Adhee-yagna*, or superintendent
of worship, is myself in this body.

⁵At the end of time, he, who hav-
ing abandoned his mortal frame, de-
parteth thinking only of me, without
doubt goeth unto me; ⁶or else, what-
ever other nature he shall call upon,
at the end of life, when he shall quit
his mortal shape, he shall ever go
unto it. ⁷Wherefore at all times
think of me alone and fight. Let thy
mind and understanding be placed
in me alone, and thou shalt, without
doubt, go unto me. ⁸The man who
longeth after the Divine and Supreme
Being, with his mind intent upon the
practice of devotion, goeth unto him

^{9 & 10}The man who shall in the last
hour call up the ancient Prophet, the
prime director, the most minute atom
the preserver of all things, whose
countenance is like the sun, and who
is distinct from darkness, with a
steady mind attached to his service,
with the force of devotion, and his
whole soul fixed between his brows,
goeth unto that divine Supreme
Being who is called *Param-Pooroosh*.

¹¹I will now summarily make thee
acquainted with that path which the
doctors of the *Veds* call never-fail-
ing; which the men of subdued minds
and conquered passions enter; and
which, desirous of knowing, they live
the lives of *Brahma-chārees* or godly
pilgrims.

SANSKRIT.

೧೨. ಸರ್ವದ್ವಾರಾಣಿ ಸಂಯಮ್ಯ ಮ
ಸೋಹೃದಿ ನಿರುಧ್ಯಚ | ಮುರ್ಧ್ನಾಘ್ರಾಧಾ
ಯಾತ್ಮನಃ ಪ್ರಾಣಮಾಸ್ಥಿತೋಯೋಗಧಾ
ರಣಾಂ ||

೧೩. ಪಿ ಮಿತ್ಯೇಕಾಕ್ಷರಂ ಬ್ರಹ್ಮವ್ಯಾಹರನ್ತಾ
ಮನುಸ್ಮರಣ | ಯಃ ಪ್ರಯಾತಿ ತ್ಯಜ್ಜಾಹೇಹಂ
ಸ ಯಾತಿ ಪರಮಾಂಗತಿಂ ||

೧೪. ಅನನ್ಯಚೇತಾಸ್ಸ ತತಂ ಯೋಮಾಂ
ಸ್ತುರತಿ ನಿತ್ಯತಃ | ತಸ್ಯಾಹಂಸುಲಭಃ ಪಾರ್ಥ
ನಿತ್ಯಯುಕ್ತಸ್ಯ ಯೋಗಿನಃ ||

೧೫. ಮಾಮುಪೇತ್ಯ ಪುನರ್ಜನ್ಮದುಬ್ಧಿ
ಲಯಮಕಾತ್ವತಂ | ನಾಪ್ನುಂವತಿ ಮಹಾತ್ಮಾನಃ
ಸಂಸಿದ್ಧಿಂ ಪರಮಾಂಗತಾಃ ||

೧೬. ಆಬ್ರಹ್ಮಭುವನಾಶೋಕಾಃ ಪುನರಾ
ವರ್ತಿಸೋಜಾಃ | ಮಾಮುಪೇತ್ಯ ತುಲಾಂ
ತೀಯ ಪುನರ್ಜನ್ಮನವಿದ್ಯತೇ ||

೧೭. ಸಹಸ್ರಯುಗಪರಯಂ ತಮಹರ್ಯ
ಬ್ರಹ್ಮಣೋವಿದುಃ | ರಾತ್ರಿಂಯುಗ ಸಹ
ಸ್ರಾಂತಾಂತೇಹೋರಾತ್ರವಿದೋಜನಾಃ ||

೧೮. ಅವ್ಯಕ್ತಾದ್ವೈತ್ಯಯಸ್ಸ ವಾಃ
ಪ್ರಭವಂತ್ಯಹರಾಗಮಿ | ರಾತ್ರಾಗಮೇ ಪ್ರ
ತೀಯಂತೇ ತತ್ರೈವಾವ್ಯಕ್ತಸಂಜ್ಞಕೇ ||

೧೯. ಭಾತಗ್ರಾಮಸ್ಸ ವಿಯಂ ಭಾ
ತ್ವಾಭಾತ್ವಾ ಪ್ರಲೀಯತೇ | ರಾತ್ರಾಗಮೇ
ವತಃ ಪಾರ್ಥ ಪ್ರಭವಂತ್ಯಹರಾಗಮಿ ||

CANARESE.

೧೨. ಯೆಲ್ಲಾ ದ್ವಾರಗಲ್ಗನ್ನು ಹಿಡುಕೊಂಡು ಮನಸ್ಸ
ನ್ನು ಹೃದಯದಲ್ಲಿ ನಿಲ್ಲಿಸಿ ತನ್ನ ಪ್ರಾಣವನ್ನು ತಲೆಯಲ್ಲಿ
ಸ್ಥಿರಪಡಿಸಿ ಯೋಗಧಾರಣವನ್ನು ಹೊಂದಿ,

೧೩. ಪೊಂದಕ್ಷರವಾದ ಹಿಂಕಾರ ಬ್ರಹ್ಮವನ್ನು ಉಚ್ಚರಿಸು
ತ್ತಲೂ ನನ್ನನ್ನೇ ನೆನಸುತ್ತಲೂ ಹೇಳುವನ್ನು ಬಿಟ್ಟು ಯಾ
ವಾತನು ಹೊರಡುವನೋ ಅವನು ಶ್ರೇಷ್ಠವಾದ ಮೋಕ್ಷವನ್ನು
ಹೊಂದುವನು.

೧೪. ಯೆಲೇ ಪಾರ್ಥನೇ, ಯಾವಾತನು ಮತ್ತೊಂದು
ವಸ್ತುವಿನಲ್ಲಿ ಮನಸ್ಸಿಡಬೇ ನನ್ನನ್ನೇ ಯಾವಾಗಲೂ ಸ್ಮರಿಸು
ವನೋ ಅಂಥಾ ನಿತ್ಯ ಯೋಗವುಳ್ಳ ಮನುಷ್ಯನಿಗೆ ನಾನು
ಸುಲಭನು.

೧೫. ಇಂಥಾ ಶ್ರೇಷ್ಠವಾದ ನಿತ್ಯ ಯೋಗ ಸಿದ್ಧಿಯನ್ನು
ಹೊಂದಿದ ಮಹಾತ್ಮರು ನನ್ನನ್ನು ಶೇರಿ ಅಕಾತ್ಯವಾಗಿಯೂ
ದುಬ್ಬಕ್ಕೆ ಮನೆಯಾಗಿಯೂ ಇರುವ ಪುನರ್ಜನ್ಮವನ್ನು
ಹೊಂದರು.

೧೬. ಯೆಲೇ ಅರ್ಜುನನೇ, ಬ್ರಹ್ಮಲೋಕವೇ ಮುಂತಾ
ದ ಲೋಕಗಳು ಪುನರ್ಜನ್ಮಕ್ಕೆ ಕಾರಣವಾದವುಗಳು. ಯೆ
ಲೇ ಕುಂತೀಕುಮಾರನೇ, ನನ್ನನ್ನು ಹೊಂದಿದಮೇಲೆ ಪುನ
ರ್ಜನ್ಮವು ಬರಲಾರದು.

೧೭. ಸಾವಿರ ಮಹಾಯುಗಗಳಾದರೇ ಬ್ರಹ್ಮದೇವರಿಗೆ
ಪೊಂದು ಹಗಲೆಂದು ಅದೇಮೇರಿಗೆ ಸಾವಿರ ಮಹಾಯುಗಗ
ಳ ಕಾಲವಾದರೇ ರಾತ್ರಿಯೆಂದು ತಿಳಿದವರೇ ಕಾಲ್ಗ್ವಾನಿ
ಗಳು.

೧೮. ಹಗಲಾಗುವಾಗ್ಯೆ ಅವ್ಯಕ್ತದರ ದೆಹೆಯಿಂದ ವ್ಯ
ಕ್ತವಾದವುಗಳೆಲ್ಲಾ ಹೊರಡುತ್ತವೆ ರಾತ್ರಿಯಾಗುವದರಲ್ಲಿ
ಅವೇ ಅವ್ಯಕ್ತವೆಂಬುವದರಲ್ಲಿ ಅಡಗುತ್ತವೆ.

೧೯. ಯೆಲೇ ಪಾರ್ಥನೇ, ಈ ಜೀವಾಶಿಗಳು ಸಹ ವತ
ವಿಲ್ಲದೆ ಉಂಟಾಗಿ ಉಂಟಾಗಿ ರಾತ್ರಿಯಲ್ಲಿ ಪ್ರ
ಭವವನ್ನು ಹೊಂದಿ ಮತ್ತು ಹಗಲಿನಲ್ಲಿ ಹುಟ್ಟುತ್ತಾ ಇರುವವು.

ENGLISH.

¹²He who, having closed up all the doors of his faculties, locked up his mind in his own breast, and fixed his spirit in his head, standing firm in the exercise of devotion, ¹³repeating in silence *Om!* the mystic sign of *Brahm*, thence called "*Ekākshar*," shall, on his quitting this mortal frame calling upon me, without doubt go the journey of supreme happiness. ¹⁴He who thinketh constantly of me, his mind undiverted by another object, I will at all times be easily found by that constant adherent to devotion; ¹⁵and those elevated souls, who have thus attained supreme perfection, come unto me, and are no more born in the finite mansion of pain and sorrow. ¹⁶Know O *Arjoon*, that all the regions between this and the abode of *Brahm* afford but a transient residence; but he who findeth me, returneth not again to mortal birth.

¹⁷They who are acquainted with day and night, know that the day of *Brahma* is as a thousand revolutions of the *Yooqs*, and that his night extendeth for a thousand more.

¹⁸On the coming of that day, all things proceed from invisibility to visibility; so, on the approach of night, they are all dissolved away in that which is called *invisible*.

¹⁹The universe, even, having existed, is again dissolved; and now again, on the approach of day, by divine necessity, it is reproduced.

SANSKRIT.

೨೫. ವೇದೇದು ಯಜ್ಞೇದು ತಪಸ್ಸು
ಕೈವದಾನೇದುಯತ್ಪುಣ್ಯಫಲಂಪ್ರದಿಷ್ಟಂ |
ಅತ್ಯೇತಿತತ್ಸರ್ವಮಿದಂವಿದಿತ್ವಾಯೋಗೀ
ಪರಂಸ್ಥಾನಮುಪೈತಿಶಾಧ್ಯಂ ||

CANARESE.

೨೫. ವೇದದಲ್ಲಿಯೂ, ಯಜ್ಞದಲ್ಲಿಯೂ, ತಪಸ್ಸಿನ
ಲ್ಲಿಯೂ, ದಾನದಲ್ಲಿಯೂ, ಯಾವ ಪುಣ್ಯಫಲವು ಉಪ
ದೇಶಿಸಲ್ಪಡುವದೋ ಅದನ್ನೆಲ್ಲಾ ತಿಳಿದು ಅತಿಕ್ರಮಿಸಿದ
ಯೋಗಿಯು ಪರಮಸ್ಥಾನವನ್ನಾ ಆದಿಯನ್ನಾ ಕೇರು
ವನು.

ENGLISH.

⁵⁸The fruit of this surpasseth all the
rewards of virtue pointed out in the
Vēds, in worshippings, in mortifica-
tions, and even in the gifts of charity.
The devout *Yōgee*, who knoweth all
this, shall obtain a supreme and
prior place.

LECTURE IX.

OF THE CHIEF OF SECRETS AND
PRINCE OF SCIENCE.

ವೊಂಭ ಕ್ತೆ ನೇ ಅಧ್ಯಾಯ.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಇದಂತುತೇಗುಹ್ಯತಮಂ ಪ್ರವಕ್ಷ್ಯಾ
ಮ್ಯನನಾಯವೇ | ಜ್ಞಾನಂವಿಜ್ಞಾನಸಹಿತಂ
ಯಕ್ಜ್ಞಾತ್ವಾಮೋಕ್ಷ್ಯಸೇಕುಭಾಠ ||

೨. ರಾಜವಿದ್ಯಾರಾಜಗುಹ್ಯಂಪವಿತ್ರಮಿದ
ಮುತ್ತಮಂ | ಪ್ರತ್ಯಕ್ಷಾವಗಮಂಧಮ್ಯೂಂ
ಸುಸುಖಂಕತುಮವ್ಯಯಂ ||

೩. ಅತ್ರದಧಾನಾಃಪುರುಷಾಧರ್ಮಸ್ಯಾ
ಸ್ಯಪರಂತಪ | ಅಪ್ರಾಪ್ಯಮಾನಿವತಂತೇ
ಮೃತ್ಯುಸಂಸಾರವತ್ತ್ವೇನ ||

೪. ಮಯಾತತಮಿದಂಸರ್ವಂಜಗದವ್ಯ
ಕ್ತಮಾರ್ತಿನಾ | ಮಕ್ಸಸ್ಥಾನಿಸರ್ವಭೂತಾನಿ
ನಜಾಹಂತೇದ್ವಪಸ್ಥಿತಃ ||

ಭಗವದ್ವಾಕ್ಯ.

೧. ಯಾವ ಜ್ಞಾನವನ್ನು ಅರಿತು ಕೇಡಿನಿಂದ ಬಿಡಲ್ಪಡು
ವಿಯೋ ಅಂಥಾ ಜ್ಞಾನವನ್ನು ವಿಶೇಷ ಜ್ಞಾನದೊಡನೆ ಕೂ
ಡಿರುವದಾಗಿ ಅನುಾಯೇ ಇಲ್ಲದ ನಿನಗೆ ಈ ಪರಮ ರಹಸ್ಯ
ವನ್ನು ಹೇಳುವೆನು.

೨. ಇದೇ ರಾಜವಿದ್ಯವೂ, ರಾಜಮರ್ಮವೂ, ಪವಿತ್ರ
ವೂ, ಉತ್ತಮವೂ, ವಿಹಿತವಾಗಿ ಕೇರುವಂಥಾದ್ದೂ, ಧರ್ಮ
ವುಳ್ಳದ್ದೂ, ಮಾಡಲಿಕ್ಕೆ ಅತಿ ಸುಖವುಳ್ಳದ್ದೂ, ನಿತ್ಯವಾದ
ದ್ದೂ.

೩. ಯೆಲೇ ಪೈರಿಗಳ ಪೀಡಿಸುವಾತನೇ, ಈ ಧರ್ಮದಲ್ಲಿ
ವಿಶ್ವಾಸವಿಡದ ಮನುಷ್ಯರು ನನ್ನನ್ನು ಹೊಂದದೇ ಮೃ
ತ್ಯುರೂಪವಾದ ಸಂಸಾರ ಮಾರ್ಗದಲ್ಲಿ ತಿರುಗುವರು.

೪. ವ್ಯಕ್ತಮಾರ್ತಿಯಿಲ್ಲದವನಾದ ನನ್ನಿಂದ ಈ ಜಗ
ತ್ತೆಲ್ಲಾ ವಿಸ್ತರಿಸಲ್ಪಟ್ಟಿತು. ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳೂ ನನ್ನಲ್ಲಿ
ಇವೆ. ನಾನವಗಳಲ್ಲಿ ಇರತಕ್ಕವನಲ್ಲ.

KRISHNA.

¹I will now make known unto thee,
who findest no fault, a most mysteri-
ous secret, accompanied by profound
learning, which having studied thou
shalt be delivered from misfortune.

²It is a sovereign art, a sovereign
mystery, sublime and immaculate;
clear unto the sight, virtuous, inex-
haustible, and easy to be performed.

³Those who are infidels to this faith,
not finding me, return again into this
world, the mansion of death.

⁴This whole world was spread
abroad by me in my invisible form.
All things are dependent on me, and
I am not dependent on them;

SANSKRIT.

೫. ನಚಮಕ್ ಸ್ಥಾನಿ ಭಾತಾನಿ ಪಶ್ಯಮೇ
ಯೋಗಮೈತ್ವರಂ ಭಾತಭೃನ್ಮಚಭಾ
ತಸ್ಥೋಮಮಾತ್ರಭಾತಭಾವನಃ॥

೬. ಯಥಾಕಾಶ್ಚಿತೋ ನಿತ್ಯಂವಾಯು
ಸ್ಪರ್ಶತ್ರಗೋಮಹಾಃ ತಥಾಸರ್ವಾಣಿ
ಭಾತಾನಿಮಕ್ ಸ್ಥಾನೀತ್ಯುಪಧಾರಯ॥

೭. ಸರ್ವಭಾತಾನಿಕೌಂತೇಯ ಪ್ರಕೃ
ತಿಯಾಂತಿಮಾಮಕೇಂ ಕಲ್ಪಜಯೇಪುನ
ಸ್ತಾನಿ ಕಲ್ಪಾದೌವಿಸೃಜಾಮ್ಯಹಂ॥

೮. ಪ್ರಕೃತಿಸ್ವಾಮಿವದ್ವ್ಯಭವಿಸೃಜಾ
ಮಿಪುನಃಪುನಃ ಭಾತಗ್ರಾಮಮಿಮಂಕೃ
ತ್ಸಮವತಂ ಪ್ರಕೃತೇರ್ವಕಾಃ॥

೯. ನಚಮಾಂತಾನಿಕಮಾಣೀನಿಬದ್ಧಂತಿ
ಧನಂಜಯ! ಉದಾಸೀನವದಾಸೀನಮಸತ್ತಂ
ತೇಷುಕಮೇಗು॥

೧೦. ಮಯಾಧ್ಯಕ್ಷೇಣ ಪ್ರಕೃತಿಸ್ವಾ
ಯತೇಸಚರಾಚರಂ ಹೇತುನಾನೇನಕೌಂತೇ
ಯಜಗದ್ವಿಪರಿವರ್ತತೇ॥

೧೧. ಅವಜಾನಂತಿಮಾಂಮುಢಾ ಮಾನು
ಷೀಂತನುಮಾಶ್ರಿತಂ! ಪರಂಭಾವಮಜಾನಂ
ತೋಮಮಭಾತಮಹೇಶ್ವರಂ॥

೧೨. ಮೋಘುಕಾಮೋಘುಕರ್ತಾಃಪೋ
ಮೋಘುಜ್ಞಾನಾವಿಕೇತನಃ! ರಾಕ್ಷಸೀಮಾಸು
ರಿಂಜೈವ ಪ್ರಕೃತಿಸ್ತೋಹಿನೀಂಶ್ರಿತಾಃ॥

೧೩. ಮಹಾತ್ಮಾನಸ್ತು ಮಾಂಪಂಥೇ ದೈ
ವೀಂ ಪ್ರಕೃತಿಮಾಶ್ರಿತಾಃ! ಭಜಂತ್ಯನಂಸ್ಯ
ಮನಸೋಽಜ್ಞಾತ್ವಾ ಭಾತಾದಿಮವ್ಯಯಂ॥

CANARESE.

೫. ಭಾತಗಲು ನನ್ನಲ್ಲಿ ಇರುವವಗಳಲ್ಲ ಆದಾಗ್ಯೂ ನನ್ನ
ಯೋಗದ ಸಾಮರ್ಥ್ಯವನ್ನು ನೋಡು ನನ್ನ ಆತ್ಮವು
ಭಾತಗಳನ್ನು ಧರಿಸಿರುವದು ನಾನು ಭಾತಗಳಲ್ಲಿಲ್ಲ ಆದಾ
ಗ್ಯೂ ಭಾತಭಾವನನಾಗಿರ್ದೇನೆ.

೬. ಅಕಾಶದಲ್ಲಿರುವ ದೊಡ್ಡ ಘುಲಿಯು ಯಾವಾಗಲೂ
ಯೆಲ್ಲಾ ಕಡೆಗೂ ಹಾಗೆ ಹೋಗುವದೋ ಹಾಗೆಯೇ ಯೆ
ಲ್ಲಾ ಭಾತಗಳೂ ನನ್ನಲ್ಲಿ ಇವೆಯೆಂದು ನಿಶ್ಚಯಿಸು.

೭. ಯೆಲೇ ಕುಂತೀ ಪುತ್ರನೇ ಕೇಳು, ಕಲ್ಪಾಂತದಲ್ಲಿ
ಯೆಲ್ಲಾ ಭಾತಗಳು ನನ್ನ ಪ್ರಕೃತಿಯಲ್ಲಿ ಕೇರುತ್ತವೆ ಕ
ಲ್ಪಾದಿಯಲ್ಲಿ ಅವಗಳನ್ನೆಲ್ಲಾ ತಿರುಗಿ ನಾನು ಸೃಷ್ಟಿಸುವೆನು.

೮. ನಾನು ಅವತನಾಗಿ ಪ್ರಕೃತಿಯ ವತದಿಂದಲೇ
ನನ್ನ ಪ್ರಕೃತಿಯನ್ನು ಆಲಿಂಗಿಸಿ ಈ ಜೀವರಾಶಿಗಳನ್ನು
ತಿರುಗಿ ತಿರುಗಿ ಹುಟ್ಟಿಸುತ್ತೇನೆ.

೯. ಯೆಲೇ ಧನಂಜಯನೇ, ಆ ಸೃಷ್ಟಿ ಸಂಚಾರಾದಿ
ಕರ್ಮಗಳಲ್ಲಿ ಆಸಕ್ತಿ ಯಿಲ್ಲದೆ ಉದಾಸೀನನಹಾಗೆ ಇರು
ವಂಥಾ ನನ್ನನ್ನು ಆ ಕರ್ಮಗಳು ಕಟ್ಟಲಿಯವು.

೧೦. ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ, ಸ್ವಾಮಿಯಾದ ನನ್ನಿಂ
ದ ಈ ಪ್ರಕೃತಿಯು ಚರಾಚರಗಳಿಂದ ಕೂಡಿಕೊಂಡಿರುವ
ಈ ಜಗತ್ತನ್ನು ಹೇರುವದು ಈಕಾರಣದಿಂದಲೇ ಈ ಜಗತ್ತು
ತಿರುಗುತ್ತಾ ಇರುವದು.

೧೧. ಮುಢರು ಭಾತಗಳ ಯಜಮಾನತ್ವವೆಂಬ ನನ್ನ
ಪರಮ ಭಾವವನ್ನು ತಿಳಿಯದೆ ಮನುಷ್ಯ ಶರೀರದಲ್ಲಿ ಪ್ರ
ವೇಶಿಸಿದ ನನ್ನನ್ನು ತಿರಸ್ಕರಿಸುತ್ತಾರೆ.

೧೨. ವ್ಯರ್ಥವಾದ ಆಶೆಯೂ, ವ್ಯರ್ಥವಾದ ಕರ್ಮ
ವೂ, ವ್ಯರ್ಥವಾದ ಜ್ಞಾನವೂ, ಮನನಾಸ್ಸು ಪುಳ್ಳ ಆ ಮು
ಢರು ರಾಕ್ಷಸರಿಗೂ ಅನುರಾಗಿಗೂ ಸಂಬಂಧವಾದ ಮೋಹ
ಗೊಳಿಸುವ ಪ್ರಕೃತಿಯನ್ನು ಹೊಂದಿದವರು.

೧೩. ಯೆಲೇ ಅಜ್ಞಾನನೇ, ಮಹಾತ್ಮರು ದೇವಸಂಬಂಧ
ವಾದ ಸ್ವಭಾವವನ್ನು ಹೊಂದಿದವರಾಗಿ ಸಮಸ್ತ ಭಾತಗಳೆ
ಗು ಆದಿಯಾಗಿಯೂ ನಾಶಕರತನಾಗಿಯೂ ಇರುವ ನನ್ನ
ನ್ನು ತಿಳಿದು ನಿಶ್ಚಲವಾದ ಮನಸ್ಸಿನಿಂದ ಭಜಿಸುವರು.

ENGLISH.

⁵and all things are not dependent on
me. Behold my divine connection!
My creative spirit is the keeper of
all things, not the dependent.

⁶Understand that all things rest in
me, as the mighty air, which passeth
every where, resteth for ever in the
ætherial space. ⁷At the end of the
period *Kālp*, all things, O son of
Kōntee, return into my primordial
source, and at the beginning of
another *Kālp*, I create them all again.

⁸I plant myself on my own nature,
and create, again and again, this as-
semblage of beings, the whole, from
the power of *nature*, without power.

⁹Those works confine not me, be-
cause I am like one who sitteth aloof-
uninterested in those works.

¹⁰By my supervision *nature* produceth
both the moveable and the immove-
able. It is from this source, O *Arjoon*,
that the universe resolveth.

¹¹The foolish, being unacquainted
with my supreme and divine nature,
as lord of all things, despise me in
this human form, ¹²trusting to the
evil, diabolic, and deceitful principle
within them. They are of vain hope,
of vain endeavours, of vain wisdom,
and void of reason; ¹³whilst men of
great minds, trusting to their divine
natures, discover that I am before all
things and incorruptible, and serve
me with their hearts undiverted by
other Gods.

SANSKRIT.

೧೪. ಸತತಂಕೀರ್ತಯಂತೋಮಾಂಯು
ತಂತ್ವದೃಢವ್ರತಾಃ | ಸಮಸ್ಯಂತತ್ವಮಾಂ
ಭಕ್ತ್ಯಾನಿತ್ಯಯುಕ್ತಾಃ ಪಾಸತೇ ||

೧೫. ಜ್ಞಾನಯಜ್ಞೇನ ಚಾಪ್ಯನೇಯ
ಜಂತೋಮಾಮುಪಾಸತೇ | ವ್ರತತ್ವೇನವೃಥ
ಕ್ಷೇಪಬಹುಧಾವಿತ್ವೋಮುಖಂ ||

೧೬. ಅಹಂಕ್ರತುರಹಂಯಜ್ಞಸ್ವಧಾಹ
ಮಹಮೌಷಧಂ | ಮಂತ್ರೋಹಮಹಮೇವಾ
ಜ್ಯಮಹಮಗ್ನಿರಹಂಹುತಂ ||

೧೭. ಪಿತಾಹಮಸ್ಯಜಗತೋಮಾತಾಧಾತಾ
ಪಿತಾಮಹಃ | ವೇದ್ಯಂಪವಿತ್ರನೋಂಕಾರಮು
ಕ್ತಾನ್ಮಯಜುರೇವಚ ||

೧೮. ಗತಿರ್ಭರ್ತಾ ಪ್ರಭುಸ್ಸಾಕ್ಷೀ ನಿ
ವಾಸ್ಯತರಣಂನುಹೃತ್ | ಪ್ರಭವಃಪ್ರಳಯಃ
ಸ್ಥಾನನಿಧಾನಂಬೀಜಮವ್ಯಯಂ ||

೧೯. ತಪಾಮೃಹಮಹಂವರ್ಷಂ ನಿಗೃ
ಹ್ಣಾಮೃತಸ್ತಜಾಮಿಚ | ಅಮೃತಂ ಜೈವ
ಮೃತ್ಯುತ್ವಸದಸಚ್ಚಾಹಮರ್ಜುನ ||

೨೦. ತ್ರೈದಿವ್ಯಮಾಂ ನೋಮುಪಾಃ
ಪೂತಪಾಪಾಯಜ್ಞೇರಿಷ್ಟಾಸ್ವರ್ಗತಿಂಪ್ರಾ
ಥಯಂತೇ | ತೇಪುಣ್ಯಮಾಸಾದ್ಯಸುರೇಂ
ದ್ರಲೋಕಮತ್ಯಂತದಿವ್ಯಾ ದಿವೀವರ್ಷೋ
ಗಾರ್ ||

೨೧. ಶೇತಂಭುಕ್ತ್ವಾಸ್ವರ್ಗಲೋಕಂವಿ
ಕಾಲಂಕ್ಷೀಣೈಶ್ಚೈವಮರ್ತ್ಯಲೋಕಂ ವಿಶಂ
ತಿ | ವ್ರತಂತ್ರಯಿಧರ್ಮನುಪ್ರವಣಾಗತಾ
ಗತಂಕಾಮಕಾಮಾಲಭಂತೇ ||

CANARESE.

೧೪. ಮತ್ತು ದೃಢವಾದ ವ್ರತಾಚರಣೆಗಳಳ್ಳ ಕೆಲಬ
ರು ಯಾವಾಗಲೂ ನನ್ನನ್ನು ಕೀರ್ತಿಸುವರು, ನನ್ನನ್ನು
ಭಾವಿಸುವರು, ನನ್ನನ್ನು ಕೂತು ನಮಸ್ಕರಿಸುವರು, ಭಕ್ತಿ
ಯಿಂದ ನಿತ್ಯವೂ ಯುಕ್ತರಾಗಿ ಸೇವಿಸುವರು.

೧೫. ಮತ್ತು ಕೆಲಬರು ಪರಮಾತ್ಮನೋಬ್ಬನೇಯೆಂಬ
ಜ್ಞಾನಯಜ್ಞದಿಂದ ಪೊಬ್ಬನಾಗಿಯೂ, ಬೇರೆ ಬೇರೆಯಾಗಿ
ಯೂ, ಅನೇಕ ಪ್ರಕಾರವಾಗಿಯೂ, ಯೆಲ್ಲೆಲ್ಲಿ ನೋಡಿದಾ
ಗ್ಯೂ ಇರುವ ನನ್ನನ್ನು ಆರಾಧಿಸುತ್ತಾರೆ.

೧೬. ಬಲಿ ಅಂದರೆ ನಾನು, ಮತ್ತು ಯಜ್ಞವೂ, ಸ್ವಧೆ
ಯೂ, ಔಷಧವೂ, ಮಂತ್ರವೂ, ಅಜ್ಯವೂ, ಅಗ್ನಿಯೂ,
ಧಾವೂ ನಾನೇ.

೧೭. ಈ ಜಗತ್ತಿಗೆ ತಂದೆಯೂ, ತಾಯಿಯೂ, ಸಾಕುವ
ವನೂ, ಮುತ್ತೈಯನೂ ನಾನೇ. ಮತ್ತು ಶಿಲೆಯತಕ್ಕದ್ದೂ,
ಪವಿತ್ರವಾದದ್ದೂ ನಾನೇ. ಮತ್ತು ಪ್ರಣವವೂ, ಮಗ್ನಿ
ದವೂ, ಸಾಮವೇದವೂ, ಯಜುರ್ವೇದವೂ ನಾನೇ.

೧೮. ಗತಿಯೂ, ಪೋಷಕನೂ, ಸಮರ್ಥನೂ,
ಸಾಕ್ಷಿಯೂ, ಮನೆಯೂ, ರಕ್ಷಕನೂ, ಸ್ನೇಹಿತನೂ, ಉ
ತ್ಪತ್ತಿಯೂ, ಲಯವೂ, ಸ್ಥಾನವೂ, ನಿಧಿಯೂ, ನಾಶವಿ
ಲ್ಲದ ಬೀಜವೂ ನಾನೇ.

೧೯. ಯೆಲೇ ಅರ್ಜುನನೇ, ಬಿಸಲು ಕೊಡುವವನೂ,
ಮಲೆಯನ್ನು ಹೀರುವವನೂ, ಸುರಿಸುವವನೂ, ನಾನೇ. ಅ
ಮೃತವೂ, ಮೃತ್ಯುವೂ, ಪೊಳ್ಳೆದೂ, ಅಲ್ಲದ್ದೂ ನಾನೇ.

೨೦. ವೇದ ವಿದ್ಯಾವಂತರು ಪಾಪದಿಂದ ಪರಿಹರಿಸಿದ
ನೋಮಯಾಜಿಗಳು ನನ್ನನ್ನು ಯಜ್ಞದಿಂದ ಸಂತುಷ್ಟಗೊ
ಳಿಸಿ ಸ್ವರ್ಗಲೋಕ ಪ್ರಾಪ್ತಿಯನ್ನು ಸಂನಿಂದ ಬೇಡಿಕೊ
ಳ್ಳತ್ತಾರೆ ಅವರು ಪವಿತ್ರವಾದ ಇಂದ್ರಲೋಕವನ್ನು ಹೊಂ
ದಿ ಸ್ವರ್ಗದಲ್ಲಿ ದಿವ್ಯವಾದ ವೇದ ಭೋಗಗಳನ್ನು ಅನುಭವಿ
ಸುವರು.

೨೧. ಇವರು ವಿಸ್ತಾರವಾದಂಥಾ ಆ ಸ್ವರ್ಗಲೋಕ
ವನ್ನು ಅನುಭವಿಸಿ ಪುಣ್ಯವು ಪ್ರೀಣವಾಗಲು ಭೂಲೋಕವನ್ನು
ಪ್ರವೇಶಿಸುವರು, ಈ ಪ್ರಕಾರ ವೇದ ಧರ್ಮವನ್ನು ಅನು
ಸರಿಸಿ ಭೋಗಗಳನ್ನು ಆಶಿಸುವವರು ಹೋಗೋಣಬರೋ
ಣವನ್ನು ಹೊಂದುವರು.

ENGLISH.

14Men of rigid and laborious lives
come before me humbly bowing down
for ever glorifying my name; and
they are constantly employed in my
service; 15but others serve me, wor-
shipping me, whose face is turned on
all sides, with the worship of wisdom,
unitedly, separately, in various shapes.

16I am the sacrifice; I am the wor-
ship; I am the spices; I am the in-
vocation; I am the ceremony to the
manes of the ancestors; I am the
provisions; I am the fire, and I am
the victim: 17I am the father and
the mother of this world, the grand-
sire, and the preserver. I am the
holy one worthy to be known; the
mystic figure *Om*; the *Rēk*, the
Sām, and *Yājñor Vēds*. 18I am the
journey of the good; the comforter;
the creator; the witness; the resting
place; the asylum, and the friend.
I am generation and dissolution; the
place where all things are repositied,
and the inexhaustible seed of all
nature. 19I am sunshine, and I am
rain; I now draw in, and now let
forth. I am death and immortality:
I am entity and non-entity.

20The followers of the three *Vēds*,
who drink of the juice of the *Sām*,
being purified of their offences, ad-
dress me in sacrifices, and petition
for heaven. These obtain the regions
of *Eēndra*, the prince of celestial
beings, in which heaven they feast
upon celestial food and divine enjoy-
ments; 21and when they have par-
taken of that spacious heaven for a
while, in proportion to their virtues,
they sink again into this mortal life,
as soon as their stock of virtue is
expended. In this manner those,
who, longing for the accomplishment
of their wishes, follow the religion
pointed out by the three *Vēds*, obtain
a transient reward.

SANSKRIT.

೧೦. ಅನನ್ಯಾಶ್ಚಿಂತಯಂತೋಮಾಂ
ಯೇಜನ್ಯಾಽವಶ್ಯಪಾಸತೇ | ತೇಷಾಂನಿತ್ಯಾಭಿ
ಮುಕ್ತಾನಾಮೋಗಜ್ಞೇಮಂವಹಾಮ್ಯಹಂ ||

೧೩. ಯೇಪ್ಯಸ್ಯದೇವತಾಭಕ್ತಾಯಜಂ
ತೇತ್ರದ್ಧಯಾನ್ವಿತಾಃ | ತೇಪಿ ಮಾಮೇವ
ಕೌಂತೇಯಯಜಂತ್ಯವಿಧಿಪೂರ್ವಕಂ ||

೧೪. ಅಹಂನಿವೃತ್ತಯಜ್ಞಾನಾಂ ಭೋ
ಕ್ತಾಚ್ಛ್ರಭುರೇವಚ | ನತುಮಾಮಭಿಜಾನಂ
ತಿತತ್ತ್ವೇನಾತ್ಮತ್ವವಂತಿತೇ ||

೧೫. ಯಾಂತಿದೇವಪ್ರತಾದೇವಾಃ ಪಿ
ತತ್ಪ್ರಾಯಾಂತಿ ಪಿತೃಪ್ರತಾಃ | ಭೂತಾನಿ
ಯಾಂತಿಭೂತೇಜ್ಯಾಯಾಂತಿಮದ್ಭಾಜಿನೋ
ಪಿವಾಂ ||

೧೬. ಷತ್ರಂಪುಷ್ಪಂಪಲಂತೋಯಂ
ಯೋಮೇಭಕ್ತ್ಯಾಪ್ರಯುಚ್ಛತಿ | ತದಹಂಭ
ಕ್ತ್ಯುಪಹೃತಮಕ್ಯಾಮಿಪ್ರಯತ್ನತ್ಯಸಃ ||

೧೭. ಯತ್ಕುರೋಷಿಯದಕ್ಯಾಸಿ ಯ
ಜ್ಞಹೋಷಿ ದಹಾಸಿಯ | ಯತ್ಪ್ರವಸ್ಯಸಿ
ಕೌಂತೇಯತತ್ಕುರುದ್ವಮದವರ್ಣಂ ||

೧೮. ಕುಭಾಕುಭಭವೈಕೇವಮೋಕ್ಷ್ಯ
ಸೇಕತ್ವಬಂಧನೈಃ | ಸಂನ್ಯಾಸಯೋಗಯು
ಕ್ತಾತ್ಯಾವಿಮುಕ್ತೋಮಾಮುಪೈವ್ಯಸಿ ||

೧೯. ಸಮೋಹಂಸವರ್ಣಭಾತೇದು ನ
ಮೇದ್ವೇಷೋಸ್ತಿಪ್ರಿಯಃ | ಯೇಭಜಂತಿ
ತುಮಾಂಭಕ್ತ್ಯಾನುಯಿತೇತೇಷುಜಾಪ್ಯಹಂ ||

೨೦. ಅಪಿಚೇತ್ಸುದುರಾಚಾರೋ ಭಜೇತ
ಮಾಮನನ್ಯಭಾಃ | ಸಾಧುರೇವ ಸಮಂತ
ವ್ಯೋಸಮ್ಯಗ್ವ್ಯವಸಿತೋಹಿಸಃ ||

CANARESE.

೧೦. ಚಿಂತಿಸತಕ್ಕ ವಸ್ತುವು ಮತ್ತೊಂದಿಲ್ಲವೆಂದು ನ
ನ್ನನ್ನೇ ಯಾರು ಧ್ಯಾನಿಸುತ್ತಾರೆಯೋ ಅಂಥಾ ವಿವೇಕಕಾ
ರಿಗಳಿಗೆ ಯುಕ್ತವಾದ ಜ್ಞೇಮವೆಂಬ ವೋಕ್ಷವನ್ನು ನಾನೇ ವಹಿ
ಸಿರುವೆನು.

೧೩. ಯೇಲೇ ಅರ್ಜುನನೇ, ಇತರ ದೇವತೆಗಳನ್ನು ವಿ
ಶ್ವಾಸದಿಂದ ಭಜಿಸಿ ಪೂಜಿಸುವವರಾರೋ ಅವರು ನನ್ನನ್ನೇ
ಕ್ರಮದಿಲ್ಲದೆ ಪೂಜಿಸುತ್ತಾರೆ.

೧೪. ನಾನು ಸಕಲವಿಧವಾದ ಯಜ್ಞವನ್ನು ಅಂಗೀಕರಿಸು
ವಾತನು, ಮತ್ತು ಸ್ವಾಮಿಯಾದಾತನು, ಇಂಥಾ ನನ್ನನ್ನು
ನಿತ್ಯವಾಗಿ ಶಿಲೆಯಲಾರರು ಅದುಕಾರಣದಿಂದ ಜಾರು
ತ್ತಾರೆ.

೧೫. ದೇವತೆಗಳ ಭಜಿಸುವವರು ದೇವತೆಗಳನ್ನು ಹೊಂದು
ವರು, ಪಿತೃಗಳ ಪೂಜಿಸುವವರು ಪಿತೃಗಳನ್ನು ಹೊಂದುವ
ರು, ಭೂತಗಳ ಪೂಜಿಸುವವರು ಭೂತಗಳನ್ನು ಶೇರುವರು,
ನನ್ನನ್ನು ಭಜಿಸುವವರು ನನ್ನನ್ನೇ ಶೇರುವರು.

೧೬. ಯೇಲೇ, ಹೂವು, ಹಣ್ಣು, ನೀರಗಳನ್ನು, ಯಾ
ವಾತನು ನನಗೆ ಭಕ್ತಿಯಿಂದ ಕೊಡುವನೋ ಆತ್ಮದಿಂದ ನಂ
ನನ್ನು ನಿರೀಕ್ಷಿಸುವವನು ಭಕ್ತಿಯಾಗಿ ಕೊಡುವದನ್ನು ನಾನು
ತಿನ್ನುತ್ತೇನೆ.

೧೭. ಯೇಲೇ ಕುಂತೀ ಕುಮಾರನೇ, ನೀನು ಮಾಡುವ
ದನ್ನಾ, ಉಣ್ಣುವದನ್ನಾ, ಪೂಜಿಸುವದನ್ನಾ, ಕೊಡು
ವದನ್ನಾ, ತದಸ್ಸುಮಾಡುವದನ್ನಾ, ನನಗೆ ಅರ್ಪಿಸು.

೧೮. ಈಮೇರಿಗೆ ಮೇಲು ಕೀಳುಗಳೆಂಬ ಬಂಧನಗಳಿಂದ
ನೀನು ಬಿಡಲ್ಪಡುವಿ ಸನ್ಯಾಸ ಯೋಗದಿಂದ ಕೂಡಿದ ಮ
ನಸ್ಸು ಉಳ್ಳಂಥಾ ಮುಕ್ತನಾಗಿ ನನ್ನನ್ನು ಹೊಂದುವಿ.

೧೯. ನಾನು ಸರ್ವ ಭೂತಗಳಲ್ಲಿಯೂ ಸಮವಾಗಿ ಇ
ರುವವನು ನನಗೆ ದ್ವೇಷಿಯಾ ಪ್ರಿಯನಾ ಇಲ್ಲ. ಯಾ
ರು ನನ್ನನ್ನು ಭಕ್ತಿಯಿಂದ ಭಜಿಸುವರೋ ಅವರಲ್ಲಿ ನಾನು
ನನ್ನಲ್ಲಿ ಅವರು.

೨೦. ಬೇರೆ ವೇಂದು ವಸ್ತುವಿನಲ್ಲಿ ಮನಸ್ಸಿಲ್ಲದವನಾಗಿ
ನನ್ನನ್ನು ಯಾವನು ಭಜಿಸುವನೋ ಅವನು ಯೆಂಥಾ ದು
ಷ್ಕನಾದರೂ ಪೊಳ್ಳೆಯವನೇಯೆಂದು ಯೇನಿಸತಕ್ಕವನು
ಮತ್ತು ಅವನೇ ಚನ್ನಾಗಿ ನಿಂತವನೇ.

ENGLISH.

22But those who thinking of
no other, serve me alone, I bear
the burthen of the devotion of those
who are thus constantly engaged
in my service. 23They also who
serve other Gods with a firm be-
lief, in doing so, involuntarily wor-
ship even me.

24I am he who partaketh of all
worship, and I am their reward.
Because mankind are unacquainted
with my nature, they fall again from
heaven.

25Those who worship the *Dēvātās*
go unto the *Dēvātās*; the worship-
pers of the *Peetrees*, or patriarchs,
go unto the *Peetrees*; the servants of
the *Bhōōts*, or spirits, go unto the
Bhōōts; and they who worship me
go unto me.

26I accept and enjoy the holy offer-
ings of the humble soul, who in his
worship presenteth leaves and flowers,
and fruit and water unto me.

27Whatever thou doest, O *Arjoon*,
whatever thou eatest, whatever thou
sacrificest, whatever thou givest,
whatever thou shalt be zealous about,
make each an offering unto me.

28Thou shalt thus be delivered
with good and evil fruits, and with
the bonds of works. Thy mind being
joined in the practice of a *Sānnyāsē*,
thou shalt come unto me. 29I am
the same to all mankind: there is not
one who is worthy of my love or
hatred. They who serve me with
adoration, I am in them, and they in
me. 30If one, whose ways are ever
so evil, serve me alone, he is as res-
pectable as the just man; he is alto-
gether well employed;

SANSKRIT.

30. ಜ್ಞಿಪ್ರಂಭವತಿಥರ್ಮಾತ್ಯಾ ಕತ್ವ
ಜ್ಞಾಂತಿನಿಗ್ಧತಿ | ಕಾಂತೇಯಪ್ರತಿಜಾನಿಹಿ
ನಮೇಭಕ್ತಃಪ್ರಣಾಶ್ಯತಿ ||

31. ಮಾಂಹಿಪಾರ್ಥವ್ಯ ಪಾತ್ರಿತ್ಯ
ಯೇಪಿಸ್ತುಃಪಾಪಯೋನಯಃ | ಸ್ತ್ರೀ
ಯೋವೈಕ್ಯಾಸ್ತಥಾತಾಡ್ರಾಸ್ತೇಪಿಯಾಂತಿ
ವರಾಂಗತಿ ||

32. ಕಿಂಪುನಬ್ರಾಹ್ಮಣಾಃ ಪುಣ್ಯಾ ಭ
ಕ್ತಾ ರಾಜರ್ಷಯಸ್ತಥಾ | ಅನಿತ್ಯಮಸುಖಂ
ಲೋಕಮಿಮಂಪ್ರಾಪ್ಯಭಜಸ್ವಮಾಂ ||

33. ಮನ್ಯನಾಭವದ್ಭಕ್ತೋಮದ್ಯಾಜೀ
ಮಾಂಸಮಸ್ಕುರು | ಮಾಮೇವೈದ್ಯಸಿಯು
ಕ್ಷೈವಮಾತ್ಮಾನಮತ್ಪರಾಯಣಃ ||

CANARESE.

30. ಅವನು ತೀಕ್ಷ್ಣವಾಗಿ ಧರ್ಮನಿಷ್ಠನಾಗುವನು
ಯಾವಾಗಲೂ ಕಾಂತಿಯನ್ನು ಹೊಂದುವನು, ಯೆಲೇ ಕುಂತೀ
ಕುಮಾರನೇ ನನ್ನ ಭಕ್ತನು ಕೆಡನೆಂದು ಶಿಲುಕೋ.

31. ಯೆಲೇ ಪಾರ್ಥನೇ, ಸ್ತ್ರೀ, ವೈತ್ಯ, ತಾಡ್ರ
ರು ಮೊದಲಾದ ಹುಟ್ಟುಪಾಪಿಗಳು ಸಹ ನನ್ನನ್ನು ಅತ್ರಿ
ಯಿಸಿ ತ್ರೇದ್ಯವಾದ ಗತಿಯನ್ನು ಹೊಂದುವರು.

32. ಪುಣ್ಯವಂತರಾದ ಬ್ರಾಹ್ಮರಿಗೂ ಭಕ್ತರಾದ ರಾಜ
ಮುನಿಗಳಿಗೂ ಮತ್ತೇನು ಅನಿತ್ಯವೂ ಸುಖವಿಲ್ಲವೆಯೂ
ಅಗುವ ಈ ಲೋಕವನ್ನು ಹೊಂದಿ ನನ್ನನ್ನು ಭಜಿಸು.

33. ನನ್ನಲ್ಲಿ ಮನಸ್ಸುಳ್ಳವನೂ ನನ್ನ ಪೂಜಿಸುವವನೂ
ನನ್ನ ಭಕ್ತನೂ ಆಗಿ ನನ್ನನ್ನು ಯೋಚಿಸುತ್ತಲೂ ನನ್ನ
ನ್ನು ಅಭ್ಯಾಸಮಾಡುತ್ತಲೂ ನಮಸ್ಕರಿಸು ಹೀಗೆ ನನ್ನನ್ನೇ
ಹೊಂದುವಿ.

ENGLISH.

31he soon becometh of a virtuous
spirit, and obtaineth eternal happi-
ness. Recollect, O son of *Koontē*,
that my servant doth not perish.

32Those even who may be of
the womb of sin ; women ; the tribes
of *Visyā* and *Sōōdrā* ; shall go the
supreme journey, if they take sanc-
tuary with me ; 33how much more
my holy servants the *Brāhmāns* and
the *Rājārshēes* ! Consider this world
as a finite and joyless place, and serve
me. 34Be of my mind, my servant,
my adorer, and bow down before me.
Unite thy soul, as it were, unto me,
make me thy asylum, and thou shalt
go unto me.

LECTURE X.

OF THE DIVERSITY OF THE DIVINE NATURE.

ಕು ಸ್ತು ನೇ ಅ ಧ್ಯಾಯ.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಭಾಯೈವಮಹಾಬಾಹೋ ಕೃಣು
ಮೇವರಮಂವಚಃ | ಯತ್ತೇಹಂಪ್ರಿಯಮಾ
ಣಾಯವಕ್ಷ್ಯಾಮಿಹಿತಕಾಮ್ಯಯಾ ||

೨. ನಮೇವಿದುಸ್ಸುರಗಣಾಃಪ್ರಭವಂಸ
ಮಹರ್ಷಯಃ | ಅಹಮಾದಿಹಿದೇವಾನಾಂ
ಮಹರ್ಷೀಣಾಂಚನವೇಶಃ ||

ಭಗವದ್ವಾಕ್ಯ.

೧. ಯೆಲೇ ಮಹಾ ಭುಜನಾದ ಅರ್ಜುನನೇ, ಮತ್ತು ನನ್ನ
ತ್ರೇದ್ಯವಾದ ವಚನವನ್ನು ಕೇಳು ಇದನ್ನು ಕೇಳಿ ಸಂತೋ
ಷಪಡುವ ನಿನಗೆ ಹಿತವಾಗಬೇಕೆಂದು ಹೇಳುತ್ತೇನೆ.

೨. ಯೆಲ್ಲಾ ದೇವಗಣಗಳು ಮಹಾ ಮುನಿಗಳು ನನ್ನ
ಹುಟ್ಟನ್ನು ಅನುರು ನಾನು ದೇವತೆಗಳಿಗೂ ಮಹರ್ಷಿಗ
ಳಿಗೂ ಸರ್ವಪ್ರಕಾರದಲ್ಲಿಯೂ ಆದಿಕಾರಣನು.

KRISHNA.

1Hear again, O valiant youth, my
supreme words, which I will speak
unto thee, who art well pleased, be-
cause I am anxious for thy welfare.

2Neither the hosts of *Sōōrs*, nor the
Māhārshēes, know of my birth ; be-
cause I am before all the *Dēvātās*
and *Māhārshēes*.

SANSKRIT.

3. ಯೋಮಾಮಜಮನಾದಿಂಚ ವೇತ್ತಿ
ಲೋಕ ಮಹೇಶ್ವರಂ | ಅಸಂಮಾಧಸ್ಸಮ
ತೋಷುಸವಪಾಪೈಃ ಪ್ರಮುಚ್ಯತೇ ||

೪. ಬುದ್ಧಿಜ್ಞಾನಮಸಂಮೋಹಂ ಕ್ಷಮಾ
ಸತ್ಯಂದಮೃತಮುಃ | ಸುಖಂದುಃಖಂಭವೋ
ಭಾವೋಭಯಂಚಾಭಯಮೇವಚ ||

೫. ಅಹಿಂಸಾಸಮತಾತುಷ್ಟಿಸ್ತಪೋದಾನಂ
ಯಶೋಯಶಃ | ಭವಂತಿಭಾವಾಭೂತಾನಾಂ
ಮತ್ತವಪೃಥಗ್ವಿಧಾಃ ||

೬. ಮಹರ್ಷಯಸ್ಸತ್ತ ಪೂರ್ವಿಚ
ತ್ವಾಲೋಮನಸ್ತಥಾ | ಮದ್ಭಾವಮಾನಸಾ
ಜಾತ್ಯಾಪ್ತಾಂಲೋಕಇಮಾಃ ಪ್ರಜಾಃ ||

೭. ಎತಾಂವಿಭಾತಿಯೋಗಂಚ ಮಮ
ಯೋವೇತ್ತಿ ತತ್ತ್ವತಃ | ಸೋವಿಕಂಪೇನಯೋ
ಗೇನಯುಜ್ಯತೇನಾತ್ರ ಸಂಕಯಃ ||

೮. ಅಹಂಸವಸ್ಯ ಪ್ರಭವೋಮತ್ತಃ
ಸರ್ವಂ ಪ್ರವರ್ತತೇ | ಇತಿಮತ್ತ್ವಾಭಜಂತೇ
ಮಾಂಬುಧಾಭಾವಸಮನ್ವಿತಾಃ ||

೯. ಮಚ್ಚಿತ್ತಾಮದ್ಗತಪ್ರಾಣಾ ಭೋಧ
ಯಂತಃ ಪರಸ್ಪರಂ | ಕಥಯಂತತ್ತ್ವಮಾನಿ
ತ್ಯಂತುದ್ಯಂತಿಚರಮಂತಿಚ ||

೧೦. ತೇಷಾಂಸತತಯುಕ್ತಾನಾಂಭಜತಾಂ
ಪ್ರೀತಿಪೂರ್ವಕಂ | ದದಾಮಿಬುದ್ಧಿಯೋ
ಗಂತಂಯೇನಮಾಮುಪಯಾಂತಿ ತೇ ||

೧೧. ತೇಷಾಮೇವಾನುಕಂಪಾರ್ಥಮಹ
ಮಜ್ಞಾನಜಂತಮಃ | ನಾಕಯಾಮ್ಯಾತ್ಮಭಾವ
ಸೋಜ್ಞಾನದೀಪೇನಭಾಸ್ವತಾ ||

CAANRESE.

3. ನನ್ನನ್ನು ಹುಟ್ಟು ಆದಿ ಇಲ್ಲದ ಲೋಕ ಕರ್ತನೆಂದು
ಯಾವನು ತಿಳಿಯುವನೋ ಅವನು ಮನುಷ್ಯರೊಳಗೆ ಮು
ಢನಾಗದೆ ಯೆಲ್ಲಾ ಪಾಪಗಳಿಂದ ಬಿಡಲ್ಪಡುವನು.

೪. ಬುದ್ಧಿಯು, ಜ್ಞಾನವು, ನಿರ್ವೋಹವು, ತಾಳ್ಮೆ
ಯು, ಸತ್ಯವು, ಇಂದ್ರಿಯ ನಿಗ್ರಹವು, ಕಾಂತಿಯು,
ಸುಖವು, ದುಃಖವು, ಭಾವವು, ಅಭಾವವು, ಭಯವು,
ಅಭಯವು,

೫. ಹಿಂಸೆ ಇಲ್ಲದ್ದು, ಸಮತ್ವವು, ಸಂತೋಷವು,
ತಪಸ್ಸು, ದಾನವು, ಕೀರ್ತಿಯು, ಅಪಕೀರ್ತಿಯು,
ಮೊದಲಾದ ಭಾವಗಳೆಲ್ಲಾ ನನ್ನಿಂದಲೇ ಪ್ರಾಣಿಗಳಿಗೆ ಜೇರೆ
ಜೇರೆ ಆಗುತ್ತವೆ.

೬. ಪುರಸ್ಕರದಲ್ಲಿ ಮಹರ್ಷಿಗಳು ಯೇಳು ಮಂದಿ ಹಾಗೆ
ಯೇ ಮನವುಗಳು ನಾಲ್ಕುಮಂದಿ ನನ್ನ ಭಾವಕ್ಕೂ ಮನ
ಸ್ಸಿಗೂ ಸಂಬಂಧಿಗಳಾಗಿ ಹುಟ್ಟಿದವರು. ಈ ಪ್ರಜೆಗಳು ಇವ
ರ ಲೋಕವೇ.

೭. ಇಂಥಾ ನನ್ನ ಮಹತ್ವೈಕ್ಯವನ್ನು ಯೋಗವನ್ನು
ಯಾವಾತನು ಚೆನ್ನಾಗಿ ತಿಳಿಯುವನೋ ಅವನು ಚಲನವಿಲ್ಲ
ದ ಯೋಗದಿಂದ ಕೂಡಿಸಲ್ಪಡುವನು ಈ ವಿಷಯದಲ್ಲಿ
ಸಂದೇಹವಿಲ್ಲ.

೮. ನಾನು ಯೆಲ್ಲಕ್ಕೂ ಸೃಷ್ಟಿಕರ್ತನು ನನ್ನಿಂದಲೇ
ಯೆಲ್ಲವು ನಡೆಯುವದು ಹೀಗೆಂದು ತಿಳಿದು ವಿಧ್ವಾಂಸರು
ಸ್ವಭಾವದಿಂದ ಕೂಡಿಕೊಂಡವರಾಗಿ ನನ್ನನ್ನು ಭಜಿಸುವರು.

೯. ನನ್ನಲ್ಲಿ ಚಿತ್ತವನ್ನಿಟ್ಟವರು ಮತ್ತು ನನ್ನಲ್ಲಿ ಸಮರ್ಪಿ
ಸಿದ ಪ್ರಾಣಿಗಳೆಲ್ಲವು ನನ್ನನ್ನು ಕುರಿತು ನಿತ್ಯವೂ ಮೊ
ಬ್ಬರಿಗೊಬ್ಬರು ಬೋಧಿಸುತ್ತಲೂ, ಕಥೆಯಾಗಿ ಹೇಳುತ್ತಲೂ,
ಸಂತೃಪ್ತಿಯನ್ನು ಹೊಂದುತ್ತಲೂ, ಸಂತೋಷಿಸುತ್ತಲೂ
ಇರುವರು.

೧೦. ಈಮೇರಿಗೆ ನಿತ್ಯವೂ ಪ್ರೀತಿ ಪುರವಕವಾಗಿ ನನ್ನ
ನ್ನು ಭಜಿಸುವವರಿಗೆ ಯಾವ ಯೋಗದಿಂದ ನನ್ನನ್ನು ಅವ
ರು ಹೊಂದುವರೋ ಅಂಥಾ ಜ್ಞಾನಯೋಗವನ್ನು ಕೊಡು
ವೆನು.

೧೧. ನಾನು ಮತ್ತು ಅವರನ್ನು ಅನುಗ್ರಹಿಸುವದಕ್ಕೋ
ಸ್ಕರ ಅವರ ಆತ್ಮದಲ್ಲಿಯೇ ನಿಂತವನಾಗಿ ಪ್ರಕಾಶವಾದ
ಜ್ಞಾನವೆಂಬ ದೀಪದಿಂದ ಅಜ್ಞಾನಾಂಧಕಾರವನ್ನು ಹೋಗಲಾ
ಡಿಸುವೆನು.

ENGLISH.

3Whoso, free from folly, know-
eth me to be without birth, before
all things, and the mighty ruler
of the universe, he shall, amongst
mortals, be saved with all his trans-
gressions. 4&5The various qualities

incident to natural beings, such as
reason, knowledge, unembarrassed
judgment, patience, truth, humility,
meekness, pleasure and pain; birth
and death, fear and courage; mercy,
equality, gladness, charity, zeal, re-
nown and infamy, all distinctly come

from me. 6So in former days the
seven *Mahārshēes* and the four
Manōōs who are of my nature, were
born of my mind, of whom are de-
scended all the inhabitants of the
earth. 7He who knoweth this my

distinction and my connection, ac-
cording to their principles, is without
doubt endued with an unerring de-
votion. 8I am the creator of all

things, and all things proceed from
me. Those who are endued with
spiritual wisdom, believe this and
worship me: 9their very hearts and

minds are in me; they rejoice amongst
themselves, and delight in speaking
of my name and teaching one another

my doctrine. 10I gladly inspire those
who are constantly employed in my
service, with that use of reason, by

which they come unto me; 11and, in
compassion, I stand in my own na-
ture, and dissipate the darkness of
their ignorance with the light of the
lamp of wisdom.

SANSKRIT.

ಅರ್ಜುನ ಉವಾಚ.

೧೦. ಪರಂಬ್ರಹ್ಮಪರಂಧಾಮಪದಿತ್ರಂ
ಪರಮಂಭವಾಃ | ಪುರುಷಂಕಾತ್ವತಂ ದಿವ್ಯ
ಮಾದಿದೇವಮಜಂವಿಭುಂ ||

೧೩. ಅಹುಸ್ತ್ವಾಮೃತಮಸ್ಸಪೇದೇ
ಮನೀನಾರದಸ್ತಥಾ | ಅಸಿತೋದೇವತೋ
ವ್ಯಾಸಃಸ್ವಯಂಚೈವಬ್ರವೀಷಿಮೇ ||

೧೪. ಸರ್ವಮೇತದ್ವತಮಸ್ಯೇ ಯ
ಸ್ಥಾಂವದಸಿಕೇತವ | ಸಹಿತೇಭಗವಂಸ್ವಿಕ್ರಿಂವಿ
ದುರ್ದೇವಾಸದಾಸವಾಃ ||

೧೫. ಸ್ವಯಮೇವಾತ್ಮವಾತ್ಮಾನಂ ವೇತ್ಥ
ತ್ವಂಪುರುಷೋತ್ತಮ | ಭೂತಭಾವನಭೂತೇ
ಕದೇವದೇವಜಗತ್ಪತೇ ||

೧೬. ವಕ್ತುಮರ್ಹಸ್ಯಕೇಚೇ ಣದಿವ್ಯಾ
ಹ್ಯಾತ್ಮವಿಭಾತಯಃ | ಯಾಭಿವಿಭಾತಿಭಿ
ಲೋಕಾನಿಮಾಂಸ್ತ್ವಂವ್ಯಾಪ್ಯತಿಷ್ಠಸಿ ||

೧೭. ಕಥಂವಿದ್ಯಾಮಹಯೋಗಂಸ್ತ್ವಂ
ಸದಾಪಚಿಂತಯ | ಕೇದುಕೇದು ಚಭಾ
ವೇದುಚಿಂತೋನಿಭಗವನ್ಮಯಾ ||

೧೮. ವಿಸ್ತರೇಣಾತ್ಮನೋಯೋಗಂವಿ
ಭೂತಿಂಚ ಜನಾದನ | ಭೂಯಃಕಥಯ
ತ್ವಪ್ರಹೀತೃಣ್ಯತೋನಾಸ್ತಿಮೇಮೃತಂ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೧೯. ಹಂತತಿಕಥಯಿಷ್ಯಾಮಿದಿವ್ಯಾಹ್ಯಾ
ತ್ಮವಿಭಾತಯಃ | ಪ್ರಾಧಾನ್ಯತಃಕುಶ್ರೇ
ದೃಢಾಸ್ತ್ಯಂತೋವಿಸ್ತರಸ್ಯಮೇ ||

CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೧೦. ಪರಬ್ರಹ್ಮನಾ, ಶ್ರೇಷ್ಠವಾದಬೆಳಕಾ, ಪರಮ
ಪದಿತ್ರನಾ, ಯಾವಾಗಲೂ ಇರುವ ದಿವ್ಯ ಪುರುಷನಾ,
ಅದಿ ದೇವನಾ, ಹುಟ್ಟುಯಿಲ್ಲದ ಸ್ವಾಮಿಯಾ ನೀನೇ
ಯೆಂದು

೧೩. ದೇವಮುಷಿಯಾದ ನಾರದನಾ, ಅಸಿತನಾ, ದೇ
ವನಾ, ಪೇದವ್ಯಾಸನಾ, ಮುಂತಾದ ಯೆಲ್ಲಾ ಮುಷಿಗಳು
ಹೇಳುತ್ತಿದ್ದಾರೆ ಈಗ ನೀನೇ ನನಗೆ ಹೇಳುತ್ತಿದ್ದಿ.

೧೪. ಯೆಲೇ ಕೇತವನೇ ನೀನು ನನಗೆ ಯೇನೇನು ಹೇಳು
ವಿಯೋ ಅದೆಲ್ಲಾ ನಿಶ್ಚಯವೆಂದು ತಿಳಿಯುತ್ತೇನೆ ಯೆಲೇಭಗ
ವಂತನೇ ದೇವತೆಗಳೂ ದಾನವರೂ ನಿನ್ನನ್ನು ಪ್ರಕಟವಾಗಿ
ತಿಳಿಯಲಾರರು.

೧೫. ಮನುಷ್ಯರಲ್ಲಿ ಉತ್ತಮನಾ, ಜೀವಿಗಳ ಹೃದಯ
ಪೂ, ಭೂತಗಳ ಸ್ವಾಮಿಯಾ, ದೇವರುಗಳ ದೇವರಾ,
ಲೋಕದೊಡೆಯನಾ, ಆಗುವಾತನೇ ನಿನ್ನಿಂದಲೇ ನೀನು
ನಿನ್ನನ್ನು ತಿಳಿಯುತ್ತಿದ್ದಿ.

೧೬. ನೀನು ಯಾವ ಅಶ್ವಯವಾದ ಕತ್ತಿಗಳಿಂದ
ಈಲೋಕವನ್ನು ವ್ಯಾಪಿಸಿ ನಿಂತಿದ್ದೀಯೋ ಆ ನಿನ್ನ ದಿವ್ಯ
ವಾದ ಮಂತ್ರಕತ್ತಿಗಳನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಹೇಳ ಕತ್ತನಾ
ಗುತ್ತಿ.

೧೭. ಯೋಗದಿಂದಲಾ, ಅಲೋಚನೆಯಿಂದಲಾ, ನಾ
ನು ನಿನ್ನನ್ನು ಹಾಗೆ ತಿಳಿದುಕೊಳ್ಳಲಿ. ಭಗವಂತನೇ, ನೀ
ನು ಯಾವ ಯಾವ ಭಾವಗಳಲ್ಲಿ ನನಗೆ ಗ್ರಹಿಸತಕ್ಕವನಾಗಿ
ದ್ದೀಯೋ.

೧೮. ನಿನ್ನ ಐಕ್ಯವನ್ನು, ಯೋಗವನ್ನು, ವಿಸ್ತಾರ
ವಾಗಿ ಪುನಹಾ ಹೇಳು. ಯೆಲೇ ಜನಾದನನೇ, ಅಮೃತ
ವನ್ನು ಕೇಳುವಂಥಾ ನನಗೆ ತೃಪ್ತಿ ಇಲ್ಲವೇಯಿಲ್ಲ.

ಭಗವದ್ವಾಕ್ಯ.

೧೯. ಯೆಲೇ ಅರ್ಜುನನೇ, ನಿನಗೆ ಅಶ್ವಯವೇ ಸು.
ದಿವ್ಯವಾದ ನನ್ನ ಮಹಿಮೆಗಳನ್ನು ಮುಖ್ಯವಾಗಿ ಹೇಳುವೆನು
ನನ್ನ ಮಹಿಮೆಯ ವಿಸ್ತಾರಕ್ಕೆ ಅಂತ್ಯವಿಲ್ಲವು.

ENGLISH.

ARJOON.

12 & 13 All the *Rēshēēs*, the *Devar-
shēēs*, and the prophet *Nārād*, call
thee the supreme *Brahm*; the su-
preme abode; the most holy; the
most high God: the eternal *Pōōroosh*,
the divine being before all other Gods,
without birth, the mighty Lord! Thus
say *Asēta*, *Devāla*, *Vyās*, and thou
thyself hast told me so; 14 and I
firmly believe, O *Kēsava*, all thou
teldest me. Neither the *Dēus* nor
the *Dānoos* are acquainted, O Lord,
with thy appearance. 15 Thou alone,
O first of men! knowest thy own
spirit; thou, who art the production
of all nature, the ruler of all things,
the God of Gods, and the universal
Lord! 16 Thou art now able to make
me acquainted with those divine
portions of thyself, by which thou
possessest and dwellest in this world.

17 How shall I, although I con-
stantly think of thee, be able to know
thee? In what particular natures art
thou to be found? 18 Tell me again
in full what is thy connection, and
what thy distinction; for I am not
yet satisfied with drinking of the
living water of thy words.

KRISHNA.

19 Blessings be upon thee! I will
make thee acquainted with the chief
of my divine distinctions, as the
extent of my nature is infinite.

SANSKRIT.

೦೦. ಅಹಮಾತ್ಮಾಗುಣಾಕೇಶನವೇಭೂತಾಕಯಸ್ಥಿತಃ | ಅಹಮಾದಿತ್ಯಮಧ್ಯಂಚಭೂತಾನಾಮಂತದ್ವಿವಚಃ ||

೦೧. ಆದಿತ್ಯಾನಾಮಹಂವಿಷ್ಣುಃ ಪೋತೀತಿ ಭಾಂರವಿರಂತುಮಾಹ | ಮೀಚಿರ್ಮುತಾಮಸ್ತಿ ನಕ್ಷತ್ರಾಣಾಮಹಂತೀ ||

೦೨. ವೇದಾಸಾಂಸಾಮ ವೇದೋಸ್ತಿವೇ ವಾಸಾಮಸ್ತಿವಾಸವಃ | ಇಂದ್ರಿಯಾಣಾಂಮನಶ್ಚಾಸ್ತಿಭೂತಾನಾಮಸ್ತಿಜೇತನಾ ||

೦೩. ರುದ್ರಾಣಾಂಕಂಕರಕಾಸ್ತಿವಿಶ್ವೇಶೋ ಯಕ್ಷರಕ್ಷಸಾಂ | ವಸೂಸಾಂ ಪಾವಕಶ್ಚಾಸ್ತಿ ಮೇರುಶಿಖರೀಣಾಮಹಂ ||

೦೪. ಪುರೋಧಸಾಂಚಮುಖ್ಯಂ ಮಾಂವಿದ್ಧಿ ಪಾರ್ಥಬ್ರಹ್ಮವಸ್ತುತಿಂ | ಸೇನಾನೀನಾಮಹಂಸ್ಕಂದಃಸ್ವರಸಾಮಸ್ತಿಸಾಗರಃ ||

೦೫. ಮಹರ್ಷೀಣಾಂಭೃಗುರಹಂಗಿರಾಮು ನೈಕಮಕ್ಷರಂ | ಯಜ್ಞಾಸಾಂಜವಯಜ್ಞೋಸ್ತಿ ಸ್ಥಾವರಾಣಾಂಹಿಮಾಲಯಃ ||

೦೬. ಅತ್ವತ್ಥಸ್ತವಪೃಕ್ಷಾಣಾಂ ದೇವರ್ಷೀಣಾಂಚನಾರದಃ | ಗಂಧರ್ವಾಣಾಂಚ ತ್ರರಥಸ್ಸಿದ್ಧಾಸಾಂಕಪಿಶೋಮುನಿಃ ||

೦೭. ಪುಷ್ಕೈಶ್ಚ ತ್ರವಸಮತ್ವಾಸಾಂವಿದ್ಧಿ ಮಾಮಮೃತೋದ್ಭವಂ | ಐರಾವತಂಗಜೇಂದ್ರಾಣಾಂನರಾಣಾಂಚನರಾಧಿಪಂ ||

೦೮. ಆಯುಧಾನಾಮಹಂಪ್ರಜಂಧೇ ನಾನಾಮಸ್ತಿತಾಮಧುಃ | ಪ್ರಜನಶ್ಚಾಸ್ತಿ ಕಂದವಃಸರ್ಪಾಣಾಮಸ್ತಿವಾಸುಕಿಃ ||

೦೯. ಅನಂತಶ್ಚಾಸ್ತಿನಾಗಾನಾಂವರುಣೋಯಾದಸಾಮಹಂ | ಪಿತೃಣಾಮರ್ತುಮಾಚಾಸ್ತಿಯಮಸ್ತಿಯಮತಾಮಹಂ ||

CANARESE.

೦೦. ಯೇಶೇ ಜನಾದನನೇ, ನಾನು ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳ ಪುದಯದಲ್ಲಿ ಇರುವ ಆತ್ಮನಾಗಿದ್ದೇನೆ. ಮತ್ತು ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳಿಗೂ ಆದಿಯೂ, ಮಧ್ಯವೂ, ಅಂತವೂ, ನಾನೇ.

೦೧. ಆದಿತ್ಯರಲ್ಲಿ ವಿಷ್ಣುವು ನಾನೇ, ಬೆಳಕು ಉಳ್ಳವರಲ್ಲಿ ಕಿರಣಗಳೆಲ್ಲ ಸೂರ್ಯನು ನಾನೇ, ಮರುತ್ತುಗಳೊಳಗೆ ಮೀಚಿಯೂ, ನಕ್ಷತ್ರಗಳಲ್ಲಿ ಚಂದ್ರನೂ ನಾನೇ.

೦೨. ವೇದಗಳಲ್ಲಿ ಸಾಮವೇದವಾಗಿದ್ದೇನೆ, ದೇವತೆಗಳೊಳಗೆ ಇಂದ್ರನಾಗಿದ್ದೇನೆ. ಇಂದ್ರಿಯಗಳೊಳಗೆ ಮನಸ್ಸಾಗಿದ್ದೇನೆ, ಪ್ರಾಣಿಗಳೊಳಗೆ ಜೈತನ್ಯವು ನಾನೇ.

೦೩. ರುದ್ರರೊಳಗೆ ಕಂಕರನಾಗಿದ್ದೇನೆ, ಯಕ್ಷರಾಕ್ಷಸರೊಳಗೆ ಕುಬೇರನೂ, ವಸುಗಳೊಳಗೆ ಪಾವಕನೂ, ಪರವತ್ಗಳೊಳಗೆ ಮೇರುಪರ್ವತವೂ ನಾನೇ.

೦೪. ಯೇಶೇ ಪಾರ್ಥನೇ, ಪುರೋಹಿತರಲ್ಲಿ ಮುಖ್ಯನಾದ ಬ್ರಹ್ಮವಸ್ತುವೆಂದು ನನ್ನನ್ನು ಕಿಳೆ. ಸೇನಾಧಿಪತಿಗಳೊಳಗೆ ಸ್ಕಂದನೂ, ಸರೋವರಗಳೊಳಗೆ ಸಮುದ್ರವೂ ನಾನೇ.

೦೫. ಮಹಾ ಮುನಿಗಳೊಳಗೆ ನಾನು ಭೃಗು ಮುನಿಯೂ, ವಾಕ್ಯಗಳಲ್ಲಿ ವೊಂದಕ್ಷರವಾದ ಹಿಂತಾರವೂ ಆಗಿದ್ದೇನೆ. ಯಜ್ಞಗಳಲ್ಲಿ ಜವಯಜ್ಞವೂ, ಸ್ಥಾವರಗಳಲ್ಲಿ ಹಿಮಾಲಯವೂ ನಾನೇ.

೦೬. ಯೆಲ್ಲಾ ಪೃಕ್ಷಗಳೊಳಗೆ ಅತ್ವತ್ಥವೂ, ದೇವರು ಮುನಿಗಳೊಳಗೆ ನಾರದನೂ, ಗಂಧರ್ವರೊಳಗೆ ಚೇತ್ರರಥನೂ, ಸಿದ್ಧರೊಳಗೆ ಕಪಿಲಮುನಿಯೂ ನಾನೇ.

೦೭. ಕುದರೆಗಳೊಳಗೆ ಅಮೃತಹುಟ್ಟುವಾಗ ಹುಟ್ಟಿದ ಉಷ್ಣೈಶ್ವರವನು ಸ್ವಯಂಬ ಕುದರೆಯೂ, ತ್ರೇಷ್ಮವಾದ ಆನೆಗಳೊಳಗೆ ಐರಾವತವೆಂಬ ಆನೆಯೂ, ಮನುಷ್ಯರೊಳಗೆ ಅರಸು ನಾನೆಂದು ಕಿಳೆ.

೦೮. ಆಯುಧಗಳೊಳಗೆ ಪ್ರಜ್ರಾಯುಧವು ನಾನೇ, ಆಕಳುಗಳಲ್ಲಿ ಕಾಮಧೇನುವು ನಾನೇ, ಹುಟ್ಟಿಸುವವನಾದ ಮನ್ವಥನು ನಾನೇ, ಸರ್ಪಗಳೊಳಗೆ ವಾಸುಕಿಯು ನಾನೇ.

೦೯. ನಾಗಗಳೊಳಗೆ ಅನಂತನು ನಾನೇ, ಜಲಪ್ರಾಣಿಗಳೊಳಗೆ ವರುಣನು ನಾನೇ, ಪಿತೃದೇವತೆಗಳೊಳಗೆ ಆರ್ಯಮನು ನಾನೇ, ಸಂಹಾರಕರ್ತರೊಳಗೆ ಯಮನು ನಾನಾಗಿದ್ದೇನೆ.

ENGLISH.

20 I am the soul which standeth in the bodies of all beings. I am the beginning, the middle, and the end of all things. 21 Amongst the *Adētyās* I am *Vishnoo*, and the radiant *Rāvee* amongst the stars; I am *Marēchee* amongst the *Māroōts*, and *Sāsēe* amongst the *Nakshatrās*; 22 amongst the *Veds* I am the *Sām*, and I am *Vāsavā* amongst the *Dews*. Amongst the faculties I am the mind, and amongst animals I am reason.

23 I am *Sānhār* amongst the *Rōōdras*, and *Vēētēsa* amongst the *Yākshās* and the *Rakshas*. I am *Favak* amongst the *Vasōos* and *Meroo* amongst the aspiring mountains.

24 Amongst teachers know that I am their chief *Vrēēhaspatēē*; amongst warriors I am *Skūnda*; and amongst floods I am the ocean.

25 I am *Bhrēēqoo* amongst the *Ma-hārshēes*, and I am the monosyllable amongst words. I am amongst worships the *Yap* or silent worship, and amongst immoveables the mountain *Hēēmālay*.

26 Of all the trees of the forest I am the *Aswattha*, and of all the *Dēvarshees* I am *Nārad*. I am *Chēetra-rāth* amongst *Gandharvs* and the *Moonee Kapeel* amongst the saints. 27 Know that amongst horses I am *Oochishrava*, who arose with the *Amreeta* from out the ocean. Amongst elephants I am *Irāvat*, and the sovereign amongst men.

28 Amongst weapons I am the *Vājra*, or thunderbolt, and amongst cattle the cow *Kāma-dhook*. I am the prolific *Kandarp* the God of love: and amongst serpents I am *Vāsookee* their chief. 29 I am *Ananta* amongst the *Nāgs*, and *Varoon* amongst the inhabitants of waters. I am *Aryamā* amongst the *Pēētees*, and I am *Yam* amongst all those who rule.

SANSKRIT.

30. ಪ್ರಹ್ಲಾದಶ್ಚಾಸ್ತ್ರಿವೈತ್ಯಾಸಾಂ ಕಾಲಃ
ಕಲಯತಾಮಹಂ | ಮೃಗಾಣಾಂಚಮೃಗೇಣ
ಪ್ರೋಹಂವೈನಶೇಯಶ್ಚ ಪಕ್ಷಿಣಾಂ ||

31. ಪವನಃ ಪವತಾಮಸ್ತಿರಾಮಶ್ಚ ಸ್ತ್ರೀ
ಭೃತಾಮಹಂ | ಝಙಾಣಾಂ ಮಕರಶ್ಚಾಸ್ತ್ರಿ
ಸ್ರೋತಸಾಮಸ್ತಿಜಾಹ್ನುನೀ ||

32. ಸರ್ಗಾಣಾಮಾದಿರಂತಃಪ್ರಮಥ್ಯಂ
ಜೈವಾಹಮರ್ಜುನ | ಅಧ್ಯಾತ್ಮವಿದ್ಯಾವಿದ್ಯಾ
ಸಾಂವಾದಪ್ರವದತಾಮಹಂ ||

33. ಅಕ್ಷರಾಣಾಮಕಾರೋಸ್ತಿ ದ್ವಂದ್ವ
ಸಾಸ್ವತಮಾಸಿಕಸ್ಯಚ | ಅಹಮೇವಾಕ್ಷಯಿಕಾ
ಶೋಧಾತಾಹಂವಿತ್ವತೋಮುಖಃ ||

34. ಮೃತ್ಯುಸ್ಸರಸ್ವಹರಶ್ಚಾಹ ಮುದ್ಭ
ವಶ್ಚಭವಿಷ್ಯತಾಂ | ಕೀರ್ತಿಃಪ್ರೀವಾಕ್ಶನಾ
ರೀಣಾಂಸ್ತೃಪಿಮೇಧಾಧೃತಿಕ್ಷಮಾ ||

35. ವೃಹತ್ಸಾಮಾ ತಥಾಸಾಮಾಂಘಾ
ಯತ್ಪ್ರೀಢ್ಯಂದ ಸಾಮಹಂ | ಮಾಸಾನಾಂ
ಮಾರ್ಗತೀಪೋಹಮೃತಾನಾಂಕುಸುಮಾ
ಕರಃ ||

36. ದ್ಯೂತಂಫಲಯತಾಮಸ್ತಿ ತೇಜ
ಸ್ತೇಜಸ್ವಿನಾಮಹಂ | ಜಯೋಸ್ತಿವ್ಯವಸಾ
ಯೋಸ್ತಿಸತ್ತ್ವಂಸತ್ತ್ವವತಾಮಹಂ ||

37. ವೃಷ್ಣೇನಾಂವಾಸುದೇವೋಸ್ತಿಪಾಂಡ
ವಾನಾಂಧನಂಜಯಃ | ಮುನೀನಾಮಪ್ಯಹಂ
ಹ್ಯಾಸಕವೀನಾಮುತನಾಕವಿಃ ||

38. ದಂಡೋದಮಯತಾಮಸ್ತಿನೀತಿ ರ
ಸ್ತಿಜಿಗೀಷತಾಂ | ಮೌನಂಜೈವಾಸ್ತಿಗುಹ್ಯಾ
ನಾಂಜ್ಞಾನಂಜ್ಞಾನಪತಾಮಹಂ ||

CANARESE.

30. ವೈತ್ಯರೊಳಗೆ ಪ್ರಹ್ಲಾದನಾಗಿದ್ದೇನೆ, ತಾಳಜ್ಞ
ರೊಳಗೆ ಕಾಲವು ನಾನೇ, ಮೃಗಗಳೊಳಗೆ ಸಿಂಹವೂ, ಪಕ್ಷಿಗಳೊಳಗೆ ಗರುಡನೂ ನಾನಾಗಿದ್ದೇನೆ.

31. ಶೋಧಕರೊಳಗೆ ವಾಯುವು ನಾನೇ, ಆಯುಧವನ್ನು ಹಿಡಿದವರೊಳಗೆ ರಾಮನು ನಾನೇ, ಮಿಾನುಗಳೊಳಗೆ ಮೊಸಳೆ ನಾನೇ, ಪ್ರವಾಹಗಳೊಳಗೆ ಗಂಗಾ ಪ್ರವಾಹವು ನಾನಾಗಿದ್ದೇನೆ.

32. ಸೃಷ್ಟಿಗಳಿಗೆ ಆದಿಯೂ, ಅಂತವೂ, ಮಧ್ಯವೂ ನಾನೇ. ಯೆಲೇ ಅರ್ಜುನನೇ, ವಿವ್ಯಕ್ತರೊಳಗೆ ಅಧ್ಯಾತ್ಮ ವಿವ್ಯಯೂ ನಾನೇ, ಪ್ರಸಂಗ ಮಾಡುವವರೊಳಗೆ ಪ್ರಸಂಗವೂ ನಾನೇ.

33. ಅಕ್ಷರಗಳೊಳಗೆ ಅಕಾರವು ನಾನಾಗಿದ್ದೇನೆ, ಸಮಾಸ ಸಮಾಹದಲ್ಲಿ ದ್ವಂದ್ವ ಸಮಾಸವು ನಾನಾಗುವೆನು, ನಾಕ ವಿಲ್ಲದ ಕಾಲನು ನಾನೇ, ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಮುಖವುಳ್ಳ ಬ್ರಹ್ಮನು ನಾನೇ.

34. ಸರಸ್ವಿಹಾರಕನಾದ ಮೃತ್ಯುವೂ, ಮುಂದೇ ಹುಟ್ಟುವ ವಸ್ತುಗಳ ಉತ್ಪತ್ತಿಯೂ, ಸ್ತ್ರೀಯರೊಳಗೆ ಕೀರ್ತಿಯೂ, ಸಂಪತ್ತೂ, ವಾಕ್ಯಕ್ಕೂ, ಸ್ತುತಿಯೂ, ಮೇಧೆಯೂ, ಧೃತಿಯೂ, ಕ್ಷಮೆಯೂ, ನಾನೇ.

35. ಹಾಗೆಯೇ ಸಾಮಗಳೊಳಗೆ ಬೃಹತ್ಸಾಮವು ನಾನೇ, ಫಂದಸ್ಸುಗಳಲ್ಲಿ ಗಾಯತ್ರಿ ನಾನೇ, ಮಾಸಗಳೊಳಗೆ ಮಾರ್ಗತೀಪೋಹಮೃತಾನಾಂಕುಸುಮಾ ನಾನೇ.

36. ಮೋಸವನ್ನು ನಡಿಸುವವರ ಜಾಜವು ನಾನೇ, ಪ್ರಕಾಶವಾದ ವಸ್ತುಗಳೊಳಗಿನ ಪ್ರಕಾಶವು ನಾನೇ, ಉದ್ಯೋಗಗಳಲ್ಲಿ ಜಯಿಸುವ ಉದ್ಯೋಗವು ನಾನೇ, ಸತ್ತ್ವಗುಣದ ವರಲ್ಲಿ ಸತ್ತ್ವವು ನಾನೇ.

37. ಯಾದವರೊಳಗೆ ವಸುದೇವ ಕುಮಾರನಾದ ಕೃಷ್ಣನು ನಾನೇ, ಪಾಂಡವರೊಳಗೆ ಅರ್ಜುನನು ನಾನೇ, ಮುನಿಗಳೊಳಗೆ ವ್ಯಾಸನು ನಾನೇ, ಕವಿಗಳೊಳಗೆ ಕುಕ್ರನು ನಾನೇ.

38. ತಪಸ್ಸುಮಾಡುವವರ ದಂಡವೂ, ಗೆಲುವುಗಳವರ ನೀತಿಯೂ ನಾನೇ, ಅಡಗಿದವರಲ್ಲಿ ಮೌನವೂ, ಜ್ಞಾನಿಗಳಲ್ಲಿ ಜ್ಞಾನವೂ ನಾನಾಗಿದ್ದೇನೆ.

ENGLISH.

30 Amongst the *Dityas* (evil spirits) I am *Prahlad*, and *Kal* (time) amongst computations. Amongst beasts I am the king of beasts, and *Vinateya* amongst the feathered tribe

31 Amongst purifiers I am *Pavan* the air, and *Rām* amongst those who carry arms. Amongst fishes I am the *Makar*, and amongst rivers I am *Ganga* the daughter of *Fahnoo*.

32 Of things transient I am the beginning, the middle, and the end.

Of all science I am the knowledge of the ruling spirit, and of all speaking

I am the oration. 33 Amongst letters I am the vowel *a*, and of all compound words I am the *Dvāndvā*.

I am also never-failing time; the preserver, whose face is turned on all sides. 34 I am all-grasping death;

and I am the resurrection of those who are about to be. Amongst

fœminines I am fame, fortune, eloquence, memory, understanding, fortitude, patience. 35 Amongst harmonious measures I am the *Gāyatree*,

and amongst *Sams* I am the *Vrechat Sam*. Amongst the months I am the month *Marga-sēerasha*, and amongst seasons the season *Koosoo-makara*, (spring.) 36 Amongst frauds

I am gaming; and of all things glorious I am the glory. I am victory, I am industry, and I am the essence of all qualities. 37 Of the race of *Vreeshnee* I am the son of *Vāsōdēv*,

and amongst the *Pandoos Arjoon-Dhananjay*. I am *Vyas* amongst the *Moones*, and amongst the *Bards* I am the prophet *Oosanā*. 38 Amongst rulers I am the rod, and amongst those who seek for conquest I am policy. Amongst the secret I am silence, and amongst the wise I am wisdom.

SANSKRIT.

౩౯. యజ్ఞా విసవభూతానాంబిజం
తదహమజ్ఞానా నతదస్తి వినాయకాస్య
స్వయాభూతంజరాశరం॥

౪౦. నాంతోస్తి మమదివ్యానాంవిభూ
తీనాంచరంతద ఏదతూర్దేకతఃప్రొ
క్తోవిభూతేవిత్తరూపయా॥

౪౧. యద్యద్విభూతిమత్సత్త్వంత్రి
మద్వజ్ఞ తమేవమా తత్తదేవావగచ్ఛ
త్వంమమతేజోంకసంభవం॥

౪౨. అథవాబహున్యేతేనకింజ్ఞానేనత
వాజ్ఞానా విష్వభ్యామమిదంకృతస్సమే
కాంశేనస్థితోజగత్॥

CANARESE.

౩౯. యేలే అజ్ఞాననే, సమస్త ప్రాణిగళసుఖంబు
చూడువ బిజవు నానే, నన్నిందజోతు ఈస్థావర
జంగమవాద జగత్తిన్నల్లి యావ కలసవు నదియలారదు

౪౦. యేలే శత్రుతాపకనే నన్న దివ్యవాద విభూతి
గే అంత్యవిల్లవు. ఆ విభూతియే విస్తారవన్న నాను ఈ
గలే విస్తారవాగి జేళికొట్టిచ్చేనే.

౪౧. యావ్యావ వస్తు విశేషగళ సామర్థ్యేవూ,
అతికయవూ, జ్ఞానవూ, ధేయేవూ, సంకతూ, లు
గళవుగళో ఆయావస్తు విశేషగళన్న నన్న తేజస్సిన
అంకదింద కుట్టిదవేందు తిళి.

౪౨. యేలే అజ్ఞాననే, ఈ అనేకవిధవాద జ్ఞా
నదింద నినగేను. నాను ఈ జగత్తన్నెల్లా నన్న స్వభా
వద పోందేభాగదింద స్థాపిసింతిచ్చేనే.

ENGLISH.

39I am, in like manner, O Arjoon that which is the seed of all things in nature; and there is not any thing whether animate or inanimate, that is without me. 40My divine distinctions are without end, and the many which I have mentioned are by way of example.

41And learn, O Arjoon, that every being which is worthy of distinction and pre-eminence, is the produce of the portion of my glory. 42But what O Arjoon, hast thou to do with this manifold wisdom? I planted this whole universe with a single portion and stood still.

LECTURE XI.

DISPLAY OF THE DIVINE NATURE IN THE FORM OF THE UNIVERSE.

కు నో డ్ద నో అ ధా య.

అజ్ఞాన లవాజ.

౧. మదనుగ్రహాయచరమంగుహ్యమ
ధ్యాత్వసంజ్ఞితం యత్స్వయేయోక్తంచ
స్తేనమోహయించిగతేమమ॥

౨. భవన్యయాహిభూతానాంశ్రుతౌ
విస్తరరూపయా త్వత్త్వకమలచత్రాక్ష
మాహాత్మ్యమపిజావ్యయం॥

అజ్ఞాన వాక్య.

౧. నన్న మేలూ అనుగ్రహకొక్కసకర అధ్యాత్మ
వేంబు ఈ క్రేద్యవాద రహస్యవన్ను నీను జేళికొట్టి
ఈ నిన్న చజనదింద నన్న మోహవు హోయితు.

౨. యేలే కమలాక్షనే, ప్రాణిగళ వుత్పత్తినాకగ
ళన్న స్పష్టవాగి నాను కేళిచ్చేనే నాకవిల్లదమహిమ
యన్ను నడ కేళిచ్చేనే.

ARJOON.

1This supreme mystery, distinguished by the name of the *Adhee-ātma* or ruling spirit, which, out of loving-kindness, thou hast made known unto me, hath dissipated my my ignorance and perplexity.

2I have heard from thee a full account of the creation and destruction of all things, and also of the mightiness of thy inexhaustible spirit.

SANSKRIT.

3. ఏవమేతద్యథాథాత్వమాత్మానం
చరమేత్వర! ద్రుష్టమిహ్నా మితేరూప
మృత్యురంపురుషోత్తమ||

౪. మన్య సేయది తథ్య క్యం మయా
ద్రుష్టమితిప్రభో! యోగేత్వర త
తేమేత్వందత్తయాత్మానమన్యయం

శ్రీభగవానువాచః.

౫. పశ్యమేపాథాపాణితకేతే
ధనశ్రుతః! నానావిధానివిద్యానినానావ
ర్ణాకృతీనిజ||

౬. పశ్యాదిత్యాన్వసూన్రద్రాన్వసి
నౌ మరుత్తస్తథా! బహున్య దృష్టపూ
వాణిపశ్యాత్కర్మాణిభారత||

౭. ఇహ్యేకస్థంజగత్కృతస్థంపశ్యాద్య
నజరాజరం! మమదేహేగుడాకేశయ
జ్ఞాన్సద్రుష్టమిహ్నః||

౮. సతుమాంశక్వసేద్రుష్టమనేన్యే
వస్వజక్షుహ! దివ్యందదామితేజక్షుఃప
శ్యమేయోగమృత్యురం||

సంజయ టువాచః.

౯. ఏవముక్త్వా తతేరాజామహా
యోగేత్వరేహః! దత్తయామాస
పాథాయచరమంరూపమృత్యురం||

౧౦. అనేకవక్త్రనయనమసేకాద్భు
తదత్తనం! అనేకదివ్యాభరణందివ్యానే
కేద్యతాయుధం||

CANARESE.

3. యేలే చరమేత్వరనే, మనుష్యురేళగే శ్రే
ష్ఠనే నిను జేలేద్రుశారవే నిన్న స్వరూపవన్ను
సోడలిట్టేనుత్తేనే,

౪. యేలే యోగేత్వరనే, ఆ నిన్న రూపవన్ను
నన్నింద సోడలిట్టేకూడువచేదు నిను తిల్లదవనాద
చి యేలే సామియే హాగేయే నిన్న నాకలిద రూ
పవన్ను ననగే తేలిను.

భగవదాక్య.

౫. యేలే పాథానే, నూరుప్రకారవాయియా,
సావిరప్రకారవాయియా, నానావిధగళాయియా, మ
త్తు నానావర్ణగళూ ఆకారగళూపుళ్ళ నన్న దివ్యవా
ద రూపగళన్ను సోడు.

౬. ఆదిత్యరన్ను, వసుగళన్ను, చంద్రరన్ను, అతి
ని జేవతేగళన్ను, మరుత్తుగళన్ను, సోడు. హాగేయే
యేందూ సోడెద ఆక్షర్యగళన్ను సోడు భారతనే.

౭. యేలే అజాననే, ఈ నన్న దేదదల్లి స్థావర
జంగమాత్మకవాద జగత్తెల్ల వేందే కడెయల్లి ఈగ
ఇరువదన్ను సోడు, ఇన్ను బేచి యావదన్ను సో
డలిట్టేనుత్తియే [అవగళెన్తిల్ల సోడు.]

౮. ఈనిన్న కణ్ణింద నన్ను సోడువదక్కే ని
ను కత్తెన్ల [ఆదదంద] దివ్య దృష్టియన్ను నినగే
కేడువేను, మహిమియుళ్ళ నన్న మహా సామర్థ్యవ
న్ను సోడు.

సంజయవాక్య.

౯. యేలే ఫుతరాష్ట్ర గాయనే, యోగిగళిగే
ల్ల గురువాదంధా హియు ఈప్రకార జేలే పాథా
నిగే శ్రేష్ఠవాద మహిమియుళ్ళ రూపవన్ను తేలిసి
దను.

౧౦. అనేక బాయి, కణ్ణుగళూ, అనేక అద్భుతగళ
ల్ల సాందర్యపూ, దివ్యవాద అనేకాభరణంగళూ, అనే
కవాద దివ్యాయుధగళూ [ఁల్లంధావనన్ను,]

ENGLISH.

3& 4 It is even as thou hast describ-
ed thyself, O mighty Lord! I am now,
O most elevated of men, anxious to
behold thy divine countenance; where-
fore, if thou thinkest it may be beheld
by me, shew me thy never-failing
spirit.

KRISHNA.

5 Behold, O Arjoon, my million
forms divine, of various species, and
diverse shapes and colours.

6 Behold the Adētyas, and the
Vasōōs, and the Rōōdras, and the
Marōōts, and the twins Aswēen and
Kōōmar. Behold things wonderful,
never seen before.

7 Behold, in this my body, the
whole world animate and inani-
mate, and all things else thou hast a
mind to see. 8 But as thou art unable
to see with these thy natural eyes, I
will give thee a heavenly eye, with
which behold my divine connection.

SANJAY.

9 The mighty compound and divine
being Hāree, having, O Rāja, thus
spoken, made evident unto Arjoon
his supreme and heavenly form; 10 of
many a mouth and eye; many a
wondrous sight; many a heavenly
ornament; many an up-raised weapon;
adorned with celestial robes and chap-
lets :

SANSKRIT.

೧೧. ದಿವ್ಯಮಾಲ್ಯಾಂ ಬರಧರಂ ದಿವ್ಯಗಂ
ಧಾನುಶೇಷನಂ | ಸರ್ವಾತ್ಮರ್ಮಯಂ ದೇವಂ
ಮನಂತಂ ವಿಶ್ವತೋಮುಖಂ ||

೧೨. ದಿವಿಸೂರ್ಯಸಹಸ್ರಸ್ಯ ಭವೇದ್ಯು
ಗವದುಧಿಶಾ | ಯದಿಭಾಸದೃಶಿಸಾಸ್ಯಾ ದಾಭ
ಸಸ್ತಸ್ಯ ಮಹಾತ್ಮನಃ ||

೧೩. ಶತ್ವೈ ಕಸ್ಥಂ ಜಗತ್ಕೃತ್ ಸ್ವಂ ಪ್ರವಿ
ಭಕ್ತಮನೇಕಥಾ | ಅವತ್ಯದ್ಧೇವದೇವಸ್ಯ ತೋರೇ
ಪಾಂಡವಸ್ತಥಾ ||

೧೪. ತತಸ್ತಸ್ಯ ವಿಸ್ತಯಾ ವಿಚ್ಛೋ ಹೃತ್ಪ್ಲ
ಕೋ ಮಾಧನಂಜಯಃ | ಪ್ರಣಮ್ಯ ಶಿರಸಾ
ದೇವಂ ಕೃತಾಂಜಲಿರಭಾಷತ ||

ಅರ್ಜುನ ಉವಾಚ.

೧೫. ಪಶ್ಯಾಮಿ ದೇವಾಂಸ್ತವದೇವದೇಹೇ ಸ
ರ್ವಾಂಸ್ತಥಾ ಭಾತವಿಶೇಷಸಂಘಾ || ಬ್ರ
ಹ್ಮಾ ಮಿಶಾತಂ ಕಮಲಾಸನಸ್ಯ ಮೃಷೀಂಶ್ಚ ಸ
ರ್ವಾನುರಗಾಂಶ್ಚ ದಿವ್ಯಾ ||

೧೬. ಅನೇಕಬಾಹುರವಕ್ತ್ರನೇತ್ರಂ
ಪಶ್ಯಾಮಿ ತ್ವಾಂ ಸರ್ವತೋನಂತರೂಪಂ | ನಾಂ
ತನಮಧ್ಯಂ ನ ಪುನಸ್ತವಾದಿಂ ಪಶ್ಯಾಮಿ ವಿಶ್ವೇ
ಶ್ವರವಿಶ್ವರೂಪ ||

೧೭. ಕಿರೀಟನಂಗ ದಿನಂಚಕ್ರೀಂಚ ತೇ
ಜೋರಾಶಿಂ ಸರ್ವತೋದ್ಧೀಪ್ತಿಮಂತಂ | ಪಶ್ಯಾ
ಮಿ ತ್ವಾಂ ದುರ್ನಿರೀಕ್ಷಂ ಸಮಂತಾದ್ಧೀಪ್ತಾ ನ
ಲಾಕಾ ದ್ಯುತಿಮುಪ್ರಮೇಯಂ ||

೧೮. ತವ ಮಕ್ಷರಂ ಪರಮಂ ವೇದಿತವ್ಯಂ ತವ
ಮಸ್ಯ ವಿಶ್ವಸ್ಯ ಪರಂ ನಿಧಾನಂ | ತವ ಮವ್ಯಯಂ
ಶಾಶ್ವತಧರ್ಮ್ಯಗೋಪ್ತಾ ಸಸಾತನಸ್ತ್ವಂ ಪುರು
ಷೋ ಮತೋಮೇ ||

CANARESE.

೧೧. ದಿವ್ಯವಾದ ಹುಟ್ಟಿನ ಮಾಲಿಕೆಗಳನ್ನು, ವಸ್ತ್ರಗಳ
ನ್ನು, ಧರಿಸಿದಂಥವನು, ದಿವ್ಯವಾದ ಗಂಧವಿಮಲಗಳ ಶೇ
ಷವನ್ನು, ಮಹಾ ಅದ್ಭುತಗಳಿಂದ ತುಂಬಿ ಇರುವನು,
ಮತ್ತು ಪಾರವಿಲ್ಲದವನು, ಯೆಲ್ಲಾ ಕಡೆಯೂ ನೋಡುತ್ತಿರುವ
ಅನೇಕಮುಖಗಳನ್ನೂ ದೇವನನ್ನು,

೧೨. ಸಾವಿರಾರು ಸೂರ್ಯರು ಪೊಂದೇಸಾರಿ ಆಕಾಶದ
ಲ್ಲಿ ಹುಟ್ಟಿದರೇ ಯೆಂಥಾ ಪ್ರಕಾಶವೋ ಅಂಥಾ ಪ್ರಕಾಶವು
ಆಕಾಶದಲ್ಲಿ ಆ ಮಹಾತ್ಮನಿಗೆ ಉಂಟಾಗಿ ಯಿತ್ತು.

೧೩. ಆ ಪಾಂಡವನು ಅನೇಕ ಪ್ರಕಾರದಲ್ಲಿ ವಿಭಾಗಿಸಲ್ಪ
ಟ್ಟ ಯೆಲ್ಲಾ ಜಗತ್ತನ್ನು ಆ ದೇವದೇವನ ತೋರದಲ್ಲಿ ಪೊ
ಂದೇ ಕಡೆಯಲ್ಲಿ ಹಾಗೆಯೇ ಕಂಡಂಥವನಾದನು.

೧೪. ಅನಂತರದಲ್ಲಿ ಬೆರಗಾಗಿ ನಿಲುಪು ಕೂದಲುಳ್ಳಂಥಾ
ಅರ್ಜುನನು ಆ ದೇವನಿಗೆ ಶಿರಸಾ ದ್ವಾಂಗಮಾಡಿ ಕೈಜೋಡಿಸಿ
ಕೊಂಡು ಇಂತೆಂದನು.

ಅರ್ಜುನ ವಾಕ್ಯ.

೧೫. ಯೆಲೇ ದೇವನೇ, ನಿನ್ನ ದೇಹದಲ್ಲಿ ಸಮಸ್ತ ದೇ
ವತೆಗಳನ್ನು, ಹಾಗೆಯೇ ಸಮಸ್ತ ಭೂತವಿಶೇಷ ಸಮೂಹ
ವನ್ನು, ಮತ್ತು ಕಮಲಾಸನದಲ್ಲಿ ಕುಳಿತಿರುವ ಬ್ರಹ್ಮನನ್ನು,
ಈತನನ್ನು, ಸಮಸ್ತ ಬುಧಿಗಳನ್ನು, ದಿವ್ಯವಾದ ಪುರಗಳ
ನ್ನು ನೋಡುವೆನು.

೧೬. ಯೆಲೇ ಜಗದೊಡೆಯನಾದ ವಿಶ್ವರೂಪನೇ, ನಿನ್ನ
ನ್ನು ಅನೇಕ ಭುಜಗಳು, ಹೊಟ್ಟೆಗಳು, ಮುಖಗಳು, ಕಣ್ಣುಗ
ಳು, ಉಳ್ಳಂಥವನಾಗಿಯೂ, ಮತ್ತು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿ
ಯೂ ಅನಂತರೂಪನಾಗಿಯೂ ಕಾಣುವೆನು. ನಿನ್ನ ರೂಪ
ಕ್ಕೆ ಆದಿಯೂ, ಮಧ್ಯವೂ, ಅಂತವೂ ಕಾಣೆನು.

೧೭. ಕಿರೀಟವುಳ್ಳವನೂ, ಗದೆವುಳ್ಳವನೂ, ಚಕ್ರವುಳ್ಳವ
ನು, ತೇಜಸ್ಸುಗಳಿಗುಂಪು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಪ್ರಕಾಶಿಸು
ವ ನೋಡಕೂಡದಂಥವನೂ, ಸುತ್ತಿಕೊಂಡು ಉರಿಯುವಂ
ಥಾ ಅಗ್ನಿಯ ಹಾಗೆಯೂ, ಸೂರ್ಯನ ಹಾಗೆಯೂ, ಬೆ
ಳಗುವ ಯೇನಿಸಕೂಡದಂಥಾ ನಿನ್ನನ್ನು ನೋಡುತ್ತೇನೆ.

೧೮. ನೀನು ನಾಶವಿಲ್ಲದ ಶ್ರೇಷ್ಠನೂ, ಅನಿರ್ಮಿತಕ್ಕ
ವನೂ, ಈ ಜಗತ್ತಿಗೆ ಶ್ರೇಷ್ಠವಾದ ಆದಿಕಾರಣನು ನೀನೇ,
ನೀನು ನಾಶವಿಲ್ಲದವನೂ, ಸತ್ಯಧರ್ಮಗಳ ರಕ್ಷಕನು, ಆದಿ
ಯಿಂದಾ ಇರುವಂಥಾ ಪುರುಷನು ನೀನೇ, ನನಗೆ ಸಂಮತನು

ENGLISH.

¹¹anointed with heavenly es-
sence ; covered with every marvellous
thing ; the eternal God, whose coun-
tenance is turned on every side !

¹²The glory and amazing splendour
of this mighty being may be likened
to the sun rising at once into the
heavens, with a thousand times more
than usual brightness. ¹³The son of
Pāndoo then beheld within the body
of the God of Gods, standing to-
gether, the whole universe divided
forth into its vast variety. ¹⁴He was
overwhelmed with wonder, and every
hair was raised an end. He bowed
down his head before the God, and
thus addressed him with joined hands.

ARJOON.

¹⁵I behold, O God ! within thy
breast, the *Devas* assembled, and every
specific tribe of beings. I see *Brahma*,
that Deity sitting on his lotus-throne;
all the *Rēśhees* and heavenly
Oōrāgās. ¹⁶I see thyself, on all
sides, of infinite shape, formed with
abundant arms, and bellies, and
mouths, and eyes ; but I can neither
discover thy beginning, thy middle,
nor again thy end, O universal Lord,
form of the universe. ¹⁷I see thee
with a crown, and armed with club
and *Chakra*, a mass of glory, darting
refulgent beams around. I see thee,
difficult to be seen, shining on all
sides with light immeasurable, like
the ardent fire or glorious sun.

¹⁸Thou art the Supreme Being,
incorruptible, worthy to be known !
Thou art prime supporter of the uni-
versal orb ! Thou art the neverfailing
and eternal guardian of religion !
Thou art from all beginning, and I
esteem thee *Pooroosh*.

SANSKRIT.

೧೯. ಅನಾದಿಮಧ್ಯಾಂತಮನಂತ ವೀರ್ಯ
ಮನಂತಬಾಹುಂತಸೂರ್ಯನೇತ್ರಂ | ಕರ್ಣಾ
ಮಿತ್ಯಾದೀಶ್ಚತುತಾಶನಕ್ರೂಪವತೇಜಸಾವಿ
ಶ್ವಮಿದಂತವಂತಂ ||

೨೦. ದ್ಯಾವಾಪೃಥಿವ್ಯೋರಿತಮಂತರಂ
ಹಿವ್ಯಾಶ್ಚತೃಪ್ತಯೈಕೇನದಿಶ್ಚ ಸರ್ವಾಃ | ದೃ
ಷ್ಟ್ವಾದ್ಭುತಂರೂಪಮುಗ್ರತಪೇದಂತೋ
ಕತ್ರಯಂಪ್ರವೃಧಿತಮಹಾತ್ಮನಃ ||

೨೧. ಅಮಾಹಿತ್ಯಾಸುರಸಂಘಾವಿತಂತಿಕೇ
ಚಿದ್ಭಿತ್ತಾಃ ಪ್ರಾಲಜಯೋಗೃಣಂತೀ | ಸ್ವ
ಸ್ತೀತ್ಯುಕ್ತ್ವಾಮಹರ್ಷಿಸಿದ್ಧಸಂಘಾಃ ಸ್ತುತಂ
ತಿತ್ಯಾಸ್ತುತಿಭಿಃ ಪುಷ್ಕಲಾಭಿಃ ||

೨೨. ರುದ್ರಾದಿತ್ಯಾಸುರಪೋಯೇಚ
ಸಾಧ್ಯಾವಿಶ್ವೇಶ್ವಿನೌಮರುತಶ್ಚೋದ್ಭವಾಶ್ಚ |
ಗಂಧರ್ವಯಕ್ಷಾಸುರಸಿದ್ಧ ಸಂಘಾವೀಕ್ಷಂತೇ
ತ್ವಾಂವಿಸ್ತಿತ್ವಾಶ್ಚೈತನವೇ ||

೨೩. ರೂಪಂ ಮಹತ್ತೇ ಬಹುವಕ್ತ್ರಸೇ
ತಮಹಾಬಾಹೋ ಬಹುಬಾಹುರುಪಾದಂ |
ಬಹಾದರಂ ಬಹುದಂಷ್ಟ್ರಾಕರಾಳಂ ದೃಷ್ಟ್ವಾ
ಲೋಕಾಃ ಪ್ರವೃಧಿತಾಸ್ತಥಾಹಂ ||

೨೪. ಸಫಸ್ಪೃತಂದೀಪ್ತಮನೇಕವರ್ಣಂ
ವ್ಯಾತೃಪ್ತನಂದೀಪ್ತವಿಕಾಸನೇತ್ರಂ ದೃಷ್ಟ್ವಾ
ಹಿತ್ವಾಂ ಪ್ರವೃಧಿತಾಂ ತಶಾಶ್ಚಾಧೃತಿನಮಿ
ದಾಮಿತಮಂಚವಿಜ್ಞೋ ||

CANARESE.

೧೯. ಮತ್ತು ಅದಿಮಧ್ಯಾಂತರಹಿತನಾಗಿಯೂ, ಪಾ
ವಿಲ್ಲದವರಾಕ್ರಮವೂ, ಶೆಟ್ಟಿವಿಲ್ಲದ ಭುಜಗಳೂ, ಚಂದ್ರ
ಸೂರ್ಯರೇ ಕಣ್ಣುಗಳಾಗಿ ವೃಳ್ಳಂಥಾವನು, ಉರಿಯುವ ಬೆಂಕಿ
ಯಹಾಗಿ ಬಾಯಿವುಳ್ಳವನು, ಸ್ವಂತವಾದ ತೇಜಸ್ಸಿನಿಂದ
ಈ ಜಗತ್ತನ್ನು ಪ್ರಕಾಶಿಸಮಾಡುವಂಥಾ ನಿನ್ನನ್ನು ನೋ
ಡುತ್ತೇನೆ.

೨೦. ಯೆಲೇ ಮಹಾತ್ಮನೆ, ಭೂಮ್ಯಾಕಾಶಗಳಿಗೆ ನಡುವೆ
ಇರುವ ಈ ಅಂತರಿಕ್ಷವು ಸಮಸ್ತವಾದ ದಿಕ್ಕುಗಳೂ ನಿನ್ನೊ
ಬ್ಬನಿಂದಲೇ ತುಂಬಲ್ಪಟ್ಟಿವೆಲ್ಲ. ಯಿಂಥಾ ಅದ್ಭುತವಾಗಿ
ಯೂ, ಉಗ್ರವಾಗಿಯೂ, ಇರುವ ಈ ನಿನ್ನ ರೂಪವನ್ನು
ನೋಡಿ ಮೂರು ಲೋಕಗಳೂ ಭಯಪಡುತ್ತವೆ.

೨೧. ಇಗೋ ದೇವತೆಗಳ ಗುಂಪುಗಳು ನಿನ್ನನ್ನು ಪ್ರ
ವೇಶಿಸುತ್ತವೆ, ಕೆಲವರು ಭಯಪಟ್ಟವರಾಗಿ ನಿನ್ನ ನಾಮವನ್ನು
ಪೂಜಿಸುತ್ತಾರೆ. ಮಹರ್ಷಿಗಳು, ಮತ್ತು ಸಿದ್ಧಸಮೂಹಗಳು,
ಲೇಸಾಗಲೆಂದು ನುಡಿದು ಪೂರ್ಣವಾದ ಸ್ತುತಿಗಳಿಂದ ನಿನ್ನ
ನ್ನು ಸ್ತುತಿಸುತ್ತಿದ್ದಾರೆ.

೨೨. ರುದ್ರರೂಪಗಳು, ಅದಿತ್ಯರು, ವಸುಗಳು, ಮ
ತ್ತು ಸಾಧ್ಯರು, ವಿಕರ್ಷದೇವತೆಗಳು, ಅಶ್ವಿನಿದೇವತೆಗಳು, ಮ
ರುದ್ದೇವತೆಗಳು, ಬಿತ್ತವೇದತೆಗಳು, ಗಂಧರ್ವರು, ಯಕ್ಷರು,
ಅಸುರರು, ಸಿದ್ಧಸಮೂಹಗಳು, ಇವರೆಲ್ಲಾ ಆಶ್ಚರ್ಯಪೊಂ
ದಿ ನಿನ್ನನ್ನು ನೋಡುತ್ತಿದ್ದಾರೆ.

೨೩. ಯೆಲೇ ಮಹಾ ಭುಜನೇ, ಅನೇಕ ಬಾಯಿ ಕಣ್ಣು
ಗಳು, ಅನೇಕ ಭುಜಗಳು, ಶೋಡಗಳು, ಪಾದಗಳು, ಅನೇ
ಕ ಹೊಟ್ಟೆಗಳು, ಅನೇಕ ಕೋರಗಳಿಂದ ಭಯಂಕರವಾದಂ
ಥಾ, ನಿನ್ನ ಮಹಾ ರೂಪವನ್ನು ನೋಡಿ ಸಮಸ್ತವಾದ
ಲೋಕಗಳು ಕಳವಳಗೊಳ್ಳುತ್ತಿವೆ, ನಾನೂ ಹಾಗೆಯೇ [ವೃ
ಥೆಪಡುತ್ತೇನೆ.]

೨೪. ಯೆಲೇ ಸರ್ವವ್ಯಾಪಕನಾದ ವಿಷ್ಣುವೇವನೇ, ಆಕಾ
ಶವನ್ನು ಮುಟ್ಟುವಂಥಾ ತೇಜವು, ನಾನಾವಿಧವಾದ ವರ್ಣವು,
ತೆರದಿರುವ ಬಾಯಿಯು, ವಿಕಾಸವಾಗಿ ಉರಿಯುವ ನೇತ್ರಗ
ಳೂ ಉಳ್ಳಂಥಾ ನಿನ್ನನ್ನು ನೋಡಿ ಭಯಪಟ್ಟ ಚಿತ್ತವುಳ್ಳ
ನಾನು ಧೈರ್ಯವನ್ನಾಡದರೂ, ಕಾಂತಿಯನ್ನಾಡದರೂ, ಹೊಂ
ದಲಾರನ್ನಲ್ಲ.

ENGLISH.

19 I see thee without beginning, without middle, and without end ; of valour infinite ; of arms innumerable ; the sun and moon thy eyes ; thy mouth a flaming fire, and the whole world shining with thy reflected glory ! 20 The space between the heavens and the earth is possessed by thee alone, and every point around : the three regions of the universe, O mighty spirit ! behold the wonders of thy awful countenance with troubled minds. 21 Of the celestial bands, some I see fly to thee for refuge ; whilst some, afraid, with joined hands sing forth thy praise. The *Māhārshes*, holy bands, hail thee, and glorify thy name with adoring praises. 22 The *Rōdras*, the *Adētyas*, the *Vāsoos*, and all those beings the world esteemeth good ; *Aswēn* and *Koōmar*, the *Māroots* and the *Ooshmapās* ; the *Gandharvs* and the *Yakshas*, with the holy tribes of *Soors*, all stand gazing on thee, and all alike amazed ! 23 & 24 The worlds, alike with me, are terrified to behold thy wondrous form gigantic ; with many mouths and eyes ; with many arms, and legs, and breasts ; with many bellies, and with rows of dreadful teeth ! Thus as I see thee, touching the heavens, and shining with such glory ; of such various hues, with widely-opened mouths, and bright expanded eyes, I am disturbed within me ; my resolution faileth me, O *Vishnoo* ! and I find no rest !

SANSKRIT.

೦೫. ದಂಪ್ರಾಪ್ತಕರಾಣಿಚತೇಮುಖಾ
ನಿದೃಷ್ಟೈವಕಾಲಾನಲಸನ್ನಿಭಾನಿ | ದಿಶೋನ
ಜಾನೇನಲಭೇಚತಮೇ ಪ್ರಸಿದ್ಧೇ ದೇವೇಶಜಗ
ನ್ನಿವಾಸ ||

೦೬. ಅಮೀಚತ್ವಾಂ ಧೃತರಾಷ್ಟ್ರ
ಸ್ಯ ಪುತ್ರಾಃ ಸರ್ವೇನ ಹೈವಾನಿಪಾಲಸಂ
ಘೈಃ | ಭೀಷ್ಮದ್ರೋಣೌ ಸೂತ ಪುತ್ರಸ್ಯ
ಥಾ ಸಾಗಹಾಸ್ಯದೀಯೈ ರುಪಿಯೋ ಧಮು
ಖ್ಯೈಃ ||

೦೭. ಸಕ್ರಾಣೇತೇತ್ವರಮಾಣಾವಿತಂತಿ
ದಂಪ್ರಾಪ್ತಕರಾಣಿಭಯಾನಕಾನಿ | ಕೇಚಿದ್ವಿ
ಲಗ್ನಾದತನಾಂತೇ ರೇಷುಸಂದೃಶ್ಯಂ ತೇಜಾ
ರ್ಣಿಶೈರುತ್ತಮಾಂಗೈಃ ||

೦೮. ಯಥಾನದೀನಾಂ ಬಹವೋಬು
ವೇಗಾಸ್ಸಿಮುದ್ರಮೇವಾಭಿಮುಖಾಪ್ರವಂತಿ |
ತಥಾತಮಾನರಶೋಕವೀರಾವಿತಂತಿಸಕ್ರಾ
ಣ್ಯಾಭಿವಿಜ್ವಲಂತೀ ||

೦೯. ಯಥಾಪ್ರದೀಪ್ತಂಜ್ವಲನಂವತಂ
ಗಾವಿತಂತಿನಾಕಾಯಸಮೃದ್ಧವೇಗಾಃ | ತವೈ
ವನಾಕಾಯವಿತಂತಿಶೋಕಾ ಸ್ತವಾಪಿಸಕ್ರಾಣಿ
ಸಮೃದ್ಧವೇಗಾಃ ||

೧೦. ಶೇಖಿಹ್ಯಸೇಗ್ರಸಮಾನಸ್ಸಮಂಶಃ
ಶೋಕಾಂತಸ್ಸಮಗ್ರಾನ್ವದನ್ವೈಜ್ವಲದಿಭಿಃ |
ತೇಜೋಭಿರಾಪುರೈಜಗತ್ಸಮಗ್ರಂಭಾಸಸ್ತ
ಪೋಗ್ರಾಪ್ರಶಂತಿವಿಜ್ವಲೈಃ ||

೧೧. ಆಖ್ಯಾಹಿಮೇಕೋಭವಾನುಗ್ರರೂ
ಪೋನಮೋಸ್ತುತೇವೇವಪ್ರಸಿದ್ಧ | ವಿಜ್ಞಾ
ತುಮಿಷ್ಠಾಮಿಭವಂತಮಾದ್ಯಂ ನಹಿಪ್ರಜಾನಾ
ಮಿತವಪ್ರವೃತ್ತಿಂ ||

CANARESE.

೦೫. ಕೋರೆಹಲ್ಲಗಲಿಂದ ಭಯಂಕರಗಲಾಗಿಯೂ,
ಪ್ರಳಯಕಾಲದ ಅಗ್ನಿಗೆ ಸಮಾನಗಲಾಗಿಯೂ ಇರುವ ನಿ
ನ್ನ ಮುಖಗಳನ್ನು ನಾನು ನೋಡಿ ದಿಕ್ಕುಗಾಣದೆ ಸುಖವನ್ನು
ಹೊಂದದೆ ಇದ್ದೇನೆ, ದೇವದೇವನೇ, ಪ್ರಸನ್ನನಾಗು ಜಗನ್ನಿ
ವಾಸನೇ.

೦೬. ಈ ಧೃತರಾಷ್ಟ್ರನ ಮಕ್ಕಳು ಅರಸುಗಳ ಗುಂ
ಪುಗಳೊಡನೆ ಕೂಡಿಕೊಂಡವರಾಗಿಯೂ, ಮತ್ತು ಭೀಷ್ಮ
ನೂ, ದ್ರೋಣನೂ, ಈ ಕರ್ನನೂ, ನಮ್ಮ ಸಮ್ಯಂಧಿಗ
ಳಾದ ಮುಖ್ಯನಾಯಕರೊಡನೆ ನಿನ್ನನ್ನು

೦೭. ತ್ವರೇವತುವರಾಗಿ ಕೋರೆಹಲ್ಲಗಲಿಂದ ಕಪಾಕ
ಲಾಗಿಯೂ, ಭಯಂಕರಗಲಾಗಿಯೂ ಇರುವ ನಿನ್ನ ಬಾಯಿ
ಗಳನ್ನು ಪ್ರವೇಶಿಸುತ್ತಾರೆ. ಅವರು ಕೆಲವರು ಹಲ್ಲುಸಂದುಗ
ಲಲ್ಲಿ ಶಿಕ್ಕಿದವರಾಗಿ ಚೂರ್ಣವಾಗಲ್ಪಟ್ಟಿರಿ ಸುಸ್ಸಗಲಿಂದ
ಕಾಣಲ್ಪಡುತ್ತಾರೆ.

೦೮. ನದಿಗಳ ಬಹಳವಾದ ನೀರಿನ ಪ್ರವಾಹಗಳು ನ
ಮುದ್ರವನ್ನೇ ಕುರಿತು ಯೆದುರಾಗಿ ಹಾಗೆ ವೋಡುವವೋ
ಹಾಗೆಯೇ ಈ ವೀರರಾದ ಅರಸುಗಳೆಲ್ಲರೂ ಉರಿಯುತ್ತಿರು
ವ ನಿನ್ನ ಬಾಯಿಗಳನ್ನು ಪ್ರವೇಶಿಸುತ್ತಿದ್ದಾರೆ.

೦೯. ವೇಗವುಳ್ಳ ವತಂಗದ ಹುಳಗಳು ಉರಿಯುವ ಪೆಂ
ಕಿಯಲ್ಲಿ ನಾಕಕ್ಕೋಸ್ಕರ ಹಾಗೆ ಬೀಳುವವೋ ಹಾಗೆಯೇ
ಈ ಜನಗಳು ಅತಿವೇಗವುಳ್ಳವರಾಗಿ ನಾಕಕ್ಕೋಸ್ಕರ ನಿನ್ನ
ಬಾಯಿಗಳನ್ನು ಹೊಸುತ್ತಾರೆ.

೧೦. ಸುತ್ತಲೂ ಉರಿಯುವಂಥಾ ಬಾಯಿಗಳಿಂದ ಯೆಲ್ಲಾ
ಶೋಕಗಳನ್ನು ಸುಗುವವನಾಗಿ ಮತ್ತು ನಾಲಿಗೆಗಳಿಂದ ಸವ
ರಿಕೊಳ್ಳುತ್ತಿ. ಯೆಲೇ ವಿಷು ದೇವನೇ, ನಿನ್ನ ಉಗ್ರವಾದ
ಪ್ರಭೆಗಳ ತೇಜಸ್ಸುಗಳಿಂದ ಯೆಲ್ಲಾ ಜಗತ್ತು ತುಂಬಿ ತಪಿ
ಸುತ್ತಲಿವೆ.

೧೧. ಯೆಲೇ ಸರ್ವೋತ್ತಮನೇ, ನಿನಗೆ ನಮಸ್ಕಾರವಾಗ
ಲಿ, ಪ್ರಸನ್ನನಾಗು. ಉಗ್ರರೂಪವಾದಂಥಾ ನೀನು ಯಾ
ವಾತನು. ಆದಿಪುರುಷನಾದ ನಿನ್ನನ್ನು ತಿಳಿಯಲಿಚ್ಛಿಸುತ್ತೇ
ನೆ. ನಿನ್ನ ವರ್ತಮಾನವನ್ನು ತಿಳಿಯದವನಾಗಿದ್ದೇನೆ, [ಅದ
ದಿಂದ] ನನಗೆ ಹೇಳು.

ENGLISH.

25 Having beholden thy dreadful
teeth, and gazed on thy countenance,
emblem of Time's last fire, I know
not which way I turn! I find no
peace! Have mercy then, O God of
Gods! thou mansion of the universe!

26 & 27 The sons of Darētārāshtra,
now, with all those rulers of the land,
Bhīshma, Drōṇa, the son of Soot,
and even the fronts of our army, seem
to be precipitating themselves hastily
into thy mouths, discovering such
frightful rows of teeth! whilst some
appear to stick between thy teeth
with their bodies sorely mangled.

28 As the rapid streams of full-
flowing rivers roll on to meet the
ocean's bed; even so these heroes of
the human race rush on towards thy
flaming mouths. 29 As troops of in-
sects, with increasing speed, seek
their own destruction in the flaming
fire; even so these people, with
swelling fury, seek their own destruc-
tion. 30 Thou involvest and swallow-
est them altogether, even unto the
last, with thy flaming mouths; whilst
the whole world is filled with thy
glory, as thy awful beams, O Vish-
noo, shine forth on all sides!

31 Reverence be unto thee, thou
most exalted! Deign to make known
unto me who is this God of awful
figure! I am anxious to learn thy
source, and ignorant of what thy pre-
sence here portendeth.

SANSKRIT.

శ్రీభగవానువాచః.

౩౨. తాత్యోస్మి త్యోకక్షయకృత్ప్ర
వృద్ధ్యోత్యోకాంత్యమాకృతమిహప్ర
వృత్తః। యతేపితౄనభవ్యంతి సవే
యేవస్థితాఃప్రత్యనికేషు యోధాః॥

౩౩. తస్మాత్స్వముత్తిష్ఠ యత్యోలభస్వ
జిత్యాశత్రూః భుంక్త్య రాజ్యం సమృ
ద్ధం। మయ్యేవ్యతేనిహతాఃపూర్వమేవ
నిమిత్తమాత్రంభవనవ్యసాహిః॥

౩౪. ద్రోణంఞ్చ భీష్మంఞ్చ జయద్ర
థంఞ్చ కనంత ధాన్యా సమి యోధ ము
ఖ్యాః। మయాహతాం స్త్వం జహిమామ్య
భిష్టాయుధ్యస్వజ్ఞేతా సిరశీనపత్నాః॥

సంజయ యవాచః.

౩౫. ఏతద్భూత్వావచసంకేతవస్యకృ
తాంజలివేదపమానాకిరిటిః। నమస్కృ
త్వాభాయప్రవాహకృష్ణం నగద్గదంభిత
భీత్కప్రణమ్య॥

అర్జున యవాచః.

౩౬. స్థానేహృషీకేశతవప్రకీర్త్యా
జగత్ప్రసృప్యత్యనురజ్యతేఞ్చ। రక్షాం
సిభీతానిదిశ్శోద్రవంతిసవేదనమస్యంతి
ఞ్చసిద్ధ సంఘాః॥

౩౭. కస్మాజ్ఞ తేనసమేరణమహత్కా
గరియసేబ్రహ్మణోపాధికశ్రేణిః।
అనంతదేవేశజగన్నివాసత్వమక్షరంనదన
త్తత్పరంయత్॥

CANARESE.

భగవద్వాక్య.

౩౨. [నాను] కాలను, త్యోకవన్ను నచ్చమాడువ
వను, బుడళ వృద్ధను, జనగళన్ను అవధునువదక్కు
ప్రాసంభిసిద్ధేనే, నిన్నుహేతుఁ పృతిస్యేన్యగళన్లు యా
రు నింతిరువ విరళేల్లరు ఇరలారరు.

౩౩. అదుకారణ నిను యేద్దు నిందిరు, కీర్తియే
న్ను సంపాదిను, శత్రుగళన్ను జయిసి తుంటిద రాజ్య
వన్ను అనుభవిను, ఇవరేల్లరూ మోదలే నన్నింద కేల్ల
ల్పట్టిద్దాచే. యేలే నవ్యసాహియే, నేవక్కుమాత్ర
వాగు.

౩౪. నన్నిందలే కేల్లల్పట్టిరువ ఈ ద్రోణ, భీ
ష్మ, స్వేంధవ, కన, మోదలూద యేల్ల విరళరన్ను
నిను జయిను. వ్యభేపకబేద, యుద్ధ మాడు. యుద్ధ
దల్లి యేదురాణిగళన్ను జయిసిదవనాగువి.

సంజయవాక్య.

౩౫. కేశవన ఇంథా మాతన్ను అర్జునను కేళి
కేజ్యోరిసికేంతు నడుగుత్తా నమస్కరిసి మత్తు అంజి
అంజి నమస్కరిసి దీనస్వరచింద కృష్ణనసిగి ఇంకేం
దను.

అర్జున వాక్య.

౩౬. యేలే హృషీకేశనే, నిన్ను కీర్తనెయింద
జగత్తేల్లు సంతోషపడువదు, భక్తివిలేషవన్ను, హేం
దువదు, రాక్షసరు భయపట్టివరాగి దిక్పాపాలాగి వేరి
రిహోగువరు, సిద్ధపురుషర సమూహగళు యేల్ల స్వం
త స్థగళియే నమస్కారమాడువరు.

౩౭. యేలే మహత్కనే, బ్రహ్మదేవరిగి ఆదికారణ
నూ, హియనూ, ఆద నిసిగి యాతక్కు నమస్కార
మాడదే ఇద్దారు. అంథా పారవిల్లదవను, దేవదేవను,
జగన్నివాసను, నాకవిల్లదవను, సత్తిగూ, అసత్తిగూ, పర
వస్తువు యావదో, అదు నినే.

ENGLISH.

KRISHNA.

32I am Time, the destroyer of mankind, matured, come hither to seize at once all these who stand before us. Except thyself, not one of all these warriors destined against us, in these numerous ranks, shall live.

33Wherefore, arise! seek honor and renown! defeat the foe, and enjoy the full-grown kingdom! They are already, as it were, destroyed by me. Be thou alone the immediate agent. 34Be not disturbed! Kill Drōṇ, and Bhīṣhma, and Jāyadrāth, and Kārṇa, and all the other heroes of the war already killed by me. Fight! and thou shalt defeat thy rivals in the field.

SANJAY.

35When the trembling Arjoon heard these words from the mouth of Krishna, he saluted him with joined hands; and addressed him in broken accents, and bowed down terrified before him.

ARJOON.

36Ottreśhēkes! the universe rejoiceth because of thy renown, and is filled with zeal for thy service. The evil spirits are terrified and flee on all sides; whilst the holy tribes bow down in adoration before thee.

37And wherefore should they not, O mighty Being! bow down before thee, who, greater than Brāhmā, art the prime Creator! eternal God of Gods! the world's mansion! Thou art the incorruptible Being, distinct from all things transient!

SANSKRIT.

37. ತ್ವಮಾದಿವೇದ್ಯವುರುದ್ಯವು ರೂಪಾ
ಸ್ವಮಸ್ಯವಿತ್ವಸ್ಯವರಂಧಾನಂ | ವೆತ್ತಾಸಿವೇ
ದ್ಯಂಚ ವರಂಚಧಾಮತ್ವಯಾತತಂ ವಿತ್ವಮ
ನಂತರಾಪ

38. ವಾಯುರಗ್ರ ಮೋಗ್ಧವಕ್ ರೂಪ
ಕಾಂಕ್ಷಾಪ್ರಜಾಪತಿತ್ವಂ ಪ್ರಸಿತಾಮಹತ್ವ | ನ
ಮೋನಮಸ್ತೇಸ್ತು ಸಹಸ್ರಕೃತ್ವೈಃ ಪುನಶ್ಚ ಭೂ
ಯೋಽಪಿ ನಮೋನಮಸ್ತೇ ||

39. ನಮಃ ಪುರಸ್ತಾದಧವೃದ್ಧ ತಸ್ತೇ ನಮೋ
ಸ್ತುತೇ ಸರ್ವತತ್ವವಸರ್ವ | ಅನಂತವೀರಾ
ಮಿತ್ವವಿಕ್ರಮಸ್ತವ್ಯಂ ಸರ್ವಂ ಸಮಾಪೋಷಿತ
ತೋನಿವರ್ತತೇ ||

40. ಸಪೇತಿಮತ್ವಾ ಪ್ರಸಂಭಂಯದುಕ್ತಂ
ದೇವೃದ್ಧಂ ದೇವಾದವಪೇತಿ | ಅಜಾನ
ತಾಮಹಿಮಾನಂತವೇದಂ ಮಯಾ ಪ್ರಮಾದಾ
ಪ್ರಣಯೇನ ವಾಪಿ ||

41. ಯಜ್ಞಾ ರಹಾಸಾರ್ಥಮನತ್ಯು
ತೋನಿವಿಹಾರಕಯ್ಯಾಸನಘೋಷನೇಷು | ವ್ರಿ
ಕೋಧವಾಪ್ಯಚ್ಯುತತತ್ತ್ವನುಕ್ಷಂತತ್ತ್ವಾ ಮಯೇ
ತ್ವಾಮಹಮಪ್ರಮೇಯಂ ||

42. ಪಿತಾಸಿಲೋಕಸ್ಯ ಚರಾಚರಸ್ಯ ತ್ವ
ಮಸ್ಯ ಪೂಜ್ಯತ್ವಗುರುಗಣೀಯಾ | ನತ್ವ
ತ್ವಮೋಸ್ತೃಭ್ಯಧಿಕಃ ಕುತೋನ್ಯೋಲೋಕ
ತ್ರಯೇಽಪ್ಯಪ್ರತಿಮಪ್ರಭಾವ ||

43. ತಸ್ಮಾತ್ಪ್ರಣಮ್ಯ ಪ್ರಣಿಧಾಯ
ಕಾಯಂ ಪ್ರಸಾದಯೇತ್ವಾ ಮಹಮೀಶವಿ
ಷ್ಣುಂ | ಪಿತೇವಪುತ್ರಸ್ಯ ಸಪೇದವಮ್ಯುತಿ
ಯುತಿ ಪ್ರಿಯಾಯಾದಾಪಿಸಿದೇವನೋಽಘಂ ||

CANARESE.

37. ನೀನೇ ಅದಿವೇದನು, ಪುರಾಣವುರುದನು, ಈ ಜಗ
ತ್ತಿಗೆ ತ್ರೇದ್ಯವಾದ ಬೊಕ್ಕನ ನೀನೇ, ಯೆಲ್ಲಾ ಅರಿತನು,
ಅರಿಯತಕ್ಕ ವಸ್ತುವು, ತ್ರೇದ್ಯವಾದ ಸ್ಥಾನ ನೀನೇ ಆಗುವಿ,
ಯೆಲೇ ಅನಂತರಾಪನೇ, ನಿನ್ನಿಂದಲೇ ಈಜಗತ್ತು ವಿಸ್ತರಿಸ
ಲ್ಪಟ್ಟಿತು.

38. ವಾಯುವು, ಅಗ್ನಿಯು, ಯಮನು, ವರುಣನು,
ಚಂದ್ರನು, ಪ್ರಜಾಪತಿಯು, ಬ್ರಹ್ಮದೇವನು, ನೀನೇ.
ಅಂಥಾ ನಿನಗೆ ನಮಸ್ಕಾರ ಸಾವಿರನಮಸ್ಕಾರ, ಮತ್ತು ಮ
ತ್ತು ನಿನಗೆ ನಮಸ್ಕಾರ ನಮಸ್ಕಾರ.

39. ಯೆಲೇ ಸರಸ್ವತೀ, ಮುಂದುಗಡೆಯಲ್ಲಿಯೂ, ಹಿಂ
ದುಗಡೆಯಲ್ಲಿಯೂ, ಮತ್ತು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ, ನಿನ
ಗೆ ನಮಸ್ಕಾರ, ನಿನಗೆ ನಮಸ್ಕಾರ, ಅಪಾರವಾದ ಶಕ್ತಿಯು,
ಅಪಾರವಾದ ವರಾಕ್ರಮವು ಉಳ್ಳಂಥಾ ನೀನು, ಸರಸ್ವತ
ನು ವ್ಯಾಪಿಸಿಕೊಂಡು ಇದ್ದಿಯಾದಕಾರಣ ಸರಸ್ವತಾಗಿದ್ದಿ.

40. ಸ್ನೇಹಿತನೆಂದು ತಿಳಿದು ಬಲಾತ್ಕಾರವಾಗಿ ಯೆಲೇಕೃ
ದ್ಧನೇ, ಯೆಲೇ ಯಾದವನೇ, ಯೆಲೇ ಸ್ನೇಹಿತನೇ ಯೆಂ
ದು ನಿನಗೆ ಮಹಾಮಹಿಮೆಯನ್ನು ಅರಿಯದ ನನ್ನಿಂದ ಮರ
ತಾದರೂ ಸಲಿಗೆಯಿಂದಲಾದರೂ ಯಾವದು ನುಡಿಯಲ್ಪ
ಟ್ಟಿತೋ.

41. ಮತ್ತು ಹಾಸ್ಯಕ್ಕಾಗಿ ಅವಮಾನ ಹೊಂದಿರುವಿ,
ಆಟದಲ್ಲಿ, ಮಲಗುವಲ್ಲಿ, ಕುಳಿತಿರುವಲ್ಲಿ, ಭೋಜನದಲ್ಲಿಯೂ
ಅಥವಾ ಯೇಕವಾಗಿ ಕಣ್ಣೆದುರಿಗೆ [ನನ್ನಿಂದ ಮಾಡಲ್ಪಟ್ಟ
ದ್ದು] ಯಾವದೂ ಆ ಯೋಗಕಾರಾದ ತಪ್ಪನ್ನು ಯೆಲೇ
ಅಚ್ಯುತನೇ, ಕ್ಷಮಿಸಬೇಕೆಂದು ನಾನು ನಿನಗನ್ನು [ಬೇಡಿ
ಕೊಳ್ಳುತ್ತೇನೆ.]

42. ಸ್ಥಾನರ ಜಂಗಮಾತ್ಮಕವಾದ ಈಜಗತ್ತಿಗೆ ನೀನು ತಂ
ದೆಯಾಗಿದ್ದಿ, ಮತ್ತು ಈಲೋಕಕ್ಕೆ ನೀನೇ ಪೂಜ್ಯನು,
ದೊಡ್ಡಗುರುವು, ಈ ಮಾರು ಲೋಕದಲ್ಲಿಯೂ ನಿನಗೆ ಸರಿ
ಯಾದವನು ಬೇರೊಬ್ಬನು ಇಲ್ಲದೆ ಇರುವಲ್ಲಿ ಹೆಚ್ಚಾದವನು
ಯೆಲ್ಲಿರುವನು ಯೆಲೇ ಸಮಾನವಿಲ್ಲದ ಮಹಿಮೆಯುಳ್ಳವನೇ

43. ಆದದರಿಂದ ನಾನು ನನ್ನ ತಂದೆರವನ್ನು [ನಿಲದಮೇ
ಲೆ] ಜಾಚೆ ನಮಸ್ಕರಿಸಿ, ಸ್ತೋತ್ರಕ್ಕೆ ತಕ್ಕಕಡೆನಾದ ನಿ
ನ್ನನ್ನು ಪುನಃನಾನು ಬೇಡಿಕೊಳ್ಳುತ್ತೇನೆ, ಯೆಲೇ ದೇವಾ,
ಮಗನಿಗೆ ತಂದೆಯವಾಗಿ, ಸ್ನೇಹಿತನಿಗೆ ಸ್ನೇಹಿತನಾಗಿ, ಪ್ರಿ
ಯನಿಗೆ ಪ್ರಿಯನಾಗಿ ತಾಳತಕ್ಕವನಾಗುವಿ.

ENGLISH.

38Thou art before all Gods, the ancient *Pūrōṣh*, and the supreme supporter of the universe! Thou knowest all things, and art worthy to be known; thou art the supreme mansion, and by thee, O infinite form! the universe was spread abroad. 39Thou art *Vāyoo* the God of wind, *Agnee* the God of fire, *Vāroon* the God of oceans, *Sa-sanka* the moon, *Prājāpatee* the God of nations, and *Prāpētāmaha* the mighty ancestor. Reverence! Reverence be unto thee a thousand times repeated! Again and again Reverence! Reverence be unto thee!

40Reverence be unto thee before and behind! Reverence be unto thee, on all sides, O thou who art all in all. Infinite is thy power and thy glory! Thou includest all things, wherefore thou art all things! 41Having regarded thee as my friend, I forcibly called thee *Krishna*, *Yādāva*, Friend! but, alas! I was ignorant of this thy greatness, because I was blinded by my affection and presumption.

42Thou hast, at times, also in sport been treated ill by me; in thy re-creations, in thy bed, on thy chair and at thy meals; in private and in public; for which, O Being inconceivable! I humbly crave thy forgiveness.

43Thou art the father of all things animate and inanimate; thou art the sage instructor of the whole, worthy to be adored! There is none like unto thee; where then, in the three worlds, is there one above thee?

44Wherefore I bow down; and, with my body prostrate upon the ground, crave thy mercy, Lord! worthy to be adored; for thou shouldst bear with me, even as a father with his son, a friend with his friend, a lover with his beloved.

SANSKRIT.

౪౫. అదృష్టపూర్వం హృషీతోఽస్మి
దృష్ట్వాభి యేనచక్రవృధితం మనో
మే! తదేవమేదకాయదేవరూపం ప్ర
సీదదేవేకజగన్నివాస॥

౪౬. కిరిటినంగదినంజకృత్తమిథ్యా
మిత్యాదృష్టమహంతభ్యేవ! తేనైవరూ
పేణాచతుర్భుజేననదస్రబాహోభవమి
త్యమూర్తే॥

శ్రీభగవానువాచ.

౪౭. మమాప్రసన్నో నతవాఙ్మనో
దంరూపంచరందఃతమాత్మయోగాత్ |
తేజోమయం విత్వమనంతమాద్యంయం
స్యేత్వదస్యేననదృష్టపూర్వం॥

౪౮. నవేదయజ్ఞాధ్యయస్త్వనా
దాన్యేనాచక్రియాభినాత పోభిరు
గ్ర్యే! ఏవంరూపః కశ్యపిహంనపి
కేద్రదృష్టత్వదస్యేనకరుప్రవిర॥

౪౯. మాతేవృథానాచవిమూఢభా
పో దృష్ట్వాపూర్వంఘోరమిదం వజ్ర
మేదం! వృషేతభిఃప్రితమనాఃపునస్తన్విం
తదేవమేరూపమిదంప్రచత్య॥

సంజయ యవాచ.

౫౦. ఇత్యువాచ నం వాసుదేవస్తథో
క్తాన్వీక్షంరూపం దకాయామానభూ
యః! ఆత్వాసయామానజభిత మేనం
భూత్వాపునసాస్యవపుమహాత్మా॥

CANARESE.

౪౫. యేందూ నోడదంధాద్దన్సు నోడి నం
తొలినుత్తిధేనే. అదరే నన్న మనస్సు భయంది
వృధివతుత్తదే. అదకారణ మొదలిన ఆ కృష్ణ రూప
న్నే ననగే తోలిరిసి ప్రసన్ననాగు దేవదేవనే, జగ
నివాసనే.

౪౬. కిరిటవుళ్ళ, గదేయుళ్ళ, జక్రకృత్తనాద,
నిన్ను నాను నోడలిట్టినుత్తేనే. హాగేయే నదస్ర
భుజనే, విత్వమూర్తియే, ఆ నాలుగు భుజగళ్ళు
ఆ రూపదిందలే పొప్పి ఇరువవనాగు.

భగవదావక్య.

౪౭. యేలే అజ్ఞాననే, ప్రసన్ననాద నన్నింద
కల శ్రేష్ఠవాద విత్వరూపపు యావ నన్న సామర్థ్య
దింద నినగే తోలిరినల్పట్టితొల అంధా నన్న తేజోమ
యవాద విత్వరూపపూ, అనంతరూపపూ, ఆదిరూప
పూ, ఇదు నిన్నుజొతు అన్యనింద మొదలు యేందు
నోడలిట్టిదల్లవు.

౪౮. యేలే కురుశ్రేష్ఠనే, ఈ మనుష్యలొక
దల్లి అంధా రూపపుళ్ళ నాను నిన్నుజొతు బేరొబ
నింద కాలవదక్కి పేదొలక్తయజ్ఞదందలు, వేదపొ
దువదింద, దానగళింద, క్రియేగళింద, మత్తు లుగ
వాద తవస్సుగళిందలాగలి కశ్యనల్లవు.

౪౯. ఈ నన్న అఘోరవాద రూపవన్ను నోడి
నినగే వృధిబేద, మూఢభావనా ఆగబేద, భయవిల్ల
దే సంతోషజితనాగి ఆ నన్న మొదలిన ఈ రూప
న్నే తిరిగి చనాగా నోడు.

సంజయ వాక్య.

౫౦. సర్వోత్పరనాద వాసుదేవను ఈ ప్రకార అ
జ్ఞానగే హాగేయే జేలి, స్వంత రూపవన్ను పునపా
తొలిరినను. కాంతమూర్తియాగా మహాత్మను భయ
చట్టి ఇవనన్ను తిరిగి సమాధాన పడినను.

ENGLISH.

45 I am well pleased with having beheld things before never seen; yet my mind is overwhelmed with awful fear. Have mercy, then, O heavenly Lord! O mansion of the universe! And shew me thy celestial form. 46 I wish to behold thee with the diadem on thy head, and thy hands armed with club and Chakra; assume then, O God of a thousand arms, image of the universe, thy four-armed form.

KRISHNA.

47 Well pleased, O Arjoon, I have shewn thee, by my divine power, this my supreme form, the universe in all its glory, infinite and eternal, which was never seen by any one except thyself; 48 for no one, O valiant Kooroo! in the three worlds, except thyself, can such a sight of me obtain; nor by the Veds, nor sacrifices, nor profound study; nor by charitable gifts, nor by deeds, nor by the most severe mortifications of the flesh. 49 Having beholden my form, thus awful, be not disturbed, nor let thy faculties be confounded. When thou art relieved from thy fears, and thy mind is restored to peace, then behold this my wondrous form again.

SANJAY.

50 The son of Vāsoodev having thus spoken unto Arjoon, shewed him again his natural form; and having re-assumed his milder shape, he presently asswaged the fears of the affrighted Arjoon.

SANSKRIT.

ಅರ್ಜುನ ಉವಾಚ.

೫೦. ದೃಷ್ಟ್ವೇದಮಾಸುಪರಾಪಂತ
ವಸಾಮ್ಯಂಜನಾದನಾ ಇದಾನೀಮಸ್ತಿಸಂ
ವೃತ್ತಸ್ತೇನೇತಾಃ ಪ್ರಕೃತಿಗತಃ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

೫೧. ಸುದುರ್ದರ್ಶಮಿದಂರೂಪಂ
ಪ್ಲವಾಸಸಿಯಸ್ತಮಾ ದೇವಾಲಪ್ಯಸ್ಯರೂಪ
ಸ್ಯನಿತ್ಯಂದತೇನಾಕ್ಷೀಂ॥

೫೨. ನಾಹಂವೇದೈರ್ನ ಶವನಾನದಾನೇನ
ಸಜೇಜ್ಯಯಾ ಕರ್ಯವಂವಿಧೋದ್ರಪ್ಪಂ
ದೃಷ್ಟವಾಸಮಾಯಥಾ॥

೫೩. ಭಕ್ತ್ಯಾತ್ಮನಸ್ಯಯಾಕರ್ಯಅಹಮೇ
ವಂವಿಧೋರ್ಜುನಾ ಜ್ಞಾತುಂದ್ರಪ್ಪಂ ಚತ
ತ್ವೇನ ಪ್ರವೇಶ್ಯಂಚವರಂತಃ॥

೫೪. ಮತ್ಕುರ್ಮಕೃತ್ಯಂಪರಮೋ ಮಧು
ಕ್ತಸ್ತಂಕವರ್ಷಃ ನಿವೃತ್ತರಸರವಭೂತೇ
ದುಯಸ್ಸಮಾಮೇತಿಪಾಂತಃ॥

CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೫೦. ಯೆಲೇ ಜನಾದನೇ, ಈನಿನ್ನ ಕಾಂತವಾದ ಮ
ನುಪ್ಯ ಭಾವವುಳ್ಳ ರೂಪವನ್ನು ಕಂಡು ಈಗಲು ಹೊಸ
ದಾಗಿ ಹುಟ್ಟಿದವನಾದೆನು ಮತ್ತು ಸ್ಥಿರಮನಸ್ಸುಳ್ಳವನಾಗಿ
ಮೊದಲಿನ ಸ್ವಭಾವವನ್ನು ಹೊಂದಿದೆನು.

ಭಗವದ್ವಾಕ್ಯ.

೫೧. ಈ ನನ್ನ ಸುಲಭವಾಗಿ ಕಾಣಲಕರ್ಯವಾದ ರೂಪ
ವನ್ನು ನೀನು ಕಂಡವನಾದಿ, ದೇವತೆಗಳಾದಾಗ್ಯಾ ನಿತ್ಯವೂ
ಈ ರೂಪದ ದರ್ಶನವನ್ನು ಅಪೇಕ್ಷಿಸುವರು.

೫೨. ವೇದಗಳಿಂದಲೂ, ಶವಸ್ಥಾನದಿಂದಲೂ, ದಾನದಿಂದ
ಲೂ, ಯಜ್ಞದಿಂದಲೂ, ಕಾಣಲಕರ್ಯವಾದ ಮಹಿಮೆಯುಳ್ಳ
ವನು ನಾನು, ನೀನು ನನ್ನನ್ನು ನೋಡಿದವನಾಗಿ ಯಾರೂ
ನೋಡಲಾರರು.

೫೩. ಯೆಲೇ ಅರ್ಜುನನೇ, ಇಂಥಾ ಮಹಿಮೆಯುಳ್ಳ
ನಾನು ಬೇರೊಂದು ಕಡೆಗೆ ತಿರುಗದ ಭಕ್ತಿಯಿಂದ ತಿಳಿಯು
ವದಕ್ಕೂ, ನೋಡುವದಕ್ಕೂ, ನಿಶ್ಚಯವಾಗಿ ಪ್ರವೇಶಿಸುವ
ದಕ್ಕೂ, ಸಾಧ್ಯನಾಗಿದ್ದೇನೆ, ಯೆಲೇ ಕತ್ರೂರನೇ.

೫೪. ಯೆಲೇ ಪಾಂತವನೇ, ಯಾವಾತನು ನನ್ನನ್ನೇ ಪ
ರವಸ್ತುವೆಂದು ತಿಳಿದವನಾಗಿ, ನನಗೆ ಪ್ರಿಯವಾದ ಕ್ರಿಯೆಗ
ಳನ್ನು ಮಾಡುವನೋ, ಯೆಲ್ಲಾ ಅತೀಗಲಿಂದ ಬಿಡಲ್ಪಟ್ಟವನಾ
ಗಿ ನನ್ನ ಭಕ್ತನಾಗುವನೋ, ಮತ್ತು ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳಲ್ಲಿ
ಯೂ ವೈರವಿಲ್ಲದೇ ಇರುವನೋ ಅಂಥಾತನು ನನ್ನನ್ನೇ
ಕೇರುವನು.

ENGLISH.

ARJOON.

⁵¹Having beheld thy placid human shape, I am again collected; my mind is no more disturbed, and I am once more returned to my natural state.

KRISHNA.

⁵²Thou hast beholden this my marvellous shape, so very difficult to be seen, which even the *Deus* are constantly anxious to behold. ⁵³But I am not to be seen, as thou hast seen me, even by the assistance of the *Vēds*, by mortifications, by sacrifices, by charitable gifts; ⁵⁴but I am to be seen, to be known in truth, and to be obtained by means of that worship which is offered up to me alone; ⁵⁵and he goeth unto me whose works are done for me; who esteemeth me supreme; who is my servant only; who hath abandoned all consequences, and who liveth amongst all men without hatred.

LECTURE XII.

OF SERVING THE DEITY IN HIS VISIBLE
AND INVISIBLE FORMS.

ಹ ನೆ ರ ದ ನೇ ಅ ಧ್ಯಾಯ.

SANSKRIT.

ಅರ್ಜುನ ಉವಾಚ.

೧. ದ್ವಿವಂಸತತಯುಕ್ತಾಯೇಭಕ್ತಾಸ್ತತ್ವಿಂ
ಪರಯುಪಾಹತೇ | ಯೇಚಾಪ್ಯಕ್ಷರಮವ್ಯಕ್ತಂ
ತೇಷಾಂಕೇಯೋಗವಿತ್ತಮಾಃ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೨. ಮಯ್ಯಾಪೇಕ್ಷ್ಯಮನೋಯೇಮಾಂ
ನಿತ್ಯಯುಕ್ತಾಉಪಾಸತೆ | ತ್ರ್ಯಧಯಾಪರ
ಯೋಪೇತಾಸ್ತೇಮೇಯುಕ್ತತಮಾಮತಾಃ ||

೩. ಯೇತ್ವಕ್ಷರಮನಿರ್ದೇಶ್ಯಮವ್ಯಕ್ತಂ
ಪರಯುಪಾಸತೆ | ಸವೇತ್ರಗಮಚಿಂತ್ಯಂಚ
ಕೂಟಸ್ಥಮಚಲಂಧೃವಂ ||

೪. ಸನ್ನಿಯಮ್ಯೇಂದ್ರಿಯಗ್ರಾಮಂಸ
ವೇತ್ರಸಮಬುಧಯಃ | ತೇಪ್ರಾಪ್ತವಂತಿ
ಮಾಮೇವಸರ್ವಭೂತಹಿತೇರತಾಃ ||

೫. ಕ್ಲೇಶೋಧಿ ಕತರಸ್ತೇಷಾ ಮವ್ಯಕ್ತಾಸ
ಕ್ತಚೇತಸಾಂ | ಅವ್ಯಕ್ತಾಹಿಗತಿರ್ದುಃಖಂದೇಹ
ವದ್ಧಿರವಾಪ್ಯತೇ ||

CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಈ ಪ್ರಕಾರವಾಗಿ ನಿರಂತರ ಯುಕ್ತರಾದ ಯಾವ ಭಕ್ತ
ರು ನಿನ್ನನ್ನು ಉಪಾಸನೆಮಾಡುತ್ತಾರೆಯೋ, ಮತ್ತು ನಾಕ
ವಿಲ್ಲದವನು ಕಾಣಲ್ಪಡದವನು ಯೆಂಬವರು ಯಾರೋ, ಅವ
ರೊಳಗೆ ಯೋಗವನ್ನು ಹೆಚ್ಚಾಗಿ ಬಲ್ಲವರಾರು.

ಭಗವದ್ವಾಕ್ಯ.

೨. ಮನಸ್ಸನ್ನು ನನ್ನಲ್ಲಿ ಪ್ರವೇಶಮಾಡಿಸಿ ಶ್ರೇಷ್ಠವಾ
ದ ವಿಶ್ವಸಹೋದನೆಕೂಡಿದವರಾಗಿ ಯಾವಾಗಲೂ ಭಕ್ತಿಯು
ಳ್ಳವರಾಗಿ ನನ್ನನ್ನು ಯಾರು ಭಜಿಸುವರೋ, ಅವರು ನನಗೆ
ವಿಹಿತರು ಸಮ್ಪತ್ತರು.

೩. ಮತ್ತು ನಾಕವಿಲ್ಲದೆ, ಶೋರಿನಕೂಡದೆ, ಕಾಣಕೂಡದೆ,
ಯೆಲ್ಲಾಕಡೆ ಇರುವಂಥಾ ಧ್ಯಾನಿಸಕೂಡದೆ, ಯೆಲ್ಲಾ ಕ್ಷಾ
ಮೇಲಾಗಿಯೂ ಚಲಿಸದೆ ಯಾವಾಗಲೂ ಇರುವಂಥಾದ್ದ
ನ್ನು ಯಾರು ಪುಪಾಸನೆ ಮಾಡುತ್ತಾರೋ,

೪. ಮತ್ತು ಇಂದ್ರಿಯಗ್ರಾಮವನ್ನು ಚೆನ್ನಾಗಿ ಸ್ವಾಧೀ
ನಮಾಡಿಕೊಂಡು ಯೆಲ್ಲಾ ದರಲ್ಲಿಯೂ ಸಮಬುದ್ಧಿವುಳ್ಳವರಾ
ಗಿ ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳಿಗೂ ಮೇಲೇಳಿಸುವದರಲ್ಲಿಯೇ ಆಸ
ಕ್ತಿಯುಳ್ಳವರು ಯಾರೋ ಅವರು ನನ್ನನ್ನೇ ಹೊಂದುವರು.

೫. ಆದರೆ ಕಾಣಬಾರದವಸ್ತುವಿನಲ್ಲಿ ತಗಲಿದ ಮನಸ್ಸು
ಳ್ಳವರಿಗೆ ಬಹಳ ಹೆಚ್ಚಾದ ಕಷ್ಟವು ಉಂಟಾಗುವದು, ದೇಹ
ಧಾರಿಗಳಿಂದ ಕಾಣಕೂಡದ ಮಾರ್ಗವು ದುಬ್ಬಿಪಡಿಸುವದ
ಲ್ಲವೆ.

ENGLISH.

ARJOON.

¹Of those thy servants who are
always thus employed, which know
their duty best? those who worship
thee as thou now art; or those who
serve thee in thy invisible and incor-
ruptible nature?

KRISHNA.

²Those who having placed their
minds in me, serve me with constant
zeal, and are endued with steady
faith, are esteemed the best devoted.

^{3&4}They too who, delighting in the
welfare of all nature, serve me in my
incorruptible, ineffable, and invisible
form; omnipresent, incomprehensi-
ble, standing on high, fixed and im-
moveable, with subdued passions
and understandings, the same in all
things, shall also come unto me.

⁵Those whose minds are attached
to my invisible nature have the great-
er labour to encounter; because an
invisible path is difficult to be found
by corporeal beings.

SANSKRIT.

೬. ಯೇತುಸವಾಣಿಕಮಾಣೀಮಯಿ
ಸನ್ಯಸ್ಯಮತ್ಪರಾಃ | ಅನನ್ಯೇನೈವಯೋ
ಗೇನಮಾಂಧ್ಯಾಯಂತಲುಪಾಸತೇ ||

೭. ತೇಷಾಮಹಂಸಮುದ್ಧರ್ತಾಮೃತೈ
ಸಂಸಾರ ಸಾಗರಾಃ | ಭವಾಮಿ ಸಚೇರಾತ್ಮಾ
ಧಮಯ್ಯಾಪೇತಚೇತಸಾಂ ||

೮. ಮಯೇವ ಮನಃಪಠಸ್ವ ಮಯಿ
ಬುದ್ಧಿಂನಿವೇಶಯ | ನಿವಸಿದ್ಯಸಿಮಯೇವಅ
ತಲಾಧ್ಯವಂಸಂಸರಯಃ ||

೯. ಅಥಚಿತ್ತಂಸಮಾಧಾತುಂ ನತಕ್ಕೋ
ಽಪಿಮಯಿಸ್ಥಿರಂ | ಅಭ್ಯಾಸಯೋಗೇನತತೋ
ಮಾಮಿಘ್ನಾಪ್ತುಂಧನಂಜಯ ||

೧೦. ಆಭ್ಯಾಸೇವ್ಯಸಮರ್ಥೋಽಸಿಮತ್ಕ
ರ್ಮಪರಮೋಽಭಃ | ಮದರ್ಥಮಪಿಕರ್ತಾಣಿಕು
ರ್ವೇನಿಸ್ಥಿಮವಾಪ್ಸ್ಯಸಿ ||

೧೧. ಅಭೈತದಪ್ಯಕತ್ತೋನಿ ಕತುಂಮ
ದೋಗಮಾತ್ರಿತಃ | ಸರ್ವಕರ್ಮಫಲತ್ಯಾಗಂ
ತತಃಕುರುಯತಾತ್ಮವಾ ||

೧೨. ಶ್ರೇಯೋಹಿಂಜ್ಞಾನ ಮಭ್ಯಾಸಾ
ಕ್ ಜ್ಞಾನಾದ್ಯಾನಂವಿಷ್ಯತೇ | ಧ್ಯಾನಾತ್ಕರ್ಮ
ಫಲತ್ಯಾಗಸ್ತಾಗಾಘಾಂತಿರನಂತರಂ ||

೧೩. ಅದ್ವೇಷಾ ಸರ್ವಭೂತಾನಾಂ ಮೈ
ತ್ರಕರುಣಾದ್ವೇಷಃ | ನಿರ್ಮೋನಿರಹಂಕಾ
ರಸ್ಯಮದುಃಖಸುಖಃಕ್ಷಮಿ ||

೧೪. ಸಂತುಪ್ತಸ್ತತತಂಯೋಗೀಯತಾ
ತ್ಪಾದ್ಧನಿಶ್ಚಯಃ | ಮಯ್ಯಪಿಽತಮನೋ
ಬುದ್ಧಿಯೋಮದಭಕ್ತಸ್ಸಮೇಪ್ರಿಯಃ ||

CANARESE.

೬. ಆದದರಿಂದ ಯೆಲ್ಲಾ ಕ್ರಿಯೆಗಳನ್ನು ನನ್ನಲ್ಲಿಯೇ
ಕೇರಿಸಿ ನನ್ನವರಾಗಿ ಬೇರೊಂದನ್ನು ಯೆಣಿಸದ ಭಕ್ತಿಯೋ
ಗದಿಂದ ನನ್ನನ್ನು ಧ್ಯಾನಿಸುವರಾಗಿ ಉಪಾಸನೆ ಮಾಡುವವ
ರು ಯಾರೋ,

೭. ಅಂಥ ನನ್ನಲ್ಲಿ ಪ್ರವೇಶಿಸಲ್ಪಟ್ಟ ಮನಸ್ಸನ್ನೆಲ್ಲವೂ
ಗೆ ನಾನು ಮೃತ್ಯು ಸಂಸಾರ ಸಮುದ್ರದಿಂದ ಜಾಗ್ರತೆ
ಯಾಗಿ ಚೆನ್ನಾಗಿ ಯೆತ್ತುವವನು, ಯೆಲೇ ಪಾರ್ಥನೇ.

೮. ನನ್ನಲ್ಲಿಯೇ ಮನಸ್ಸನ್ನು ನಿಲ್ಲಿಸು, ನನ್ನಲ್ಲಿಯೇ
ಬುದ್ಧಿಯನ್ನು ಹೊಗಿಸು, ಇದರಮೇಲೆ ಸಂಕಯವಿಲ್ಲ, ನನ್ನ
ಲ್ಲಿಯೇ ಇರುವಿ,

೯. ಹಾಗೆ ಚಿತ್ತವನ್ನು ನನ್ನಲ್ಲಿ ಸ್ಥಿರವಾಗಿ ಸಮಾಧಾನ ಪ
ಡಿಸುವದಕ್ಕೆ ಕತ್ತಿಯಿಲ್ಲದವನಾಗುವಿ. ಯೆಲೇ ಅಜುನನೇ,
ಅಭ್ಯಾಸಯೋಗದಿಂದ ನನ್ನನ್ನು ಕೇರುವದಕ್ಕೆ ಇಷ್ಟೈಸು.

೧೦. ಅಭ್ಯಾಸಿಸುವದರಲ್ಲಿ ಸಮರ್ಥನಾಗದೆ ಇರುವಿ ಆದ
ರೆ ನನ್ನ ಕ್ರಿಯೆಗಳೇ ಶ್ರೇಷ್ಠವೆಂದು ಯೆಣಿಸುವವನಾಗು,
ಹಾಗೆಯೇ ನನಗೋಸ್ಕರವಾದರೂ ಕರ್ಮಗಳನ್ನು ಮಾಡಿ
ಮೋಕ್ಷಸಿದ್ಧಿಯನ್ನು ಹೊಂದುವಿ.

೧೧. ಅದನ್ನಾದರೂ ಮಾಡುವದಕ್ಕೆ ಅಶಕ್ತನಾಗುವಿ ಆ
ದರೆ ನನ್ನ ಭಕ್ತಿಯೋಗವನ್ನು ಹೊಂದಿ ದೈವ್ಯ ಮನಸ್ಸು
ಳ್ಳವನಾಗಿ ಯೆಲ್ಲಾ ಕರ್ಮ ಫಲಗಳನ್ನು ಬಿಟ್ಟುಬಿಡು.

೧೨. ಬಿಡಿಅಭ್ಯಾಸಕ್ಕಿಂತ ಜ್ಞಾನದೊಡ್ಡದು, ಜ್ಞಾನಕ್ಕಿಂ
ತ ಧ್ಯಾನವು ವಿಶೇಷವು, ಧ್ಯಾನಕ್ಕಿಂತಲೂ ಕರ್ಮಫಲತ್ಯಾಗ
ಹೆಚ್ಚು, ಅನಂತರದಲ್ಲಿ ಆ ತ್ಯಾಗದಿಂದ ಕಾಂತಿಯು.

೧೩. ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳಲ್ಲಿಯೂ ದ್ವೇಷವಿಲ್ಲದವನು,
ಕರುಣೆಯು, ಸ್ನೇಹಭಾವವುಳ್ಳವನು, ಆಹಂಕಾರ ಮಮಕಾ
ರ ವಿಲ್ಲದವನು, ಸುಖದುಃಖಗಳು ಸಮವಾದವನು, ತಾಳ್ಮೆ
ಯುಳ್ಳವನು,

೧೪. ಯಾವಾಗಲೂ ಸಂತೋಷವುಳ್ಳವನು, ಯೋಗಿ
ಯು, ಸ್ವಾಧೀನವಾದ ಮನಸ್ಸು, ಧೃಢವಾದ ನಿಶ್ಚಯ
ವೂ ವುಳ್ಳವನು, ನನ್ನಲ್ಲಿಯೇ ಅರ್ಪಿಸಲ್ಪಟ್ಟ ಚಿತ್ತವೂ
ಬುದ್ಧಿಯೂವುಳ್ಳವನು, ಯಾವನೋ ಆತನೇ ನನ್ನ ಭಕ್ತನು,
ನನಗೆ ಪ್ರಿಯನು.

ENGLISH.

6 They also who, preferring me, leave
all works for me, and, free from the
worship of all others, contemplate
and serve me alone,

7 I presently raise them up
from the ocean of this region of mor-
tality, whose minds are thus attached
to me. 8 Place then thy heart on
me, and penetrate me with thy un-
derstanding, and thou shalt, without
doubt, hereafter enter unto me.

9 But if thou shouldst be unable,
at once, steadfastly to fix thy mind
on me, endeavour to find me by
means of constant practice.

10 If after practice thou art still
unable, follow me in my works su-
preme; for by performing works for
me, thou shalt attain perfection.

11 But shouldst thou find thyself
unequal to this task, put thy trust in
me alone, be of humble spirit, and
forsake the fruit of every action.

12 Knowledge is better than prac-
tice, meditation is distinguished from
knowledge, forsaking the fruit of
action from meditation, for happiness
hereafter is derived from such for-
saking.

13 & 14 He my servant is dear unto
me, who is free from enmity, the
friend of all nature, merciful, exempt
from pride and selfishness, the same
in pain & pleasure, patient of wrongs,
contented, constantly devout, of sub-
dued passions, and firm resolves, and
whose mind and understanding are
fixed on me alone.

SANSKRIT.

೧೫. ಯಸ್ಯಾಸೋದ್ವಿಜತೇಲೋಕೋ
ಲೋಕಾಸೋದ್ವಿಜತೇಚಯಃ | ಹರ್ಷಾ ಮ
ರ್ಷಭಯೋದ್ವಿಗ್ನೈರ್ಮುಕ್ತೋಯಸ್ಸಚ
ಮೇಪ್ರಿಯಃ ||

೧೬. ಅನಪೇಕ್ಷ ಕುಚೇರ್ಷ ಉದಾಸೀ
ನೋಗತವ್ಯಥಃ | ಸರ್ವಾರಂಭ ಪರಿತ್ಯಾಗೀ
ಯೋಮದ್ಭಕ್ತಸ್ಸಮೇಪ್ರಿಯಃ ||

೧೭. ಯೋನಹಪ್ರಾಪ್ತಿನದ್ವೇಷ್ಟಿನಶೋ
ಚತಿ ನಕಾಂಕ್ಷತಿ | ಕುಭಾಕುಭ ಪರಿತ್ಯಾಗೀ ಭಕ್ತಿ
ಮಾರ್ಯಸ್ಸಮೇಪ್ರಿಯಃ ||

೧೮. ಸಮತ್ಯಕ್ತೌಚ ಮಿತ್ರೇಚ ತಥಾ
ಮಾನಾಪಮಾನಯೋಃ | ತೀತೋದ್ವ ಸುಖ
ದುಃಖೇಷುಸಮಃಸ್ಸಂಗವಿವರ್ಜಿತಃ ||

೧೯. ತುಲ್ಯನಿಂದಾ ಸ್ತುತಿಮೌನೀ ಸಂ
ತುಷ್ಟೋಯೇನಕೇನಚ | ಅನಿಕೇತಃ ಸ್ಥಿರಮ
ತಿಭೇಕ್ತಿಮಾರ್ಯಮೇಪ್ರಿಯೋನರಃ ||

೨೦. ಯೇತುಫರ್ಯಾಮೃತಮಿದಮು
ಘೋತಂ ಪರೈಃ ಪಾನತಃ | ತ್ರದಧಾನಾಮ
ತ್ಪರಮಾಭಕ್ತಾಸ್ತೇತೀವಮೇಪ್ರಿಯಾಃ ||

CANARESE.

೧೫. ಯಾವಾತನ ದೆತೆಯಿಂದ ಜನವು ಭಯಪಡದೋ
ಜನದದೆತೆಯಿಂದ ಯಾವಾತನು ಭಯಪಡದೋ ಮತ್ತು ಸಂ
ತೋಷ, ಕೋಪ, ಭಯ, ಇವಗಳ ಹೆಚ್ಚಿಗೆ ಕೆಗಳಿಂದ ಬಿಡಲ್ಪ
ಟ್ಟಿರುವನು ಯಾವನೋ ಆತನೇ ನನ್ನ ಪ್ರಿಯನು.

೧೬. ಅಪೇಕ್ಷೆಯಿಲ್ಲದವನು, ಕುಚಿಯುಳ್ಳವನು, ಸಮ
ರ್ಥನು, ಪಕ್ಷಪಾತಿಯಿಲ್ಲದವನು, ವ್ಯಥೆಯಿಲ್ಲದವನು, ಯೆ
ಲ್ಲಾ ಪ್ರಾರಂಭಗಳನ್ನು ಬಿಟ್ಟುಬಿಡುವವನು, ಯಾವನೋ ಆ
ತನೇ ನನ್ನ ಭಕ್ತನು ನನಗೆ ಪ್ರಿಯನು.

೧೭. ಯಾವಾತನು ಸಂತೋಷಿಸನು, ದ್ವೇಷಿಸನು, ಅಳ
ನು, ಅಪೇಕ್ಷಿಸನು, ಮೇಲುಕೀಡುಗಳನ್ನು ಬಿಟ್ಟುಬಿಡುವವನು,
ಮತ್ತು ಭಕ್ತಿಯುಳ್ಳವನು, ಯಾವನೋ ಆತನೇ ನನ್ನ ಪ್ರಿ
ಯನು.

೧೮. ತತ್ಪ್ರವಿನ್ಯಯಾ, ಮಿತ್ರನಲ್ಲಿಯೂ, ಸಮಬು
ದ್ಧಿಯುಳ್ಳವನು, ಹಾಗೆ ಮಾನಾಪಮಾನಗಳಲ್ಲಿಯೂ, ತೀತ,
ಉಷ್ಣ, ಸುಖ, ದುಃಖಗಳಲ್ಲಿಯೂ ಸಮಬುದ್ಧಿಯುಳ್ಳವನು
ಸಂಗವಿಲ್ಲದವನು.

೧೯. ನಿಂದೆಯಲ್ಲಿಯೂ, ಸ್ತುತಿಯಲ್ಲಿಯೂ, ವೊಂದೇ
ರೀತಿಯುಳ್ಳವನೂ, ಮೌನವುಳ್ಳವನು, ದೊರಕಿದದ್ದರಿಂದ
ಲೇ ಸಂತೋಷಪಡುವವನು, ಇದು ನನ್ನ ಮನೆ ಅನ್ನದವ
ನು, ಸ್ಥಿರವಾದ ಬುದ್ಧಿಯುಳ್ಳವನು, ಭಕ್ತಿಯುಳ್ಳವನು, ಇಂ
ಥಾ ಮನುಷ್ಯನು ನನ್ನ ಪ್ರಿಯನು.

೨೦. ಧರ್ಮಸ್ವರೂಪವಾದ ಮತ್ತು ಮೋಕ್ಷವಿಷಯ
ವಾದ ಇದನ್ನು ಹೇಳಲ್ಪಟ್ಟಮೇರಿಗೆ ಯಾರು ವುಪಾಸನೇ
ಮಾಡುವರೋ ಅವರೇ ವಿಕಾಸಉಳ್ಳವರು ನನ್ನನ್ನೇ ಪ್ರೀ
ತ್ಯನೆಂದು ಯೆಣಿಸುವ ಭಕ್ತರು ನನಗೆ ಅತ್ಯಂತಪ್ರಿಯರು.

ENGLISH.

¹⁵He also is my beloved of whom mankind are not afraid, and who of mankind is not afraid; and who is free from the influence of joy, impatience, and the dread of harm,

¹⁶He my servant is dear unto me who is unexpecting, just and pure, impartial, free from distraction of mind, and who hath forsaken every enterprize. ¹⁷He also is worthy of my love, who neither rejoiceth nor findeth fault; who neither lamenteth nor coveteth, and, being my servant, hath forsaken both good and evil fortune. ^{18&19}He also is my beloved servant, who is the same in friendship and in hatred, in honor and in dishonor, in cold and in heat, in pain and pleasure; who is unsolicitous about the event of things; to whom praise and blame are as one; who is of little speech, and pleased with whatever cometh to pass; who owneth no particular home, and who is of a steady mind.

²⁰They who seek this *Amrēta* of religion even as I have said, and serve me faithfully before all others, are, moreover, my dearest friends.

LECTURE XIII.

EXPLANATION OF THE TERMS KSHETRA
AND KSHETRA-GNA.

కు ది మూ ర నే అ ధా య.

SANSKRIT.

అర్జున ఉవాచ.

౧. ప్రశ్నపి పురుషోత్తమ క్షేత్రం
క్షేత్రజ్ఞమేవచ | ఏతద్వేదితుమిష్టామి
జ్ఞానంక్షేయంశకేశవ||

శ్రీభగవానువాచ.

౨. ఇదంశరణంకౌంతేయక్షేత్రమి
త్యభిదియ్యతే | ఏతద్యోవేత్తితంప్రా
కుక్షేత్రజ్ఞఃకేతద్విదః||

౩. క్షేత్రజ్ఞంజాపిమాంవిధిసర్వక్షే
త్రేదుభారత | క్షేత్రక్షేత్రజ్ఞయో
జ్ఞానాయత్తద్జ్ఞానమతంమమ||

౪. తక్షేత్రంయజ్జయాదృక్తయద్వి
కారియత్తయక్ | సజయోయత్ప్ర
భావత్తతస్మాదసేనమేశురణ||

౫. ఋషిభిర్బహుధాగీతం పంచోభి
విచిచ్ఛేపపథక్ | బ్రహ్మసూత్రవద్యే
క్షేత్రవదేతుమిష్టామిన్తితే||

CANARESE.

అర్జున వాక్య.

౧. యేలే శేశవనీ, ప్రశ్నపియన్న, పురుషన
న్న, క్షేత్రవన్న, క్షేత్రజ్ఞవన్న, మత్తు జ్ఞానవన్న,
క్షేయవన్న, తిళియలిథ్థ యిసుత్తేనీ.

భగవద్వాక్య.

౨. యేలే శరణికుమారనీ, ఈ శరణిపు క్షేత్ర
పిందు ఘేల్లపనువదు, ఈ శరణివన్న యావతను అ
రియుత్తానో అవనన్న క్షేత్రజ్ఞనీందు కాస్త్రజ్ఞ
రు ఘేల్లవరు.

౩. యేలే భారతనీ, యేల్లా శరణిగల్లియూ క్షే
త్రజ్ఞసాగువ నన్నన్న తిళి. క్షేత్రక్షేత్రజ్ఞరజ్ఞవన్న
యావదో అజ్ఞానపు నన్న మతపు.

౪. ఆ క్షేత్రపు యావదు, యేంథాద్దు, యావరి
తిపుల్లద్దు, ఖాగి తిళియతక్కదో. మత్తు ఆ క్షేత్ర
జ్ఞను యావను, యేంథా మహిమయుల్లవనో, అద
న్న నన్న సంక్షేపవాక్యదీంద శేల్లు.

౫. బేరే బేరే నానా భందసుగ్గళిందలూ, ఋషిగ
ళిందలూ, బేతుమంతగళాగి నిశ్చయిసల్పట్టి బ్రహ్మ
సూత్రవదగళిందలూ, బహు ప్రకారగా స్తోత్ర
మాదల్పట్టితు.

ENGLISH.

ARJOON.

¹I now am anxious to be informed, O Keshō ! what is *Prākṛēṭēē*, who is *Pōōrōōsh* ; what is meant by the words *Kshētrā* and *Kshētrā-gnā*, and what by *Gnān* and *Gnēyā*.

KRISHNA.

²Learn that by the word *Kshētrā* is implied this body, and that he who is acquainted with it is called *Kshētrā gnā*. ³Know that I am that *Kshētrā-gnā* in every mortal frame. The knowledge of the *Kshētrā* and the *Kshētrā-gnā* is by me esteemed *Gnān* or wisdom.

⁴Now hear what that *Kshētrā* or body is, what it resembleth, what are its different parts, what it proceedeth from, who he is who knoweth it, and what are its productions. ⁵Each hath been manifoldly sung by the *Rēēshēēs* in various measures, and in verses containing divine precepts, including arguments and proofs.

SANSKRIT.

೬. ಮಹಾಭೂತಾನ್ಯಹಂಕಾರೋಬುದ್ಧಿರ
ವ್ಯಕ್ತಮೇವಚ | ಇಂದ್ರಿಯಾಣಿ ದತ್ತೈಕಂಚ
ಮಂಚಚೇಂದ್ರಿಯಗೋಚರಾಃ ||

೭. ಇಚ್ಛಾ ದ್ವೇಷಂಸುಖದುಃಖಂಸಂಘು
ತಶ್ಚೇತನಾಧೃತಿಃ | ದೃಶ್ಯತೇಕ್ಷೇತ್ರಂಸಮಾಸೇ
ನನವಿಕಾರಮುದಾಹೃತಂ ||

೮. ಅಮಾನಿತ್ವ ಮದಂಭಿತ್ವ ಮಹಿಂಸಾ
ಕ್ಷಾಂತಿ ರಾಜವಂ | ಆಚಾರ್ಯೋಪಾಸನಂ
ಕೌಚಂಸ್ಥೈರ್ಯಮಾತ್ಮವಿನ್ಯಗ್ರಹಃ ||

೯. ಇಂದ್ರಿಯಾರ್ಥೇಡುಷೈರಾಗ್ಯಮ
ನಹಂಕಾರವ್ಯವಚ | ಜನ್ಯಮೃತೈಜರಾವ್ಯಾಧಿ
ದುಃಖೋಪಾಸುರತೇನಂ ||

೧೦. ಅನಕ್ತಿರನಭಿವ್ಯಂಗ್ಯೇಶ್ವರದಾರಗೃ
ಹಾದಿದು | ನಿತ್ಯಂಚನಮಚಿತ್ತತ್ವಮಿಷ್ಟಾದಿ
ವೈಶ್ವೇಶ್ವರತಿದು ||

೧೧. ಮಯಿಜಾನನ್ಯಯೋಗೇನ ಭಕ್ತಿ
ರವ್ಯಭಿಚಾರಿಣೀ | ವಿಕ್ತದೇಶ ಸೇವಿತ್ವಮರತಿ
ಜನನಂಸದಿ ||

೧೨. ಅಧ್ಯಾತ್ಮಜ್ಞಾನನಿತ್ಯತತ್ವತತ್ವಜ್ಞಾ
ನಾರ್ಥದರ್ಶನಂ | ವ್ರತಕ್ರಿಯಾಸಮಿತ್ರಿಪ್ರೋ
ಕ್ತಮಜ್ಞಾನಯದತೋನ್ಯಥಾ ||

೧೩. ಜ್ಞೇಯಂಯತ್ಪ್ರಪ್ನುಸತ್ಯಾಮಿಯ
ಕ್ವಿಜ್ಞಾತ್ವಾಮೃತಮಕ್ಕುತೇ | ಅನಾದಿಮತ್ಪರಂ
ಬ್ರಹ್ಮನಸ್ತನ್ಯಾಸದುಚ್ಯತೇ ||

೧೪. ಸರ್ವತಃ ಪಾಣಿಪಾದಂ ಶತಸರ್ವ
ತೋಕ್ಷಿಕಿರೋಮುಖಂ | ಸರ್ವತಃ ಶ್ರುತಿಮು
ಲ್ಲೋಕೇನಮಾವೃತೈಶ್ಚತಿದಿ ||

CANARESE.

೬. ಮಹಾ ಭೂತಂಗಳು ಅಹಂಕಾರವು, ಬುದ್ಧಿಯು,
ಅವ್ಯಕ್ತವು, ಹನ್ನೊಂದು ಇಂದ್ರಿಯಗಳು, ಇಂದ್ರಿಯಗ
ಳಿಗೆ ಗೋಚರವಾಗುವವು ಅಯಿದು.

೭. ಇಚ್ಛೆಯು, ದ್ವೇಷವು, ಸುಖವು, ದುಃಖವು,
ಸಂಘಾತವು, ಜ್ಞಪ್ತಿಯು, ಭೈರವ್ಯವು, ಇದು ಸವಿಕಾರ
ವಾದ ಕ್ಷೇತ್ರವು ಸಮಾನದಿಂದ ಹೇಳಲ್ಪಡುವದು.

೮. ಕೋಪವಿಲ್ಲದೆ ತಂಭವಿಲ್ಲದೆ ಇರುವಿಕೆಯು, ಅಹಿಂ
ಸೆಯು, ಶಾಂತಿಯು, ಜ್ಞಾನಸಾಧನವು, ಗುರುಕೇವ
ಿಯು, ಕುಚೆಯು, ಸ್ಥಿರವಾದ ಬುದ್ಧಿಯು, ಮನೋಜ
ಯವು.

೯. ಇಂದ್ರಿಯಗಳ ವಿಷಯದಲ್ಲಿ ವೈರಾಗ್ಯವು, ಅಹಂ
ಕಾರವಿಲ್ಲದೇ ಇರೋಣವು, ಹುಟ್ಟು, ಸಾವು, ಮುಳುಕು, ಕೋ
ಗ, ದುಃಖ, ಇವಗಳ ದೋಷವನ್ನು ಅರಿಯೋಣವು.

೧೦. ಮಕ್ಕಳಲ್ಲಿ, ಹೆಂಡತಿಯಲ್ಲಿ, ಮನೆಮೊದಲಾದವುಗಳ
ಲ್ಲಿ, ಮೋಹವು, ಆಸಕ್ತಿಯು, ಯಿಲ್ಲದೆ ಇರೋಣವು, ಇಷ್ಟ
ವಾದ ಲಾಭದಲ್ಲಿಯೂ, ಅನಿಷ್ಟವಾದ ನಷ್ಟದಲ್ಲಿಯೂ,
ಯಾವಾಗಲೂ ಸರಿಯಾದ ಚಿತ್ತವು,

೧೧. ನನ್ನಲ್ಲಿ ಅನನ್ಯಯೋಗದಿಂದ ಅವ್ಯಭಿಚಾರ ಭ
ಕ್ತಿಯು, ಜನದ ಗುಂಪಿನಲ್ಲಿ ಶೇರದೆ, ಜನವಿಲ್ಲದ ಪ್ರದೇಶದ
ಲ್ಲಿ ಇರುವಿಕೆ.

೧೨. ಅಧ್ಯಾತ್ಮಜ್ಞಾನದಲ್ಲಿ ನಿತ್ಯತತ್ವವು, ತತ್ವಜ್ಞಾನ
ದ ಅರ್ಥದರ್ಶನವು, ಇದು ಜ್ಞಾನವೆಂದು ಹೇಳಲ್ಪಟ್ಟಿ
ತು. ಇದಕ್ಕಿಂತ ಬೇರೆ ಆದದ್ದೇ ಅಜ್ಞಾನವು.

೧೩. ಜ್ಞೇಯವ್ಯಾವದೋ ಅದನ್ನು ಹೇಳುತ್ತೇನೆ, ಯಾವ
ದನ್ನು ತಿಳಿದು ಮೋಕ್ಷವನ್ನು ಹೊಂದುವರು, ಅದು ಆದಿಯಿ
ಲ್ಲದ ಪರಬ್ರಹ್ಮವು, ಇಲ್ಲವೆಂದು ಉಂಟೆಂದು ಹೇಳಲ್ಪಡದು

೧೪. ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಕೈಕಾಲುಗಳನ್ನಂಥಾದ್ದು,
ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಕಣ್ಣು ಶಲೆ ಮುಖವುಗಳನ್ನಂಥಾದ್ದು,
ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಕಿವಿಯುಗಳನ್ನಂಥಾದ್ದು, ಶೋಕದಲ್ಲಿ
ಯೆಲ್ಲವನ್ನು ಆಕ್ರಮಿಸಿಕೊಂಡು ಇರುವದು.

ENGLISH.

⁶This *Kshētrā* or body, then, is made up of the five *Māhābhōt* (elements), *Ahānkār* (self-conceitedness), *Bōdhē* (understanding), *Avyaktam* (invisible spirit), the eleven *Eēdrēya* (organs), and the five *Eēdrēya-gōchar* (faculties of the five senses); ⁷with *Eechā* and *Dwēsha* (love and hatred), *Sookh* and *Dookh* (pleasure and pain), *Ghētānā* (sensibility), and *Dhrēṭē* (firmness). Thus have I made known unto thee what that *Kshētra* or body is, and what are its component parts.

^{8&9}*Gnān*, or wisdom, is freedom from self-esteem, hypocrisy and injury; patience, rectitude, respect for masters and teachers, chastity, steadiness, self-constraint, disaffection for the objects of the senses, freedom from pride, and a constant attention to birth, death, decay, sickness, pain and defects; ¹⁰exemption from attachments and affection for children, wife, and home; a constant evenness of temper upon the arrival of every event, whether longed for or not;

¹¹A constant and invariable worship paid to me alone; worshipping in a private place, and a dislike to the society of man; ¹²a constant study of the superior spirit; and the inspection of the advantage to be derived from a knowledge of the *Tāttvā* or first principle.

This is what is distinguished by the name of *Gnān*, or wisdom, *Agnān*, or ignorance, is the reverse of this.

¹³I will now tell thee what is *Gnēa*, or the object of wisdom, from understanding which thou wilt enjoy immortality. It is that which hath no beginning, and is supreme, even *Brāhm*, who can neither be called *Sāt* (ens) nor *Asāt* (non ens).

¹⁴It is all hands and feet; it is all faces, heads, and eyes; and, all ear, it sitteth in the midst of the world possessing the vast whole.

SANSKRIT.

೧೪. ಸರ್ವೇಂದ್ರಿಯಗುಣಾಭಾಸಂ ನ
ವೇಂದ್ರಿಯವಿವರ್ಜಿತಂ | ಅಸತ್ತಂಸರ್ವ
ಭೃಷ್ಟೈವನಿರ್ಗುಣಂ ಗುಣಭೋಕ್ತೃಽಚ ||

೧೬. ಬಹಿರಂತಃ ಭೂತಾನಾಮಚರಂಚರ
ಮೇವಚ | ಸೂಕ್ಷ್ಮತ್ವಾವೃತ್ತದವಿಕ್ಷೇಪಯಿಂದಾರ
ಸ್ಥಂಜಾಂತಿಕೇಚತಃ ||

೧೭. ಅವಿಭಕ್ತಂಚಭಾಶೇಷವಿಭಕ್ತಮಿವಚ
ಸ್ಥಿತಂ | ಭೂತಭೃತೃಽಚತಃ ಸ್ಥೇಯಂ ಗ್ರಸಿ
ಮ್ಭೂಪ್ರಭವಿಮ್ಭೂಚ ||

೧೮. ಜ್ಯೋತಿರಾಪುಮತಿಜ್ಯೋತಿಸ್ತಮ
ಸ್ಯಚರಮುಚ್ಯತೇ | ಜ್ಞಾನಂಜ್ಞೇಯಂಜ್ಞಾನ
ಗಮ್ಯಂಹೃದಿಸರ್ವಸ್ಯನಿಮಿತ್ತಂ ||

೧೯. ಇತಿಕ್ಷೇತ್ರಂತ್ರದಾಜ್ಞಾನಂಜ್ಞೇಯಂ
ಜೋಕ್ತಂಸಮಾಸತಃ | ಮದ್ಭಕ್ತವ್ರತದ್ವಿಜ್ಞಾ
ಯಮದ್ಭಾವಾಯೋಪವಹ್ಯತೇ ||

೨೦. ಪ್ರಕೃತಿಂಪುರುಷಂಜೈವಮಿಥ್ಯನಾ
ದೀಲುಭಾಮಃ | ವಿಕಾರಾಂಶ್ಚಗುಣಾಂಶ್ಚೈವವಿದ್ಧಿ
ಪ್ರಕೃತಿಸಂಭವಾ ||

೨೧. ಕಾರ್ಯಕರಣಕೃತೃತ್ವೇಹೇತುಃ
ಪ್ರಕೃತಿರುಚ್ಯತೇ | ಪುರುಷಃಸ್ಥಬುದುಬ್ಧಿ
ಸಾಂಭೋಕ್ತೃತ್ವೇಹೇತುರುಚ್ಯತೇ ||

೨೨. ಪುರುಷಃಪ್ರಕೃತಿಸ್ಥೋಽಭಿಭುಂಕ್ಷತಿ
ಪ್ರಕೃತಿರ್ಜಾಗುರ್ಗುಣಾಃ | ಕಾರಣಂಗುಣಸಂ
ಗೋಸ್ಯಸದಸದೋನಿಜಸ್ತಸು ||

CANARESE.

೧೪. ಮತ್ತು ಯೆಲ್ಲಾ ಇಂದ್ರಿಯಂಗಳ ಗುಣಂಗಳಹಾಗೆ
ತೋರಿ ಯೆಲ್ಲಾ ಇಂದ್ರಿಯಂಗಳನ್ನು ಬಿಟ್ಟು ಇರುವದು,
ಯಾವದರ ತಗುಲುವಿಕೆಯೂ ಇಲ್ಲದೇ ಯೆಲ್ಲವನ್ನು ವಹಿಸಿ
ಇರುವದು ಗುಣವನ್ನು ಹೊಂದದೆ ಗುಣಂಗಳನ್ನು ಅನುಭವಿ
ಸುಕ್ತಾ ಇರುವದು.

೧೬. ಚರಿಸದೇ ಇರುವ ಮತ್ತು ಚರಿಸುವ ಭೂತಂಗಳ
ಹೊರಗೂ ಮೊಳಗೂ, ಬಹಳ ಸೂಕ್ಷ್ಮವಾಗಿ ಇರುವದರಿಂದ
ತಿಳಿಯಕೂಡದ್ದಾಗಿ ಅದು ದೂರವಾಗಿದ್ದು ಸಮೀಪದಲ್ಲಿಯೆ

೧೭. ಭೂತಂಗಳಲ್ಲಿ ವಿಂಗಡಿಸಕೂಡದಹಾಗೆ ಮತ್ತು ವಿಂಗಡ
ವಾಗಿಯೇ ಇರುವದು, ಭೂತಂಗಳ ಭೂಮಿ ನುಂಗುವದೂ ಹು
ಟ್ಟಿಸುವದೂ ಅದೇ ಜ್ಞೇಯವು.

೧೮. ಬೆಳಕುಗಳಿಗೆಲ್ಲಾ ದೀಪವಾಗಿರುವ ಅದು ಕತ್ತಲೆಗೆ
ಹೊರಗಾಗಿವೆಯೆಂದು ಹೇಳಲ್ಪಡುವದು. ಜ್ಞಾನವೂ, ಜ್ಞೇ
ಯವೂ ಜ್ಞಾನದಿಂದ ಹೊಂದತಕ್ಕದ್ದು ಯೆಲ್ಲಾದರ ಹೃದ
ಯದಲ್ಲಿ ಇರುವಂಥಾದ್ದು.

೧೯. ಈ ಪ್ರಕಾರವಾಗಿ ಕ್ಷೇತ್ರವೂ ಹಾಗೆಯೇ ಜ್ಞಾನ
ವೂ, ಜ್ಞೇಯವೂ ಸಂಕ್ಷೇಪವಾಗಿ ಹೇಳಲ್ಪಟ್ಟಿತು. ನನ್ನ ಭ
ಕ್ತರು ಇದನ್ನು ಚೆನ್ನಾಗಿ ತಿಳಿದು ನನ್ನ ಭಾವವನ್ನು ಹೊಂ
ದುತ್ತಾರೆ.

೨೦. ಪ್ರಕೃತಿಯು, ಪುರುಷನು ಯೆಂಬ ಯೆರಡು ತ
ತ್ವಂಗಳನ್ನು ಅನಾದಿಯಾದವಗಳೆಂದು ತಿಳಿ, ವಿಕಾರಂಗಳನ್ನು,
ಗುಣಂಗಳನ್ನು ಪ್ರಕೃತಿಯಿಂದ ಹುಟ್ಟಿದವಗಳೆಂದು ತಿಳಿ.

೨೧. ಕಾರ್ಯ, ಕಾರಣ, ಕೃತೃತ್ವಂಗಳ ವಿಷಯದಲ್ಲಿ
ಪ್ರಕೃತಿಯು ಹೇತುವೆಯೆಂದು ಹೇಳಲ್ಪಡುವದು. ಸುಖ
ದುಃಖಗಳ ಅನುಭವ ವಿಷಯದಲ್ಲಿ ಪುರುಷನು ಹೇತುವೆಂದು
ಹೇಳಲ್ಪಡುವನು.

೨೨. ಪುರುಷನು ಪ್ರಕೃತಿಯಲ್ಲಿ ಕೇರಿ ಇರುವವನಾ
ದರಿಂದ ಆ ಪ್ರಕೃತಿಯು ವಹಿಯಿಂದ ಹುಟ್ಟಿದ ಗುಣಂ
ಗಳನ್ನು ಅನುಭವಿಸುವನು ಇವನಿಗೆ ಮೊಳೆಯಾದ ಅಲ್ಲದಾದ
ಯೋನಿಯ ಜನ್ಮಗಳ ವಿಷಯದಲ್ಲಿ ಗುಣಂಗಳೆ ಕಾರಣವು

ENGLISH.

15Itself exempt from every organ,
it is the reflected light of every faculty
of the organs. Unattached, it con-
taineth all things; and without quality
it partaketh of every quality.

16It is the inside and the outside,
and it is the moveable and immove-
able of all nature. From the minute-
ness of its parts it is inconceivable. It
standeth at a distance, yet is it pre-
sent. 17It is undivided, yet in all
things it standeth divided. It is the
ruler of all things: it is that which
now destroyeth, and now produceth.

18It is the light of lights, and it is
declared to be free from darkness.
It is wisdom, that which is the object
of wisdom, and that which is to be
obtained by wisdom; and it presideth
in every breast.

19Thus hath been described to-
gether what is *Kshētrā* or body, what
is *Gnān* or wisdom, and what is
Gnēyā or the object of wisdom. He
my servant who thus conceiveth me
obtaineth my nature.

20Learn that both *Prākṛētē* and
Pūrōṣh are without beginning.
Know also that the various compo-
nent parts of matter and their quali-
ties are co-existent with *Prākṛētē*.

21*Prakṛētee* is that principle which
operateth in the agency of the in-
strumental cause of action.

Pūrōṣh is that *Hētō* or prin-
ciple which operateth in the sensation
of pain and pleasure.

22The *Pūrōṣh* resideth in the
Prakṛētee, and partaketh of those
qualities which proceed from the
Prakṛētee. The consequences a-
rising from those qualities, are the
cause which operateth in the birth of
the *Poorōosh*, and determineth whe-
ther it shall be in a good or evil body.

SANSKRIT.

೦೩. ಉಪದ್ರವ್ಯಾನುಮತಾಚ ಭರ್ತಾ
ಭೋಕ್ತಾಮಹೇಶ್ವರಃ | ಪರಮಾತ್ಮೇತಿಜಾಪ್ಯ
ಕ್ತೋದೇಹೇ ಸ್ಥಿರಪುರುಷಃ ||

೦೪. ಯದ್ವಿವೇಕಿಪುರುಷಂ ಪ್ರಕೃತಿಂ
ಚ ಗುಣೈಸ್ಸಹ | ಸರ್ವಥಾವತ್ ಮಾನೋ
ವಿನಶಭಾಯೋ ಭಜಾಯತೇ ||

೦೫. ಧ್ಯಾನೇನಾತ್ಮನಿವೃತ್ತಿ ಕೇಚಿದಾ
ತ್ಮಾನಮಾತ್ಮನಾ | ಅನ್ಯೇನಾಂಪ್ರೇನಯೋ
ಗೇನಕರ್ಮಯೋಗೇನಚಾರೇ ||

೦೬. ಅನ್ಯೇತ್ವೇವಮಜಾನಂತಃ ಸತ್ವಾ
ನ್ಯೇಭ್ಯಃ ಪಾಸತೇ | ತೇಪಿಜಾತಿ ತರಂತ್ಯೇವ
ಮೃತ್ಯುಂ ಶ್ರುತಿರಾಯೋಃ ||

೦೭. ಯವತ್ಸಂಜಾಯತೇಕಿಂಚಿತ್ ಸತ್ವಂ
ಸ್ಥಾವರಜಂಗಮಂ | ಜೇತ್ರಜೇತ್ರಜ್ಞ ಸಂ
ಯೋಗಾತ್ತದ್ವಿದ್ಧಿಭರತದ್ಭಃ ||

೦೮. ಸಮಂಸರ್ವೇಷು ಭಾತೇಷು ತಿ
ಷ್ಟಂತಂಪರಮೇಶ್ವರಂ | ವಿನಶ್ಯತ್ಸವಿನಶ್ಯಂ
ತಯ್ಯೇವತ್ಯತಿಸವತ್ಯತಿ ||

೦೯. ಸಮಂಸತ್ಯಹಿಸರ್ವತ್ರ ಸಮವ
ಸ್ಥಿತಮೀಶ್ವರಂ | ನಹಿಸನ್ತ್ಯಾತ್ಮನಾತ್ಮಾನಂತ
ತೋಯಾತಿರಾಗತಿಂ ||

೩೦. ಪ್ರಕೃತೈವೈವತುಕ್ಕರ್ತಾಣಿ ಕ್ರಿಯ
ಮಾಣಾನಿ ಸರ್ವತಃ | ಯೇವತ್ಯತಿತದಾತ್ಮಾನ
ಮಕರ್ತಾರಂ ಸವತ್ಯತಿ ||

೩೧. ಯದಾಭಾತವೃಥಗಾಭವಮೇಕಸ್ಯ
ಮನುಷ್ಯತಃ | ತದ್ವಿನಶ್ಯವಿಸ್ತಾರಂ ಬ್ರಹ್ಮಸಂ
ಪದ್ಯತೇತದಾ ||

CANARESE.

೦೩. ನೋಡುವವನಾಗಿಯೂ, ತಿಳಿಯುವವನಾಗಿಯೂ,
ವೊಡೆಯನಾಗಿಯೂ, ಅನುಭವಿಸುವವನಾಗಿಯೂ, ಇರುವ
ಮಹೇಶ್ವರನು ಈ ವೇದದಲ್ಲಿ ಪರಮಪುರುಷನೆಂದೂ, ಪರ
ಮಾತ್ಮನೆಂದೂ ಹೇಳಲ್ಪಡುವನು.

೦೪. ಈ ಪ್ರಕಾರ ಪ್ರಕೃತಿಯನ್ನು, ಪುರುಷನನ್ನು,
ಗುಣಗಳನ್ನು ಸಹ ಯಾವಾತನು ತಿಳಿಯುತ್ತಾನೋ ಆತನು
ಹಾಗೆ ಇದ್ದಾಗ್ಯೂ ಪುನಹಾ ಹುಟ್ಟನು.

೦೫. ಕೆಲವರು ಧ್ಯಾನದಿಂದಲೇ, ಆತ್ಮದಲ್ಲಿ ಆತ್ಮದಿಂದ
ಆತ್ಮನನ್ನು ಕಾಣುತ್ತಾರೆ. ಮತ್ತು ಕೆಲವರು ಸಾಂಖ್ಯಯೋ
ಗದಿಂದಲೂ, ಬೇರೆ ಕೆಲವರು ಕರ್ಮಯೋಗದಿಂದಲೂ
[ಕಾಣುತ್ತಾರೆ.]

೦೬. ಈ ಕ್ರಮವನ್ನು ಅರಿಯದಂಥಾ ಬೇರೆ ಕೆಲವರು
ಬೇರೆ ಜನರಿಂದ ಕೇಳಿ ಪುನಃಪುನಃ ಮಾಡುತ್ತಾರೆ, ಅಂಥಾ ವೈ
ದಿಕರೂ ಮೃತ್ಯುವನ್ನು ದಾಟುವರು.

೦೭. ಯೇಲೇ ಭರತಕುಲೋತ್ತಮನೇ, ಸ್ಥಾವರ ಜಂಗಮ
ವಾದ ಸತ್ವವು ಯಾವತ್ತೂ ಜೇತ್ರ ಜೇತ್ರಜ್ಞರ ಕೂಡುವಿ
ಕೆಯಿಂದ ಅದು ಸ್ವಲ್ಪ ಹುಟ್ಟುವದೆಂದು ತಿಳಿ.

೦೮. ನಾಕೊಂದುವ ಯೆಲ್ಲಾ ಭಾತಗಳಲ್ಲಿಯೂ
ಸುಯಾಗ ನೆಲೆಗೊಂಡಿರುವ ಪರಮೇಶ್ವರನನ್ನು ನಾಕಿಲ್ಲದ
ವನುಯೆಂದು ಯಾವನು ತಿಳಿಯುವನೋ ಅವನೇ ತಿಳಿಯು
ತ್ತಾನೆ.

೦೯. ಈಶ್ವರನನ್ನು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಸಮವಾ
ಗಿರುವಾತನೆಂದು ನೋಡಿ ತನ್ನಿಂದ ತನ್ನನ್ನು ಕಡಿಸದೆ ತರು
ವಾಯ ಕ್ರೇಡ್ಯವಾದ ಗತಿಯನ್ನು ಹೊಂದುವನು.

೩೦. ಯೆಲ್ಲಾ ಕರ್ಮಗಳೂ ಪ್ರಕೃತಿಯಿಂದಲೇ ಮಾಡಲ್ಪಡುತ್ತವೆಯೆಂದು ಯಾವಾತನು ತಿಳಿಯುವನೋ ಆತನು
ಹಾಗೆಯೇ ತನ್ನನ್ನು ಕರ್ತೃಮಾಡದಾತನೆಂದು ತಿಳಿಯುವನು.

೩೧. ಯಾವಾಗ ಭಾತಗಳ ಬೇರೆ ಭಾವವನ್ನು ವೊಂದೇ
ಕಡೆಯಲ್ಲಿರುವದಾಗಿ ಕಾಣುವನು ಆಗವಿಸ್ತಾರವಾದ ಬ್ರಹ್ಮವ
ನ್ನು ತರುವಾಯ ಹೊಂದುವನು.

ENGLISH.

²³Pooroosh is that superior being, who is called *Mahēswar*, the great God, the most high spirit, who in this body is the observer, the director, the protector, the partaker.

²⁴He who conceiveth the *Pooroosh* and the *Prakreetee*, together with the *Gōon* or qualities, to be even so as I have described them, whatever mode of life he may lead, he is not again subject to mortal birth.

²⁵Some men, by meditation, behold, with the mind, the spirit within themselves; others, according to the discipline of the *Sāṅkhyā* (contemplative doctrines), and the discipline which is called *Karma-yōg* (practical doctrines); ²⁶Others again, who are not acquainted with this, but have heard it from others, attend to it. But even these, who act but from the report of others, pass beyond the gulf of death.

²⁷Know, O chief of the race of *Bhārat*, that every thing which is produced in nature, whether animate or inanimate, produced from the union of *Kshetra* and *Kshetraṅga*, matter and spirit. ²⁸He who beholdeth the Supreme Being alike in all things, whilst corrupting, itself uncorrupting; ²⁹And conceiving that God in all things is the same, doth not of himself injure his own soul, goeth the journey of immortality.

³⁰He who beholdeth all his actions performed by *Prakreetee*, nature, at the same time perceiveth that the *Atma* or soul is inactive in them.

³¹When he beholdeth all the different species in nature comprehended in one alone, and so from it spread forth into their vast variety, he then conceiveth *Brahm*, the Supreme Being.

SANSKRIT.

32. ಅನಾದಿತ್ಯಾನಿಗುಣತ್ವಾತ್ಪರ
ಮಾತ್ಮಾಯಮವ್ಯಯಃ | ಪರೇನೋಪಿಕಾಂ
ಶೇಯನಕರೋತಿಸಲಿಪ್ಯತೇ ||

33. ಯಥಾಸರ್ವಗತಂಸಾಕ್ಷ್ಯಾ ದಾಕಾ
ತನೋವಲಿಪ್ಯತೇ | ಸರ್ವತ್ರಾನಸ್ಥಿತೋದೇ
ಹೇತಥಾತ್ಮಾನೋವಲಿಪ್ಯತೇ ||

34. ಯಥಾಪ್ರಕಾಶಯತ್ಯೇಕಕೃತ್ಸಂ
ಶೋಕಮಿಮಂರವಿಃ | ಜೇತ್ರಜೇತ್ರೀ ತಥಾ
ಕೃತ್ಸಂಪ್ರಕಾಶಯತಿಭಾರತ ||

35. ಜೇತ್ರಜೇತ್ರಜ್ಞಯೋರೇವ ಮಂ
ತರಂಜ್ಞಾನಕಕ್ಷುಢಾ | ಭಾತಪ್ರಕೃತಿಮೋ
ಕ್ಷಂಚಯೇವಿದುರ್ಯಾಂತಿಶೇವರಂ ||

CANARESE.

32. ಯೇಶೇ ಕುಂತೀ ಕುಮಾರನೇ, ಈ ಪರಮಾತ್ಮನು
ಅದಿಯಿಲ್ಲದವನು, ಅಂತವಿಲ್ಲದವನು, ಗುಣವಿಕಾರವಿಲ್ಲದವನು,
ಆದದರಿಂದ ಪರೇಗಳಲ್ಲಿ ಇರುವನಾದಾಗ್ಯೂ ಮಾಡುವವನಲ್ಲ,
ಶೇವಹೊಂದುವವನಲ್ಲ.

33. ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಇರುವ ಆಕಾಶವು ಸೂ
ಕ್ಷ್ಮತ್ವವುಳ್ಳ ಕಾರಣ ಶೇವಹೊಂದದೇ ಹ್ಯಾಗೆ ಇರುವದೋ
ಹಾಗೆ ಯೆಲ್ಲಾ ಪರದರಲ್ಲಿ ಇರುವ ಆತ್ಮನು ನಿರ್ಲಿಪ್ತನು.

34. ಯೇಶೇ ಭಾರತನೇ, ವೊಬ್ಬನಾದ ಸೂರ್ಯನು ಈ
ಯೆಲ್ಲಾ ಶೋಕವನ್ನು ಹ್ಯಾಗೆ ಪ್ರಕಾಶಿಸುವನೋ ಹಾಗೆ
ಯೇ ಜೇತ್ರಿಯು ಯೆಲ್ಲಾ ಜೇತ್ರನನ್ನು ಪ್ರಕಾಶಿಸು
ವನು.

35. ಈ ಪ್ರಕಾಶ ಜೇತ್ರಜೇತ್ರಜ್ಞರ ಅಂತರಾಂತರವ
ನ್ನು ಮತ್ತು ಭಾತಗಳ ಪ್ರಕೃತಿಯು ಮೋಕ್ಷದ ಪದ್ಧತಿ
ಯನ್ನು ಜ್ಞಾನದೃಷ್ಟಿಯಿಂದ ಯಾರು ಶಿಲೆಯವರೋ
ಅವರು ಶ್ರೇಷ್ಠವಾದ [ಮೋಕ್ಷಪದವಿಯನ್ನು] ಹೊಂದು
ವರು.

ENGLISH.

³²This supreme spirit and in-
corruptible Being, even when it is
in the body, neither acteth, nor is it
affected, because its nature is without
beginning and without quality.

³³As the all-moving *Akās*, or ether,
from the minuteness of its parts, pas-
seth every where unaffected, even so
the omnipresent spirit remaineth in
the body unaffected. ³⁴As a single
sun illuminateth the whole world,
even so doth the spirit enlighten
every body.

³⁵They who, with the eye of wis-
dom, perceive the body and the spirit
to be thus distinct, and that there
is a final release from the animal
nature, go to the Supreme.

LECTURE XIV.

OF THE THREE GOON OR QUALITIES.

ಹ ದಿ ನಾ ಲ್ಲ ನೇ ಅ ಧಾ ಯ.

SANSKRIT.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಪರಂಭೂಯೈ ಪ್ರವಕ್ಷ್ಯಾಮಿ ಜ್ಞಾನಾ
ನಾಂಜ್ಞಾನಮುತ್ತಮಂ | ಯದ್ಜ್ಞಾತ್ವಾ ಮುನ
ಯೈಸ್ಸರ್ವೇಪರಾಂಸಿದ್ಧಿಮಿತಿೋಗತಾಃ ||

೨. ಇದಂಜ್ಞಾನಮುಪಾತ್ರಿತ್ಯಮಮಸಾ
ಧರ್ಮ್ಯಮಾಗತಾಃ | ಸರ್ಗೇಪಿನೋಪಜಾ
ಯಂತೇ ಪ್ರಲಯೇನವ್ಯಥಂತಿಕ ||

೩. ಮಮಯೋನಿರಪ್ತಹ್ರಸ್ವೈ ತಸ್ಯೈ
ಗರ್ಭಾಂದಧಾಮ್ಯಹಂ | ಸಂಭವಸ್ಸರ್ವಭೂ
ತಾನಾಂತತೋಭವತಿಭಾರತ ||

೪. ಸರ್ವಯೋನಿಮುಕೌಂತೇಯಮಾ
ತೇಯಸ್ಸಂಭವಂತಿಯಾಃ | ತಾಸಾಂಬ್ರ
ಹ್ಮಮಹದೋನಿರಹಂಬೀಜಪ್ರದಃಪಿತಾ ||

೫. ಸತ್ವಂರಜಸ್ತಮಃಇತಿಗುಣಾಃ ಪ್ರಕೃ
ತಿಸಂಭವಾಃ | ನಿಬಧ್ಧಂತಿಮಹಾಬಾಹೋದೇಹೇ
ದೇಹಿನಮವ್ಯಯಂ ||

೬. ತತ್ರಸತ್ವಂನಿರ್ಮಲತ್ವಾ ಪ್ರಸಾ
ದಮನಾಮಯಂ | ಸುಖಸಂಗೇನಬುಧಾಶಿಜ್ಞಾ
ನಸಂಗೇನಜಾನಘ ||

CANARESE.

ಭಗವದ್ವಾಕ್ಯ.

೧. ಯಾವದನ್ನು ತಿಳಿದು ಮುನಿಗಳೆಲ್ಲರು ಪರಮವಾದ
ಸಿದ್ಧಿಯಲ್ಲಿ ಸೇರಿದಾ ರೋ ಆ ಸರ್ವೋತ್ತಮವಾದ ಶ್ರೇಷ್ಠ
ಜ್ಞಾನವನ್ನು ನಾನು ಇನ್ನೂ ಚೆನ್ನಾಗಿ ಹೇಳಿಕೊಡುತ್ತೇನೆ.

೨. ಈ ಜ್ಞಾನವನ್ನು ಆತ್ಮಯಿಸಿ ನನ್ನ ಹೋಲಿಸಿಕೆಯ
ನ್ನು ಹೊಂದಿ ಅವರು ಸೃಷ್ಟಿಕಾಲದಲ್ಲಿ ಆದಾಗ್ಯೂ ಹುಟ್ಟಿ
ರು, ಪ್ರಲಯದಲ್ಲಿ ವ್ಯಥೆಪಡರು.

೩. ಯೆಲೇ ಭಾರತನೇ, ದೊಡ್ಡ ಬ್ರಹ್ಮವೇ ನನ್ನ ಗರ್ಭಾ
ವು, ಅದರಲ್ಲಿ ನಾನು ವೀರ್ಯವನ್ನು ಇಡುವೆನು, ಯೆಲ್ಲಾ
ಭೂತಗಳ ಸೃಷ್ಟಿಯು ಅದರ ದೇಹಿಯಿಂದಲೇ ಆಗುವದು.

೪. ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ, ಯೆಲ್ಲಾ ಗರ್ಭಗಳಲ್ಲಿ
ಯಾವ ಮಾರ್ತಿಗಳು ಹುಟ್ಟುವವೋ ಅವುಗಳಿಗೆ ದೊಡ್ಡ
ಗರ್ಭವು ಬ್ರಹ್ಮವೇ ಬೀಜವನ್ನು ಕೊಡುವ ತಂದೆಯೂ
ನಾನೇ.

೫. ಪ್ರಕೃತಿಯ ದೇಹಿಯಿಂದ ಹುಟ್ಟಿದ ಸತ್ವರಜಸ್ತಮ
ಯೆಂಬ ಗುಣಗಳು ಯೆಲೇ ಮಹಾ ಭುಜನೇ, ನಾಕವಿಲ್ಲದ ಈ
ದೇಹಿಯನ್ನು ದೇಹದಲ್ಲಿ ಕಟ್ಟಿಹಾಕುವವು.

೬. ಈ ಗುಣಗಳೊಳಗೆ ಸತ್ವಗುಣವು ನಿರ್ಮಲತ್ವದ
ದೇಹಿಯಿಂದ ಪ್ರಸಾದವೂ ಸ್ವಸ್ಥವೂವುಳ್ಳದ್ದಾಗಿ ಸುಖಜ್ಞಾ
ನಗಳ ಅವೀಕ್ಷೆಯಿಂದ ಕಟ್ಟಿಹಾಕುವದು; ಯೆಲೇ ಪಾವರಹಿ
ತನೇ.

ENGLISH.

KRISHNA.

¹I will now reveal unto thee a most sublime knowledge, superior to all others, which having learnt, all the *Mōṇēes* have passed from it to supreme perfection. ²They take sanctuary under this wisdom, and being arrived to that virtue which is similar to my own, they are not disturbed on the day of the confusion of all things, nor born again on their renovation.

³The great *Brāhm* is my womb. In it I place my foetus; and from it is the production of all nature.

⁴The great *Brāhm* is the womb of all those various forms which are conceived in every natural womb, and I am the father who soweth the seed.

⁵There are three *Gōṣṇ* or qualities arising from *Prākṛēṭē* or nature: *Sātvā* truth, *Rājā* passion, and *Tāmā* darkness; and each of them confineth the incorruptible spirit in the body. ⁶The *Sātvā-Gōṣṇ*, because of its purity, is clear and free from defect, and intwineth the soul with sweet and pleasant consequences, and the fruit of wisdom.

SANSKRIT.

೭. ರಜೋರಾಗಾತ್ಮಕಂವಿದ್ಧಿ ತೃಷ್ಣಾಸಂಗ
ಸಮುದ್ಭವಂ | ತನ್ನಿಬಧಾತಿಕಾಂತೇಯಕರ್ತೃ
ಸಂಗೇನದೇಹಿನಂ ||

೮. ತಮಸ್ತ್ವಜ್ಞಾನಜಂವಿದ್ಧಿ ಮೋಹನಂಸ
ವೇದೇಹಿನಾಂ | ಪ್ರಮಾದಾಲಸ್ಯನಿದ್ರಾಭಿ
ಸ್ತನ್ನಿಬಧಾತಿಭಾರತ ||

೯. ಸತ್ವಂಸುಖೇನಂಜಯತಿರಜಃಕರ್ತಾಣಿ
ಭಾರತ | ಜ್ಞಾನಮಾವೃತೃತುತಮಃಪ್ರಮಾ
ದೇಸಂಜಯತುತ ||

೧೦. ರಜಸ್ತಮಾಭಿಭಾಸಾಯಸತ್ವಂಭವತಿ
ಭಾರತ | ರಜಸ್ಸತ್ವಂತಮ್ಜೈವತಮಸ್ಸತ್ವಂ
ರಜಸ್ತಥಾ ||

೧೧. ಸರ್ವದ್ವಾರೇಷು ದೇಹೇಸ್ವಿ ಪ್ರಕಾ
ಶಲುರಜಾಯತೇ | ಜ್ಞಾನಂ ಯದಾ ತದಾ ದಿ
ದ್ಯಾದ್ವಿವೃದ್ಧಂ ಸತ್ವಮಿತ್ಯುತ ||

೧೨. ಲೋಭಪ್ರವೃತ್ತಿರಾಂಭಕರ್ತೃಣಾ
ಮಹಮಃಸ್ಪೃಹಾ | ರಜಸ್ಯೇತಾನಿಜಾಯಂತೇ
ವಿವೃದ್ಧೈರ್ಭರತರ್ಷಭ ||

೧೩. ಅಪ್ರಕಾಶೋವ್ರವೃತ್ತಿತ್ವಪ್ರಮಾ
ದೋಮೋಹದ್ವಚ | ತಮಸ್ಯೇತಾನಿಜಾಯಂ
ತೇವಿವೃದ್ಧೈಕುರುಂದನ ||

೧೪. ಯದಾಸತ್ವೇ ಪ್ರವೃದ್ಧೈಶ್ಚ ಪ್ರಳ
ಯಂಯಾತಿ ದೇಹಫೃಕ್ | ತದೋತ್ತಮವಿದಾಂ
ಲೋಕಾನಮಾನ್ವೃತಿವದ್ಯತೇ ||

೧೫. ರಜಸಿ ಪ್ರಳಯಂಗತ್ವಾ ಕರ್ತೃಸಂಗಿ
ಷುಜಾಯತೇ | ತಥಾ ಪ್ರಲೀನಸ್ತಮಸಿಮಾಫ
ಯೋನಿಷುಜಾಯತೇ ||

CANARESE.

೭. ರಾಜಸಗುಣವು ರಾಗಕ್ಕೆ ಸಂಬಂಧವಾದದ್ದು ದಾಹವೆಂ
ಬ ದುರಾಶೆಯಿಂದ ಹುಟ್ಟಿದ್ದು ಯೆಂದು ತಿಳಿ ಅದು ಕರ್ಮ
ಸಂಬಂಧದಿಂದ ದೇಹಿಯನ್ನು ಕಟ್ಟಿಹಾಕುವದು.

೮. ಯೆಲೇ ಭರತಕುಲೋತ್ತಮನೇ, ತಾಮಸ ಗುಣವು
ಅಜ್ಞಾನದಿಂದ ಹುಟ್ಟುವಂಥಾದ್ದೆಂದು ತಿಳಿ. ಇದು ಯೆಲ್ಲಾ
ಪ್ರಾಣಿಗಳನ್ನು ಮೋಹಗೊಳಿಸುವಂಥಾದ್ದು, ಮರವೆಯೂ,
ಅಲಸ್ಯವೂ, ನಿದ್ರೆಯೂ, ಇವಗಳಿಂದ ಆಜೀವನವನ್ನು ಕಟ್ಟಿ
ಹಾಕುವದು.

೯. ಸಾತ್ವಿಕವು ಸುಖದಲ್ಲಿ, ರಾಜಸವು ಕರ್ಮದಲ್ಲಿ
ಪ್ರಸಿದ್ಧಿಯಾಗಿದೆ; ಯೆಲೇ ಭಾರತನೇ, ತಮೋಗುಣವು
ಜ್ಞಾನವನ್ನು ಮುಚ್ಚಿಕೊಂಡು ಮರವೆಯಲ್ಲಿ ಕೂಡಿಸುವದೆಂ
ದು ಪ್ರಸಿದ್ಧಿಯಾಗಿದೆ.

೧೦. ರಜಸ್ಸು ತಮಸ್ಸುಗಳನ್ನು ಜಯಿಸಿದಮೇಲೆ ಸತ್ವ
ಯೂ, ರಜಸ್ಸು ಸತ್ವಗಳನ್ನು ಜಯಿಸಿದಮೇಲೆ ತಮ
ಸೂ, ತಮಸ್ಸು ಸತ್ವಗಳನ್ನು ಜಯಿಸಿದಮೇಲೆ ರಜಸೂ
ವುಂಟಾಗುತ್ತದೆ.

೧೧. ಈ ದೇಹದಲ್ಲಿ ಯೆಲ್ಲಾ ದ್ವಾರಗಳಲ್ಲಿಯೂ ಪ್ರಕಾ
ಶವೂ, ಜ್ಞಾನವೂ, ಯಾವಾಗ ಹೆಚ್ಚಾಗಿ ಹುಟ್ಟುವದೋ ಆ
ವಾಗ ಸತ್ವಗುಣದ ವೃದ್ಧಿಯೆಂದು ತಿಳಿಯಲ್ಪಟ್ಟಿತು.

೧೨. ಲೋಭತ್ವದಲ್ಲಿ ಪ್ರವೇಶವೂ, ಲಾಕೇಶ ಕರ್ಮ
ಗಳ ಆರಂಭವೂ, ತಾತ್ಪರ್ಯಿಲ್ಲದಿರುವಿಕೆಯೂ, ಆಶೆಯೂ,
ಇವುಗಳೂ ರಜೋಗುಣದ ವೃದ್ಧಿಯಲ್ಲಿ ಹುಟ್ಟುವದು; ಭರ
ತಶ್ರೇಷ್ಠನೇ.

೧೩. ಅಪ್ರಕಾಶವೂ, ಅಪ್ರವೇಶವೂ, ಮರವೆಯೂ,
ಮೋಹವೂ, ಇವುಗಳೂ ತಮೋಗುಣದ ವೃದ್ಧಿಯಲ್ಲಿ ಹುಟ್ಟು
ವವು; ಕುರುಂದನನೇ.

೧೪. ಯಾವಾಗ ಸತ್ವಗುಣವು ಹೆಚ್ಚಾದ ವೇಳೆಯಲ್ಲಿ
ಮನುಷ್ಯನು ಮರಣಹೊಂದುವನೋ ಅವಾಗ ಉತ್ತಮವ
ನ್ನು ತಿಳಿದವರ ನಿರ್ಮಲಗಳಾದ ಲೋಕಗಳನ್ನು ಹೊಂದು
ವನು.

೧೫. ರಜೋಗುಣ (ಹೆಚ್ಚಾದ) ವೇಳೆಯಲ್ಲಿ ಮರಣವ
ನ್ನು ಹೊಂದಿ ಕರ್ಮಸಂಬಂಧ ಉಳ್ಳವರಲ್ಲಿ ಹುಟ್ಟುವನು,
ಹಾಗೆಯೇ ತಮೋಗುಣ ಹೆಚ್ಚಾದವೇಳೆಯಲ್ಲಿ ಲಯಹೊಂ
ದಿದವನು ಮಾರ್ಫಜಾತಿಯಲ್ಲಿ ಹುಟ್ಟುವನು.

ENGLISH.

⁷The *Rājā-Gōṣṇ* is of a passionate nature, arising from the effects of worldly thirst, and imprisoneth the soul with the consequences produced from action; ⁸The *Tāmā-Gōṣṇ* is the offspring of ignorance, and the confounder of all the faculties of the mind; and it imprisoneth the soul with intoxication, sloth, and idleness.

⁹The *Sātvā-Gōṣṇ* prevaleth in felicity, the *Rājā* in action, and the *Tāmā*, having possessed the soul, prevaleth in intoxication. ¹⁰When the *Tāmā* and the *Rājā* have been overcome, then the *Sātvā* appeareth, when the *Rājā* and the *Satwa*, the *Tama*; and when the *Tama* and the *Satwa*, the *Raja*. ¹¹When *Gnān* or wisdom, shall become evident in this body at all its gates, then shall it be known that the *Satwa-Gōṣṇ* is prevalent within. ¹²The love of gain, industry, and the commencement of works; intemperance, and inordinate desire, are produced from the prevalence of the *Raja-Gōṣṇ*, ¹³whilst the tokens of the *Tama-Gōṣṇ* are gloominess, idleness, sottishness, and distraction of thought. ¹⁴When the body is dissolved whilst the *Satwa-Gōṣṇ* prevaleth, the soul proceedeth to the regions of those immaculate beings who are acquainted with the *Most High*. ¹⁵When the body findeth dissolution whilst the *Raja-Gōṣṇ* is predominate, the soul is born again amongst those who are attached to the fruits of their actions. So, in like manner, should the body be dissolved whilst the *Tama-Gōṣṇ* is prevalent, the spirit is conceived again in the wombs of irrational beings.

SANSKRIT.

౧౬. కర్మణస్సుకృతస్యాకుసాస్తి
కనిర్మలం ఫలం | రజసస్తుఫలం దుష్టుమ
జ్ఞానతమస్కఫలం ||

౧౭. సత్త్వతస్సంజా యతేజ్ఞానం రజ
సోలోభాభవచ | ప్రమాదమోహత
మసోభవతేజ్ఞానమేవచ ||

౧౮. ఉధ్వఃకంఠం తి సత్త్వస్థామ
ధ్యేతిష్ఠంతి రాజసాః | జఘంస్యగుణవృత్తి
స్థా అధోగచ్ఛంతి తామసాః ||

౧౯. నాన్యంగుణేభ్యః కర్తా రంయ
దాద్రాష్టానుచక్రతి | గుణేభ్యః పరంవే
త్తిమదాభవం నోధిగచ్ఛతి ||

౨౦. గుణానైతానతిత్యక్త్వా దేహీ
దేహనముద్భవాః | జన్మమృత్యు జరా
మృత్యుర్విముక్త్యోమృతమక్తుతే ||

అర్జున ఉవాచ.

౨౧. కృత్రింశ్చిస్త్రిగ్గుణానైతా
నతితేజోభవతి ప్రభో | శిమాజారకథం
జ్యేతాన్స్త్రిగ్గుణానతితతే ||

శ్రీభగవానువాచ.

౨౨. ప్రకాశం ప్రవృత్తిం చ మో
హమేవచ పాండవ | న ద్వేషిష్టసంప్రవృ
త్తాని నివృత్తాని శాంతి ||

౨౩. ఉదాసీన మదాసీనో గుణై
ర్మోహానవిజాల్యతే | గుణావతేంత
ఇత్యేవయోవతిష్ఠంతి నీలగతే ||

CANARESE.

౧౬. సుకృతకర్మద నిమలవాద ఫలవు సాత్వి
కవు, రాజసగుణద ఫలవు దుష్టువు, తమోగుణద
ఫలవు అజ్ఞానవుయేందు జేల్తుతారే.

౧౭. సాత్వికదింద జ్ఞానవు, రాజసగుణదింద తో
భవు చుట్టువదు, మరచియూ, మోహవు, అజ్ఞాన
వు, తమోగుణదింద చుట్టువవు.

౧౮. సత్త్వదల్లిదవరు మేలక్కేరువరు, రాజసరు
మధ్యదల్లి నిల్లవరు, కడేదాద గుణద వ్యాపారదలి
రువరూద తామసరు కేల్గిన తోకవన్నీ హొందు
వరు.

౧౯. శ్రీయేగళ్ళన్ను నడసువను గుణగళ్ళింద వి
ష్టనాగువదిల్లవేందు నోటి గుణగళ్ళిరత ఉత్తమవాద
ద్దుంటిందు తిళిద జ్ఞానియు నన్న స్వభావదల్లి శే
రుత్తానె.

౨౦. దేహదల్లి చుట్టద ఈ మూరు గుణగళ్ళ అజే
హోద దేహియు చుట్టా, సావు, ముప్పు, దుష్టు
గళ్ళింద బిడల్పట్టవనాగి అమృతవన్ను వుల్లుత్తానె.

అర్జున వాక్య.

౨౧. యేలే కతనే, ఈ మూరు గుణగళ్ళన్ను
దాటిదవనిగి యేను గురుతు, అవను యేథా అజార
దవను, అవను ద్యాగి ఆ మూరు గుణగళ్ళ అజే హో
సుత్తానె.

భగవద్వాక్య.

౨౨. యేలే పాండవనే, ప్రకాశ, ప్రవృత్తి,
మోహ ఇవుగళ్ళ ఇద్దాగ ద్వేషినదేయూ, హోదాగ
అపేక్షినదేయూ ;

౨౩. కూతుకొల్ల దవన దాగి కూతు గుణగళ్ళింద
తరిసల్పదచి గుణగళ్ళిద్దావేందుకొందు నిశ్చలవాగి
నింతవనూ ;

ENGLISH.

16 The fruit of good works is called pure and holy; the fruit of the *Raja-Goon* is pain; and the fruit of the *Tama-Goon* is ignorance. 17 From the *Satwa* is produced wisdom, from the *Raja* covetousness, and from the *Tama* madness, distraction, and ignorance. 18 Those of the *Satwa-Goon* mount on high, those of the *Raja* stay in the middle, whilst those abject followers of the *Tama-Goon* sink below.

19 When he who beholdeth perceiveth no other agent than these qualities, and discovereth that there is a being superior to them, he at length findeth my nature; 20 and when the soul hath surpassed these three qualities, which are co-existent with the body, it is delivered from birth and death, old-age and pain, and drinketh of the water of immortality.

ARJUN.

21 By what tokens is it known that a man hath surpassed these three qualities? What is his practice? What are the means by which he overcometh them.

KRISHNA.

22 He, O son of *Pāṇḍo*, who despiseth not the light of wisdom, the attention to worldly things, and the distraction of thought when they come upon him, nor longeth for them when they disappear; 23 who, like one who is of no party, sitteth unagitated by the three qualities; who, whilst the qualities are present, standeth still and moveth not;

SANSKRIT.

೦೪. ಸಮದುಃಖಃ ಸುಖಃ ಸ್ವಸ್ಥಃ ಸಮ
ಶೋಷಾತ್ಯಕಾಂಚನಃ | ತುಲ್ಯಪ್ರಿಯಾಪ್ರಿ
ಯೋಧೀರಸ್ತುಲ್ಯನಿಂದಾತ್ಮನಸ್ತುತಿಃ ||

೦೫. ಮಾನಾಪಮಾನಯೋಸ್ತುಲ್ಯಸ್ತು
ಶ್ಲೋಮಿತ್ರಾರಿಪಕ್ಷಯೋಃ | ಸರ್ವಾರಂಭವ
ರಿತ್ಯಾಗೇಗುಣಾತೀತಸ್ಸುಲಚ್ಯತೇ ||

೦೬. ಮಾಂಚಯೋವ್ಯಭಿಚಾರೇಣಭ
ಕ್ತಿ ಯೋಗೇನ ಸೇವತೇ | ಸಗುಣಾಸ್ಸ ಮತೀ
ತೈಶ್ಚಾಬ್ರಹ್ಮಭೂಯಾಯೇಕಲ್ಪತೇ ||

೦೭. ಬ್ರಹ್ಮಣೋಹಿಮತಿವ್ಯಾಹಮಮೃ
ತಸ್ಯಾ ವ್ಯಯಸ್ಯಚ | ಕಾತ್ವತಸ್ಯಚ ಧರ್ಮ
ಸ್ಯಸುಖಸೈಶ್ಚಾಂತಿಕಸ್ಯಚ ||

CANARESE.

೦೪. ಸುಖ ದುಃಖಗಳಲ್ಲಿ ಸಮನೂ, ಸ್ವಸ್ಥನೂ; ಹೆಂ
ಚು, ಕಲ್ಲು, ಭಂಗಾರ ಸಮವೆಂಬುವನೂ; ಪ್ರಿಯ ಅಪ್ರಿಯ
ಗಳು ಸಮವೆಂಬುವನೂ; ಭದ್ರನೂ ತನಗಾಗುವ ನಿಂದೆ ಸ್ತು
ತಿಗಳನ್ನು ಸಮವೆಂದೇನಿಸುವನೂ;

೦೫. ಮಾನಾಪಮಾನಗಳಲ್ಲಿಯೂ, ಮಿತ್ರಶತ್ರುಗಳೆ
ಲ್ಲಿಯೂಸಮನೂ, ಯೆಲ್ಲಾ ಕೆಲಸಗಳಲ್ಲಿ ಫಲದ ಅಪೇಕ್ಷೆಯೆ
ನ್ನು ಬಿಟ್ಟವನು ಯಾವನೋ ಅವನಿಗೆ ಗುಣಗಳ ಆಜೆ ಹೋ
ದವನೆಂದು ಹೆಸರುಂಟು.

೦೬. ಯಾವತನು ಅವ್ಯಭಿಚಾರವೆಂಬ ಭಕ್ತಿಯೋಗ
ದಿಂದ ನನ್ನನ್ನು ಸೇವಿಸುವನೋ ಆತನು ಈ ಗುಣಗಳ ಆಜೆ
ಹೋದವನಾಗಿ ಬ್ರಹ್ಮಭಾವಕ್ಕೆ ಸಿದ್ಧವಾಗುವನು.

೦೭. ಹ್ಯಾಗಂದರೆ ಬ್ರಹ್ಮಕೃತ್, ಕೇಡಿಲ್ಲದ ಅಮೃ
ತಕೃತ್, ಕಾತ್ವತವಾದ ಧರ್ಮಕೃತ್, ಮುಖ್ಯಕಾರಣವಾದ
ಸುಖಕೃತ್, ನಾನೇ ಆಶ್ರಯನಾಗಿದ್ದೇನೆ.

ENGLISH.

²⁴who is self-dependent and the same in ease and pain, and to whom iron, stone, and gold are as one; firm alike in love and dislike, and the same whether praised or blamed; ²⁵the same in honor and disgrace; the same on the part of the friend and the foe, and who forsaketh all enterprize; such a one hath surmounted the influence of the qualities. ²⁶And he, my servant, who serveth me alone with due attention, having overcome the influence of the qualities, is formed to be absorbed in *Brahm*, the Supreme.

²⁷I am the emblem of the immortal, and of the incorruptible; of the eternal, of justice, and of endless bliss.

LECTURE XV. OF POOROOSHOTTAMA.

ಹ ದಿ ನೈ ದ ನೇ ಅ ಧಾ ಯ.

SANSKRIT.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಉಧ್ವಮೂಲಮಧಕ್ಯಾಬಮತ್ಯಥಂ
ಪ್ರಾಪುರವ್ಯಯಂ! ಛಂದಾಂಸಿ ಯಸ್ಯ ವ
ರ್ಣಾನಿಯಸ್ತಂವೇದಸವೇದವಿತ್ ||

೨. ಅಧಕ್ಷೋಧ್ವಂಪ್ರಸೃತಾಸ್ತಸ್ಯ
ಕಾಬಾಗುಪ್ರವೃದ್ಧಾವಿಷಯಪ್ರವಾಳಾಃ!
ಅಧ್ವಮಾಲಾಸ್ಯನುಸಂತಾನಿಕರ್ತಾನುಬಂಧಿ
ನಿಮನುಷ್ಯಲೋಕೇ ||

೩. ನರಾವಮಸ್ಯೋ ಹತಫೋರ ಲಭ್ಯಂ
ನಾಂತೋನಚಾದಿನೇಚಸಂಪ್ರತಿಷ್ಠಾ! ಅತ್ವ
ಥಮೇನಂ ಸುವಿರಾಧಮೂಲಮಸಂಗತ್ಯೇ
ಣದೃಢೇನಭಿತಾ ||

೪. ತತ್ಕವದಂತತ್ಪರಿಮಾರ್ಗತವ್ಯಂಯಂ
ಸ್ವಿಗತಾನಿವತೇಂತಿಭಾಯಾಃ! ತಮೇವ
ಜಾದ್ಯಂಪುರುಷಂಪ್ರಸದ್ಯೋಯತಃಪ್ರಸೃ
ತ್ತಿಪ್ರಸೃತಾಪುರಾಣೇ ||

೫. ನಿರ್ಮಾ ನಮೋಹಾಜಿ ತಸಂಗದೋ
ಪಾಅಧ್ಯಾತ್ಮನಿತ್ಯಾವಿನಿವೃತ್ತಕಾಮಾಃ! ದವಿಂ
ದೈವೀ ಮುಕ್ತಾಃ ಸುಖದುಃಖಸಂಕ್ಷೇಪಗ
ಭಂತ್ಯಮಾಧಾಃ ವದಮವ್ಯಯಂತಕ ||

CANARESE.

ಭಗವದ್ವಾಕ್ಯ.

೧. ಬೇರು ಮೇಲೆಯೂ ಕೊಂಬೆಗಳು ಕೆಳಗೂ ಇರುವ
ವೊಂದು ಕಾತ್ವತ್ಯವಾದ ಅತ್ವತ್ಯಮರ ಪುಂಟಿಂದೂ, ಛಂದ
ಸ್ತುಗಳು ಅದರ ಯೇಶೆಗಳಾಗಿವೆಯೆಂದೂ, ನಮಾಚಾರ
ಪುಂಟು ಇದನ್ನು ತಿಳಿದವನೇ ವೇದ ತಿಳಿದಿದ್ದಾನೆ.

೨. ಸುಣಗಲಿಂದ ಬೆಳೆದವುಗಳೂ ವಿಷಯಗಳಿಂದ ಜೆಗಿ
ತವುಗಳೂ ಆದ ಅದರ ಕೊಂಬೆಗಳು ಮೇಲಕ್ಕೂ ಕೆಳಗೂ
ವಿಸ್ತರಿಸಿ ಅವೆ ಅದರ ಬೇರುಗಳು ಮನುಷ್ಯಲೋಕದಲ್ಲಿ ಕ
ಮದನಂಬಂಧ ಉಳ್ಳವಗಳಾಗಿ ಕೆಳಕ್ಕೆ ವಿಸ್ತರಿಸಿ ಅವೆ.

೩. ಅದರ ರಾವವೂ ಆದಿ, ಅಂತ್ಯವೂ, ನಿಲ್ಲುವಿಕೆಯೂ,
ಇಹದಲ್ಲಿ ಗ್ರಹಿಸಕೂಡದಹಾಗೆ ಇರುತ್ತದೆ. ದೃಢವಾಗಿ ಬೇ
ರಾದ ಈ ಅತ್ವತ್ಯಮರವನ್ನು ನಿರಾಕೆಯೆಂಬ ದೃಢವಾದ
ಕಸ್ತಾದಿಂದ ಕಡಿದು,

೪. ಆಮೇಲೆ ಯಾವದರಲ್ಲಿ ಶೇರಿದವರು ಇನ್ನು ತಿರುಗದೆ
ಇರುತ್ತಾರೋ ಆ ಸ್ಥಾನವನ್ನು ಹುಡುಕಬೇಕು. ಪೂರ್ವದ
ಪ್ರಕೃತಿಮು ಯಾವನಿಂದ ಸೃಷ್ಟಿಸಲ್ಪಟ್ಟಿತೋ ಆ ಆದಿ
ಪುರುಷನ ಕಡೆಗೆ ನಾನು ಮಾರ್ಗವನ್ನು ಹಿಡಿಯುತ್ತೇನೆ.

೫. ಗರ್ವ ಮೋಹಗಳಿಲ್ಲದವರೂ, ಆಸಕ್ತಿಯೆಂಬ ದೋ
ಷವನ್ನು ಜಯಿಸಿದವರೂ, ಅಧ್ಯಾತ್ಮದಲ್ಲಿ ಸ್ಥಿರವಾದವರೂ,
ಇಷ್ಟೆಯನ್ನು ಬಿಟ್ಟವರೂ, ಸುಖ ದುಃಖಗಳೆಂಬ ಇಕ್ಕಟ್ಟು
ಗಳಿಂದ ಬಿಡಲ್ಪಟ್ಟವರೂ, ಇಂಥಾ ಜ್ಞಾನವಂತರು ನಾಶವಿ
ಲ್ಲದ ಆ ಸ್ಥಾನವನ್ನು ಹೊಂದುವರು.

ENGLISH.

KRISHNA.

¹The incorruptible being is likened unto the tree *Aswāthā*, whose root is above and whose branches are below, and whose leaves are the *Vēds*. He who knoweth that, is acquainted with the *Vēds*. ²Its branches growing from the three *Goon* or qualities, whose lesser shoots are the objects of the organs of sense, spread forth some high and some low. The roots which are spread abroad below, in the regions of mankind, are restrained by action. ^{3&4} Its form is not to be found here, neither its beginning, nor its end, nor its likeness. When a man hath cut down this *Aswāthā*, whose root is so firmly fixed, with the strong axe of disinterest, from that time that place is to be sought from whence there is no return for those who find it; and I make manifest that first *Pooroosh* from whom is produced the ancient progression of all things. ⁵Those who are free from pride and ignorance, have prevailed over those faults which arise from the consequences of action, have their minds constantly employed in watching over and restraining the inordinate desires, and are freed from contrary causes, whose consequences bring both pleasure and pain, and no longer confounded in their minds, and ascend to that place which endureth for ever.

SANSKRIT.

೬. ನತದ್ಭಾಸ ಯತೇಸೂರ್ಯೋ ನತ
ಕಾಂಕೋನಪಾವಕಃ | ಯದ್ಗತ್ವಾನನಿವತಂ
ತೇತದ್ಭಾಮಪರಮಮಮ ||

೭. ಮಮೈವಾಂಕೋಜಿವತೋಕೇಜೀವಭಾ
ತಃಸನಾತನಃ | ಮನ್ಯದ್ಭಾನ್ಯೇಂದ್ರಿಯಾ
ಣಿಪ್ರಕೃತಿಸ್ಥಾನಿಕದ್ವೇತಿ ||

೮. ಕೋರಂ ಯದವಾಪೋತಿ ಯಜ್ಞಾ
ಪೃತ್ವಿತ್ರಾಕ್ರಮತೀತ್ವರಃ | ಗೃಹೀತ್ವೇತಾನಿಸಂ
ಯಾತಿವಾಯುಗಂಧಾನಿವಾತಯಾತ್ ||

೯. ಶ್ರೋತ್ರಂಚಕ್ಷುಸ್ಪರ್ಶನಂಚರಸ
ನಂಘ್ರಾಣಮೇವಚ | ಅಧಿಷ್ಠಾಯಮನಶ್ಚಾ
ಯಂವಿಷಯಾನುಪನೇವತಿ ||

೧೦. ಉತ್ಕ್ರಾಮಂತಂಸ್ಥಿತಂವಾಪಿಭುಂಜಾ
ನಂವಾಗುಣಾದ್ವಿತಂ | ವಿಮಾಥಾನಾನುಪಕೃಂ
ತಿಪತ್ಯಂತಿಜ್ಞಾನಚಕ್ಷುಃ ||

೧೧. ಯತಂತೋಯೋಗೇನ್ಮತ್ಸ್ಮಿತಂ ಪ
ತ್ಯಂತಾತ್ಮನಗ್ನಿಸ್ಥಿತಂ | ಯತಂತೋವ್ಯಕ್ತ
ತಾತ್ಮಾನೋನ್ಮಿತಂಪತ್ಯಂತ್ಯಜೇತಸಃ ||

೧೨. ಯದಾದಿತ್ಯಗತಂತೇಜೋಜಗದ್ಭಾ
ಸಯತೇಲಿಲಂ | ಯಜ್ಞಂ ದ್ರುಮಸಿಯಜ್ಞಾ
ಗ್ನೌತತ್ತೇಜೋವಿದ್ಧಿ ಮಾಮಕಂ ||

೧೩. ಗಾಮಾವಿತ್ಯಚಭಾತಾನಿ ಧಾರಯಾ
ಮೃಹಮೋಜಸಾ | ಪೃಥ್ವ್ಯಾಮಿಹೋದಧೀನ
ರಾಷ್ಟ್ರೋಪೋಪೋಭಾತ್ವಾಪರನಾತ್ಮಕಃ ||

೧೪. ಅಹಂವೈತ್ಯಾನನೋಭಾತ್ವಾಪ್ರಾ
ಣಿಸಾಂವೇಕಮಾತ್ರಿತಃ | ಪ್ರಾಣಾಪಾನಸ
ಮಾಯುಕ್ತೈವಜಾಮೃತಂಚತುರ್ವಿಧಂ ||

CANARESE.

೬. ಆ ಸ್ಥಾನದಲ್ಲಿ ಸೂರ್ಯನು ಪ್ರಕಾಶನನು, ಚಂದ್ರ
ನೂ ಇಲ್ಲ, ಅಗ್ನಿಯೂ ಇಲ್ಲ, ಯಾವ ಸ್ಥಾನವನ್ನು ಹೊಂ
ದಿ ತಿರುಗಕೋ ಅದೇ ನನ್ನ ಶ್ರೇಷ್ಠವಾದ ಸ್ಥಾನವು.

೭. ನನ್ನದು ಮೊಂದು ಭಾಗವು ಜೀವತೋಕದಲ್ಲಿ ಯೆಂ
ದಿಗೂ ಜೀವಿಸಿವಂಥಾದ್ದಾಗಿ ಪ್ರಕೃತಿಯಲ್ಲಿರುವ ಪಂಚೇಂ
ದ್ರಿಯಗಳನ್ನೂ ಅವುಗಳಿಗೆ ಕೂಡಿ ಆರನೇದಾಗಿರುವ ಮನ
ಸ್ಸನ್ನೂ ಯೆಳೆಯುತ್ತದೆ.

೮. ಈತ್ವರನು ಯಾವ ಕೋರವನ್ನು ಹೊಂದುತ್ತಾನೋ
ಯಾವದರಿಂದ ಹೊರಡುತ್ತಾನೋ ಅದರಲ್ಲಿ ಘುಳಿಯು
ಪರಿಮಳಗಳನ್ನು ತಮ್ಮ ಸ್ಥಾನಗಳಿಂದ ಕೊಂಡುಹೋಗುವ
ಪ್ರಕಾರ ಆ ಆರನ್ನು ಹಿಡುಕೊಂಡು ಪ್ರವೇಶಿಸುತ್ತಾನೆ.

೯. ಕಿವಿ, ಕಣ್ಣು, ಚಮಕ್, ನಾಲಿಗೆ, ಮೂಗು, ಮನ
ಸ್ಸು, ಇವಗಳ ಮೇಲಾಗಿದ್ದು ಈತನು ವಿಷಯಗಳನ್ನು ಅನು
ಭವಿಸುವನು.

೧೦. ಅವನು ಹೊರಡುವದನ್ನಾಗಲಿ, ಇರುವದನ್ನಾಗಲಿ,
ಗುಣಗಳಿಂದ ಕೂಡಿಕೊಂಡುಅನುಭವಿಸುವದನ್ನಾಗಲಿ, ಮೂ
ಢರು ನೋಡುವದಿಲ್ಲ ಜ್ಞಾನದೃಷ್ಟಿಯುಳ್ಳವರು ನೋಡು
ತ್ತಾರೆ.

೧೧. ಪ್ರಯತ್ನಮಾಡುವ ಯೋಗಿಗಳೂ ಆತ್ಮದಲ್ಲಿ ಇ
ರುವ ಈತನನ್ನು ಕಾಣುವರು ಕುದ್ಧಾತ್ಮಕರಲ್ಲ ಅವಿವೇಕಿಗಳೂ
ಪ್ರಯತ್ನಮಾಡಿದಾಗ್ಯೂ ಈತನನ್ನು ಕಾಣಲಾರರು.

೧೨. ಸೂರ್ಯ, ಚಂದ್ರ, ಅಗ್ನಿಗಳಲ್ಲಿ ಶೇರಿ ಜಗತ್ತಿ
ಗೆಲ್ಲಾ ಪ್ರಕಾಶಕೊಡುವ ತೇಜಸ್ಸು ಯಾವದೋ ಆ ತೇಜ
ಸ್ಸೇ ನನ್ನ ಸಂಬಂಧವಾದದ್ದೆಂದು ತಿಳಿ.

೧೩. ನಾನು ಭೂಮಿಯನ್ನು ಪ್ರವೇಶಿಸಿ ಪ್ರಾಣಿಗಳನ್ನು
ಕತ್ತಿಯಿಂದ ಧರಿಸುವೆನು, ರಸಾತ್ಮಕವಾದ ಚಂದ್ರನಾಗಿ ಯೆ
ಲ್ಲಾ ಗಿಡಗಳನ್ನು ಬಲಪಡಿಸುವೆನು.

೧೪. ನಾನು ಅಗ್ನಿಯಾಗಿ ಪ್ರಾಣಿಗಳ ದೇಹವನ್ನು
ಹೊಂದಿ ಪ್ರಾಣ ಅಪಾನವಾಯುಗಳೊಡನೆ ಕೂಡಿಕೊಂಡ
ವನಾಗಿ ನಾಲ್ಕು ವಿಧವಾದ ಅನ್ನವನ್ನು ಜೀರ್ಣವಾಗ ಮಾಡಿ
ಡುವೆನು.

ENGLISH.

6Neither the sun, nor the moon, nor the fire enlighteneth that place from whence there is no return, and which is the supreme mansion of my abode.

7It is even a portion of myself that in this animal world is the universal spirit of all things. It draweth together the five organs and the mind, which is the sixth, 8that it may obtain a body, and that it may leave it again; and *Eeswar*, having taken them under his charge, accompanieth them from his own abode as the breeze the fragrance from the flower.

9He presideth over the organs of hearing, seeing, feeling, tasting, and smelling, together with the mind, and attendeth to their objects.

10The foolish see it not, attended by the *Goon* or qualities, in expiring, in being, or in enjoying; but those who are endued with the eye of wisdom behold it. 11Those also who industriously apply their minds in meditation may perceive it planted in their own breasts, whilst those of unformed minds and weak judgments, labouring, find it not.

12Know that the light which proceedeth from the sun, and illuminateth the whole world, and the light which is in the moon, and in the fire, are mine 13I pervade all things in nature, and guard them with my beams. I am the moon, whose nature it is to give the quality of taste and relish, and to cherish the herbs and plants of the field. 14I am the fire residing in the bodies of all things which have life, where, joined with the two spirits which are called *Prān* and *Opān*, I digest the food which they eat, which is of four kinds.

SANSKRIT.

೧೫. ಸರ್ವಸ್ಯ ಜಾಹಂ ಹೃದಿ ಸಂನಿವಿ
ಬ್ಧೋ ಮತ್ತಸ್ತೃಪ್ತಿಜ್ಞಾನ ಮಪೋಹನಂ
ಚ | ವೇದೈಶ್ಚ ಸರ್ವೈವರಹಮೇವ ವೇದೋವೇ
ದಾಂತಕೃದ್ವೇದವಿದೇವಜಾಹಂ ||

೧೬. ದ್ವಾವಿಮೌ ಪುರುಷಾಲೋಕೇಕ್ಷರ
ಕ್ಷಾಕ್ಷರ ಏವ ಚ | ಕ್ಷರಸ್ಸವಾಣಿ ಭೂತಾನಿ
ಕಾಟಿಸ್ತೋಕ್ಷರಉಚ್ಯತೇ ||

೧೭. ಉತ್ತಮಃ ಪುರುಷಸ್ತನ್ಯಃ ಪರಮಾ
ಶ್ವೇತುಧಾಹೃದಃ | ಯೋಲೋಕತ್ರಯ
ಮಾವಿತ್ಯಬಿಭರ್ತ್ಯಯುಕ್ತಾಃ ||

೧೮. ಯಸ್ಯಾತ್ಮರಮತೀಶೋಹಮಕ್ಷರಾ
ದಪಿಜೋತ್ತಮಃ | ಅಶೋನ್ಮಿಲೋಕೇವೇದೇ
ಚ ಪ್ರಧಿತಃ ಪುರುಷೋತ್ತಮಃ ||

೧೯. ಯೋಮಾಮೇವಮಸಂಮುಖಾ
ಜಾನಾತಿಪುರುಷೋತ್ತಮಂ | ಸರ್ವವಿದಭಿ
ಜತಿಮಾಂಸರವಿಭಾವೇನಭಾರತ ||

೨೦. ಇತಿ ಸುಹೃತಮುಂಕ್ತಾಸ್ತಮಿದಮು
ಕ್ತಮಯಾನಘ | ವ್ರತದ್ಭಗ್ವಾಬುದ್ಧಿಮಾ
ನ್ಯಾತ್ಕೃತಕೃತ್ಯಾಭಾರತ ||

CANARESE.

೧೫. ಯೆಲ್ಲ ದರ ಹೃದಯದಲ್ಲಿ ಇರುವಾತನು ನಾನೇ. ನ
ನ್ನ ಚೆತೆಯಿಂದಲೇ ತಿಳಿವಳಿಕೆಯೂ, ಜ್ಞಾನವೂ, ಅನುಮಾ
ನವೂ, ಯೆಲ್ಲಾ ವೇದಗಳಿಂದ ನಾನೇ ಅರಿಯತಕ್ಕವನು,
ವೇದಾಂತಕಾಸ್ತ್ರವನ್ನು ಮಾಡಿದವನೂ ವೇದವನ್ನು ತಿಳಿ
ದವನೂ ನಾನೇ.

೧೬. ಲೋಕದೊಳಗೆ ಕ್ಷರನು, ಅಕ್ಷರನು, ಇವೆಂಬವರು
ಪುರುಷರು ಭೂತಗಳೆಲ್ಲವು ಕ್ಷರಪುರುಷನಾಗಿರುತ್ತವೆ ಅವುಗಳ
ನೆತ್ತಿಯಲ್ಲಿ ನಿಂತವನೇ ಅಕ್ಷರನು.

೧೭. ಬೇರೆ ಪುತ್ರಮನಾದ ಪುರುಷನು ಪರಮಾತ್ಮನೆಂಬ
ಹೆಸರನ್ನು ಹೊಂದಿದ್ದಾನೆ ಈತನು ಮೂರುಲೋಕವನ್ನು
ಪ್ರಸೇವಿಸಿ ಧರಿಸುವನಾದ ನಿತ್ಯ ಈಶ್ವರನೇ.

೧೮. ನಾನು ಕ್ಷರವನ್ನು ದಾಟಿ ಅಕ್ಷರನಿಗಿಂತಲೂ ಉತ್ತ
ಮನಾಗಿರುವದರಿಂದ ವೇದದಲ್ಲಿಯೂ ಲೋಕದಲ್ಲಿಯೂ
ಉತ್ತಮಪುರುಷನೆಂಬ ಹೆಸರನ್ನು ಹೊಂದಿದ್ದೇನೆ.

೧೯. ಯೆಲೇ ಭರತಕುಲ ಶ್ರೇಷ್ಠನೇ, ಉತ್ತಮ ಪುರು
ಷನಾದ ನನ್ನನ್ನು ಮೋಹವಡದೆ ತಿಳುಕೊಳ್ಳುವವನಾಗುವನೋ
ಆತನೇ ಸರ್ವಜ್ಞನು ಸರ್ವಪ್ರಕಾರದಿಂದ ನನ್ನನ್ನೇ ಹೊಂ
ದುವನು.

೨೦. ಅತಿರಹಸ್ಯವಾದ ಈ ಕಾಸ್ತ್ರವು ಈ ಪ್ರಕಾರ ನ
ನ್ನಿಂದ ಹೇಳಲ್ಪಟ್ಟಿತು ; ಯೆಲೇ ಪಾಪರಹಿತನಾದ ಭಾರತ
ನೇ, ಇದನ್ನು ತಿಳಿದವನು ಬುದ್ಧಿವಂಥನು ಮಾಡತಕ್ಕವುಗಳ
ಮಾಡಿದವನೂ ಆಗಿರುವನು.

ENGLISH.

¹⁵I penetrate into the hearts of all men : and from me proceed memory, knowledge, and the loss of both. I am to be known by all the *Vēds*, or books of divine knowledge : I am he who formed the *Vēdant*, and I am he who knoweth the *Vēds*.

¹⁶There are two kinds of *Pooroosh* in the world, the one corruptible, the other incorruptible. The corruptible *Pooroosh* is the body of all things in nature ; the incorruptible is called *Koothasta*, or he who standeth on the pinnacle. ¹⁷There is another *Pooroosh* most high, the *Paramatma* or supreme soul, who inhabiteth the three regions of the world, even the incorruptible *Eeswar*. ¹⁸Because I am above corruption, so also am I superior to incorruption ; wherefore in this world, and in the *Vēds*, I am called *Poorooshōttama*. ¹⁹The man of a sound judgment, who conceiveth me thus to be the *Poorooshōttama*, knoweth all things, and serveth me in every principle.

²⁰Thus, O *Arjoon*, have I made known unto thee this most mysterious *Sastra* ; and he who understandeth it shall be a wise man, and the performer of all that is fit to be done.

LECTURE XVI.

OF GOOD AND EVIL DESTINY.

ಕು ದಿ ನಾ ರ ನೇ ಅ ಧ್ಯಾಯ.

SANSKRIT.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಅಭಯಂ ಸತ್ವಸಂಕುಪ್ತಜ್ಞಾನಯೋಗ
ಗಮ್ಯವ್ಯಸ್ಮಿತಿ | ದಾನಂದಮತ್ಯಯಜ್ಞತನಾನ್ವಿ
ಧ್ಯಾಯಸ್ತಪಜೀವಂ ||

೨. ಅಹಿಂಸಾಸತ್ಯಮಕ್ರೋಧಃತ್ಯಾಗಃ
ಕಾಂತಿರಪ್ಯಕುನಂ | ದಯಾಭೂತೇಷ್ವಲೋ
ಲುತ್ವಂಮಾರ್ತವಂಹ್ರೀರಜಾವಲಂ ||

೩. ಶೇಷಃಕ್ಷಮಾಧೃತಿಸ್ತಿಕಾಂಕ್ಷಮದ್ರೋ
ಹೋನಾತಿಮಾನಿಕಾ | ಭವಂತಿಸಂಪದಂ ದೈವೀ
ಮುಖಜಾತಸ್ಯಭಾರತ ||

೪. ದಂಭೋದರ್ಶೋಭಿಮಾನಶ್ಚಕ್ರೋ
ಧಃಪಾರುದ್ಯಮೇವಚ | ಅಜ್ಞಾನಂಜಾಭಿಜಾ
ತಸ್ಯಪಾರ್ಥಸಂಪದಮಾಸುರೀಂ ||

೫. ದೈವೀಸಂಪದ್ವಿಮೋಕ್ಷಾಯನಿಬಂಧಾ
ಯಾಸುರೀಮತಾ | ಮಾತುಚಃಸಂಪದಂ ದೈ
ವೀಮುಖಜಾತೋನಿಪಾಂಡವ ||

೬. ದ್ವೌಘಾತಸಗೌಲೋಕೇಸ್ವಿ
ದೈವತಸುರವ್ಯವಚ | ದೈವೋವಿಸ್ತರತಃಪ್ರೋ
ಕ್ತಃಸುರಂಪಾರ್ಥಮೇತ್ರೋ ||

CANARESE.

ಭಗವದ್ವಾಕ್ಯ.

೧. ಅಭಯವೂ, ಸತ್ವಸುಣು ಕುಪ್ತಿಯೂ, ಜ್ಞಾನಯೋಗ
ಗದ ಸ್ಥಿತಿಯೂ, ದಾನವೂ, ಇಂದ್ರಿಯನಿಗ್ರಹವೂ, ಯ
ಜ್ಞವೂ, ವೇದಾಭ್ಯಾಸವೂ, ತಪಸೂಸ್ಸ, ಪೂಜೆ ನಡತೆಯೂ

೨. ಅಹಿಂಸೆಯೂ, ಸತ್ಯವೂ, ಕೋಪವಿಲ್ಲದೆ ಯಿರು
ವಿಕೆಯೂ, ತ್ಯಾಗವೂ, ಕಾಂತಿಯೂ, ದಾಕ್ಷಿಣ್ಯವೂ, ಪ್ರಾ
ಣಿಗಳ ವಿಷಯದಲ್ಲಿ ದಯೆಯೂ, ವಿಷಯಲಂಪಟಿ ವಿಲ್ಲದಿ
ರುವಿಕೆಯೂ, ಮೃದುಮಾದ ಮನಸೂಸ್ಸ, ನಾಚಿಕೆಯೂ,
ನಿಶ್ಚಂಚಲವೂ,

೩. ಶೇಷನೂಸ್ಸ, ಕಾಳಿಮೆಯೂ, ಧೈರ್ಯವೂ, ಕುಚಿ
ಯೂ, ದ್ರೋಹವಿಲ್ಲದ ಮನಸೂಸ್ಸ, ಬಹುಮಾನದ ನಿರಾ
ಕೆಯೂ; ಯೆಲೇ ಅಜ್ಞಾನನೇ, ಈ ಗುಣಂಗಳು ದಿವ್ಯಗತಿ
ಗಾಗಿ ಹುಟ್ಟಿದವನಿಗೆ ಲಭಿಸುವವು.

೪. ದಂಭವೂ, ದರ್ಪವೂ, ಗರ್ವವೂ, ಕೋಪವೂ, ಕಾ
ರಣ್ಯವೂ, ಅಜ್ಞಾನವೂ; ಯೆಲೇ ಕುಂತಿ ಪುತ್ರನೇ, ಇವು
ಅಸುರಗತಿಗಾಗಿ ಹುಟ್ಟಿದವನಿಗೆ [ಲಭಿಸುವವು.]

೫. ದಿವ್ಯಗತಿಯು ಮೋಕ್ಷಕ್ಕೋಸ್ಕರವೂ ಅಸುರಗತಿ
ಯು ಬಂಧನಕ್ಕೋಸ್ಕರವೂ ಯೆಂದು ಯೆಣಿಸಲ್ಪಡುತ್ತ
ದೆ ಪಾಂಡವನೇ ನೀನು ಅಳಬೇಡ ನೀನು ದಿವ್ಯಗತಿಗಾಗಿ ಹು
ಟ್ಟಿದಿ.

೬. ಶೋಕದಲ್ಲಿ ಭೂತಗಳ ಸೃಷ್ಟಿಯು ದೇವ ಸಂಬಂ
ಧ ಅಸುರ ಸಂಬಂಧವೆಂದು ಯೆರಡು ವಿಧವು; ಯೆಲೇ ಕುಂ
ತಿ ಕುಮಾರನೇ, ನನ್ನದಾದ ದೇವಸಂಬಂಧವು ವಿಸ್ತಾರವಾಗಿ
ಹೇಳಲ್ಪಟ್ಟಿತು, ಅಸುರ ಸಂಬಂಧವನ್ನು ಕೇಳು.

ENGLISH.

KRISHNA.

1, 2 & 3 The man who is born with divine destiny is endued with the following qualities: exemption from fear, a purity of heart, a constant attention to the discipline of his understanding; charity, self-restraint, religion, study, penance, rectitude, freedom from doing wrong, veracity, freedom from anger, resignation, temperance, freedom from slander, universal compassion, exemption from the desire of slaughter, mildness, modesty, discretion, dignity, patience, fortitude, chastity, unrevengedness, and a freedom from vain-glory: 4 whilst those who come into life under the influence of the evil destiny, are distinguished by hypocrisy, pride, presumption, anger, harshness of speech, and ignorance.

5 The divine destiny is for *Mōksh* or eternal absorption in the divine nature; and the evil destiny confineth the soul to mortal birth. Fear not, *Arjoon*, for thou art born with the divine destiny before thee.

6 Thus there are two kinds of destiny prevailing in the world. The nature of the good destiny hath been fully explained. Hear what is the nature of the evil.

SANSKRIT.

೭. ಪ್ರವೃತ್ತಿಂಚನಿವೃತ್ತಿಂಚನಾನಂದು
ರಾಸುರಾಃ। ನಕೌಚಂನಾಪಿಜಾಚಾರೋನನ
ತೃಂತೇದುವಿದ್ಯತೇ॥

೮. ಅಸತ್ಯಮಪ್ರತಿಷ್ಠಂತೇಜಗದಾಹುರ
ನೀತ್ವರಂ। ಅವರಸ್ವರಸಂಭೂತಂಕಿಮನ್ಯ
ತ್ವಾಮಹೈತುಕಂ॥

೯. ದ್ವಿತಾಂಧೃಷ್ಣಿಮವದ್ವಭೃನಪ್ಪಾತ್ಮಾ
ನೋಲ್ಪಬುದ್ಧಯಃ। ಪ್ರಭವಂತ್ಯುಗ್ರಕ
ರ್ತಾಣಃಕ್ಷಯಾಯಜಗತೋಹಿತಾಃ॥

೧೦. ಕಾಮಮಾತ್ರಿತ್ಯದುಃಪ್ಪುರಂದಂ
ಭಮಾನಮದಾನ್ವಿತಾಃ। ಮೋಹಾದ್ಗ್ರಹೀ
ತ್ವಾಸದ್ಗ್ರಾಹಾಪ್ರವರ್ತಂತೇತುಚೇವೃತಾಃ॥

೧೧. ಚಿಂತಾ ಮಮಿಮೇಯಾಂಚ ಪ್ರಳ
ಯಾಂತಾಮುಪಾತ್ರಿತಾಃ। ಕಾಮೋಪಭೋ
ಗವರಮಾವೃತಾವದಿನ್ವಿತಾಃ॥

೧೨. ಆಕಾ ಪಾತ ತತ್ತ್ವಿಬದ್ಧಾಃ ಕಾಮ
ಕ್ರೋಧಪರಾಯಣಾಃ। ಈಹಂತೆಕಾಮಭೋ
ಗಾರ್ಥಮನ್ಯಾಯೇನಾರ್ಥ ಸಂಚಯಾರ್ಥಾಃ॥

೧೩. ಇದಮದ್ಯಮಯಾಲಬ್ಧಮಿದಂಪ್ರಾ
ಪ್ತಮನೋರಥಂ। ಇದಮಸ್ತೀದಮಪಿಮೇಘ
ವಿದ್ಯತಿಪುನರ್ಥಸಂ॥

೧೪. ಅಸಾ ಮಯಾ ಹತಂತ್ರು ಹ್ನಿ
ವ್ಯಿಜಾಪರಾಸು। ಈಶ್ವರೋಹಮಹಂಭೋ
ಗೀಸಿದ್ಧೋಹಂಬಲಪಾತುಸ್ರೀ॥

೧೫. ಅಘೋಭಿಜನಾನಸ್ತಿಕೋನೋ
ಸ್ತಿಸದೃಶೋಮಯಾ। ಯಕ್ಷೋದಾಸ್ಯಾಮಿ
ಮೋದಿದ್ಯೋತೃಜ್ಞಾನವಿಮೋಹಿತಾಃ॥

CANARESE.

೭. ಅನುರ ಸಂಬಂಧಿಗಳಾದ ಜನರು ಮಾತಕ್ಕದ್ದನೂ,
ಬಿತಕ್ಕದ್ದನೂ, ಅರಿಯರು ; ಅವರಲ್ಲಿ ಕುಚೇತ್ಸವೂ, ಆ
ಚಾರ್ಯವೂ, ಸತ್ಯವೂ ಯಿಲ್ಲ.

೮. ಅವರು ಈಲೋಕಕ್ಕೆ ಸತ್ಯವೂ ಪ್ರತಿಷ್ಠೆಯೂ
ಈಶ್ವರನೂ ಇಲ್ಲವೆಂದೂ ಅದು ತನ್ನದ್ದಕ್ಕೆ ಹುಟ್ಟಿತೆಂದು
ಅದರಕಾರಣವು ಕಾಮದಲ್ಲಿಯೇ ಇರುತ್ತದೆಂದೂ ಹೇಳುತ್ತಾರೆ.

೯. ಇಂಥಾ ದೃಷ್ಟಿಯನ್ನು ಹೊಂದಿ ಕೆಟ್ಟ ಸ್ವಭಾವ
ವೂ, ಅಲ್ಪಬುದ್ಧಿಯೂ, ಕವಾರವಾದ ಕಮಗಳೂ ಪುಳ್ಳ
ವರಾಗಿಯೂ, ಜಗತ್ತನ್ನು ಕೆಡಿಸುವದರಲ್ಲಿಯೇ ಸಂತೋಷ
ಪಡುವವರಾಗಿಯೂ ಹುಟ್ಟುತ್ತಾರೆ.

೧೦. ಅವರು ಪೂರ್ವಿಯಾಗದ ಕಾಮವನ್ನೂ ದಂಭ
ಮಾನ ಮದಗಳನ್ನೂ ಹೊಂದಿ ಹಿಡಿಯಲಿಕ್ಕೆ ಅಯೋಗ್ಯ
ವಾದವುಗಳನ್ನು ಮೋಹದಿಂದ ಗ್ರಹಿಸಿ ಅತುಧವೇ ವ್ರತ
ವೆಂದುಕೊಂಡು ಪ್ರವರ್ತಿಸುತ್ತಾರೆ.

೧೧. ಪಾರವಿಲ್ಲದೆ ಪ್ರಳಯ ಪಯಂತ್ರವಾದ ಚಿಂತೆ
ಯನ್ನು ಹೊಂದಿ ಕಾಮಕ್ಕೆ ತಕ್ಕ ಭೋಗವೇ ಶ್ರೇಷ್ಠವು ಹೀ
ಗೆಂದು ನಿಶ್ಚಯಿಸುವರು.

೧೨. ಆಕೆಗಳೆಂಬ ನಾರಾರು ಹಗ್ಗಗಳಿಂದ ಕಟ್ಟಲ್ಪಟ್ಟವ
ರಾಗಿ ಕಾಮದಲ್ಲಿಯೂ, ಕ್ರೋಧದಲ್ಲಿಯೂ, ಆಸಕ್ತಿಯು
ಳ್ಳವರಾಗಿ ಕಾಮಕ್ಕೆ ತಕ್ಕ ಭೋಗಗಳಿಗೋಸ್ಕರ ಅನ್ಯಾಯ
ದಿಂದ ದ್ರವ್ಯ ಸಂಪಾದನೆಗಳನ್ನು ಮಾಡುತ್ತಿರುವರು.

೧೩. ಇದು ಈಗ ನನ್ನಿಂದ ಸಂಪಾದಿಸಲ್ಪಟ್ಟಿತು, ಬೇ
ಕಾದ ಇದನ್ನು ಸಂಪಾದಿಸೇನು, ನನಗೆ ಈ ದ್ರವ್ಯವಿದೆ, ತಿ
ರಿಗೆ ಈ ಧನವೂ ಸಂಪಾದನೆ ಆಗುತ್ತೆ.

೧೪. ಈ ಹಗೆಯವನು ನನ್ನಿಂದ ಕೊಲ್ಲಲ್ಪಟ್ಟನು, ಮಿ
ಕ್ಕ ಹಗೆಯವರನ್ನೂ ಕೊಲ್ಲುತ್ತೇನೆ, ನಾನೇ ಈಶ್ವರನು,
ನಾನೇ ಭೋಗವುಳ್ಳವನು, ನಾನು ಸಿದ್ಧನು, ನಾನು ಬಲವಂತ
ನು, ನಾನೇ ಸುಖವುಳ್ಳವನು.

೧೫. ನಾನು ಹೆಸರಾದವನು, ಬಳಗವುಳ್ಳವನು ಆಗಿದ್ದೇ
ನೆ, ನನ್ನಹಾಗೆ ಮತ್ತಾರು, ಯಜ್ಞ ಮಾಡುತ್ತೇನೆ, ದಾನ
ಮಾಡುತ್ತೇನೆ, ಸಂತೋಷ ಪಡುತ್ತೇನೆ ಯೆಂದು ಅಜ್ಞಾನದಿಂ
ದ ಮೋಹಿಸಲ್ಪಟ್ಟವರು [ಹೇಳುವರು.]

ENGLISH.

7Those who are born under the influence of the evil destiny know not what it is to proceed in virtue, or recede from vice; nor is purity, veracity, or the practice of morality to be found in them. 8They say the world is without beginning, and without end, and without an *Eeswar*; that all things are conceived by the junction of the sexes; and that love is the only cause. 9These lost souls, and men of little understandings, having fixed upon this vision, are born of dreadful and inhuman deeds for the destruction of the world.

10They trust to their carnal appetites, which are hard to be satisfied; are hypocrites, and overwhelmed with madness and intoxication. Because of their folly they adopt false doctrines, and continue to live the life of impurity. 11They abide by their inconceivable opinions, even unto the day of confusion, and determine within their own minds that the gratification of the sensual appetites is the supreme good. 12Fast bound by the hundred cords of hope, and placing all their trust in lust and anger, they seek by injustice the accumulation of wealth, for the gratification of their inordinate desires.

13“ This, to-day, hath been acquired by me. I shall obtain this object of my heart. This wealth I have, and this shall I have also.

14This foe have I already slain, and others will I forthwith vanquish. I am *Eeswar*, and I enjoy; I am consummate, I am powerful, and I am happy; 15I am rich, and I am endowed with precedence amongst men; and where is there another like unto me? I will make presents at the feasts and be merry.” In this manner do those ignorant men talk, whose minds are thus gone astray.

SANSKRIT.

೧೬. ಅನೇಕಚಿತ್ತವಿಭ್ರಾಂತಾ ಮೋಹಜಾ
ಲಸಮಾವೃತಾಃ | ಪ್ರಸಕ್ತಾಕಾಮಭೋಗೇ
ದುವಶಂತಿನರಕೇಶುಚಾ ||

೧೭. ಆತ್ಮಸಂಭಾವಿತಾಸ್ತಬ್ಧಧನಮಾನ
ಮದಾನ್ವಿತಾಃ | ಯಜಂತೇನಾಮಯಜ್ಞೈಸ್ತೇ
ದಂಭೇನಾವಿಧಿಪೂರ್ವಕಂ ||

೧೮. ಅಹಂಕಾರಂ ಬಲಂದವಂ ಕಾಮಂ
ಕ್ರೋಧಂಚಸಂತ್ರಿತಾಃ | ಮಾಮಾತ್ಮವರದೇ
ಹೇಡುಪ್ರದ್ವಿಪಂತೋಭ್ಯಸುಯಾಕಾಃ ||

೧೯. ತಾನಹಂದ್ವಿಪತೃಕೃಪಾರಾಸಂಸಾ
ರೇಡುನರಾಧಮಾಃ | ಕ್ಷಿಪಾಮೃಜಸ್ರಮ
ಕುಭಾನಾಸುರೀದ್ವೀಪಯೋನಿಡು ||

೨೦. ಆಸುರೀಯೋನಿಮಾಪನ್ಯಾಮುತಾ
ಛಾಜನ್ಮನಿಜಸ್ತನಿ | ಮಾಮಪ್ರಾಪ್ಯೈವಕಾಂ
ತೇಯತತೋಯಾಂತ್ಯಧಮಾಂಗತಿಂ ||

೨೧. ತ್ರಿವಿಧಂನರಕಸ್ಯೇದಂದ್ವಾರಂನಾ
ತನಮಾತ್ಮನಃ | ಕಾಮಕ್ರೋಧಸ್ತಧಾಶೋಭ
ಸ್ತನ್ಮಾದೇತಕ್ತ್ರಯಂತ್ಯಜೇತ್ ||

೨೨. ವ್ರತೈವಿಮುಕ್ತಃ ಕೌಂತೇಯ ತ
ಮೋದ್ವಾರೈಸ್ತೃಭಿರ್ನರಃ | ಆಚರತ್ಯಾ
ತ್ಮನಃ ತ್ರೇಯಸ್ತತೋಯಾತಿವರಾಂಗತಿಂ ||

೨೩. ಯಃ ಕಾಸ್ತ್ರನಿಧಿಮುತಸ್ತೃಜ್ಯವ
ತತೇಕಾಮಕಾರತಃ | ನಸನ್ನಿದಿಮವಾಪ್ನೋತಿ
ನಸುಖಂನವರಾಂಗತಿಂ ||

CANARESE.

೧೬. ಅನೇಕವಾದ ಮನೋವಿಕಾರದಿಂದ ತಿರುಗುವವರೂ,
ಮೋಹವೆಂಬ ಬಲೆಯಿಂದ ಮುಚ್ಚಲ್ಪಟ್ಟವರೂ, ಕಾಮಕ್ಕೆ
ತಕ್ಕ ಭೋಗಗಳಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳವರೂ [ಅಗ] ಅಕುಚಿ
ಯಾದ ನರಕದಲ್ಲಿ ಬೀಳುವರು.

೧೭. ತಮ್ಮನ್ನು ತಾವೇ ಘನವಡಿಸಿಕೊಳ್ಳುವವರೂ, ಸ್ತಂ
ಭದಹಾಗಿ ನಿಂತವರೂ, ಧನ, ಮಾನ, ಮದಗಲೊಡನೆ ಕೂ
ಡಿಕೊಂಡಿರುವವರೂ ಆಗಿ ಹೆಸರುಮಾತ್ರವುಳ್ಳ ಯಜ್ಞಗಳಿಂ
ದಲೂ, ದಂಭದಿಂದಲೂ, ಕಾಸ್ತ್ರಮಾರ್ಯದೆಯನ್ನು ಬಿ
ಟ್ಟು ಯಾಗ ಮಾಡುವರು.

೧೮. ಅಹಂಕಾರವನ್ನೂ, ಬಲವನ್ನೂ, ಸೊಕ್ಕನ್ನೂ,
ಕಾಮವನ್ನೂ, ಕ್ರೋಧವನ್ನೂ, ಹೊಂದಿದವನಾಗಿ ತಮ್ಮ
ದೇಶದಲ್ಲಿಯೂ ಬೇರೆ ದೇಶಗಳಲ್ಲಿಯೂ ನನ್ನನ್ನು ದ್ವೇ
ಷಿಸಿ ಅಸುರಿಯೆ ಪಡಿಸುತ್ತಾರೆ.

೧೯. ಕ್ರೂರರೂ ಮನುಷ್ಯರೊಳಗೆ ಅಧಮರೂ, ಅ
ಮಂಗಳರೂ, ಆದ ಆ ದ್ವೇಷಿಗಳನ್ನು ಅಸುರ ಸಂಬಂಧವಾ
ದ ಗರ್ಭಗಳೆಂಬ ಸಂಸಾರಗಳಲ್ಲಿ ಯಾವಾಗಲೂ ಹೊಗಿಸು
ತ್ತಿರುವೆನು,

೨೦. ಅಸುರ ಸಂಬಂಧವಾದ ಗರ್ಭವನ್ನು ಹೊಂದಿದ
ಮಾಥರು ಜನ್ಮಜನ್ಮದಲ್ಲಿಯೂ ನನ್ನನ್ನು ಕೇರದೆಯೇ;
ಯೆಲೇ ಕುಂತಿ ಪುತ್ರನೇ, ಆಮೇಲೆ ಅಭೋಗತಿಯನ್ನು
ಹೊಂದುವರು.

೨೧. ಕಾಮ, ಕ್ರೋಧ, ಹಾಗೆಯೇ ಲೋಭ, ಈಮುತಾ
ರು ವಿಧವಾದ ನರಕದ ಬಾಗಿಲು ಆತ್ಮದ ನಾಕವನ್ನು ಮಾಡು
ವಂಥಾದ್ದು ಆದಕಾರೂ ಈ ಮೂರನ್ನು ಬಿಡಬೇಕು.

೨೨. ಯೆಲೇ ಕುಂತಿ ಪುತ್ರನೇ, ತಾಮನಗಲಾದ ಈ
ಮೂರು ಬಾಗಿಲುಗಳಿಂದ ಬಿಡಲ್ಪಟ್ಟ ಮನುಷ್ಯನು ಆಮೇಲೆ
ಆತ್ಮದ ಮೇಲುಗಳನ್ನು ಆಚರಿಸುವನು, ಅನಂತರದಲ್ಲಿ ತ್ರೇ
ದೃವಾದ ಗತಿಯನ್ನು ಪಡೆಯುವನು.

೨೩. ಕಾಸ್ತ್ರಮಾರ್ಗವನ್ನು ಬಿಟ್ಟು ಇಷ್ಟೆ ಬಂದಹಾ
ಗೆ ಯಾವನು ನಡಿಯುತ್ತಾನೆಯೋ ಅವನು ಕಾರ್ಯನಿಧಿಯ
ನ್ನು ಹೊಂದನು, ಸುಖವೂ ಯಿಲ್ಲ, ತ್ರೇದೃವಾದ ಗತಿ
ಯೂ ಇಲ್ಲ.

ENGLISH.

¹⁶Confounded with various thoughts and designs, they are entangled in the net of folly; and being firmly attached to the gratification of their lusts, they sink at length into the *Narak* of impurity. ¹⁷Being self-conceited, stubborn, and ever in pursuit of wealth and pride, they worship with the name of worship and hypocrisy, and not according to divine ordination; ¹⁸and placing all their trust in pride, power, ostentation, lust, and anger, they are overwhelmed with calumny and detraction, and hate me in themselves and others: ¹⁹wherefore I cast down upon the earth those furious abject wretches, those evil beings who thus despise me, into the wombs of evil spirits and unclean beasts.

²⁰Being doomed to the wombs of *Asoors* from birth to birth, at length not finding me, they go unto the most infernal regions. ²¹There are these three passages to *Narak* (or the infernal regions;) lust, anger, & avarice, which are the destroyers of the soul; wherefore a man should avoid them; ²²for, being freed from these gates of sin, which arise from the influence of the *Tama-Goon*, he advanceth his own happiness; and at length he goeth the journey of the Most High. ²³He who abandoneth the dictates of the *Sāstra* to follow the dictates of his lusts, attaineth neither perfection, happiness, nor the regions of the Most High.

SANSKRIT.

—ॐ ತಸ್ಯಾಷ್ಟಾಸ್ತ್ರಪ್ರಮಾಣಂಶೇಕಾ
ರಾ್ಯ ಕಾರ್ಯವ್ಯವಸ್ಥಿತೌ | ಜ್ಞಾತೌಪ್ಪಾಸ್ತ್ರ
ವಿಧಾನೋಕ್ತಂಕರ್ಮಕರ್ತುಮಿಹಾರ್ಹಸಿ ||

CANARESE.

—ॐ. ಆದರಿಂದ ಯಾವದನ್ನು ಮಾಡಬೇಕೋ ಯಾ
ವದನ್ನು ಬಿಡಬೇಕೋ ಯೆಂಬ ವಿಷಯದಲ್ಲಿ ಪಾಸ್ತ್ರವೇ
ನಿನಗೆ ಪ್ರಮಾಣವು ಪಾಸ್ತ್ರಕ್ರಮದಲ್ಲಿ ಹೇಳಿದ ಕರ್ಮ
ವನ್ನು ತಿಳಿಕೊಂಡಮೇಲೆ ಮಾಡಬಹುದು.

ENGLISH.

24 Wherefore, O *Arjoon*, having made thyself acquainted with the precepts of the *Sāstra*, in the establishment of what is fit and unfit to be done, thou shouldst perform those works which are declared by the commandments of the *Sāstra*.

LECTURE XVII.

OF FAITH DIVIDED INTO THREE SPECIES.

ಕ ದಿ ನೇ ಳ ನೇ ಅ ಧ್ಯಾಯ.

ಅರ್ಜುನ ಉವಾಚ.

೧. ವಿಕಾಸ್ತ್ರವಿಧಿಮೃತಸೃಜ್ಯಯಜಂ
ಶೇತ್ರಧಯಾನಿವಿಶಾಃ | ತೇಷಾಂನಿಷ್ಠಾತುಕಾ
ಕೃಷ್ಣಸತ್ವಮಾಹೋರಜಸ್ತಮಃ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

—೦. ತ್ರಿವಿಧಾಭವತಿತ್ರಿದ್ಧಾದೇಹಿನಾಂನಾ
ಸ್ವಭಾವಜಾ | ಸಾತ್ವಿಕೀ ರಾಜಸೀಚೌವಾತಾ
ಮಸೀಚೇತಿತಾಂತ್ರಯಾ ||

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಯೆಲೇ ಶ್ರೀಕೃಷ್ಣನೇ, ಪಾಸ್ತ್ರಮಾಗವನ್ನು
ಬಿಟ್ಟು ಭಕ್ತಿಯಿಂದ ಕೂಡಿಕೊಂಡವರಾಗಿ ಯಾರು ಆರಾಧಿ
ಸುವರೋ ಅವರ ಸ್ಥಿತಿ ಯೆಂಥಾದ್ದು ಸಾತ್ವಿಕವೋ, ಜರಾ
ಸವೋ, ತಾಮಸವೋ.

ಭಗವದ್ವಾಕ್ಯ.

—೦. ಮನುಷ್ಯರಿಗೆ ಭಕ್ತಿಯು ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟಿದ್ದು
ಆ ಭಕ್ತಿಯು ಸಾತ್ವಿಕ ಭಕ್ತಿ, ರಾಜಸ ಭಕ್ತಿ, ತಾಮಸ ಭಕ್ತಿ,
ಯೆಂದು ಮೂರು ಪ್ರಕಾರವಾಗಿರುವದು ಅದನ್ನು ಕೇಳು.

ARJOON.

1 What is the guide of those men, who, although they neglect the precepts of the *Sāstra*, yet worship with faith? Is it the *Satwa*, the *Raja*, or the *Tama-Goon*.

KRISHNA.

2 The faith of mortals is of three kinds, and is produced from the constitution. It is denominated after the three *Goon*, *Sātwakēē*, *Rājasēē*, or *Tāmasēē*. Hear what these are.

SANSKRIT.

3. ಸತ್ಯಾನುರೂಪನವಃ ಸ್ಯತ್ಪ್ರದ್ಧಾಭ
ವತಿಭಾರತ | ಪ್ರದ್ಧಾಮಯೋಯಂ ಪುರು
ಷೋಯೋಯಂ ಪ್ರದ್ಧಃ ಸ್ವಪನಃ ||

೪. ಯಜಂತೇಸಾತ್ವಿಕಾವೇವಾನ್ಯಕ್ಷರಕ್ಷಾಂ
ಸಿರಾಜಸಾಃ | ಪ್ರೇತಾ ಭೂತ ಗಣಾಂಕ್ಷಾ
ನ್ಯೈಯಜಂತೇತಾಮಸಾಜಸಾಃ ||

೫. ಅಹಾಸ್ತ್ಯವಿಹಿತಂಘೋರಂ ತಪ್ಯಂತೇ
ಯೇತಪೋಜಸಾಃ | ದಂಭಾಹಂಕಾರಸಂಯು
ಕ್ತಾಃ ಕಾಮರಾಗಬಲಾನ್ವಿತಾಃ ||

೬. ಕರ್ತಯಂತ್ಯಕೋರಸ್ಥಂಭಾತಗ್ರಾ
ಮಮಜೇತಸಃ | ಮಾಂಜೈವಾಂಶ್ಯಕೋರಸ್ಥಂ
ತಾನ್ವಿಧ್ಯಾಸುರಂಶ್ಚಯಾ ||

೭. ಆಹಾರಸ್ತ್ವಪಿ ನವಃ ಸ್ಯತ್ಪ್ರಿವಿಘೋಭ
ವಿತಿಪ್ರಿಯಃ | ಯಜ್ಞಸ್ತಪಸ್ತಥಾ ದಾನಂತೇ
ದಾಂಭೇದಮಿದಂ ಶ್ರೇಣು ||

೮. ಆಯುಃ ಸತ್ವ ಬಲಾಶೋಭ್ಯ ಸುಖ
ಪ್ರೀತಿವಿವರ್ಧನಾಃ | ರಸಾಯಿಸ್ಥಿಗ್ಧಾಂಸ್ಥಿರಾ
ಹೃದ್ಯಾಃ ಲಹಾರಾಃ ಸಾತ್ವಿಕಪ್ರಯಾಃ ||

೯. ಕಟ್ಟಿಮ್ಲಲವಣಾತ್ಯುಷ್ಣ ತೀಕ್ಷ್ಣಾಽರಾ
ಕ್ಷವಿದಾಹಿನಃ | ಆಹಾರಾರಾಜಸಸ್ಯೋಷ್ಣಾದುಬ್ಬಿ
ಶೋಕಾಮಯಂ ಪ್ರದಾಃ ||

೧೦. ಯಾತಯಾಮಂಗತರಸಂಪೂರ್ತಿವರ್ಯ
ಷಿತಂಜಯತ್ | ಉಘೈಷ್ಟಮುಖಾಮೇಧ್ಯಂ
ಭೋಜನಂತಾಮಸಪ್ರಿಯಂ ||

೧೧. ಅಫಲಾ ಕಾಂಕ್ಷಿ ಭಿರ್ರಜ್ಞೋ ವಿಧಿಫಲ
ಪ್ಪೋಯಂಜಯತೇ | ಯಷ್ಟಪ್ರಮೇವೇತಿಮ
ನೃಗಸಮಾಧಾಯಸಸಾತ್ವಿಕಃ ||

CANARESE.

3. ಯೇಶೇ ಅಜ್ಞಾನನೇ, ಯಲ್ಲಾ ಜನಕಾ ಸ್ವಭಾವ
ಕೈ ತಕ್ಕ ಭಕ್ತಿಯು ಹುಟ್ಟಿತಲಿದೆ, ಪ್ರದ್ಧತುಂಬಿದ ಪುರು
ಷನು ಯಂಥದರಲ್ಲಿ ಪ್ರದ್ಧಯಿಡುತ್ತಾನೋ ಅಂಥವನೇ ಆ
ಗಿರುವನು.

೪. ಸಾತ್ವಿಕ ಗುಣವುಳ್ಳವರು ದೇವತೆಗಳನ್ನು ಆರಾಧಿಸು
ತ್ತಾರೆ, ರಾಜಸ ಗುಣವುಳ್ಳವರು ಯಕ್ಷರನ್ನಾ, ರಾಕ್ಷಸರ
ನ್ನಾ, ಮಿಕ್ಕಾದ ತಾಮಸಗುಣವುಳ್ಳವರು ಪ್ರೇತಗಳ
ನ್ನಾ, ಭೂತಸಮೂಹವನ್ನಾ, ಆರಾಧಿಸುತ್ತಾರೆ.

೫. ಕಾಸ್ತ್ಯನಮ್ಮತವಾಗದ ಅಘೋರತಪಸ್ಸನ್ನು ಮಾಡು
ತು ತಪಸ್ಸಿಗಲು ಡಾಂಭಿಕವಾದ ಗರ್ವದೊಡನೆ ಕೂಡಿಕೊಂ
ಡಿರುವವರೂ, ಮತ್ತು ಕಾಮ, ಮೋಹಗಳ ಬಲದೊಡನೆ ಕೂ
ಡಿಕೊಂಡಿರುವವರೂ ಆಗಿ

೬. ಕೋರದಲ್ಲಿರುವ ವಂಚಭೂತಗಳ ಸುಂವನ್ನಾ, ಮೊ
ಲಗಿನ ಕೋರದಲ್ಲಿರುವ ನನ್ನನ್ನಾ ಪಿಡಿಸುವರು. ಅಂಥವರ
ನ್ನು ನಿಷ್ಕಯವಾಗಿ ಅನುಸರಿಸಿದು ಶಿಕ್ಷೆ.

೭. ಆಹಾರ, ಯಜ್ಞ, ತಪಸ್ಸು, ದಾನ, ಮೊದಲಾದವುಗಳ
ನಹ ಮಾರು ವಿಧವಾಗಿ ಆಯಾಜನಿಗೆ ಪ್ರಿಯವಾಗಿರು
ತ್ತವೆ ಅವುಗಳ ಈ ಭೇದವನ್ನು ಕೇಳು.

೮. ಆಯುಷ್ಯವೂ, ಸತ್ಯವೂ, ಬಲವೂ, ಆಶೋಭ್ಯ
ವೂ, ಸುಖವೂ, ಪ್ರೀತಿಯೂ, ಇವುಗಳನ್ನು ಪೆಳೆಸುವವುಗಳ
ಲೂ, ರಸವುಳ್ಳವುಗಳೂ, ನುಣುಪಾದವುಗಳೂ, ಸ್ಥಿರವಾದ
ವುಗಳೂ, ಮನೋಹರವಾದವುಗಳೂ, ಆಗಿರುವ ಆಹಾರಗಳ
ನ ಸತ್ವಗುಣವುಳ್ಳವರಿಗೆ ಪ್ರಿಯವಾಗಿವೆ.

೯. ಪೈ, ಹುಳಿ, ಉಪ್ಪು, ಬಹುಬಿಸಿ, ಬಾರ, ಉರಿ, ದಾ
ವರ ಹುಟ್ಟಿಸುವ ಈ ಆಹಾರಗಳು ರಾಜಸಗುಣವುಳ್ಳವರಿಗೆ
ಇಷ್ಟವಾದವುಗಳು; ದುಬ್ಬವನ್ನಾ, ಗೋಳಾಟವನ್ನಾ,
ಶೋಕವನ್ನಾ, ಉಂಟುಮಾಡುವವು.

೧೦. ಸಮಯವಿಾರಿ, ಹುಳಿಹಿಡಿದು, ಕಂಪಾಗಿ ತಂಗಳು
ಆದದ್ದು ಯಾವದೋ ಯೆಂಜಲಾದ ಅವಿವಿತ್ರವಾದ ಆ
ಭೋಜನವು ತಾಮಸಗುಣವುಳ್ಳವರಿಗೆ ಪ್ರಿಯವಾದದ್ದು.

೧೧. ಫಲದ ಆಶೆಯಿಲ್ಲದ ಯಜ್ಞಗಳನ್ನು ಕಾಸ್ತ್ಯನುಕಾ
ರವಾಗಿ ಹೀಗೆಯೇ ಮಾಡಬೇಕೆಂದು ಮನಸ್ಸನ್ನು ಸಮಾಧಾ
ನ ಪಡಿಸಿ ಯಾವಾತನು ಮಾಡುವನೋ ಆತನು ಸಾತ್ವಿಕಗು
ಣವುಳ್ಳವನು.

ENGLISH.

3The faith of every one is a copy of that which is produced from the *Satwa-Goon*. The mortal *Pooroosh* being formed with faith, of whatever nature he may be, with that kind of faith is he endued. 4Those who are of the disposition which ariseth from the *Satwa-Goon* worship the *Dews*; those of the *Raja-Goon* the *Yakshas* and the *Rakshas*; and those of the *Tama-Goon* worship the departed spirits and the tribe of *Bhōts*.

5Those men who perform severe mortifications of the flesh, not authorized by the *Sāstra*, are possessed of hypocrisy and pride, and overwhelmed with lust, passion, and tyrannic strength. 6Those fools torment the spirit that is in the body, and myself also who am in them. Know what are the resolutions of those who are born under the influence of the evil spirit.

7There are three kinds of food which are dear unto all men. Worship, zeal, and charity are each of them also divided into three species. Hear what are their distinctions.

8The food that is dear unto these of the *Satwa-Goon* is such as increases their length of days, their power and their strength, and keeps them free from sickness, happy and contented. It is pleasing to the palate, nourishing, permanent, and congenial to the body. 9It is neither too bitter, too sour, too salt, too hot, too pungent, too astringent, nor too inflammable. The food that is coveted by those of the *Raja-Goon* giveth nothing but pain and misery. 10and the delight of those in whom the *Tama-Goon* prevaleth, is such as was dressed the day before, and is out of season; hath lost its taste, and is grown putrid; the leavings of others, and all things that are impure.

11That worship which is directed by divine precept, and is performed without the desire of reward, as necessary to be done, and with an attentive mind, is of the *Satwa-Goon*.

SANSKRIT.

೧೬. ಶತ್ವೈವಂಸತಿ ಕರ್ತಾರಮಾತ್ಮಾ
ನಂಕೇವಲಂಕುಯಃ | ಪಶ್ಯತ್ಯಕೃತಬುದ್ಧಿತ್ವಾ
ನ್ಯಸಪಶ್ಯತಿಹುತುಃ ||

೧೭. ಯಸ್ಯನಾಹಂಕೃತೋಭಾವೋ ಬು
ದ್ಧಿಯಸ್ಯನಲಿಪ್ಯತೇ | ಹತ್ವಾಪಿಸ್ತೂನಾ
ಶ್ಲೋಕಾನ್ಯಹಂತಿಫನಿಬಧ್ಯತೇ ||

೧೮. ಜ್ಞಾನಂಜ್ಞೇಯಂಪರಿಜ್ಞಾ ತಾತ್ರಿವಿ
ಧಾ ಕರ್ಮಜೋದನಾ | ಕರಣಂ ಕರ್ಮಕ
ರ್ತೇತಿತ್ರಿವಿಧಗಿಕರ್ಮಸಂಗ್ರಹಃ ||

೧೯. ಜ್ಞಾನಂಕರ್ಮಚಕರ್ತಾಚತ್ರಿ
ಧೈವಗುಣಭೇದತಃ | ಪ್ರೋಚ್ಯತೇ ಗುಣಸಂ
ಖ್ಯಾನಿಯಥಾವತ್ಪ್ರಾಣತಾನ್ಯಃ ||

೨೦. ಸರ್ವಭೂತೇಷುಯೇನೈಕಂ ಭಾ
ವಮವ್ಯಯಮಿವಾಕ್ಷತೇ | ಅವಿಭಕ್ತಂವಿಭಕ್ತೇಷು
ತದ್ವ್ಯಾ ನಂದಿಧಿ ಸಾತ್ವಿಕಂ ||

೨೧. ಪೃಥಕ್ತ್ವೇನತುಯದ್ವ್ಯಾ ನಾನಾ
ಭಾವಾಃ ಪೃಥಗ್ವಿಧಾಃ | ವೇತ್ತಿ ಸರ್ವೇಷು
ಭೂತೇಷುತದ್ವ್ಯಾ ನಂದಿಧಿರಾಜನಂ ||

೨೨. ಯತ್ಪ್ರಕೃತ್ಯಸ್ತು ವದೇಕ ಸ್ವೀಕಾ
ರೈಸತ್ತಮಹೈತುಕಂ | ಅತತ್ವಾರ್ಥವದಲ್ಪಂ
ಚತತ್ತಾಮಸಮುದಾಹೃತಂ ||

೨೩. ನಿಯತಂಸಂಗರಹಿತಮರಾಗದ್ವೇಷ
ತೃಕೃತಂ | ಅಫಲಪ್ರೀತ್ಯಸ್ತನಾಕರ್ಮಯತ್ನ
ತ್ವಾತ್ವಿಕಮುಚ್ಯತೇ ||

೨೪. ಯತ್ಪ್ರಕಾಶೇಪಸ್ತನಾಕರ್ಮಸಾ
ಹಂಕಾರೇಣವಾಪುನಃ | ಕ್ರಿಯತೇ ಬಹುಶಾ
ಯಾನಂತದ್ರಾಜನಮುದಾಹೃತಂ ||

೨೫. ಅನುಬಂಧಂಕ್ಷಯಂಹಿಂಸಾಮನವೇ
ಕ್ಷಯಚ ಪಾರುಷಂ | ಮೋಹಾ ದಾರಭ್ಯತೇ ಕ
ರ್ಮತತ್ತ್ವಾಮಸಮುದಾಹೃತಂ ||

CANARESE.

೧೬. ಹೀಗಲಾಗಿ ಯಾವನು ದುರ್ಬುದ್ಧಿಯಿಂದ ತಾ
ನೇ ಕೇವಲ ಕರ್ತನೆಂದು ತಿಳುಕೊಳ್ಳುತ್ತಾನೋ ಅವನು ಮತಿ
ಹೀನನಾಗಿ ಯೇನೂ ತಿಳುಕೊಳ್ಳುವದಿಲ್ಲ.

೧೭. ಯಾವಾತಗೆ ನಾನು ಮಾಡುವೆನೆಂಬ ಸ್ವತಂತ್ರಭಾ
ವವಿಲ್ಲವೋ ಮತ್ತು ಯಾವಾತನ ಬುದ್ಧಿಯು ಶೇಷವನ್ನು
ಹೊಂದದೋ ಆತನು ಈ ಜನಗಲೆನ್ನಿಲ್ಲ ಕೊಂದಾಗ್ಯ
ಕೊಲ್ಲುವದಿಲ್ಲ ಕಟ್ಟಿಲ್ಲವನು.

೧೮. ಜ್ಞಾನವು, ಜ್ಞೇಯವು, ಪರಿಜ್ಞಾತವು, ಈ ಮಾರು
ವಿಧವು ಕರ್ಮವ್ಯಾಪಾರವು. ಕಾರಣ, ಕರ್ಮ, ಕರ್ತೃ,
ಈ ಮಾರು ವಿಧವು ಕರ್ಮಸಂಗ್ರಹವು.

೧೯. ಜ್ಞಾನವು, ಕರ್ಮವು, ಕರ್ತನು ಈ ಮಾರುವಿಧ
ವಾದ ಭೇದದಿಂದ ಗುಣಗಳ ಸಂಖ್ಯೆಗಳು ಹೇಳಲ್ಪಡುತ್ತವೆ
ಅವುಗಳನ್ನೂ ಯಥಾರ್ಥವಾಗಿ ಕೇಳು.

೨೦. ಬೇರೆಬೇರೆಯಾಗಿರುವ ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿಯೂ
ಬೇರೆಮಾಡಲ್ಪಡಕೂಡದಂಥಾ ನಾಶರಹಿತವಾದ ಮೊಂದು ಭಾ
ವವು ಯಾವಜ್ಞಾನದಿಂದ ತಿಳಿಯಲ್ಪಡುತ್ತದೆಯೋ ಆ ಜ್ಞಾ
ನವು ಸಾತ್ವಿಕವೆಂದು ತಿಳಿ.

೨೧. ಯಾವ ಜ್ಞಾನವು ಬೇರೆಬೇರೆಯಾಗಿ ನಾನಾ ಭಾ
ವಗಳನ್ನು ಬೇರೆಬೇರೆ ವಿಧಗಳಾಗಿ ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿ ಯೆ
ಣಿಸುವದೋ ಆ ಜ್ಞಾನವು ರಾಜಸವೆಂದು ತಿಳಿ.

೨೨. ಯಾವ ಜ್ಞಾನವು ಮೊಂದರಲ್ಲೇ ಅದು ಯೆಲ್ಲಾ
ಯೆಂದೆಣಿಸಿ ಕಟ್ಟಲ್ಪಡದೆಯೋ ಯಾವದು ಹೇತುವಿಲ್ಲದೆ
ಯೂ ತತ್ವಾರ್ಥವಿಲ್ಲದೆಯೂ ಅಲ್ಪವಾಗಿದೆಯೋ ಅದ
ಕ್ಕೆ ತಾಮಸವೆಂದು ಹೆಸರು.

೨೩. ನಿರವಾಗಿಯೂ, ಆಶೆಯಿಲ್ಲದೆಯೂ, ರಾಗದ್ವೇ
ಷಗಳಿಲ್ಲದೆಯೂ, ಫಲದ ಅಪೇಕ್ಷೆಯಿಲ್ಲದೆಯೂ, ಮಾಡಿದ
ಕರ್ಮಕ್ಕೆ ಸಾತ್ವಿಕವೆಂದು ಹೆಸರು.

೨೪. ಯಾವ ಕರ್ಮವು ಆಶೆಯುಳ್ಳವನಿಂದ ಮತ್ತು
ಅಹಂಕಾರದೊಡನೆ ಕೂಡಿರುವವನಿಂದ ಬಹಳ ಪ್ರಯಾಸವಾ
ಗಿ ಮಾಡಲ್ಪಡುವದೋ ಅದು ರಾಜಸ ಕರ್ಮವೆಂದು ಹೇಳ
ಲ್ಪಡುವದು.

೨೫. ಮೊಲೈ ದನ್ನೂ, ಅಲ್ಲದನ್ನೂ, ಹಿಂಸೆಯನ್ನೂ,
ತನ್ನ ಕತ್ತಿಯನ್ನೂ ನೋಡದೆ ಯಾವ ಕರ್ಮವು ಆರಂಭಿಸ
ಲ್ಪಡುವದೋ ಅದು ತಾಮಸವೆಂದು ಹೇಳಲ್ಪಡುವದು.

ENGLISH.

¹⁶He then who after this, because of the imperfection of his judgment, beholdeth no other agent than him-self, is an evil-thinker and seeth not at all. ¹⁷He who hath no pride in his disposition, and whose judgment is not affected, although he should destroy a whole world, neither killeth nor is he bound thereby.

¹⁸In the direction of a work are three things : *Gnān*, *Gnyā*, and *Pārēgnātā*. The accomplishment of a work is also threefold: the im-plement, the action, and the agent.

¹⁹The *Gnān*, the action, and the agent are each distinguished by the influence of the three *Gōṣṇ*. Hear in what manner they are declared to be after the order of the three *Gōṣṇ*.

²⁰That *Gnān*, or wisdom, by which one principle alone is seen prevalent in all nature, incorruptible and in-finite in all things finite; is of the *Sātvā-Gōṣṇ*.

²¹That *Gnān*, or wisdom, is of the *Rājā-Gōṣṇ*, by which a man be-lieveth that there are various and manifold principles prevailing in the natural world of created beings.

²²That *Gnān*, or wisdom, which is mean, interested in one single object alone as if it were the whole, without any just motive or design, and with-out principle or profit, is pronounced to be of the *Tāmā-Gōṣṇ*.

²³The action which is appointed by divine precept, is performed free from the thought of its consequences and without passion or despite, by one who hath no regard for the fruit thereof, is of the *Sātvā-Gōṣṇ*.

²⁴The action which is performed by one who is fond of the gratifica-tion of his lusts, or by the proud and selfish, and is attended with unremit-ted pains, is of the *Rājā-Gōṣṇ*.

²⁵The action which is undertaken through ignorance and folly, and without any foresight of its fatal and injurious consequences, is pronoun-ced to be of the *Tāmā-Goon*.

SANSKRIT.

—೮೬. ಮುಕ್ತಸಂಗೋನಹಂವಾದೀಧೃತೈಃ
ಶಾಸ್ತ್ರಹಸಮನ್ವಿತಃ | ಸಿಫ್ಯಸಿಫೋನೀವಿ-
ಕಾರಂಕರ್ತಾಸಾತ್ವಿಕವುಚ್ಯತೇ ||

—೮೭. ರಾಗೇಕಮುಫಲವೈವಸ್ವರೈಃ
ಹಿಂಸಾತ್ಮಕೋಕುಚಿಃ | ಹರ್ಷೋಕಾನಿವೃತ್ತಿಃ
ಕರ್ತಾರಾಜಸ್ಯಪರಿಕೀರ್ತಿತಃ ||

—೮೮. ಅಯುಕ್ತಃ ಪ್ರಾಕೃತಸ್ತಬ್ಧಕಃ
ಶೋನೈವೈವೃತ್ತಿಶೋಲಸಃ | ವಿಪಾದೀದೀ
ಘೋಸೂತ್ರೀಚಕರ್ತಾತಾಮಸುಚ್ಯತೇ ||

—೮೯. ಬುಧೈರ್ಭೇದಂಧೃತೇಶೈವನು
ಣತಸ್ತ್ರಿದಿಧಂತ್ರಣಾ | ಪ್ರೋಚ್ಯಮಾನ
ಮಶೇದೇಣವೃಥಕ್ವೇನಧನಂಜಯ ||

30. ಪ್ರವೃತ್ತಿಂಚನಿವೃತ್ತಿಂಚಕಾರ್ಯಾಕಾ
ರ್ಯೇಭಯಾಭಯೇ | ಬಂಧಮೋಕ್ಷಂಚಯಾ
ವೇತ್ತಿಬುದ್ಧಿಸ್ಸಾಪಾರ್ಥಸಾತ್ವಿಕೇ ||

31. ಯಯಾಧರ್ಮಮಧರ್ಮೇಚಕಾ
ರ್ಯಂಜಾಕಾರ್ಯಮೇವಚ | ಅಯಥಾವತ್ಪ್ರ
ಜಾನಾತಿಬುದ್ಧಿಸ್ಸಾಪಾರ್ಥಸಾತ್ವಿಕೇ ||

32. ಅಧರ್ಮಂಧರ್ಮಮಿತಿಯಾನುಂ
ನ್ಯತೇತಮಸಾವೃತಾ | ಸರ್ವಾಥಾನ್ವಿವರೀ
ತಾಂತ್ವಬುದ್ಧಿಸ್ಸಾಪಾರ್ಥತಾಮಸೀ ||

33. ಧೃತ್ಯಾಯಯಾಧಾರಯತಮನಃ
ಪ್ರಾಣೇಂದ್ರಿಯಕ್ರಿಯಾಃ | ಯೇಗೇನಾವ್ಯ
ಭಿಜಾಂಣ್ಯಾ ಧೃತಿಶ್ಚಾಪಾರ್ಥಸಾತ್ವಿಕೇ ||

CANARESE.

—೮೬. ಆಶೆಯಿಲ್ಲದವನೂ, ಅಹಂಕಾರವಿಲ್ಲದವನೂ, ಧೈ
ರ್ಯಸಂತೋಷಗಳೊಡನೆ ಕೂಡಿಕೊಂಡಿರುವವನೂ, ಆದ
ರೂ ಆಗದಿದ್ದರೂ ವಿಕಾರವನ್ನು ಹೊಂದದಿರುವವನೂ, ಇಂ
ಥಾ ಕರ್ಮಕರ್ತನು ಸಾತ್ವಿಕನೆಂದು ಹೇಳಲ್ಪಡುವನು.

—೮೭. ಆಶೆಯುಳ್ಳವನೂ, ಕರ್ಮದ ಫಲವನ್ನು ಅಪೇಕ್ಷಿ
ಸುವವನೂ, ಲೋಭಿಯೂ, ಹಿಂಸೆಮಾಡುವವನೂ, ಕುಚೆಯಿ
ಲ್ಲದವನೂ, ಸಂತೋಷ ದುಃಖಗಳೊಡನೆ ಕೂಡಿಕೊಂಡಿರು
ವವನೂ, ಇಂಥಾ ಕರ್ಮಕರ್ತನು ರಾಜಸನೆಂದು ಹೇಳಲ್ಪ
ಡುವನು.

—೮೮. ಅಯೋಗ್ಯನೂ, ಲಾಕೀಕನೂ, ತನ್ನತಾನೆ
ಹೊಗಳಿಕೊಂಬುವವನೂ, ನಿರುತ್ತರವಾದಿಯೂ, ನೀಚಕ
ರ್ಮಕನೂ, ಜಾನಸಗಾರನೂ, ಬೇಸರಿಕೆ ಪಡುವವನೂ,
ಜಾಗ್ರತೆಯಿಲ್ಲದ ಯೋಚನೆಗಾರನೂ, ಇಂಥಾ ಕರ್ಮಕ
ರ್ತನು ತಾಮಸನೆಂದೆಣಿಸಿಕೊಂಬನು.

—೮೯. ಯೆಲೇ ಅರ್ಜುನನೇ, ಬುದ್ಧಿಯ ಭೇದವನ್ನು
ಮತ್ತು ಧೈರ್ಯದ ಭೇದವನ್ನು ಗುಣದ ದೆಡೆಯಿಂದ ಮೂರು
ವಿಧವಾಗಿ ಬೇರೆಬೇರೆ ಪ್ರಕಾರಗಳಿಂದ ಮಿಗದಹಾಗೆ ಹೇಳಲ್ಪ
ಡುವದನ್ನು ಕೇಳು.

30. ಹೋಗುವದರಲ್ಲಿಯೂ, ಹೊರಡುವದರಲ್ಲಿಯೂ,
ಮಾಡತಕ್ಕದರಲ್ಲಿಯೂ, ಮಾಡಬಾರದರಲ್ಲಿಯೂ, ಭಯ
ದಲ್ಲಿಯೂ, ಅಭಯದಲ್ಲಿಯೂ, ಕಟ್ಟಲ್ಪಡುವದನ್ನು, ಬಿಡ
ಲ್ಪಡುವದನ್ನು ಯಾವ ಬುದ್ಧಿಯು ತಿಳಿಯುವದೋ ಆ ಬು
ದ್ಧಿಯು ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ ಸಾತ್ವಿಕವು.

31. ಯಾವ ಬುದ್ಧಿಯಿಂದ ಧರ್ಮವೂ, ಅಧರ್ಮವೂ,
ಮಾಡತಕ್ಕದ್ದೂ ಮಾಡಬಾರದ್ದೂ ಸರಿಯಾಗಿ ತಿಳಿಯುವದಿ
ಲ್ಲವೋ ಆ ಬುದ್ಧಿಯು ಯೆಲೇ ಪಾರ್ಥನೇ ರಾಜಸವು.

32. ಅಧರ್ಮವು ಧರ್ಮವೇಯೆಂದು ಹೇಳಿ ಯೆಲ್ಲಾ
ಕಾರ್ಯಗಳನ್ನು ಹಿಂದೆ ಮುಂದೆ ಮಾಡುವ ಕತ್ತಲೆಯುಳ್ಳ
ಬುದ್ಧಿಯು; ಯೆಲೇ ಪಾರ್ಥನೇ, ತಾಮಸಗುಣವುಳ್ಳದ್ದಾ
ಗಿದೆ.

33. ಯಾವ ಧೈರ್ಯದಿಂದ ಮನಸ್ಸು, ಪ್ರಾಣಗಳು,
ಇಂದ್ರಿಯವ್ಯಾಪಾರಗಳು ಮತ್ತೊಂದು ಕಡೆಗೆ ತಿರುಗದ
ಯೋಗದಿಂದ ನಿಲ್ಲಿಸಲ್ಪಡುವದೋ ಆ ಧೈರ್ಯವು; ಯೆಲೇ
ಪಾರ್ಥನೇ ಸಾತ್ವಿಕವು.

ENGLISH.

26The agent who is regardless of the consequences, is free from pride and arrogance, is endued with fortitude and resolution, and is unaffected whether his work succeed or not, is said to be of the *Satwa-Goon*.

27That agent is pronounced to be of the *Raja-Goon* who is a slave to his passions, who longeth for the fruit of action, who is avaricious, of a cruel disposition, of impure principles, and a slave to joy and grief.

28The agent who is unattentive, indiscreet, stubborn, dissembling, mischievous, indolent, melancholy, and dilatory, is of the *Tama-Goon*.

29Hear also what are the threefold divisions of understanding and firmness, according to the influence of the three *Goon*, which are about to be explained to thee distinctly and without reserve.

30The understanding which can determine what it is to proceed in a business, and what it is to recede; what is necessary and what is unnecessary; what is fear and what is not; what is liberty and what is confinement, is of the *Satwa-Goon*.

31The understanding which doth not conceive justice and injustice; what is proper and what is improper; as they truly are, is of the *Raja-Goon*.

32The understanding which, being overwhelmed in darkness, mistaketh injustice for justice, and all things contrary to their true intent and meaning, is of the *Tama-Goon*.

33That steady firmness, with which a man, by devotion, restraineth every action of the mind and organs, is of the *Satwa-Goon*.

SANSKRIT.

34. ಯಮಾತುಢಮೇ ಕಾಮಾಢ್ಢಾಢ್ಢ
ಢೃತಾಧಾರಯತೇಜಃನ | ಪ್ರಸಂಗೇನ
ಫಲಾಕಾಂಕ್ಷೇಢೃತಿಸ್ಸಾಪಾರ್ಥರಾಜಸೀ ||

35. ಯಯಾಸ್ವಚ್ಛಂಭಯಂಶೋಕಂವಿ
ಢಾದಮದಮೇವಚ | ನವಿಮುಂಚಂತಿದುಶ್ಶೇ
ಢಾಢೃತಿಸ್ಸಾಪಾರ್ಥತಾಮಸೀ ||

36. ಸುಖಂತ್ವಿದಾನೀಂತ್ರಿವಿಧಂತ್ರುಣು
ಮೇಭರತರ್ಷಭ | ಅಭ್ಯಾಸಾದ್ರಮತೇಯ
ತ್ರದುಖ್ವಾಂತಂಚನಿಗಢತಿ ||

37. ಯತ್ತದಗ್ರೇವಿಷಮಿವ ಪಣಿಣಾಮೇ
ಮೃತೋವಮಂ | ತತ್ಸುಖಂಸಾತ್ವಿಕಂಪ್ರೋ
ಕ್ತಮಾತ್ಮಬುಧಿಪ್ರಸಾದಜಂ ||

38. ವಿಷಯೇಂದ್ರಿಯ ಸಂಯೋಗಾ
ದೃತ್ತದಗ್ರೇಮೃತೋವಮಂ | ಪಣಿಣಾಮೇ
ವಿಷಮಿವತತ್ಸುಖಂರಾಜಸಂಸ್ಪೃತಂ ||

39. ಯದಗ್ರೇಚಾನುಬಂಧೇಚ ಸುಖಂ
ಮೋಹಸಮಾತ್ಮನಃ | ನಿದ್ರಾಲಸ್ಯಾಪ್ರಮಾ
ದೋದ್ಧಂತತ್ಪ್ರಮಸಮುದಾಹೃತಂ ||

40. ನತದಸ್ತಿ ಪೃಥಿವ್ಯಾಂ ವಾದಿವಿಜೇವೇ
ಮವಾಪುನಃ | ಸತ್ತ್ವಂಪ್ರಕೃತಿಜೈರ್ಮುಕ್ತಂ
ಯದೇಭಿಸ್ಯಾತ್ರಿಭಿಸುಕೇಶೈಃ ||

41. ಬ್ರಾಹ್ಮಣಕ್ಷತ್ರಿಯವಿಕಾರಾಢ್ಢಾ
ಣಾಂಚಪರಂತಪ | ಕರ್ಮಾಣೀಪ್ರವಿಭಕ್ತಾನಿ
ಸ್ವಭಾವಪ್ರಭವೈಸುಕೇಶೈಃ ||

42. ಕಮೋದಮ ಸ್ತವಕ್ಯಾಚಂ ಕ್ಷಾಂತಿ
ರಾರ್ಜವಮೇವಚ | ಜ್ಞಾನಂ ವಿಜ್ಞಾನ ಮಾಸ್ತಿ
ಕ್ಯಂಬ್ರಾಹ್ಮಕರ್ಮಸ್ಯಭಾವಜಂ ||

CANARESE.

34. ಯಾವ ಧೈರ್ಯದಿಂದ ಧರ್ಮವನ್ನು, ಅರ್ಥವನ್ನು, ಕಾಮವನ್ನು, ಆಶೆಯಿಂದ ಸ್ಥಿರಪಡಿಸುವದೋ ಆ ಫಲವನ್ನು ಅಪೇಕ್ಷಿಸುವ ಧೈರ್ಯವು ಯೆಲೇ ಪಾರ್ಥನೇ ರಾಜನವು.

35. ಯಾವ ಧೈರ್ಯದಿಂದ ಸ್ವಚ್ಛವೂ, ಭಯವೂ, ಶೋಕವೂ, ಬೇಸರಿಕೆಯೂ, ಗರ್ವವೂ, ಬಿಡಲ್ಪಡದೋ ಆ ದುಷ್ಟಬುದ್ಧಿಯುಳ್ಳ ಧೈರ್ಯವು ತಾಮಸಧೈರ್ಯವು ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ.

36. ಯೆಲೇ ಭರತಕುಲ ಶ್ರೇಷ್ಠನಾದ ಅರ್ಜುನನೇ, ಈಗ ಮೂರು ಪ್ರಕಾರವಾದ ಸುಖವನ್ನು ಕೇಳು ಯಾವ ಸುಖದಲ್ಲಿ ಅಭ್ಯಾಸಮಾಡಿದ್ದರಿಂದ ದುಖದ ತುದಿಯನ್ನು ಹೊಂದಿ ಸುಖಿಸುವನು.

37. ಯಾವದು ಮೊದಲು ವಿಷದಂತೆಯೂ ಕಡೆಯಲ್ಲಿ ಅಮೃತಕ್ಕೆ ಸಮಾನವಾಗಿಯೂ ಇರುವದೋ ಆ ಸುಖವು ಅತ್ಯವಿಷಯವಾದ ಬುದ್ಧಿಯ ನಿರ್ಮಲತ್ವದಿಂದ ಹುಟ್ಟುವದು ಅದು ಸಾತ್ವಿಕ ಸುಖವೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು.

38. ವಿಷಯದ ಸಂಬಂಧವಾದ ಇಂದ್ರಿಯಂಗಳ ಕೂಡುವಿಕೆಯಿಂದ ಮೊದಲು ಅಮೃತವಾಗಿಯೂ ಕಡೆಯಲ್ಲಿ ವಿಷವಾಗಿಯೂ ಯಾವ ಸುಖವು ಶೋರುವದೋ ಅದು ರಾಜಸವುಯೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು.

39. ಯಾವದು ಆರಂಭದಲ್ಲಿಯೂ ಅಂತದಲ್ಲಿಯೂ ಅತ್ಯವನ್ನು ಮೋಹಗೊಳಿಸುವದಾಗಿ ನಿದ್ರೆ ಆಲಸ್ಯ ಮರವು ಇವನಲ್ಲಿಂದ ಹುಟ್ಟುವದೋ ಅ ಸುಖವು ತಾಮಸವೆಂದು ಹೇಳಲ್ಪಡುವದು.

40. ಪ್ರಕೃತಿಯಿಂದ ಹುಟ್ಟಿದ ಈ ಮೂರು ಗುಣಗಳಿಂದ ಬಿಡಲ್ಪಟ್ಟದ್ದು ಮೊದಾದರು ಭೂಮಿಯಲ್ಲಿಯೂ, ಸ್ವರ್ಗದಲ್ಲಿಯೂ, ದೇವಶೇಷಲ್ಲಿಯೂ, ಯಿಲ್ಲ.

41. ಬ್ರಾಹ್ಮಣರಿಗೂ, ಕ್ಷತ್ರಿಯರಿಗೂ, ವೈಶ್ಯರಿಗೂ, ಕೂದ್ರರಿಗೂ, ಯೆಲೇ ತತ್ಪ್ರಹರನೇ ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟಿದ ಗುಣಗಳಿಂದ ಕರ್ಮಗಳು ವಿಂಗಡಿಸಲ್ಪಟ್ಟವು.

42. ಕಾಂತವೂ, ಇಂದ್ರಿಯ ನಿಗ್ರಹವೂ, ತಪಸ್ಸೂ, ಕುಚಿಯೂ, ಶಾಶ್ವತಿಯೂ, ಮೊನ್ನೇನಡತಿಯೂ, ಜ್ಞಾನವೂ, ವಿಶೇಷವಾದ ತಿಳಿವಿಕೆಯೂ, ವಿಶ್ವಾಸವೂ, ಇವು ಬ್ರಾಹ್ಮಣನಿಗೆ ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟುವ ಕರ್ಮಗಳು.

ENGLISH.

34 That interested firmness by which a man, from views of profit, persisteth in the duties of his calling, in the gratification of his lusts, and the acquisition of wealth, is declared to be of the *Raja-Goon*.

35 That stubborn firmness, by which a man of low capacity departeth not from sloth, fear, grief, melancholy, and intoxication, is of the *Tama-Goon*.

36 Now hear what is the threefold division of pleasure. That pleasure which a man enjoyeth from his labour, and wherein he findeth the end of his pains; 37 and that which, in the beginning, is a poison, and in the end as the water of life, is declared to be of the *Satwa-Goon*, and to arise from the consent of the understanding.

38 That pleasure which ariseth from the conjunction of the organs with their objects, which in the beginning is as sweet as the water of life, and in the end as a poison, is of the *Raja Goon*.

39 That pleasure which in the beginning and the end tendeth to stupefy the soul, and ariseth from drowsiness, idleness, and intoxication, is pronounced to be of the *Tama-Goon*.

40 There is not any thing either in heaven or earth, or amongst the hosts of heaven, which is free from the influence of these three *Goon* or qualities, which arise from the first principles of nature.

41 The respective duties of the four tribes of *Brahman*, *Kshētree*, *Visya*, and *Sōōdra*, are also determined by the qualities which are in their constitutions.

42 The natural duty of the *Brahman* is peace, self-restraint, zeal, purity, patience, rectitude, wisdom, learning, and theology.

SANSKRIT.

౪౩. కౌరవ్యంతేజోధృతిదాక్షిణ్యం
ద్వేజాద్యపలాయనం | దానమిత్యర్థా
వశక్తాత్రంకమన్వభావజం ||

౪౪. కృషిగౌరక్షిణాశ్విన్యోగ్యం
మన్వభావజం | పరిభర్యాత్మకంకర్మకౌ
ద్రస్యాపిస్వభావజం ||

౪౫. స్వేన్వేకమన్యోభిరతః
సిద్ధింభవేనరః | స్వకమన్వరతః
యథావిదితకృత్ ||

౪౬. యతఃప్రవృత్తిభూతానాం
యేననవమిదంతతం | స్వకమన్వ
మభ్యుజ్జాసిద్ధింవిదతిమానవః ||

౪౭. శ్రేయాత్స్వధర్మోవిగుణః
చరథమాత్స్వస్థిత్వాత్ | స్వభావని
యతంకమన్వనాభ్యుజ్జాసిద్ధిం ||

౪౮. సజజంకమన్వతేయసదో
చ మపిత్యజ్జేత్ | సర్వారంభాహిదో
చేణధామేనాగ్రహివావృతాః ||

౪౯. అనత్తబుద్ధిస్సర్వత్రజితాత్మా
గతస్పృహః | న్యేష్యమన్వసిద్ధిం
సంన్యాసేనాధిగచ్ఛతి ||

౫౦. సిద్ధిప్రాప్తోయథాబ్రహ్మకథా
పూర్ణానిభోదమే | సమాసేన్యే
తేయనిష్కాన్యసయోపరా ||

౫౧. బుధ్యావిశుద్ధయాయుక్తోధృ
త్యాత్మాననియంమృతః | తద్బద్ధి
యాన్యోక్త్యాగచ్ఛేదావృతసృజ ||

CANARESE.

౪౩. చరాక్రమేన, తేజసూస్, ధీర్యమ, సా
మర్థ్యమ, యుద్ధముల వేరొడవలె
యూ, దానమ, దేవభక్తియూ, ఇవి క్షత్రియన స్వ
భావమింద ముట్టువ కమంగళు.

౪౪. వ్యవసాయమ, దనకురికల కాయువికయూ,
వ్యాపారమ, ఇవి వ్యవసయ స్వభావమింద ముట్టువ క
మంగళు. నేటి మాడువదే తాద్రన స్వభావమింద
ముట్టువ కమంగళు.

౪౫. తన తన కమంగళు అనక్తియుల్ల, మను
చ్యను మోక్షవస్తు మొందువను తన కమంగళు
యే అనక్తియుల్ల వను త్యాగే మోక్షవస్తు మొందు
వనో అదను కేలు.

౪౬. యావన చేయింద ఈ భూతగళ సృష్టి
మొదలదద్దు యావనింద ఈ జగత్తు విస్తరినల్పట్టి
తే అంధావనను స్వంత కమంగళు అరాధిసి మ
నుచ్యను మోక్షవస్తు పడెయవను.

౪౭. గుణవిల్లద స్వధర్మమ గుణవుల్ల అన్యధ
మంగళు శ్రేయ్యు స్వభావమింద నిష్క్రయవాద క
మంగళు మాదిదవను పావనను మొందును.

౪౮. యేలే కుంతిచ్చత్రనే, సజజవాద కమ
వు మోదమింద బేరదు ఇద్దాగూ బిడలాగదు మో
గే బేకియందహాగే యేల్ల కమంగళు అరంభమ
మోదకే కూడి అదే.

౪౯. ఆకియిల్లద బుద్ధియుల్ల వనాగి యేల్ల కదే
యిల్లియూ మనోజయమ నిమోదమ లుంకా
గి ఇరువవను సన్యాస యోగమింద మోక్షమేబ శ్రే
య్యవాద సిద్ధియను పడెయవను.

౫౦. సిద్ధియను మొందివను బ్రహ్మవస్తు త్యా
గే మోదమో జ్ఞానసంబంధవాద శ్రేయ్యవాద అజ
రణి యావమో యేంబువదను ననింద పూణవా
గి కలి కుంతిచ్చత్రనే.

౫౧. పరిశుద్ధవాద బుద్ధియింద కూడికొందిరువ
ను ధీర్యమింద మనస్సను నిగ్రహిసి తబ్ది కేలువదే
మొదలద విషయగళను బిట్టు నేడవను ద్వేష
వను బిట్టు ;

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⁴³The natural duties of the *Kshē*-
tree are bravery, glory, fortitude,
rectitude, not to flee from the field,
generosity, and princely conduct.

⁴⁴The natural duty of the *Visya*
is to cultivate the land, tend the
cattle, and buy and sell. The na-
tural duty of a *Sōōdra* is servitude.

⁴⁵A man being contented with
his own particular lot and duty
obtaineth perfection. Hear how that
perfection is to be accomplished.

⁴⁶The man who maketh an offering
of his own works to that being from
whom the principles of all beings
proceed, and by whom the whole
universe was spread forth, by that
means obtaineth perfection.

⁴⁷The duties of a man's own par-
ticular calling, although not free from
faults, is far preferable to the duty
of another, let it be ever so well
pursued. A man by following the
duties which are appointed by his
birth, doeth no wrong. ⁴⁸A man's
own calling, with all its faults, ought
not to be forsaken. Every undertak-
ing is involved in its faults, as the
fire in its smoke. ⁴⁹A disinterested
mind and conquered spirit, who, in
all things, is free from inordinate de-
sires, obtaineth a perfection uncon-
nected with works, by that resigna-
tion and retirement which is called
Sannyas; ⁵⁰and having attained
that perfection, learn from me, in
brief, in what manner he obtaineth
Brahm, and what is the foundation
of wisdom.

⁵¹A man being endued with a pu-
rified understanding, having humbled
his spirit by resolution, and abandon-
ed the objects of the organs; who
hath freed himself from passion and
dislike;

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೫೦. ವಿವಿಕ್ತನೇವಿಲಭುವ್ಯೇಯತವಾಕ್ಯಾ
ಯ ಮಾನಸಃ | ಧ್ಯಾನಯೋಗ ಪರೋನಿ
ತ್ಯಂವೈರಾಗ್ಯಂನಮುಪಾತ್ರಿತಃ ||

೫೧. ಅಹಂಕಾರಂ ಬಲದರ್ಪಂ ಕಾಮಂ
ಕ್ರೋಧಂರೂಪಂ | ವಿಮುಚ್ಯನಿಮಮ
ಕಾಂತೋಬ್ರಹ್ಮಭಾಯಾಯಕಲ್ಪತೇ ||

೫೨. ಬ್ರಹ್ಮಭೂತಪ್ರಸನ್ನಾತ್ಮನೋ
ಚತಿನಕಾಂಕ್ಷತಿ | ನಮಸ್ಸರ್ವೇದುಭಾತೇಷು
ಮದ್ಭಕ್ತಿಂಲಭತೇವರಾಂ ||

೫೩. ಭಕ್ತ್ಯಾಮಾಮಭಿಜಾನಾತಿ ಯಾವಾ
ನ್ಯಕ್ಷಾಸ್ತಿತತ್ವತಃ | ತತೋಮಾಂತತ್ವತೋ
ಜ್ಞಾತಾವಿವಿತ್ತೇತದನಂತರಂ ||

೫೪. ಸರ್ವ ಕರ್ಮಾಣ್ಯಾ ಪಿ ಸದಾ ಕು
ರ್ವಾಣೋಮದ್ವೈಪಾತ್ರಯ್ಯ | ಮತ್ಪ್ರ
ಸಾದಾದವಾಪೋತಿ ಕಾತ್ವತಂಪದಮವ್ಯಯಂ ||

೫೫. ಜೇತನಾಸರ್ವ ಕರ್ಮಾಣಿಮಯಿ
ಸನ್ಯಸ್ಯಮತ್ಪರಃ | ಬುದ್ಧಿಯೋಗಮುಪಾ
ತ್ರಿತ್ಯಮಚ್ಛೇತ್ತಸತ್ತತಂಭವ ||

೫೬. ಮಚ್ಛೇತ್ತಸರ್ವ ದುರ್ಗಾಣಿ ಮ
ತ್ಪ್ರಸಾದಾತ್ತರಿದ್ಯಸಿ | ಅಥಜೇತ್ವಮಹಂ
ಕಾರಾನ್ಯಾತ್ರೋಪ್ಯಸಿವಿನಂಕ್ಷ್ಯಸಿ ||

೫೭. ಯದ್ಯ ಹಂಕಾರ ಮಾತ್ರಿತ್ಯ ನ
ಯೋತ್ಸ್ಯಇತಿಮನ್ಯಸಿ | ಮಿಥೈಶ್ವರವ್ಯವ
ಸಾಯಸ್ತೇ ಪ್ರಕೃತಿನ್ವಾಂನಿಯೋಜ್ಯತಿ ||

೫೮. ಸ್ವಭಾವೇನತುಕಾಂತೇಯನಿಬದ್ಧಃ
ಸ್ವೇನಕರ್ತೃಣಾ | ಕತುಂನೇಚ್ಛಸಿಯೇಸ್ತೋ
ಹಾತ್ಕುರಿದ್ಯಸ್ಯವತೋಪಿತೇ ||

CANARESE.

೫೦. ಯೇಕಾಂತ ಸ್ಥಳದಲ್ಲಿ ವಾಸಿಸುವನಾಗಿಯೂ, ಮಿ
ತಾಹಾರಿಯೂ, ವಾಕ್ಯ, ಕರೀರ, ಮನಸ್ಸು, ಇವಗಳ ನೇಮ
ಲಳ್ಯವನಾಗಿಯೂ, ನಿತ್ಯವೂ ಧ್ಯಾನಯೋಗ ಹೊಂದಿದ
ವನಾಗಿಯೂ, ವೈರಾಗ್ಯವನ್ನು ಆಶ್ರಯಿಸದವನಾಗಿಯೂ,

೫೧. ಅಹಂಕಾರವೂ, ಬಲವೂ, ದರ್ಪವೂ, ಕಾಮವೂ,
ಕ್ರೋಧವೂ, ಸಂಪಾದನೆ ಮಾಡುವ ಬುದ್ಧಿಯೂ ಇವಗಳ
ನ್ನು ಬಿಟ್ಟು ನನ್ನದೆಂಬ ಮಮಕಾರವಿಲ್ಲದೆ ಕಾಂತನಾದವನು
ಬ್ರಹ್ಮಹೊಂದುವದಕ್ಕೆ ಸಿದ್ಧನಾಗುತ್ತಾನೆ.

೫೨. ಬ್ರಹ್ಮದಹಾಗಿ ನಿಮೇಲ ಮನಸ್ಸುಳ್ಳವನು ಅಳ
ಸು, ಅಪೇಕ್ಷಿಸನು, ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿಯೂ ಸಮಬುದ್ಧಿ
ಯುಳ್ಳವನಾಗಿ ತ್ರೇಷ್ಯವಾದ ನನ್ನ ಭಕ್ತಿಯನ್ನು ಹೊಂದು
ವನು.

೫೩. ಭಕ್ತಿಯಿಂದ ನನ್ನನ್ನು ಯೆಷ್ಟು ಪ್ರಮಾಣವುಳ್ಳ
ವನಾಗಿದ್ದೇನೆಂದು ನಿಶ್ಚಯವಾಗಿ ಯಾವನು ತಿಳಿಯುವನೋ
ಅವನು ನಿಶ್ಚಯವಾಗಿ ತಿಳಿದು ನನ್ನನ್ನು ಆ ಅನಂತರದಲ್ಲಿ
ಹೊಂದುವನು.

೫೪. ಯೆಲ್ಲಾ ಕರ್ಮಗಳನ್ನು ಯೆಲ್ಲಾ ಕಾಲದಲ್ಲಿಯೂ
ಮಾಡುವವನಾಗಿ ನನ್ನನ್ನೇ ಆಶ್ರಯಿಸಿಕೊಂಡಿರುವವನು ನ
ನ್ನ ಅನುಗ್ರಹದಿಂದ ಕಾತ್ವತವಾದ ನಾಶವಿಲ್ಲದ ಪದವನ್ನು
ಹೊಂದುವನು.

೫೫. ಮನಸ್ಸಿನಿಂದ ಯೆಲ್ಲಾ ಕರ್ಮಗಳನ್ನು ನನ್ನಲ್ಲಿ
ಯಿಟ್ಟು ನಾನೇದೊಡ್ಡವನೆಂದು ನಿಶ್ಚಯಿಸಿ ಜ್ಞಾನಯೋಗವ
ನ್ನು ಹೊಂದಿ ಯಾವಾಗಲೂ ನನ್ನಲ್ಲಿಯೇ ಚಿತ್ತವುಳ್ಳವನಾಗು

೫೬. ನನ್ನಲ್ಲಿಯೇ ಚಿತ್ತವುಳ್ಳವನು, ಯೆಲ್ಲಾ ದುಷ್ಟಗಳ
ನ್ನು ನನ್ನ ಅನುಗ್ರಹದಿಂದಲೇ ದಾಟುವಿ ಇಷ್ಟರಮೇಲೆ
ನೀನು ಅಹಂಕಾರದ ದೆಕೆಯಿಂದ ಕೇಳದವನಾದರೆ ಕೆಟ್ಟು
ಹೋಗುವಿ.

೫೭. [ನೀನು] ಅಹಂಕಾರವನ್ನು ಹೊಂದಿ ಯುದ್ಧಮಾ
ಡುವದಿಲ್ಲವೆಂದು ನೆನಸಿದವನಾದರೇ ನಿನ್ನ ಈ ಪ್ರಯತ್ನವು
ಸುಳ್ಳಾಗುವದು ಪ್ರಕೃತಿಯು ನಿನ್ನನ್ನು ಪ್ರೇರೇಪಿಸುವದು

೫೮. ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ, ಯಾವಕಾರಣದಿಂದ
ಸ್ವಂತವಾದ ಸ್ವಭಾವಕರ್ಮದಿಂದ ಕಡಲ್ಪಟ್ಟವನಾಗಿ ಮೋ
ಹದಿಂದ ಮಾಡುವದಕ್ಕೆ ಇಷ್ಟಯಿಸದವನಾದರೇ ಅದುಕಾ
ರಣದಿಂದ ಪರವಶನಾಗಿ ಅದನ್ನೇ ಮಾಡುವಿ.

ENGLISH.

⁵²who worshippeth with discrimination, eateth with moderation, and is humble of speech, of body, and of mind; who preferreth the devotion of meditation, and who constantly placeth his confidence in dispassion; ⁵³who is freed from ostentation, tyrannic strength, vain-glory, lust, anger, and avarice; and who is exempt from selfishness, and in all things temperate, is formed for being *Brahm*. And thus being as *Brahm*, his mind is at ease, and he neither longeth nor lamenteth. He is the same in all things, and obtaineth my supreme assistance; ⁵⁵and by my divine aid he knoweth, fundamentally, who I am, and what is the extent of my existence; and having thus discovered who I am, he at length is absorbed in my nature.

⁵⁶A man also being engaged in every work, if he put his trust in me alone, shall, by my divine pleasure, obtain the eternal and incorruptible mansions of my abode.

⁵⁷With thy heart place all thy works on me; prefer me to all things else; depend upon the use of thy understanding, and think constantly of me; ⁵⁸for by doing so thou shalt, by my divine favor, surmount every difficulty which surroundeth thee. But if, through pride, thou wilt not listen unto my words, thou shalt undoubtedly be lost.

⁵⁹From a confidence in thy own self-sufficiency thou mayst think that thou wilt not fight. Such is a fallacious determination, for the principles of thy nature will impel thee.

⁶⁰Being confined to action by the duties of thy natural calling, thou wilt involuntarily do that from necessity, which thou wantest, through ignorance, to avoid.

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೬೦. ಈಶ್ವರಸ್ವರೂಪಭಾತಾನಾಂಹೃದೈ
ಕೇರ್ಜುನಶಿಷ್ಯತಿ | ಭ್ರಾಮಯಂತಸ್ತವೇಭಾ
ತಾನಿಯಂತ್ರಾರಾಧಾನಮಾಯಯಾ ||

೬೧. ತಮೇವಕರಣಂಚ ಸರ್ವಭಾವೇ
ನಭಾರತ | ತತ್ಪ್ರಸಾದಾತ್ಪರಾಂಕಾಂತಿಂ
ಸ್ಥಾನಂಪ್ರಾಪ್ಸ್ಯಸಿತಾವೃತಂ ||

೬೨. ಇತಿಶೇಷ್ಠಾನಮಾಖ್ಯಾತಂ ಗುಹ್ಯಾ
ದ್ಗುಹ್ಯತರಮಯಾ | ವಿಮೃಶ್ಯೈತದಶೇಷೇ
ಣಯೇಚ್ಛಸಿತಧಾಕುರು ||

೬೩. ಸರ್ವಗುಹ್ಯತಮಂಭಾಯುಃಪು
ಣಮೇವರಮಂವಚಃ | ಇದ್ವಿಜ್ಞೇಸಿಮೇದೃಢ
ಮಿತತೋವಕ್ಷ್ಯಾಮಿತೇಹಿತಂ ||

೬೪. ಮನ್ಯನಾಭವಮದ್ಭಕ್ತೋಮದ್ಯಾ
ಜೀಮಾಂಸಮಸ್ಕುರು | ಮಾಮೇವೈದ್ಯಸಿಸ
ತ್ಯಂತೇ ಪ್ರತಿಜಾನೇಪ್ರಿಯೋನಿಮೇ ||

೬೫. ಸರ್ವಧರ್ಮಾನ್ಪರಿತ್ಯಜ್ಯಮಾ
ಮೇಕಂಕರಣಂ ಪ್ರಜ | ಅಹಂತಾಂಸರ್ವಪಾ
ಪೇಭ್ಯೋಮೋಕ್ಷಾಧ್ಯಾಯಿನುತಾಕುಚಃ ||

೬೬. ಇದಂತೇನಾ ತವಸ್ಥಾಯ ನಾಭಕ್ತಾ
ಯಕದಾಚನ | ನಚಾತಿತ್ಯಾಪ್ತವೇವಾಚ್ಯಂನ
ಚಮಾಯೋಭ್ಯಸುತಾಯತಿ ||

೬೭. ಯಾ ಇದಂಪರಮಂ ಗುಹ್ಯಮದ್ಭ
ಕ್ತೇದ್ವಿಭಿಧಾಸ್ಯತಿ | ಭಕ್ತಿಂ ಮಯಿರಾಂಕೃತೃ
ತ್ವಾಮಾಮೇವೈದ್ಯತ್ಯಸಂತಯಃ ||

೬೮. ನಚತಸ್ತಾ ನ್ಯಸುಮೋಕ್ಷಾಶ್ಚೈ
ಪ್ರಿಯಕೃತೃಮಃ | ಭವಿತಾಸಚಮೇತಸ್ತಾ
ದಸ್ಯಃ ಪ್ರಿಯತರೋಭವಿ ||

CANARESE.

೬೦. ಯೇಶೇ ಅರ್ಜುನನೇ, ಸಮರ್ಥನಾದ ದೇವರು
ಯೆಲ್ಲಾ ಭೂತಗಳ ಹೃದಯ ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದಾನೆ,
ಚಕ್ರದಲ್ಲಿ ಯೇರಿಯಿರುವ ಯೆಲ್ಲಾ ಭೂತಗಳನ್ನು ತಿಳಿಸು
ತ್ತಾನೆ.

೬೧. ಯೇಶೇ ಭರತವಂಕದವನೇ, ಯೆಲ್ಲಾ ವಿಧದಿಂದ
ಆತನನ್ನಿ ಆಶ್ರಯವಾಗಿ ಹೊಂದು ಆತನ ಪ್ರಸಾದದಿಂದ
ಶ್ರೇಷ್ಠವಾದ ಕಾವೃತವಾದ ಕಾಂತಿಯುಳ್ಳ ಮೋಕ್ಷಸ್ಥಾನವ
ನ್ನು ಹೊಂದುವಿ.

೬೨. ಹೀಗೆಂದು ನಿನಗೆ ರಹಸ್ಯಗಳಿಗಿಂತಲೂ ಅತಿರಹ
ಸ್ಯವಾದ ಜ್ಞಾನವು ನನ್ನಿಂದ ವಿವರಿಸಲ್ಪಟ್ಟಿತು ಇದನ್ನೆಲ್ಲಾ
ಮನೋಧನಮಾಡಿ ಹಾಗೆ ಯೆಣಿಸುವಿಯೋ ಹಾಗೆಯೇ
ಮಾರು.

೬೩. ಯೆಲ್ಲಾ ರಹಸ್ಯಗಳಿಗೂ ಶ್ರೇಷ್ಠವಾದ ನನ್ನ ವಚ
ನವನ್ನು ಪುನಹಾ ಕೇಳು ನನಗೆ ನೀನು ಪ್ರಿಯನಾದವನು
ದೃಢವುಳ್ಳವನೆಂದು ಅದರಮೇಲೆ ನಿನಗೆ ಹಿತವಾದದ್ದನ್ನು
ಹೇಳುವೆನು.

೬೪. ನನ್ನಲ್ಲಿ ಮನಸ್ಸು ಉಳ್ಳವನೂ ನನ್ನ ಭಕ್ತನೂ
ನನ್ನನ್ನು ಆರಾಧಿಸುವವನೂ ಆಗು ನನಗೆ ನಮಸ್ಕಾರ ಮಾ
ರು ಸತ್ಯವಾಗಿ ನನ್ನನ್ನೇ ಹೊಂದುವಿ ಸತ್ಯವಾದ ವಚನವ
ನ್ನು ನಿನಗೆ ಕೊಡುತ್ತೇನೆ ನೀನು ನನಗೆ ಪ್ರಿಯನಾಗಿದ್ದಿ.

೬೫. ಯೆಲ್ಲಾ ಧರ್ಮಗಳನ್ನು ಬಿಟ್ಟು ಮೊಬ್ಬನಾದ
ನನ್ನನ್ನು ಆಶ್ರಯವಾಗಿ ಹೊಂದು ನಾನು ನನ್ನನ್ನು ಯೆಲ್ಲಾ
ಪಾಪಗಳ ದೆಹಿಯಿಂದ ಬಿಡಿಸುವೆನು ತೋರಿಸಿದಿರು.

೬೬. ಈ ಮಾತನ್ನು ನೀನು ತವನುಸ್ಸು, ಭಕ್ತಿಯೂ,
ವಿಧೇಯತ್ವವೂ, ಉಂಟಾಗದವನಿಗೂ, ನನ್ನ ಮೇಲೆ ಅ
ಸೂಯೆ ಉಂಟಾದವನಿಗೂ ಯೆಂದಿಗಾದರೂ ಹೇಳಬಾ
ರದು.

೬೭. ಯಾವನು ಈ ಪರಮರಹಸ್ಯವನ್ನು ನನ್ನ ಭಕ್ತ
ರಲ್ಲಿ ಅಭ್ಯಾಸ ಮಾಡುವನೋ ಅವನು ನನ್ನಲ್ಲಿ ಶ್ರೇಷ್ಠವಾದ
ಭಕ್ತಿಯನ್ನು ಮಾಡಿ ನನ್ನನ್ನೇ ಹೊಂದುವನು ಇದಕ್ಕೆ ಸಂ
ತಯ ವಿಲ್ಲ.

೬೮. ಅಥವನಿಗಿಂತ ಹೆಚ್ಚಾದ ಪ್ರಿಯವಾದದ್ದನ್ನು ನ
ನಗೆ ಮಾಡುವವನು ಮನುಷ್ಯರಲ್ಲಿ ಯಿಲ್ಲ ಅಥವನಿಗಿಂತ ಹೆ
ಚ್ಚಾಗಿ ಪ್ರಿಯನು ಭಾಮಿಯಲ್ಲಿ ಅಗಲಿಕ್ಕಿಲ್ಲ.

ENGLISH.

⁶¹ *Eswar* resideth in the breast of every mortal being, revolving with his supernatural power all things which are mounted upon the universal wheel of time. ⁶² Take sanctuary then, upon all occasions, with him alone, O offspring of *Bharat*; for by his divine pleasure thou shalt obtain supreme happiness and an eternal abode.

⁶³ Thus have I made known unto thee knowledge which is a superior mystery. Ponder it well in thy mind, and then act as it seemeth best unto thee.

⁶⁴ Attend now to these my supreme and most mysterious words, which I will now for thy good reveal unto thee, because thou art dearly beloved of me. ⁶⁵ Be of my mind, be my servant, offer unto me alone & bow down humbly before me, and thou shalt verily come unto me; for I approve thee, and thou art dear unto me.

⁶⁶ Forsake every other religion, and fly to me alone. Grieve not then, for I will deliver thee from all thy transgressions.

⁶⁷ This is never to be revealed by thee to any one who hath not subjected his body by devotion, who is not my servant, who is not anxious to learn; nor unto him who despiseth me.

⁶⁸ He who shall teach this supreme mystery unto my servant, directing his service unto me, shall undoubtedly go unto me; ⁶⁹ and there shall not be one amongst mankind who doeth me a greater kindness; nor shall there be in all the earth one more dear unto me.

SANSKRIT.

20. అధ్యైష్యతేజశ్చయోమంథర్యం
సంవాదమావయోః | జ్ఞానయజ్ఞేనతే
నాదమిష్ట్యస్యామితిమేమతిః ||

20. క్రద్ధా వానసనాయక్ క్రూణ
యాదపియోనరః | సోపిముక్తశ్చభా
లొకాప్రాప్నయాత్పుణ్యకర్మణాం ||

20. కఙ్కీదేతఙ్క్ష్మత్రంపాథత్వ
య్యేకాగ్రేణాజేతసా | కఙ్కీదజ్ఞానసం
మోహఃప్రణాష్టస్తేధనంజయః ||

అర్జున యవాజ్ఞ.

23. నష్టోమోహ స్మృతిలబ్ధ త్వ
ప్రసాదాన్యయాజ్యుత | స్థితోస్థిగత
సందేహఃకంఘ్రివచనంజయః ||

సంజయ యవాజ్ఞ.

23. ఇత్యహంవాసుదేవస్యపాథత్వ
జమహత్తనః | సంవాద మిమమక్రౌఢ
మద్భుతంశోమహర్షణం ||

23. వ్యాసప్రసాదాఙ్క్ష్మత్ర వానీత
ద్గ్ధ్యమహంవరం | యోగంయోగీ
త్వరాత్కృష్ణాత్సక్తాత్కథయతస్వయం ||

24. రాజానంస్తృత్యనంస్తృత్యనం
వాదమిమమద్భుతం | కేతవాజ్ఞానయోగ
పుణ్యంప్రహ్లామిజముహుర్ముహుః ||

CANARESE.

20. ఈ ధర్మస్వరూపవాద నమ్మిబ్బర సంవాద
వన్ను యావను చరిసువనో అవనింద నాను జ్ఞాన
యజ్ఞదింద ఆధానిలపట్టవనాగుత్తేసి హిగిందు నన్న
బుద్ధి.

20. విశ్వాసపుల్లవనాగియూ అసూయే యిల్లద
వనాగియూ యావ మనుష్యును కేళువనో అవను
ముక్తనాగి పుణ్యాత్మరు హిందువ శుభవాద లొకక
ళన్ను హిందువను.

20. యేలే కుంతిపుత్రనే, స్థిరమనసుస్థి నినిం
ద ఇదు కేళులపట్టితే; యేలే ధనంజయనే, నినగే
అజ్ఞానపేబ కత్తలు నడ్వవాయితే.

అర్జున వాక్య.

23. యేలే నదాస్థిరనే, నిన్న అనుగ్రహదింద మో
హపు నడ్వవాయిత, నినింద జ్ఞానపు హిందలపట్టి
తు, సంకయగళన్ను బిట్టంథావనాగి నితిద్దేనే, నిన్న
చజనననే మాడుత్తేనే.

సంజయవాక్య.

23. హిగి నాను మహాత్మనాద వాసుదేవన మత్తు
అర్జునన అద్భుతవాద శోమహర్షణవాద ఈ సం
వాదవన్ను కేళిచేను.

23. వేదవ్యాసర అనుగ్రహదింద ఈ రహస్యవాద
త్రేప్తవాద యోగవన్ను యోగీత్వరనాద కృష్ణ
న చేయింద ప్రత్యక్షవాగి హేళులపట్టిచేందు నాను
కేళిచేవనాచేను.

24. యేలే ధృతరాష్ట్రాయనే, ఈ అద్భుత
వాదంథా కృష్ణాజ్ఞానర సంవాదవన్ను నేనసి నేనసి
అగిందాగ్ని సంశోషిసుత్తేనే.

ENGLISH.

70He also who shall read these our
religious dialogues, by him I may be
sought with the devotion of wisdom.
This is my resolve,

71The man too who may only hear
it without doubt, and with due faith,
may also be saved, and obtain the
regions of happiness provided for
those whose deeds are virtuous.

72Hath what I have been speaking,
O Arjoon, been heard with thy mind
fixed to one point? Is the distracti-
on of thought, which arose from thy
ignorance, removed?

ARJOON.

73By thy divine favor, my confu-
sion of mind is lost, and I have found
understanding. I am now fixed in
my principles, and am freed from all
doubt; and I will henceforth act ac-
cording to thy words.

SANJAY.

74In this manner have I been an
ear-witness of the astonishing and mi-
raculous conversation that hath pas-
sed between the son of Vāsōdēv,
and the magnanimous son of Pāndō;
75and I was enabled to hear this su-
preme and miraculous doctrine, even
as revealed from the mouth of Krish-
na himself; who is the God of reli-
gion, by the favor of Vyās.

76As, O mighty Prince! I recol-
lect again and again this holy and
wonderful dialogue of Krishna and
Arjoon, I continue more and more to
rejoice;

SANSKRIT.

೭೭. ತಚ್ಚ ಸಂಸ್ಕೃತೃ ಸಂಸ್ಕೃತೃ ರೂಪ
ಮತ್ಯದ್ಭುತಂಹರೇಃ | ವಿಸ್ತಯೋಮೇಮಹಾ
ಪ್ರಾಜ್ಞಾಹೃದ್ಯಾಮಿಹಪುನಃಪುನಃ ||

೭೮. ಯತ್ರಯೋಗೇಶ್ವರಕೃಷ್ಣೋ
ಯತ್ರಪಾರ್ಥೋಧನುರ್ಧರಃ | ತತ್ರತ್ರೀ
ವಿಜಯೋಭಾತಿಧ್ರುವಾದೀತಿ ಮತಿ
ಮಮ ||

CANARESE.

೭೭. ಅತ್ಯದ್ಭುತವಾದ ತ್ರೀಹರಿಯ ಆ ರೂಪವನ್ನು
ನೆನಸಿ ನೆನಸಿ ಮಹಾ ಅಶ್ವಯುಕ್ತವನಾಗಿ ಮತ್ತು ಮ
ತ್ತು ಸಂತೋಷಿಸುತ್ತೇನೆ ಧೃತರಾಷ್ಟ್ರನಾಯನೇ.

೭೮. ಯಲ್ಲಿ ಯೋಗೇಶ್ವರನಾದ ತ್ರೀಕೃಷ್ಣನು, ಯೆ
ಲ್ಲಿ ಧನುಸ್ಸನ್ನು ಧರಿಸಿದ ಅರ್ಜುನನು, ಅಲ್ಲಿ ಸಂವತ್ಸಾ, ವಿ
ಜಯವೂ, ಐಶ್ವರ್ಯವೂ, ಸ್ಥಿರವಾದವಗಳುಯೆಂದು ನನ್ನ
ಬುದ್ಧಿಯು.

ENGLISH.

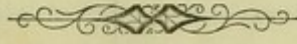
77 And as I recall to my memory
the more than miraculous form of
Hārçē, my astonishment is great,
and I marvel and rejoice again and
again! 78 Wherever *Krishna* the
God of devotion may be, wherever
Arjoon the mighty bowman may be,
there too, without doubt, are fortune,
riches, victory, and good conduct.
This is my firm belief.

ಇತಿ ತ್ರೀಮದ್ಭಗವದ್ಗೀತಾಸೂಪನಿಷತ್ಸು
ಬ್ರಹ್ಮವಿದ್ಯಾಯಾಮಯೋಗಕಾಸ್ತ್ರೀಶ್ರೀ
ಕೃಷ್ಣಾರ್ಜುನ ಸಂವಾದೇ ಮೋಕ್ಷಸನ್ಯಾಸ
ಯೋಗೋನಾಮಅಷ್ಟದಶೋಧ್ಯಾಯಃ ||

ಇದು ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ಮೋಕ್ಷಯೋಗವೆಂಬ
ಹದಿನೆಂಟನೇ ಅಧ್ಯಾಯ ಸಂಪೂರ್ಣವು.

THE END OF THE GEETA.

VARIOUS READINGS.



The following various readings have been collected from several good *Malayalam Manuscripts* and *Commentaries*, by the Rev. Dr. GUNDELT, and F. MULLER, and kindly forwarded to the Editor by the Rev. G. H. WEIGLE, who has also added others from the *Calcutta Mahabharat*. Mr. W. adds that "many of the *Malayalam Manuscripts* are original and valuable, being borne out by the Native Commentaries. They are in request even in Bengal, on account of their fidelity, and because they represent a very ancient recension of the Sanscrit Text. The study of Sanscrit has been fostered in the Malayalam country with a care of which we have no idea in Canara or Mysore."

Where the space for the *Calcutta Edition* (Mahabharat, 2d Vol. 1836) is left empty, the reading is the same as Schlegel's.

LECTURE.	SLOKA.	LINE.	SCHLEGEL.	MALAYALAM MANUSCRIPT.	CALCUTTA EDITION.
1	೧	೧	ತಥೈವಚ.		ಜಯದ್ರಥಃ.
	೧೧	೧	ಅಯನೇಷುಚ.		ಅಯನೇಷುತು.
	—	—	ಅವಸ್ಥಿತಾಃ.	ಅವಸ್ಥಿತಂ.	
	೧೯	೧	ವ್ಯಸುನಾದಯನ್.		ಲಭ್ಯಸುನಾದಯನ್.
	೨೩	೧	ಮಹೀಕೃತೇ.	ಮಹೀತಲೇ.	
	೩೩	೧	ಸಬಾಂಧವಾನ್.		ಸ್ವಬಾಂಧವಾನ್.
	೩೯	೧	ದ್ರೋಷಂ.		ದೋಷಂ.
	೬	೧	ಜಯೇಮ.	ಜಯೋ.	
	೧೦	೧	ಮ್ರಿಯತೇ.	ನಮ್ರಿಯತೇ.	
	೧೬	೧	ನೈನಂಕೋಚಿತುಂ.	ನಾನುಕೋಚಿತಂ.	
3	೨೩	೧	ಮನ್ಯಂತೇ.	ಮನ್ಯೇರನ್, ಮನ್ಯಂತೇ.	
	೩೦	೧	ಸ್ಥಿತಾಃ.	ಸ್ಥೂತಾಃ.	
	೧೯	೧	ಹ್ಯಾಚರನ್.	ಅಪ್ಯಾಚರನ್.	
	೨೩	೧	ಪ್ರಕೃತೇಃ.	ಪ್ರಕೃತ್ಯಾ.	
೪	೪೦	೧	ವರತಸ್ತು.	ವರಮಸ್ತು.	
	೧	೧	ಪ್ರಾರ್ಥಂ.	ಪ್ರೋಕ್ತಂ.	
	3	೧	ಭಕ್ತೋಃ.	ಇಚ್ಛೋಃ.	
	೫	೧	ವೇದ.	ವೇದ್ವಿ.	
	೧೪	೧	ಕರ್ಮಾಣಿಲಿಂಪಂತಿ.		ಲಿಂಪಂತಿಕರ್ಮಾಣಿ.
	೩೦	೧	ಕ್ಷಯಿತ.		ಕ್ಷಪಿತ.
	33	೧	ಅಖಿಲಂ.	ಅಖಿಲೇ.	

LECTURE.	SLOKA.	LINE.	SCHLEGEL.	MALAYALAM MANUSCRIPT.	CALCUTTA EDITION.
೫	೮೬	೧	ಯುಕ್ತಾನಾಂ.		ಮುಕ್ತಾನಾಂ.
	೮೭	೨	ಮುಕ್ತ.		ಯುಕ್ತ.
೬	೧೧	೨	ಚೇಲಾ.		ಚೈಲಾ.
	೪೩	೧	ದೇಹಿಕಂ.		ದೈಹಿಕಂ.
	೪೪	೧	ಕ್ರಿಯತೇ.		ಕ್ರಿಯತೇ.
೭	೮೩	೧	ಚೇತಸಾಂ.		ಮೇಧಸಾಂ.
	೩೦	೧	ಸಾಧಿಭಾತಾಧಿವ್ಯವಂಮಾಂ.	ಸಾಧಿಭಾತಂಸಾಧಿವ್ಯವಂ.	
೮	೩	೧	ಬ್ರಹ್ಮಪರಮಂ.		ಪರಮಂಬ್ರಹ್ಮಂ.
	೧೭	೧	ಅಹಯೇ.	ಅಹಯೇ.	ಅಹಯೇ.
	೮೭	೧	ಸ್ತುತೀ.	ಸ್ತುತೀ.	
೯	೭	೧	ಮಾಮುಕೀಂ.	ಮಾಮಿಕಾಂ.	ಮಾಮಿಕಾಂ.
	೧೪	೧	ಭತಾ.	ದಕ್ಷಾ.	
	೩೦	೧	ಭಜೇತ.	ಭಜತೇ.	ಭಜತೇ.
೧೦	೭	೨	ಅವಿಕಂಪೇನ.	ಅವಿಕಲ್ಪೇನ.	
	೩೯	೨	ಯಕ್ ಸ್ಯಾನ್.		ಯಸ್ಯಾನ್.
	೪೧	೧	ವರ್ಜಿತಂ.	ಉರ್ಜಿತಂ.	ಉರ್ಜಿತಂ.
೧೧	೪೨	೧	ಜ್ಞಾನೇನ.	ಜ್ಞಾತೇನ.	
	೨	೧	ಭವವ್ಯಯಾ.		ಭವಾವ್ಯಯಾ.
	೧	೧	ವಿಸ್ತರತೋ.	ವಿಸ್ತರತೋ.	
	೧೧	೨	ದೇವಂ.	ದೇಹಂ.	
	೧೬	೨	ವಿಶ್ವರೂಪ.		ವಿಶ್ವರೂಪಂ.
	೧೪	೨	ಮತೋಮಿ.	ಮತೋಮಿ.	
	೧೯	೨	ದಿವ್ಯಹುತಾಶವಕ್ತ್ರಂ.	ದೀಪ್ತ.	
	೨೦	೨	ತಪೇದಂ.		ತಪೋಗ್ರಂ.
	೨೨	೧	ಉದ್ಯುಪಾಕ್ಷ.	ಉದ್ಯುಪಾಕ್ಷ.	
	೨೪	೨	ಅಭಿವಿಜ್ವಲಂತಿ.		ಅಭಿತೋಜ್ವಲಂತಿ.
	೩೫	೨	ವೇದ್ಯಂಜ.	ವೇದ್ಯಶ್ಚ.	
	೪೪	೨	ಪ್ರಿಯಾಯ.	ಪ್ರಿಯಸ್ಯ.	
೧೨	೯	೨	ಇಷ್ಟಾಪ್ತಂ.	ಇಷ್ಟಸ್ಯ.	
	೧೧	೧	ಮದ್ಯೋಗಂ.	ಉದ್ಯೋಗಂ.	
	೧೪	೨	ಮದ್ಭಕ್ತಃ.		ಮೇಧಕ್ತಃ.

LECTURE.	SLOKA.	LINE.	SCHLEGEL.	MALAYALAM MANUSCRIPT.	CALCUTTA EDITION.
೧೦	೧೩	Instead of this entire Sloka the Malayalam Manuscripts read the following. ಯನ್ಮಾನ್ಮೋದ್ವಿಜತೇಲೋಕೇಲೋಕಾನ್ಮೋದ್ವಿಜತೇಚಯಃ ಹರ್ಷಾಮರ್ಷಮಯೋದ್ವೇಗೈರ್ಮುಕ್ತೋಯಃಸಚಮೇಶ್ವರಯಃ A good Malayalam commentary gives both Slokas.			
೧೩	೪	೧	ಫಂದೋ.	ವಚೋ.	
	೧೩	೨	ನಿಷ್ಕಿತಂ.	ವಿಷ್ಕಿತಂ.	ಧಿಷ್ಕಿತಂ.
೨೦	This entire Sloka is omitted in the Calcutta Edition. See Schlegel's note at the beginning of the Lecture. The Malayalam Manuscripts omit (no doubt from a feeling of an interpolation) the first half of the 19th and the second half of the 29th Sloka, in Lecture XVIII; they as well as the Calcutta Edition have the introductory Sloka in Lecture XIII.				
೧೪	೨೦	೧	ಅನ್ವೇಶು.	ಅನ್ವೇಷಿ.	
	೩೦	೧	ಭಾತಪುರ್ಥ.	ಭಾತಾಪುರ್ಥ.	
	೧೩	೧	ಅಕಮ್.	ಲವಕ.	
		೨	ವಿವೃದ್ಧೆ.	ಪ್ರವೃದ್ಧೆ.	
೧೫	೧೪	೨	ವೃತ್ತಿನಾಥ.	ವೃತ್ತನಾಥ.	
	೨೨	೨	ದ್ವೇಷಿ.		ದ್ವೇಷಾ.
	೪	೧	ವರಂ.	ವರಂ.	
	೫	೨	ಸುಖದುಃಖಸಂಕ್ಷೇಪಿ.	ಸಂಗ್ರಹಿ.	ಸಂಗ್ರಹಿ.
೧೬	೧೪	೨	ಪ್ರಥಿತ.	ಕಥಿತ.	
	೨	೨	ಅಲೋಲತ್ವಂ.		ಅಲೋಲತ್ವಂ.
	೬	೨	ವಿಸ್ತರತಃ.	ವಿಸ್ತರತಃ.	
	೭	೧	ಜನಾ.	ಯಥಾ.	
	೪	೧	ಅನೀತ್ವರಂ.	ಅಧೀತ್ವರಂ.	
	೫	೨	ಜಗತೋಽಧಿಕಾಃ.	ಜಗತೋಽಧಿಕಾಃ.	
	೧೪	೧	ಅಪಿ.	ಅಹಂ.	
	೨೦	೧	ನರಕಸ್ಯೋದಂ.	ನರಕಸ್ಯೋತ್ತಂ.	
೧೭	೨೨	೧	ತಮೋ.	ಕಾಮ.	
	೨೩	೧	ಕಾಮಕಾರತಃ.	ಕಾಮಕಾರಕಃ.	
	೫	೧	ತಪೋಜನಾಃ.		ತಪೋಧನಾಃ.
	೬	೧	ಕರೀರಸ್ಥಂ.	ಕರೀರಂಸ್ಥಂ.	
	೨೦	೧	ಅನುಪಕಾರಿಣಿ.		ಅನುಪಕಾರಿಣಿ.

LECTURE.	SLOKA.	LINE.	SCHLEGEL.	MALAYALAM MANUSCRIPT.	CALCUTTA EDITION.
೧	೧	೧	ಪ್ರಾಹುಸ್ತ್ಯಗಂ.	ಪ್ರಾಹುಸ್ತ್ಯಗಂ.	
	೩	೧	ಯಜ್ಞದಾಸ.	ಯಜ್ಞದಾಸ.	
	೬	೧	ತು.	ಚ.	
	೭	೧	ನೋವಪದ್ಯತೆ.	ನೋವಲಭ್ಯತೆ.	
	೯	೧	ಕ್ರಿಯತೆ.		ಕುರುತೆ.
	೧೦	೧	ನಾನುವಜ್ಜತೆ.	ಯೋನುವಜ್ಜತೆ.	
	೧೧	೧	ದೇಹಭೃತಾಕರ್ಯಂ.	ದೇಹಭೃತಾಕರ್ಯಂ.	
	೧೩	೧	ಪಂಚೈತಾನಿ.	ಪಂಚೈತಾನಿ.	ಪಂಚೈತಾನಿ.
	೧೪	೧	ಕರಣಂ.	ಕಾರಣಂ.	
	೧೫	೧	ನರಃ.	ಬುಧಃ.	
	೧೬	೧	ಕೇವಲಂ.	ಕೇವಲಂ.	
	೧೭	೧	ತ್ರಿವಿಧಾಕರ್ಮಜೋದನಾ.	ತ್ರಿವಿಧಂಕರ್ಮಜೋದನಂ.	
	೧೮	೧	ಭಾವಾನ್ ಪೃಥಗ್ವಿಧಾನ್.	ಭಾವಾನ್ ಪೃಥಗ್ವಿಧಾನ್.	
	೧೯	೧	ತತ್ತಾಮಸಮುದಾಹೃತಂ.	ಯತ್ತತ್ತಾಮಸಮುಚ್ಚತೆ.	ಯತ್ತತ್ತಾಮಸಮುಚ್ಚತೆ.
	೩೦	೧	ಲವೃತಾ.	ಲಭೃತಾ.	
	೩೩	೧	ಧಾರಯತೆ.	ಧಾರಯೇತ.	
	೩೭	೧	ಸುಖಂಸಂತಿಷ್ಠತಂ.	ಸಂತಿಷ್ಠತಮಿತಿ.	
	೪೦	೧	ಕ್ಷಾಂತಿರಾರ್ಜವಮೇವಚ.	ಅಹಿಂಸಾಕ್ಷಾಂತಿರಾರ್ಜವಂ.	
	೪೩	೧	ಕ್ಷಾತ್ರಂ.	ಕ್ಷತ್ರಂ.	ಕ್ಷಾತ್ರಂ.
	೪೪	೧	ಕೃಷಿಗೋರಕ್ಷ್ಯವಾಣಿಜ್ಯಂ.	ವಾಣಿಜ್ಯಂಕೃಷಿಗೋರಕ್ಷಾ.	
	೪೭	೧	ನಿಯತಂ.	ವಿಹಿತಂ.	
	೫೦	೧	ಸಿದ್ಧಿಂಪ್ರಾಪ್ತೌ.	ಸಿದ್ಧಿಂಪ್ರಾಪ್ತೌ.	
	೫೧	೧	ರಾಗದ್ವೇಷಾಪುರಸ್ಕೃತಂ.	ರಾಗದ್ವೇಷಾಪುರಸ್ಕೃತಂ.	
	೫೯	೧	ಯದಹಂಕಾರಂ.	ಯದ್ವಹಂಕಾರಂ.	
	೬೪	೧	ದೃಢಮಿತಿ.	ದೃಢಮಿತಿ.	ದೃಢಮಿತಿ.
	೬೭	೧	ನಾತಪಸ್ಕಾಯ.	ನಾತಪಸ್ಕಾಯ.	ನಾತಪಸ್ಕಾಯ.
	—	೧	ಅಭ್ಯಸಾಯತೆ.	ಅಭ್ಯಸಾಯತೇ.	
	೬೮	೧	ಇದಂ.		ಇಮಂ.
	—	—	ಅಭಿಧಾಸ್ಯತಿ.	ಅಭಿಧಾಸ್ಯತಿ.	
	—	೧	ಅನಂತಯಃ.	ಅನಂತಯಂ.	
	೭೫	೧	ಧ್ರುವಾನಿಮತಿಮಮ.	ಧ್ರುವಾನಿಮತಿಮಮ.	ಧ್ರುವಾನಿಮತಿಮಮ.

ERRATA IN THE SANSKRIT TEXT.

[illegible]

IMPROVED RENDERINGS.



[The following verses translated into Canarese by the Rev. G. WEIGLE, and sent to the Editor, were received too late to be substituted for those which appear in the work.]

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೧೬. ಯೆಲೇ ಜಗದೊಡೆಯನಾದ ವಿಶ್ವರೂಪನೇ, ಅನೇಕ ತೋಳು, ಹೊಟ್ಟೆ, ಬಾಯಿ, ಕಣ್ಣುಗಳುಳ್ಳವನೂ ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಅನಂತರೂಪನೂ ಆಗಿರುವ ನಿನ್ನನ್ನು ನೋಡಿ ಅಂತ್ಯವನ್ನೂ, ಮಧ್ಯವನ್ನೂ, ಆದಿಯನ್ನೂ ಸಹಾ ಕಾಣೆನು.

೧೭. ಕಿರೀಟಿ ಗವೆ ಚಕ್ರಗಳುಳ್ಳವನೂ, ಪ್ರಕಾಶದ ಗುಂಪುಳ್ಳವನೂ, ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿ ಕಾಂತಿಯುಳ್ಳವನೂ, ನೋಡಕೂಡದವನೂ, ಸುತ್ತಲಾಗಿ ಪ್ರಕಾಶಿಸುವ ಬೆಂಕಿ ಸೂರ್ಯಗಳ ಕೋಭೆಯುಳ್ಳವನೂ, ಯೆಣಿಸಕೂಡದವನೂ, ಆಗಿರುವ ನಿನ್ನನ್ನು ನೋಡುತ್ತೇನೆ.

೧೮. ಲಯವಿಲ್ಲದ ವಸ್ತು ಶ್ರೇಷ್ಠದ್ದಾದ ಅರಿಯತಕ್ಕದ್ದಾದ ನೀನೇ, ಈ ಸರ್ವಲೋಕಕ್ಕೆ ಉತ್ಪತ್ತಿಪ್ಪವಾದ ಆದಿಕಾರಣವು ನೀನೇ, ನಾಶವಿಲ್ಲದವನೂ ಕಾತ್ವತವಾದ ಧರ್ಮದ ಧಾಲಕನೂ ನೀನೇ, ನೀನು ನಿತ್ಯವಾದ ಪುರುಷನೆಂದು ನಾನು ತಿಳುಕೊಳ್ಳುತ್ತೇನೆ.

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೧೯. ಆದಿ ಮಧ್ಯ ಅಂತ್ಯಗಳಿಲ್ಲದವನೂ, ಅಮಿತತ್ರಾಣವುಳ್ಳವನೂ, ಶೇಕ್ಟವಿಲ್ಲದ ತೋಳುಗಳುಳ್ಳವನೂ, ಚಂದ್ರಸೂರ್ಯರೆಂಬ ಕಣ್ಣುಗಳುಳ್ಳವನೂ, ಉರಿಯುವ ಬೆಂಕಿಯಂತೆ ಮುಖವುಳ್ಳವನೂ, ಸ್ವಂತ ಪ್ರಕಾಶದಿಂದ ಈ ಸರ್ವಲೋಕಕ್ಕೆ ಬಿಸಿಮಾಡುವವನೂ, ಆಗಿರುವ ನಿನ್ನನ್ನು ನೋಡುತ್ತೇನೆ.

೨೦. ಯೆಲೇ ಮಹಾ ಭುಜನೇ, ಅನೇಕ ಬಾಯಿಕಣ್ಣುಗಳುಳ್ಳದ್ದಾದ, ಅನೇಕ ತೋಳು ತೊಡೆ ಕಾಲುಗಳುಳ್ಳದ್ದಾದ, ಅನೇಕ ಹೊಟ್ಟೆಗಳುಳ್ಳದ್ದಾದ, ಅನೇಕ ಕೋರೆಗಳಿಂದ ಭಯಂಕರವಾದದ್ದಾದ, ಆಗಿರುವ ನಿನ್ನ ದೊಡ್ಡರೂಪವನ್ನು ನೋಡಿ ಲೋಕಗಗಳು ವ್ಯಥೆಪಡುತ್ತವೆ ನಾನು ಪಡುತ್ತೇನೆ.

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೨೧. ಯೆಲೇ ಸರ್ವೋತ್ತಮನೇ, ನಿನಗೆ ಸಮಸ್ಕಾರವಾಗಲಿ ಪ್ರಸನ್ನನಾಗು ಭಯಂಕರ ರೂಪವುಳ್ಳವನಾದ ನೀನು ಯೆಂಥವನೋ ಯೆಂದು ನನಗೆ ಹೇಳು ನಿನ್ನ ಭಾವವನ್ನು ನಾನು ಅರಿಯದೆ ಯಿರುವೆಂದೆಂದೆ ಆದಿಪುರುಷನಾದ ನಿನ್ನನ್ನು ತಿಳಿಯಲಿಚ್ಛಿಸುತ್ತೇನೆ.

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೨೨. ಲೋಕವನ್ನು ಸೃಷ್ಟಿಮಾಡುವಕಾಲನೂ ಬಹಳವೃದ್ಧನೂ ನಾನೇ, ಜನಗಳನ್ನು ಅಪಹರಿಸುವದಕ್ಕೆ ಪ್ರಾರಂಭಿಸಿದ್ದೇನೆ, ನಿನ್ನಹೊತು ಉಭಯಸೈನ್ಯಗಳಲ್ಲಿ ನಿಂತಿರುವವೀರರು ಯಾರುಇರಲಾರರು

೨೩. ಯೆಲೇ ಹೃಷೀಕೇಶನೇ, ನಿನ್ನ ಸ್ಥಾನದಲ್ಲಿ ಜಗತ್ತು ಘನದಿಂದ ಸಂತೋಷಿಸಿ ಪೊಪ್ಪುತ್ತದೆ ರಾಕ್ಷಸರು ಭಯಪಟ್ಟವರಾಗಿ ದಿಕ್ಕಾಪಾಲಾಗಿ ಪೊಡಿಹೋಗುತ್ತಾರೆ ಸಿದ್ಧ ಪುರುಷರ ಸಮಾಹಗಳು ಯೆಲ್ಲಾ ಸಮಸ್ಕಾರ ಮಾಡುತ್ತವೆ.

೨೪. ಯೆಲೇ ಮಹಾತ್ಮನೇ, ಬ್ರಹ್ಮದೇವರಿಗೆ ಆದಿಕಾರಣನೂ ಹಿರಿಯನೂ ಆದ ನಿನಗೆ ಯಾತಕ್ಕೆ ಸಮಸ್ಕಾರ ಮಾಡದೆ ಇದ್ದಾರು; ಅನಂತನೇ, ದೇವದೇವನೇ, ಜಗನ್ನಿವಾಸನೇ, ಇರುವದಕ್ಕೂ, ಇಲ್ಲದದಕ್ಕೂ, ಪರಮವಾದ ವಿಭಾಗವಿಲ್ಲದ ವಸ್ತು ನೀನೇ.

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೨೫. ನಾನು ನಿನ್ನನ್ನು ಸ್ನೇಹಿತನೆಂದುಕೊಂಡು ಯೆಲೇ ಕೃಪ್ತನೇ, ಯೆಲೇ ಯಾದವನೇ, ಯೆಲೇ ಸ್ನೇಹಿತನೇ ಯೆಂದು ತಿಳಿಯದೆ ಆಗಲಿ ಪ್ರೀತಿಯಿಂದಾಗಲಿ ನಿನಗೆ ವೊತ್ತಿ ಹೇಳಿದ್ದನ್ನೂ;

೨೬. ವೊಂಟಿಯಾಗಲಿ, ಅವಸರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಆಗಲಿ, ಸಂಚರಿಸುವದರಲ್ಲಿಯೂ, ಮಲಗುವದರಲ್ಲಿಯೂ, ಕೂತಿರುವಲ್ಲಿಯೂ, ಭೋಜನದಲ್ಲಿಯೂ, ಚೇಷ್ಟೆಗೋಸ್ಕರ ನಿನಗೆ ಮಾಡಿದ ಅವಮಾನವನ್ನೂ ನಾಶಕರವೆನಿಸುವ ಮಿತಿಯಿಲ್ಲದವನೂ ಆದ ನೀನು ಹ್ವಮಿಸಬೇಕೆಂದು ಬೇಡಿಕೊಳ್ಳುತ್ತೇನೆ.

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೨೭. ಯೆಲೇ ಅರ್ಜುನನೇ, ಪ್ರಸನ್ನನಾದ ನಾನು ಆತ್ಮಯೋಗದಿಂದಲೇ ತೇಜಸ್ಸುಳ್ಳದ್ದಾದ ಅನಂತವೂ ಮೂಲವಾದದ್ದಾದ ಆಗಿರುವ ಆ ನನ್ನ ಪರಮವಿಶ್ವರೂಪವನ್ನು ತೋರಿಸಿ ಕೊಟ್ಟಿದ್ದೇನೆ ಅದನ್ನು ಮುಂಚೆ ಯಾರೂ ನೋಡಲಿಲ್ಲ.

೨೮. ಯೆಲೇ ಕುರುಶ್ರೇಷ್ಠನೇ, ವೇದಯಜ್ಞಮಾಡಿದಾಗ್ಯಾ, ವೇದಪೋದಿದಾಗ್ಯಾ, ದಾಸಕ್ರಿಯೆಗಳನ್ನೂ, ಭಯಂಕರವಾದ ತಪಸ್ಸುಗಳನ್ನೂ, ನಡೆಸಿದರೂ ಈರೂಪ ಭವಿಸಿದ ನನ್ನನ್ನು ನೋಡಲಿಕ್ಕೆ ನಿನ್ನನ್ನು ಹೊತು ಈ ಲೋಕದಲ್ಲಿ ಇನ್ಯಾರಿಗೂ ಕೂಡದು.

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೫೦. ನೀನು ನೋಡಿದ ಆ ನನ್ನ ರೂಪವು ನೋಡಲಿಕ್ಕೆ ಬಹು ಕಷ್ಟವಾಗಿದೆ ದೇವತೆಗಳು ಸಹ ಆ ರೂಪವನ್ನು ನೋಡಲಿಕ್ಕೆ ಯಾವಾಗಲೂ ಅವೇಕ್ಷಿಸುತ್ತಾರೆ.

೫೧. ನೀನು ನನ್ನನ್ನು ನೋಡಿದ ಪ್ರಕಾರ ವೇದಾಭ್ಯಾಸವೂ, ತಪಸ್ಸೂ, ದಾನವೂ, ಯಜ್ಞವೂ, ಮಾರುವವರು ನನ್ನನ್ನು ನೋಡಲಾರರು.

೫೨. ಯೆಲೇ ಅಜ್ಞಾನನೇ, ಬೇರೊಂದು ಕಡೆಗೆ ತಿರುಗದ ಭಕ್ತಿಯಿಂದ ಆ ರೂಪವುಳ್ಳ ನನ್ನನ್ನು ತಿಳಿಯಲೂ ನೋಡಲೂ ನಿಶ್ಚಯವಾಗಿ ಪ್ರವೇಶಿಸಲೂ ಬಹುದು ತತ್ಪ್ರಹರನೇ.

೫೩. ಯೆಲೇ ಪಾಂಡವನೇ, ನನ್ನ ಕ್ರಿಯೆಗಳನ್ನು ನಡೆಸಿ ನನ್ನನ್ನು ಪರಮನಂದೇಶನಿ ನನ್ನನ್ನು ಭಜಿಸಿ ಸಂಗಗಳನ್ನು ಬಿಟ್ಟು ಸರ್ವಭೂತಗಳ ಮೇಲೆ ಹಗೆ ಮಾಡದೆ ಇರುವವನಾಗುವನೋ ಅವನೇ ನನ್ನಲ್ಲಿ ಪ್ರವೇಶಿಸುವನು.

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3. ಭಾಗವಿಲ್ಲದೆಯೂ, ತೋರಿಸಕೂಡದೆಯೂ, ಅನುಭವಿಸಕೂಡದೆಯೂ, ಇರುವವನನ್ನೂ, ಯೆಲ್ಲಾ ದಾಟುವವನನ್ನೂ, ಚಿಂತಿಸಕೂಡದವನನ್ನೂ, ತಿರುರದಲ್ಲಿ ನಿಂತವನನ್ನೂ, ಚಲಿಸದೆ ದ್ರೌಢವಾಗಿರುವವನನ್ನೂ;

೪. ಯಾರು ಇಂದ್ರಿಯಗಳ ಸಮೂಹವನ್ನು ಬಿಗಿಹಿಡಿದು ಯೆಲ್ಲಾ ಕಡೆಗೂ ಅದೇ ಬುದ್ಧಿಯಿಂದ ಇರುವವರಾಗಿ ಪೂಜಿಸುತ್ತಾರೋ ಅವರು ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳ ಮೇಲಿನಲ್ಲಿ ಸಂತೋಷಪಟ್ಟವರಾಗಿ ನನ್ನನ್ನೇ ಹೊಂದುತ್ತಾರೆ.

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೧೧. ಅದುಸಹ ಕೂಡದಿದ್ದರೆ ನನ್ನ ಯೋಗವನ್ನು ಮಾಡಲಿಕ್ಕೆ ಯತ್ನೈಸುವವನಾಗಿ ಬಿಗಿಹಿಡಿದ ಆತ್ಮದಿಂದ ಸಕಲ ಕ್ರಿಯೆಗಳ ಫಲವನ್ನು ಬಿಟ್ಟುಬಿಡು.

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೨೦ ಧರ್ಮಸ್ವರೂಪವಾದ ಈ ಅಮೃತವನ್ನು ಹೇಳಿದ ಪ್ರಕಾರವೇ ತ್ರಿದೈಯುಳ್ಳ ವರಾಗಿಯೂ ನನ್ನನ್ನು ತ್ರೇಪ್ಯನೆಂದೇಶನು ವರಾಗಿಯೂ ಭಕ್ತರಾಗಿಯೂ ಯಾರು ಪೂಜಿಸುತ್ತಾರೋ ಅವರೇ ನನಗೆ ಪ್ರಿಯರು.

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೫. ಅದು ಬೇರೆಬೇರೆ ಹಂದಸ್ಸುಗಳಲ್ಲಿಯೂ ಮೂಲಕಾರಣಗಳನ್ನು ತೋರಿಸುವವುಗಳೂ ನಿಶ್ಚಯವಾದವುಗಳೂ ಆಗಿರುವ ಬ್ರಹ್ಮಸೂತ್ರಗಳಲ್ಲಿಯೂ ಮುಖಗಳ ಕೈಯಿಂದ ಅನೇಕ ವಿಧವಾಗಿಯೂ ವಿಶೇಷವಾಗಿಯೂ ಹಾಡಲ್ಪಟ್ಟದ್ದೇ.

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೧೬. ಅದು ಭೂತಗಳ ಹೊರಗೂ ವೈಶ್ಯಗಳೂ ಚಲಿಸದೆಯೂ ಚಲಿಸುತ್ತಲೂ ದೂರದಲ್ಲಿಯೂ ಹತ್ತರದಲ್ಲಿಯೂ ಇರುವಂಥಾದ್ದಾಗಿ ಅದರ ಸೂಕ್ಷ್ಮಭಾವಕ್ಕೋಸ್ಕರ ತಿಳಿಯಬಾರದು.

೧೭. ಅದು ಭೂತಗಳಲ್ಲಿ ವಿಭಾಗವಾಗದೆಯೂ ವಿಭಾಗವಾಗಿಯೂ ಇರುತ್ತದೆ ಅದುಭಕ್ತಿಸುವಂಥಾದ್ದೂ ಹುಟ್ಟುವಂಥಾದ್ದೂ ಆಗಿ ಭೂತಗಳನ್ನು ವಹಿಸುವಂಥಾದ್ದಯೆಂದು ತಿಳಿಕೊಳ್ಳಬೇಕು.

೨೧. ಕಾರ್ಯಗಳನ್ನೂ ಕಾರಣಗಳನ್ನೂ ವುಂಟುಮಾಡುವದರಿಂದ ಪ್ರಕೃತಿಗೆ ಹೇತುವೆಂದು ಹೇಳುತ್ತಾರೆ. ಸುಖದುಃಖಗಳನ್ನು ಅನುಭವಿಸುವದರಿಂದ ಪುರುಷನಿಗೆ ಹೇತುವೆಂದು ಹೇಳುತ್ತಾರೆ.

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೨೨. ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿ ಸಮನೂ, ನಾಶಹೊಂದುವವುಗಳಲ್ಲಿ ನಾಶಕರತನೂ, ಆಗಿರುವ ಪರಮೇಶ್ವರನನ್ನು ನೋಡುವವನೇ ನೋಡುತ್ತಾನೆ.

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೨೫. ಜೇತ್ರಕೂಕ್ತ ಜೇತ್ರಜ್ಞಕೂಕ್ತ ಇರುವ ಹೆಚ್ಚು ಕಡಮೆಯನ್ನೂ ಭೂತಗಳ ಪ್ರಕೃತಿಯಿಂದ ವಿಮೋಚನೆಯಾಗುವ ಮಾರ್ಗವನ್ನೂ ಯಾರು ಜ್ಞಾನದೃಷ್ಟಿಯಿಂದ ತಿಳಿಕೊಳ್ಳುತ್ತಾರೋ ಅವರೇ ಪರಮಗತಿಯಲ್ಲಿ ಶೇರುವರು.

SIR C. WILKINS'S NOTES, WITH ADDITIONS.

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- 2 12 *The ancient chief.*—*Bhēeshma*, brother of *Vēchētrā-vēryā*, grandfather of the *Kōōrōōs* and the *Pāndōōs*.
- — *Shell.*—The conch or chank.
- 13 *Krishna.*—An incarnation of the Deity.
- — *Arjoon.*—The third son of *Pāndōō*, and the favorite of *Krishna*.
- 4 30 *Gāndēv my bow.*—The gift of *Vārōōn* the God of the Ocean.
- 5 42 *Hell*, in the original *Nāraka*. The infernal regions, supposed to be situated at the bottom of the earth, where those whose virtues are less than their vices, are doomed to dwell for a period proportioned to their crimes, after which they rise again to inhabit the bodies of unclean beasts.
- — *Forefathers, &c* —The Hindoos are enjoined by the *Vēds* to offer a cake, which is called *Pēēndā*, to the ghosts of their ancestors, as far back as the third generation. This ceremony is performed on the day of the new moon in every month. The offering of water is in like manner commanded to be performed daily, and this ceremony is called *Tārpān*, to satisfy, appease.—The souls of such men as have left children to continue their generation, are supposed to be transported, immediately upon quitting their bodies, into a certain region called the *Pēētrē-lōg*, where they may continue in proportion to their former virtues, provided these ceremonies be not neglected; otherwise they are precipitated into *Nāraka*, and doomed to be born again in the bodies of unclean beasts; and until, by repeated regenerations, all their sins are done away, and they attain such a degree of perfection as will entitle them to what is called *Mōōktēē*, eternal salvation, by which is understood a release from future transmigration, and an absorption in the nature of the Godhead, who is called *Brāhm*. These ceremonies, which are

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- called *Srādh*, were not unknown to the Greeks and Romans, and are still practised by the followers of Mahommed.
- 6 3 *Contrary to duty.*—Contrary to the duty of a soldier.
- 7 *By the dictates of my duty.*—The duty of a soldier, in opposition to the dictates of the general moral duties.
- 7 11 *The wise men.*—*Pāndēēt*s, or expounders of the law: or in a more general sense, such as by meditation have attained that degree of perfection which is called *Gnān*, or inspired wisdom.
- 9 34 [This verse is printed as translated by Sir C. Wilkins, though it will be seen that the Canarese version differs entirely from it, and corresponds with the Latin of Schlegel.]
- 10 40 *The bonds of action.*—The Hindoos believe that every action of the body, whether good or evil, confineth the soul to mortal birth; and that an eternal release, which they call *Mōōktēē*, is only to be attained by a total neglect of all sublunary things; or, which is the same thing according to the doctrine of *Krishna*, the abandonment of all hopes of the reward of our actions; for such reward, they say, can only be a short enjoyment of a place in heaven, which they call *Swārg*; because no man can, merely by his actions, attain perfection, owing to the mixture of good and evil which is implanted in his constitution.
- 11 45 *The objects of the Veds are of a threefold nature.*—The commentators do not agree with respect to the signification of this passage; but, as the *Veds* teach three distinct systems of religion, it is probable that it refers to this circumstance.
- 48 *Yōg.*—There is no word in the *Sanscrit* language that will bear so many interpretations as this. Its first signification is *junction* or *union*. It is also used for bodily or mental application; but in this work it is generally used as a theo-

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logical term, to express the application of the mind in spiritual things, and the performance of religious ceremonies. The word *Yōgēē*, a devout man, is one of its derivatives. If the word *devotion* be confined to the performance of religious duties, and a contemplation of the Deity, it will generally serve to express the sense of the original; as will *devout* and *devoted* for its derivatives.

11 49 *Wisdom*.—Wherever the word *wisdom* is used in this Translation, is to be understood *inspired wisdom*, or a knowledge of the Divine Nature. The original word is *Gnān*, or as it is written *Jnān*.

13 62 *Folly*.—In the original *Mōhā*, which signifies an embarrassment of the faculties, arising from the attendant qualities of the principles of organized matter.

14 1 *The practice of deeds*.—The performance of religious ceremonies and moral duties, called *Kārmā-Yōg*.

15 10 *Brāhmā*.—The deity in his creative quality.

16 17 *Hath no occasion*.—Hath no occasion to perform the ceremonial parts of religion.

— 20 *Attained perfection*.—That degree of perfection which is necessary to salvation.

19 39 *Desire*.—The will, as presiding over the organs, the heart and the understanding.

— 42 *The resolution*.—In this place resolution means the power of distinguishing the truth of a proposition: the understanding.

— — *He*.—The soul, or universal spirit, of which the vital soul is supposed to be a portion.

21 12 *Worship the Dēvātās*.—The word *Dēvātā* is synonymous with *Dēv*, *Dēw*, or *Dēb*, as it is sometimes pronounced. The Angels, or subordinate celestial beings; all the attributes of the Deity; and every thing in Heaven and Earth which has been personified by the imagination of the Poets.

23 31 *And where, O Arjoon, is there another?*—fit for him is understood. The sentence would perhaps read better in this form: "He who neglecteth the duties of life is not for this world, much less for that which is above." But the other translation is literally correct.

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24 35 *In me*.—In the Deity, who is the universal spirit.

25 41 *Have no power to confine*.—Have no power to confine the soul to mortal birth.

27 13 *In the nine-gate city of its abode*.—The body, as furnished with nine passages for the action of the faculties: the eyes, nose, mouth, &c.

— 14 *The powers nor the deeds of mankind*.—To understand this, and many similar passages, it is necessary to be apprized that the Hindoos believe that all our actions, whether good or evil, arise from the inherent qualities of the principles of our constitutions.

34 44 *The man, &c.*—i. e. That the desire of becoming a devout man is equal to the study of the *Veds*. [The meaning is, says the Rev. G. Weigle, that "one who is truly devoted has a prospect of eternal bliss, and though by some mischance he may be sent down to this earth again, yet it will be under the most favorable circumstances; he will, by former habit, feel himself drawn towards the right path even against his (momentary) inclination; (అపశీలం) and longing for intuitive wisdom (జ్ఞానము కోరిక) he will leave behind him (praevertit, as Schlegel has it,) the శబ్దబ్రహ్మ, that is the *literal veda*, or as we should say, the *letter of the law*.]

36 5 *Of a vital nature*.—The vital soul.

— 6 *Learn that these two*.—Matter and spirit.

— 12 *Sātva, Rājā, Tāmā*.—Truth, passion, darkness; or, as the words are sometimes used white, red, black.

37 16 *The wisher after wealth*.—Such as pray for worldly endowments.

— 20 *And are governed by their own principles*.—By the three ruling qualities already explained.

39 3 *Adhēē-ātmā, &c.*—As *Krishna's* answer to the several questions of *Arjoon* has something mysterious in it, I will endeavour to render it more comprehensible:

Adhēē-ātmā—literally signifies the over-ruling spirit, by which is implied the divine nature.

Kārmā—signifies action, whereby is to be understood his creative quality.

Adhēē-bhōōt—signifies he who ruleth over created beings: the power of the Deity to destroy.

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Adhē-divā—literally means *superior to fate*; and is explained by the word *Pōōrōōsh*, which, in vulgar language, means no more than man; but in this work it is a term in theology used to express the vital soul, or portion of the universal spirit of *Brāhm* inhabiting a body. So by the word *Mahā-Poorōosh* is implied the Deity as the *primordial source*. These terms are used in a metaphysical work called *Pātanjal*, wherein God is represented under the figure of *Mahā-Poorōosh*, the great man or prime progenitor; in conjunction with *Prakrēētē*, nature or first principle, under the emblem of a female engendering the world with his *Māyā* or supernatural power.

- 41 13 *Om*!—This mystic emblem of the Deity is forbidden to be pronounced but in silence. It is a syllable formed of the letter *ॐ ā*, *ॐ ō*, which in composition coalesce, and make *ॐ O*, and the nasal consonant *ॐ m*. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.
- 17 *A thousand revolutions of the Yoogs*.—Is equal to 4320,000,000 years. An ingenious mathematician, who has resided in India, supposes that the *Yoogs* are nothing more than astronomical periods, formed from the coincidence of certain cycles, of which those of the precession of the equinoxes and the moon are two. The word *Yoog*, which signifies a *juncture* or *joining* gives good grounds for such an hypothesis.
- 44 5 *And all things are not dependent on me*.—This ambiguity is removed by the following simile of the air in the æther.
- 7 *Kalp*—The same as the day of *Brahma*, a thousand revolutions of the *Yoogs*. The word literally signifies *formation*.
- 8 *The whole, from the power of nature, without power*.—This passage is agreeable to the doctrine of the influence of the three *Goon*, or qualities, over all our actions.
- 10 *It is from this source*.—Because of the supervision of the Supreme Being.
- 13 *Other Gods*—Whenever the word *Gods* is used in this Translation, the subordinate supernatural beings are implied.

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- 45 17 *Veds*.—The word *Ved* signifies *learning*. The sacred volumes of the Hindoos, of which there are four, supposed to have been revealed from the four mouths of *Brahma*. It is remarkable that *Krishna* mentions only the three first; it may therefore be presumed that no more existed in his time.
- 45 20 *Som*—is the name of a creeper, the juice of which is commanded to be drunk at the conclusion of a sacrifice, by the person for whom and at whose expense it is performed, and by the *Brahmans* who officiate at the altar.
- — *Eendra*—is a personification of the visible heavens, or the power of the Almighty over the elements. He is the sprinkler of the rain, the roller of the thunder, and director of the winds. He is represented with a thousand eyes, grasping the thunderbolt.
- 46 28 *Sannyāsē*—one who totally forsaketh all worldly actions; but *Krishna*, in order to unite the various religious opinions which prevailed in those days, confines the word *Sannyas* to a forsaking of the hope of reward.
- 47 32 *Women*.—In the *Veds* it is declared, that the souls of women, and of the inferior tribes, are doomed to transmigration till they can be regenerated in the body of the *Brāhman*.
- 33 *Rajarshees*—from *Raja* and *Reeshee*, Prince and Saint.
- 2 *Soors*.—Good angels.
- — *Maharshees*.—Great saints, of whom there are reckoned seven, who were at the creation produced from the mind of *Brahma*.
- 48 6 *Manoos*.—Four other beings produced at the creation from the mind of *Brahma*.
- 49 12 *Reeshees*.—Saints.
- — *Devarshees*.—Deified saints.
- — *Narad*.—One of the *Devarshees*, and a great prophet, who is supposed to be still wandering about the world. *Nara* signifies a thread or clew; a precept; and *Da Giver*.—Wherever he appears he is constantly employed in giving good counsel.
- 15 *Danoos*.—Evil spirits, or fallen angels, the offsprings of *Dango* (fem.)

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- 49 15 O first of men!—Arjoon makes use of this expression as addressing the Deity in human shape.
- 50 21 *Adeetyas*.—The offsprings of *Adeetee* (f.) (that may not to be cut off.) There are reckoned twelve, and are nothing more than emblems of the sun for each month of the year. Their names are *Varoon*, *Soorya*, *Vedang*, *Bhanoo*, *Eendra*, *Ravee*, *Gabhastee*, *Yam*, *Swarnu-reta*, *Deevakar*, *Meetra*, *Vishnoo*.
- — *Vishnoo*.—He who filleth or possesseth all space, One of the twelve suns, and the name of the Deity in his preserving quality.
- — *Ravee*.—The river—one of the names of the sun
- — *Mareechee*.—One of the eight points of the heavens.
- — *Maroots*.—The winds.
- — *Sasee*.—The moon.
- — *Nakshatras*.—Dispellers of darkness. The 18 constellations through which the moon passes in its monthly course. Constellations in general.
- 22 *Sam*.—The first of the four books of the *Veds*, composed to be chanted or sung.
- — *Vasava*.—One of the names of *Eendra*.
- 23 *Sankar*.—One of the names of *Seev*, or Fate.
- — *Roodras*.—Eleven distinctions of *Seev*, or Fate.
- — *Veetesa*.—The God of riches, otherwise called *Koover*. He is said to preside over the regions of the north, and to be the chief of the *Yakshas* and the *Rakshas*, two species of good and evil Genii.
- — *Pavah*.—The God of fire. He is supposed to preside over the south-east quarter.
- — *Vasoos*.—Eight of the first created Beings of *Brahma*.
- — *Meroo*.—The north pole of the terrestrial globe, fabled by the poets to be the highest mountain in the world. It is sometimes, by way of pre-

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- eminence, called *Soo-meroo*. It is remarkable that the word *Meroo* signifies a centre or axis.
- 50 24 *Vrechaspattee*.—The preceptor of the *Devs* or *Dews*, the planet Jupiter and *Dies Fovis*.
- — *Skanda*.—Otherwise called *Karteek*, the general of the celestial armies.
- 25 *Bhreegoo*.—One of the first created beings produced from the mind of *Brahma*.
- — *The monosyllable*.—The mystic word or monosyllable ॐ *Om*! already explained.
- — *Yap*.—A silent repetition of the name of God.
- — *Heemalay*.—The chain of snowy mountains which divide India from Tartary, and which, from the immense distance they may be seen, are supposed to be as high as any upon the face of the Globe.
- 26 *Aswatta*.—The *Peepal* tree.
- — *Cheetra-rath amongst Gandharvs*.—The title of chief of the *Gandharvs* or celestial chariots: *the Gandharv of the painted chariot*.
- In the *Mahabharat* is to be found a very entertaining story of a combat between him and *Arjoon*, wherein he is defeated; and, his painted chariot being destroyed by a fiery arrow shot from the bow of his opponent, he resolves to change his name to *Dagdha-rath*, or the *Gandharv* of the burnt chariot.
- 27 *Oochishrava*, who arose with the *Amreeta*, or the water of life, from the ocean.—The story of churning the ocean for what are called the *Chowda Rattan*, or fourteen jewels, is of such a curious nature, and, in some parts, bears such a wonderful affinity to MILTON's description of war in heaven, that the Translator thinks it will afford the reader an agreeable contrast to the subject of this work, and serve as a further specimen of his version of the *Mahabharat*, from which both are extracted.

AN EPISODE FROM THE MAHABHARAT,

BOOK I. CHAPTER 15.

"THERE is a fair and stately mountain, and its name is *Meroo*, a most exalted mass of glory, reflecting the sunny rays from the splendid surface of its gilded horns.

It is clothed in gold, and is the respected haunt of *Dews* and *Gandharvs*. It is inconceivable, and not to be encompassed by sinful man; and it is guarded

by dreadful serpents. Many celestial medicinal plants are on its sides, and it stands, piercing the heavens with its aspiring summit, a mighty hill inaccessible even by the human mind! It is adorned with trees and pleasant streams, and resoundeth with the delightful songs of various birds.

The *Soors*, and all the glorious hosts of heaven, having ascended to the summit of this lofty mountain, sparkling with precious gems, and for eternal ages raised, were sitting, in solemn synod, meditating the discovery of the *Amreeta*, or water of immortality. The *Dēv Narāyan* being also there, spoke unto *Brahma*, whilst the *Soors* were thus consulting together, and said, "Let the ocean, as a pot of milk, be "churned by the united labour of the *Soors* and *Asoors*; "and when the mighty waters have been stirred up, the "*Amreeta* shall be found. Let them collect together "every medicinal herb, and every precious thing, and "let them stir the ocean, and they shall discover the "*Amreeta*."

There is also another mighty mountain whose name is *Mandar*, and its rocky summits are like towering clouds. It is clothed in a net of the entangled tendrils of the twining creeper, and resoundeth with the harmony of various birds. Innumerable savage beasts infest its border, and it is the respected haunt of *Keennars*, *Dēvs*, and *Apsars*. It standeth eleven thousand *Yōjan* above the earth, and eleven thousand more below its surface.

As the united bands of *Dēvs* were unable to remove this mountain, they went before *Vishnoo*, who was sitting with *Brahma*, and addressed them in these words: "Exert, O masters, your most superior wisdom to remove the "mountain *Mandar*, and employ your utmost power for our good."

Vishnoo and *Brahma* having said, "It shall be according to your wish," he with the lotus eye directed the King of Serpents to appear; and *Ananta* arose, and was instructed in that work by *Brahma*, and commanded by *Narāyan* to perform it. Then *Ananta*, by his power, took up that king of mountains, together with all its forests and every inhabitant thereof; and the *Soors* accompanied him into the presence of the Ocean, whom they addressed, saying, "We will stir up thy waters to obtain the *Amreeta*." And the Lord of the waters replied—"Let me also have a share, seeing "I am to bear the violent agitations that will be caused

"by the whirling of the mountain." Then the *Soors* and the *Asoors* spoke unto *Koorma-raj*, the King of the Tortoises, upon the strand of the ocean, and said—"My Lord is able to be the supporter of this mountain." The Tortoise replied, "Be it so:" and it was placed upon his back.

So the mountain being set upon the back of the Tortoise, *Eendra* began to whirl it about as it were a machine. The mountain *Mandar* served as a churn, and the serpent *Vasookee* for the rope; and thus in former days did the *Dēvs*, the *Asoors*, and the *Danoos*, begin to stir up the waters of the ocean for the discovery of the *Amreeta*.

The mighty *Asoors* were employed on the side of the serpent's head, whilst all the *Soors* assembled about his tail. *Ananta*, the sovereign *Dew*, stood near *Narāyan*.

They now pull forth the serpent's head repeatedly, and as often let it go; whilst there issued from his mouth, thus violently drawing to and fro by the *Soors* and *Asoors*, a continual stream of fire, and smoke, and wind; which ascending in thick clouds replete with lightning, it began to rain down upon the heavenly bands, who were already fatigued with their labour; whilst a shower of flowers was shaken from the top of the mountain, covering the heads of all, both *Soors* and *Asoors*. In the mean time the roaring of the ocean, whilst violently agitated with the whirling of the mountain *Mandar* by the *Soors* and *Asoors*, was like the bellowing of a mighty cloud.—Thousands of the various productions of the waters were torn to pieces by the mountain, and confounded with the briny flood; and every specific being of the deep, and all the inhabitants of the great abyss which is below the earth, were annihilated; whilst, from the violent agitation of the mountain, the forest trees were dashed against each other, and precipitated from its utmost height, with all the birds thereon; from whose violent confrication a raging fire was produced, involving the whole mountain with smoke and flame, as with a dark blue cloud, and the lightning's vivid flash. The lion and the retreating elephant are overtaken by the devouring flames, and every vital being, and every specific thing, are consumed in the general conflagration.

The raging flames, thus spreading destruction on all sides, were at length quenched by a shower of cloud-borne water poured down by the immortal *Eendra*. And now a heterogeneous stream of the concocted juices

of various trees and plants ran down into the briny flood.

It was from this milk-like stream of juices produced from those trees and plants, and a mixture of melted gold, that the *Soors* obtained their immortality.

The waters of the ocean now being assimilated with those juices, were converted into milk, and from that milk a kind of butter was presently produced; when the heavenly bands went again into the presence of *Brahma*, the granter of boons, and addressed him, saying—"Except *Narāyan*, every other *Soor* and "*Asoor* is fatigued with his labour, and still the *Amreeta* doth not appear; wherefore the churning of the ocean "is at a stand." Then *Brahma* said unto *Narāyan*—"Endue them with recruited strength, for thou art "their support." And *Narāyan* answered and said—"I will give fresh vigour to such as co-operate in the "work. Let *Mandar* be whirled about, and the bed "of the ocean be kept steady."

When they heard the words of *Narāyan*, they all returned again to the work, and began to stir about with great force that butter of the ocean; when there presently arose from out the troubled deep—first the moon, with a pleasing countenance, shining with ten thousand beams of gentle light; next followed *Sree*, the Goddess of fortune; whose seat is the white lily of the waters; then *Soora-Dēvee*, the Goddess of wine, and the white horse called *Oochisrava*. And after these there was produced, from the unctuous mass, the jewel *Kowstoobh*, the glorious sparkling gem worn by *Narāyan* on his breast; so *Pareejat*, the tree of plenty, and *Soorabhee*, the cow that granted every heart's desire.

The moon, *Soora-Dēvee*, the Goddess *Sree*, and the horse as swift as thought, instantly marched away towards the *Dēvs*, keeping in the path of the sun.

Then the *Dēv Dhanwantaree*, in human shape, came forth, holding in his hand a white vessel filled with the immortal juice *Amreeta*. When the *Asoors* beheld these wondrous things appear, they raised their tumultuous voices for the *Amreeta*, and each of them clamorously exclaimed—"This of right is mine!"

In the mean time *Irāvat*, a mighty elephant, arose, now kept by the God of thunder; and as they continued to churn the ocean more than enough, that deadly poison issued from its bed, burning like a raging fire, whose dreadful fumes in a moment spread throughout the world, confounding the three regions of the universe

with its mortal stench; until *Seer*, at the word of *Brahma*, swallowed the fatal drug to save mankind; which remaining in the throat of that sovereign *Dēv* of magic form, from that time he hath been called *Neel-Kant*, because his throat was stained blue.

When the *Asoors* beheld this miraculous deed, they became desperate, and the *Amreeta* and the Goddess *Sree* became the source of endless hatred.

Then *Narāyan* assumed the character and person of *Moheenee-Haya*, the power of enchantment, in a female form of wonderful beauty, and stood before the *Asoors*; whose minds being fascinated by her presence, and deprived of reason, they seized the *Amreeta*, and gave it unto her.

The *Asoors* now clothe themselves in costly armour, and, seizing their various weapons, rush on together to attack the *Soors*. In the mean time *Narāyan*, in the female form, having obtained the *Amreeta* from the hands of their leader, the hosts of *Soors*, during the tumult and confusion of the *Asoors*, drank of the living water.

And it so fell out, that whilst the *Soors* were quenching their thirst for immortality, *Rahoo*, an *Asoor*, assumed the form of a *Soor*, and began to drink also. And the water had but reached his throat, when the sun and moon, in friendship to the *Soors*, discovered the deceit; and instantly *Narāyan* cut off his head, as he was drinking, with his splendid weapon *Chakra*. And the gigantic head of the *Asoor*, emblem of a mountain's summit, being thus separated from his body by the *Chakra's* edge, bounded into the heavens with a dreadful cry, whilst his ponderous trunk fell cleaving the ground asunder, and shaking the whole earth unto its foundation, will all its islands, rocks, and forests. And from that time the head of *Rahoo* resolved an eternal enmity, and continueth, even unto this day, at times to seize upon the sun and moon.

Now *Narāyan*, having quitted the female figure he had assumed, began to disturb the *Asoors* with sundry celestial weapons; and from that instant a dreadful battle was commenced, on the ocean's briny strand, between the *Asoors* and the *Soors*. Innumerable sharp and missile weapons were hurled, and thousands of piercing darts and battle-axes fell on all sides. The *Asoors* vomit blood from the wounds of the *Chakra*, and fall upon the ground pierced by the sword, the spear, and spiked club—Heads, glittering with polished

gold, divided by the *Pattees'* blade, drop incessantly; and mangled bodies, wallowing in their gore, lay like fragments of mighty rocks sparkling with gems and precious ores. Millions of sighs and groans arise on every side; and the sun is overcast with blood, as they clash their arms, and wound each other with their dreadful instruments of destruction.

Now the battle's fought with the iron-spiked club, and, as they close, with clenched fist! and the din of war ascendeth to the heavens! They cry—"Pursue! strike! fell to the ground!" so that a horrid and tumultuous noise is heard on all sides.

In the midst of this dreadful hurry and confusion of the fight, *Nar* and *Narāyan* entered the field together. *Narāyan* beholding a celestial bow in the hand of *Nar*, it reminded him of his *Chakra*, the destroyer of the *Asoors*. The faithful weapon, by name *Soodersan*, ready at the mind's call, flew down from heaven with direct and refulgent speed, beautiful, yet terrible to behold. And being arrived, glowing like the sacrificial flame, and spreading terror around, *Narāyan*, with his right arm formed like the elephantine trunk, hurled forth the ponderous orb, the speedy messenger, and glorious ruin of hostile towns; who, raging like the final all-destroying fire, shot bounding with desolating force, killing thousands of the *Asoors* in his rapid flight, burning and involving, like the lambent flame, and cutting down all that would oppose him. Anon he climbeth the heavens, and now again darteth into the field like a *Peesāch* to feast in blood.

Now the dauntless *Asoors* strive, with repeated strength, to crush the *Soors* with rocks and mountains, which, hurled in vast numbers into the heavens, appeared like scattered clouds, and fell, with all the trees thereon, in millions of fear-exciting torrents, striking violently against each other with a mighty noise; and in their fall the earth, with all its fields and forests, is driven from its foundation: they thunder furiously at each other as they roll along the field, and spend their strength in mutual conflict.

Now *Nar*, seeing the *Soors* overwhelmed with fear, filled up the path to heaven with showers of golden-headed arrows, and split the mountain summits with his unerring shafts; and the *Asoors*, finding themselves again sore pressed by the *Soors*, precipitately flee: some rush headlong into the briny waters of the ocean, and others hide themselves within the bowels of the earth.

The rage of the glorious *Chakra*, *Soodrarsan*, which for a while burnt like the oil-fed fire, now grew cool and he retired into the heavens from whence he came. And the *Soors* having obtained the victory, the mountain *Mandar* was carried back to its former station with great respect; whilst the waters also retired, filling the firmament and the heavens with their dreadful roarings.

The *Soors* guarded the *Amreeta* with great care, and rejoiced exceedingly because of their success; and *Eendra*, with all his immortal bands, gave the water of life unto *Narāyan*, to keep it for their use."

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50 28 *Kama-dhook*.—One of the names of the Cow of Plenty, produced in churning the ocean.

— 29 *Ananta amongst the Nags*.—The *Nags* are serpents fabled with many heads. *Ananta* signifies *eternal*, and may be an emblem of eternity. There are some very wonderful stories told of these serpents in the original from which these Dialogues are taken.

— — *Varoon*.—The God of the Ocean.

— — *Yam*.—The judge of hell.

51 30 *Prahlad*.—An evil spirit who was converted by *Krishna*.

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51 30 *Vinateya*.—A bird fabled to be of wonderful size, and the vehicle of *Vishnoo*, the deity in his preserving quality, and who is otherwise called *Garoor*.

— 31 *Makar*.—A fish represented with a long snout something like the proboscis of an elephant; and the sign *Capricornus*.

— — *Ganga*.—The Ganges. When the river was first conducted from its source, by a Prince whose name was *Bhageerath*, towards the ocean, it so fell out that *Fahnoo* was at his devotions at the mouth of the *Mahanadee*, at a place now

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called *Navobgunge*.—The Goddess in passing swept away the utensils for his absolutions, which so enraged him, that he drank up her stream; but after a while his anger was appeased, and he let her escape from an incision made in his thigh; and from this circumstance of her second birth, she was afterwards called *Fahna-vee*, or the offspring *Fahnoo*.

51 33 *Dwandwa*.—A term in grammar, used where many nouns are put together without a copulative, and the case subjoined to the last only, which is a mode of composition much admired by the Poets.

— 35 *Marga-seersha*.—The month beginning with the middle of October, when the periodical rains have subsided, and the excessive heats are abated.

— — *Koosoomakara*.—The season of flowers, otherwise called *Vasant*. The two months between the middle of March and May.—The Hindoos divide the year into six *Reetoo*, or seasons, of two months each, which are thus denominated :

Seesar.—Dewy season.

Heemant.—Cold season.

Vasant—Mild (spring.)

Greeshma.—Hot season.

Varsa.—Rainy season.

Sarat—Breaking (up of the rains.)

— 37 *Vasoodev*.—The father of *Krishna* in his incarnation.

— — *Vyas*.—The reputed author or compiler of the *Mahabharat*.

— — *Bards*.—The Poets of India, like the Bards of Britain, were revered as Saints and Prophets.

— — *Onsana*.—Otherwise called *Sookra*, esteemed the preceptor of the evil spirit; the planet Venus, and *dies Veneris*.

53 6 *Asween* and *Koomar*.—Reputed the twin offsprings of the Sun, and physicians of the Gods.

54 15 *Oorugas*.—Who crawl upon their breasts:—serpents.

— 17 *Chakra*.—A kind of *discus* with a sharp edge, hurled in battle from the point of the fore-finger, for which there is a hole in the centre.—See the story of the churning of the ocean, p. 104.

— 18 *Pooroosh*.—Already explained.

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57 32 *Except thyself*.—*Thyself* should include his brothers, who were also saved.

— 33 *The immediate agent*.—The instrument to execute the decree of Fate.

59 46 *Thy four-armed form*.—In which the Deity is usually represented in his incarnations, the images of which *Arjoon* had been accustomed to behold without emotion.

63 20 *Amreeta*.—The water of immortality, the *Ambrosia* of the Hindoo Gods.—See the story of churning the ocean, p. 104.

65 8 *And a constant attention to birth, &c.*—To look upon them as evils.

— 10 *Exemption from attachments and affection, &c.*—i. e. That no attachments or affections should draw a man from the exercise of his devotion; or that all worldly cares must be abandoned for the attainment of that wisdom which is to free the soul from future birth.

— 12 *The superior spirit*.—God, the universal soul.

— 13 *Sat (ens) nor (Asat) non ens*.—The opposite meanings of these two words render this passage peculiarly mysterious; and even the commentators differ about their true signification. The most rational interpretation of them is, that the Deity in his works is a substance, or a material Being, and in his essence immaterial; but as he is but one, he cannot positively be denominated either one or the other.

66 22 *Are the cause which operateth in the birth of the Pooroosh, &c.*—That is, The influence of the three *Goon*, or qualities, over the human mind, not only determines the future birth of the soul, but into what rank of beings it shall transmigrate; for to transmigrate it is doomed, until it hath attained a degree of wisdom more powerful than the influence of those qualities.

74 14 *Aran and Opan*.—The breathing spirit, and the spirit which acteth in the bowels to expel the fæces.

— — *Which is of four kinds*.—Either to be masticated with the teeth, lapped in with the tongue, sucked in by the lips, or imbibed by the throat.

— 15 *The Vedant*—A metaphysical treatise on the nature of God, which teacheth that matter is a

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mere delusion, the supposed author of which is *Vyas*.

75 16 *Koothasta, or he who standeth on the pinnacle.*

—The divine essence, which, according to the opinion of some of their philosophers, is without quality, and sitteth aloof inactive

— 17 *There is another Pooroosh, &c. &c.*—This, and the following period, are so full of mystery, that the Translator despairs of revealing it to the satisfaction of the reader. Perhaps *Krishna* only means to collect into one view the several appellations *Koothasta, Pooroosh, Paramatma, Eeswar*, and *Poorooshottama*, by which the Deity is described by as many different theologians, in order to expose their various opinions respecting his nature, and unite them in one.

— 20 *Sastra*.—Any book of Divine authority.

80 7 *Zeal*, in the vulgar acceptation of the word, signifies the voluntary infliction of pain, the modes of doing which, as practised to this day by the zealots of India, are as various as they are horrible and astonishing. *Krishna*, by pointing out what true zeal is, tacitly condemns those extravagant mortifications of the flesh.

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83 2 *The bards conceive, &c.*—The meaning of this period is too evident to require a note. But, in order to shew that the commentators of India are not less fond of searching for mystery, and wandering from the simple path of their author into a labyrinth of scholastic jargon, than some of those more enlightened nations, who for ages have been labouring to entangle the plain unerring clew of our holy religion, the Translator, in this place, will intrude the following literal version of the comment written upon it by one *Sree-dhar Swamee*, whose notes upon the whole are held in as much esteem as the text, which at this day, they say, is unintelligible without them. It can seldom happen that a commentator is inspired with the same train of thought and arrangement of ideas as the author whose sentiments he presumes to expound, especially in metaphysical works. The Translator hath seen a comment, by a zealous Persian, upon the wanton odes of their favorite Poet Hafiz, wherein every obscene allusion is sublimated into a divine mystery, and the host and the tavern are as ingeniously metamorphosed into their Prophet and his holy temple.

NOTE BY SREE-DHAR SWAMEE,

TO THE PASSAGE ABOVE ALLUDED TO.

“ *The Bards, &c.*—The *Veds* say—“Let him who longeth for children make offerings. Let him who longeth for heaven make offerings, &c. &c.” The Bards understand *Sannyas* to be a forsaking, that is, a total abandonment, of such works as are performed for the accomplishment of a wish, such works as are bound with the cord of desire. The *Pandeets* know, that is, they understand, *Sannyas* to imply also a forsaking of all works, together with all their fruits. The disquisitors, that is, such as expound or make clear, call *Tyāg* a forsaking of the fruit only of every work that is desirable, whether such as are ordained to be

“performed constantly, or only at stated periods, and not a forsaking of the work itself. But how can there be a forsaking of the fruit of such constant and stated works as have no particular fruit or reward annexed to them? The forsaking of a barren woman’s child cannot be conceived.—It is said—“Although one who longeth for heaven, or for a store of cattle, &c. should all his life perform the ceremonies which are called *Sandya*, or feed the fire upon the altar, and in these and the like ceremonies, no particular reward has ever been heard of; yet whilst the law is unable to engage a provident and wary man in a work

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"where no human advantage is to be seen, at the same time it ordaineth that even he who hath conquered the universe, &c. shall perform sacrifices; still for these, and the like religious duties, it hath appointed some general reward."—But it is the opinion of *Gooroo*, that the law intended these works merely for its own accomplishment. Such a tenet is unworthy of notice, because of the difficulty of obliging men to pay attention to those works. It is also said, that there is a reward annexed to the general and particular duties; that they who perform them shall become inhabitants of the *Poonya-lok*; that by works the *Peetree-iok* is to be attained; that by good works crimes are done away, &c. &c. Wherefore it is properly said,—that they call *Tyag* a forsaking of the fruits of every action."

84 13 *Five agents*, &c.—The five agents here implied,

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are probably the soul, as supervisor; the mind, as actor or director; the organs, as implements, &c.

85 17 *Nor is he bound thereby*—He is not confined to mortal birth.

— 18 *Gnān, Gneya, and Pareegnata*.—Wisdom, the object of wisdom, and the superintending spirit.

87 41 *Brahman*—is a derivative from the word *Crahm*, the Deity, and signifies a *Theologist* or *Divine*.

— — *Kshetree*.—is derived from the word *Ksheta*, land.

— — *Visya and Soodra*—are of doubtful origin.

91 75 *By the favour of Vyas*—who had endued *Sanjay* with an omniscient and prophetic spirit, by which he might be enabled to recount all the circumstances of the war to the blind *Dhreea-rashtra*.

92 77 *Hāree*—One of the names of the Deity.

END OF SIR C. WILKINS'S NOTES.

APPENDIX.

—[23]—

ADDITIONAL NOTES.

[The following general Outline of the great poem of which the BHAGAVAT-GEETA is an Episode, is added from Professor

WILSON'S PREFACE TO JOHNSON'S SELECTIONS from the MAHABHARATA.]

THE Mahābhārata and Rāmāyana were designated by Sir WILLIAM JONES, the two epic poems of the Hindus. The appropriateness of the epithet has been denied by some of those ultra-admirers of Virgil and Homer, who will allow the dignity of the *Epos* to be claimed by none but the objects of their idolatry: and, in the restricted sense in which a poem is entitled *Epic*, agreeably to the definition of Aristotle, it may indeed be matter of question, if the term be strictly applicable to the Hindu Poems. Although, however, it might not be impossible to vindicate their pretensions to such a title, yet it is not worth while to defend them. It matters little what they are called; and they will not lose their value, as interesting narratives of important events, as storehouses of historical traditions and mythological legends, as records of the ancient social and political condition of India, and as pictures of national manners, if, instead of *epic*, they be denominated *heroic poems*.

The Mahābhārata, then, is a heroic poem in eighteen 'Parvas,' Cantos or Books; which are said to contain 100,000 'slokas' or stanzas. The printed edition contains 107,389 slokas; but this comprises the supplement called Hari-vansa, the stanzas of which are 16,374, and which is certainly not a part of the original Mahābhārata. There is reason to believe that the primary authentic poem was of a still more limited extent than it would reach even after the deduction; for it is said, in the first book, that, exclusive of its episodes, the poem consisted of 24,000 slokas. Some of the episodes are equivocal additions; others spring naturally out of the business of the story; and many of them are, no doubt, of considerable antiquity.

The author of the poem is said to be *Krishna Dwaipayana*, the 'Vyasa' or arranger of the Vedas, and the actual father of the two princes *Pāndu* and *Dhritarāshtra*, whose progeny are the principal cha-

racters of the fable. He taught the work to his pupil *Vaisampāyana*, who recited it at a great sacrifice celebrated by *Janamejaya*, the great-grandson of *Arjoon*, one of the heroes of the poem. As we have it, it is said to have been repeated by *Sauti* the son of *Loma-harshana* to the Rishis, or sages, assembled on occasion of a religious solemnity in the Naimisha Forest.

The subject of the Mahābhārata is a war for regal supremacy in India, between the sons of two brothers, *Pandoo* and *Dhritarāshtra*. The sons of the former were five in number; *Yudhishthira*, *Bheema*, and *Arjoon*, by one of his wives *Pritha*; and *Nakula*, and *Sahadeva* by his other wife, *Madri*. *Dhritarāshtra* had as numerous a family as King Priam: but they were all sons, with the addition of a single daughter. Of the hundred sons, *Duryōdhana* was the eldest, and the foremost in hate and hostility to his cousins.

Although the elder of the two princes, *Pandoo*, 'the Pale' (as the name denotes,) was rendered by his pallor (which may be suspected of intimating a leprous taint,) incapable of succession. He was obliged, therefore, to relinquish his claim to his brother; and retired to the Himalaya mountains, where his sons were born, and where he died. Upon his death, his sons, yet in their boyhood, were brought to Hastināpura by the religious associates of *Pandoo's* exile, and were introduced to *Dhritarāshtra* as his nephews. Some doubts were at first expressed of the genuineness of their birth; and, in truth, they were the sons of *Pāndoo* only by courtesy, being the children of their wives by sundry divinities. Thus *Yudhishthira* was the son of *Dharma*, the god of justice, the Hindu Pluto: *Bheem*, of *Vayu*, or god of the wind, the Indian *Æolus*: *Arjoon* was the son of *Indra*, the god of the firmament, Jupiter Tonans; and *Nakula* and *Sahadeva* were the sons of two personages peculiar to Hindu mythology, their Dioscuri, twin-sons of the Sun, the *Aswini-Kumāras*. As how-

ever, *Pandoo* had acknowledged these princes as his own, the objection to their birth was overruled by his example; and the boys were taken under the guardianship of their uncle, and educated along with his sons.

The principal performers in the *Mahābhārata* are distinctively and consistently characterized. The sons of *Pāndu*, with the exception of *Bheema*, are represented as moderate, generous, and just: and *Bheema* is not ungenerous, although somewhat of a choleric temperament, and of overweening confidence in his herculean strength. The sons of *Dhritarāshtra* are described as envious, arrogant, and malignant: and this contrast of character enhances, even in boyhood, the feelings of animosity which the consciousness of incompatible inheritance has inspired.

The genealogical descent of the two families, the circumstances of the birth and education of the princes, the juvenile emulation and enmity, and the adventures of the Pandavas when they attain adolescence, are narrated in the 'Adi Parva' or First Book. The Passage of Arms of Hastinapura, with the episodic accounts of the quarrel between *Drona* and King *Drupada* by which it is preceded and followed, are illustrative of the spirit of rivalry which animated the young princes, and of some of the ancient usages of the Hindus. Subsequently to the transactions there described, the practices of the sons of *Dhritarāshtra* against the lives of the Pandavas become still more malevolent; and they privily set fire to the house in which *Pritha* and her sons reside. As the Pandavas had been warned of the intention of their enemies, they eluded it, and escaped by a subterranean passage, leaving it to be reported and believed that they had perished in the flames of their dwelling. They secrete themselves in the forests, and adopt the garb and mode of life of Brahmans. It is during this period that they hear of the 'Swayambara,' a rite familiar to the readers of *Nala*, the choice of a husband by a princess from the midst of congregated suitors; of *Draupadi*, daughter of *Drupada*, King of the upper part of the Doab; and they repair to his court, and win the lady. The circumstances of this exploit, and its immediate consequences, form the subject of another section.

The existence of the sons of *Pandoo* having become generally known by the occurrences at the Swayambara of *Draupadi*, King *Dhritarāshtra* was prevailed upon by his ministers to send for them, and to divide his

sovereignty equally between them and his sons. The partition was accordingly made. *Yudhishtira* and his brethren reigned over a district on the Jumna, at their capital Indraprastha; *Duryōdhana*, with his brethren, were the Rajah of Hastināpura on the Ganges. The ruins of the latter city, it is said, are still to be traced on the banks of the Ganges; whilst a part of the city of Delhi is still known by the name of Indraprastha. The contiguity of these two cities, and consequently of the principalities of which they were respectively the capitals, necessarily suggests the inference, that in the days of the *Mahābhārata*, as well as in later times, India was parcelled out amongst a number of petty independent sovereigns. The inference becomes certainty from the valuable specification which the poem contains of the very many Rajas who took part in the struggle in favour of one or other of the contending houses. This state of things, however, was not irreconcilable with the nominal supremacy of some one paramount lord: and after the partition of the kingdom of Hastinapura, a fresh source of envy and hatred springs up in the minds of the sons of *Dhritarāshtra*, from the pretensions of *Yudhishtira* to celebrate the 'Rajasuya' solemnity—a sacrifice, at which princes officiate in menial capacities, and make presents in acknowledgment of submission. This forms the topic of the 'Sabha Parva,' the Second Book of the Poem.

The claims of *Yudhishtira* to universal homage are preceded by the subjugation of the Powers of India by himself and his brothers. These conquests are merely predatory incursions, and are characteristic of the mode of warfare practised in India even in our own days; in which the object of the Marhattas, as of the Moguls before them, was commonly nominal submission, and the payment of tribute, varying in amount, according to the power of the superior to exact it, rather than the actual annexation of territory to their dominions. Shah Alem was titular sovereign of India: and the coins were everywhere struck in his name, even after he was a captive in the hands of Siadbia, and a pensioner in those of the British Government. It does not follow, therefore, from the existence of a number of petty contemporary princes, that there never was one, nominally at least, supreme monarch; nor is there the least incompatibility in Indian history, between a sovereign ostensibly paramount, and numerous princes virtually independent. The notices of the countries subdued by

the Pandava princes, and the articles brought as tribute by the subjugated nations, furnish in this chapter much valuable and curious elucidation of the ancient civil and political circumstances and divisions of India.

Amongst the gaieties of the occasion, the sight of which embitters the animosity of the sons of *Dhritarāshtra*, a diversion is insidiously proposed by them, which is the mainspring of all the subsequent mischief. The inveterate passion for play by which the early Hindus were inspired, as we learn from various parts of the *Mahābhārata*, as well as from other authorities, is a remarkable feature in the old national character. It is far from entirely obliterated, and it is as strong as ever amongst some others of the Eastern people: as the Malays, for instance, who, when they have lost every thing they possess, stake their families and themselves. So in the gambling which ensues in the *Mahābhārata*, at what appears to be a kind of backgammon, where pieces are moved according to the caste of the dice, *Yudhishtira* loses to *Duryodhana* his palace, his wealth, his kingdom, his wife, his brothers, and himself. Their liberty and possessions are restored by the interference of the old king *Dhritarāshtra*: but *Yudhishtira* is again tempted to play; conditioning, that if he loses, he and his brothers shall pass twelve years in the forests, and shall spend the thirteenth year incognito. If discovered before the expiration of the year, they are to renew the whole term of their exile. He loses: and, with *Draupadi* and his brethren, goes into banishment, and lives the life of a forester. A description of the forest life of the Pandavas constitutes the topic of the Third Book, the 'Vana Parva.' Many episodes occur in this book: one of which is the story of *Nala*, which is recited to teach *Yudhishtira* and his brethren resignation and hope. Another is the attempt of *Jayadratha* to carry off *Draupadi* by force. Then the circumstances of *Jayadratha's* liberation are detailed, with his propitiation of *Mahādeva*; and the passage includes a brief reference to the successive destructions and renovations of the world; and a notice of some of the principal avatars of *Vishnu*.

At the expiration of the twelfth year, the Pandavas enter the service of King *Virāta* in different disguises. Their adventures are described in the 'Virata Parva,' the Fourth Book. They acquire the esteem of the King; and when they make themselves known to him at the end of the thirteenth year, obtain his alliance to

avenge their wrongs and vindicate their right of sovereignty.

The Fifth Book, the 'Udyoga Parva,' represents the preparations of the two parties for war, and enumerates the princes who enter into alliance with them. Amongst these is *Krishna*, the ruler of Dwaraka, and an incarnation of *Vishnu*. He is related by birth to both families, and professes a reluctance to join either; but prescient of what is to happen, he proposes to *Duryodhana* the choice between his individual aid and the co-operation of an immense army. *Duryodhana* unwisely prefers the latter; and *Krishna*, himself more than a host, becomes the ally of the Pandavas, the charioteer of his especial friend and favourite *Arjuna*, and the principal instrument of the triumph of his allies.

The four following Books are devoted to descriptive details of the battles which take place. Some of these are very Homeric; but, in general, the interest of the narrative is injured by repetition, and the battles are spoiled by the introduction of supernatural weapons, which leave little credit to the hero who vanquishes by their employment. The armies of *Duryōdhana* are commanded in succession by *Bheema* his great-uncle, *Drona* his military preceptor, *Karna* the King of Anga, his friend, and *Salya* the King of Madra, his ally: and the description of their operations is contained in as many Parvas, named, after them, 'Drona-Parva,' &c. These chiefs, and many others, are slain at the close of their commands; and in the Ninth or 'Salya-Parva,' *Duryōdhana* himself is killed by *Bheema*, in single combat with maces, in the use of which weapon they are both represented as excelling. A few of the surviving chiefs on the side of *Duryōdhana* attempt to avenge the destruction of their friends by a night attack on the camp of the Pandavas, as narrated in the Tenth, or 'Sauptika Parva.' The attack is repelled chiefly by the timely assistance of *Krishna*.

A short Book, 'the Stri Parva,' describes the grief and lamentations of the women of either party over the slain, and the sorrow and anger of the old king *Dhritarāshtra*. *Yudhishtira* himself gives way to poignant regret for what has passed: and the next Book, the 'Sānti Parva' or 'Chapter of Consolation,' details, with more than sufficient diffuseness, the duties of Kings, the efficacy of liberality, and the means of obtaining final emancipation from existence. Hence the sections of this Parva are entitled 'Rāja-dharma,'

'Dāna-dharma,' and Mōksha dharma' Parvas, or more properly 'Upaparvas,' minor cantos. The Thirteenth Book, the 'Anusasana Parva,' is a long and prolix series of discourses upon the duties of society, as communicated by *Bheema*, whilst about to die, to *Yudhishthira*. In this, as well as in the sections of the 'Sānti Parva,' the didactic portions are enlivened by appropriate tales and fables: each of the Books contains many sound doctrines and interesting illustrations, although both are somewhat misplaced in a narrative heroic poem.

The remaining Books of the Mahābhārata, although more or less episodic, are in better keeping with the story. They are also short, and hasten to the catastrophe. The Fourteenth, or 'Aswamedhika Parva' describes the celebration of the 'Aswamedha' rite—the sacrifice of a horse, by *Yudhishthira*, in proof of his supremacy. In the Fifteenth Book, the 'Asrama Parva,' King *Dhritarāshtra*, with his queen *Gāndhārī* and his ministers, retires to a hermitage, and obtains felicity or dies. The Sixteenth or 'Mausala Parva,' narrates the destruction of the whole Yādava race, the death of *Krishna*, who was one of the tribe, and the submersion of his capital *Dwārakā* by the ocean. The Seventeenth Book, called the 'Mahāprasthānika' or 'Great journey,' witnesses the abdication of his hard-won throne, by *Yudhishthira*, and the departure of himself, his brothers, and *Draupadī*, to the Himālaya, on their way to the holy mountain Meru. As they proceed, the influence of former evil deeds proves fatal, and each in succession drops dead by the way-side; until *Yudhishthira*, and a dog that had followed them from Hastināpura, are the only survivors. *Indra* comes to convey the prince to Swarga, or *Indra's* heaven; but *Yudhishthira* refuses to go thither, unless,

Admitted to that equal sky,

His faithful dog shall bear him company;

and *Indra* is obliged to comply.

The Eighteenth Book, the 'Swargārohana,' introduces *Yudhishthira* in his bodily form to heaven. To his great dismay, he finds there *Duryōdhana* and the other sons of *Dhritarāshtra*; but sees none of his own friends, his brothers, or *Draupadī*. He demands to know where they are, and refuses to stay in Swarga without

them. A messenger of the gods is sent to shew him where his friends are, and leads him to the 'fauces graveolentis Averni,' where he encounters all sorts of disgusting and terrific objects. His first impression is, to turn back; but he is arrested by the wailings of well-remembered voices, imploring him to remain, as his presence has already alleviated their tortures. He overcomes his repugnance, and resolves to share the fate of his friends in hell, rather than abide with their enemies in heaven. This is his crowning trial. The gods come, and applaud his disinterested virtue. All the horrors that had formerly beset his path, vanish; and his friends and kindred are raised along with him to Swarga; where they become again the celestial personages that they originally were, and which they had ceased to be for a season, in order to descend along with *Krishna* in human forms amongst mankind, and co-operate with him in relieving the world from the tyranny of those evil beings, who were oppressing the virtuous and propagating impiety, in the characters of *Duryōdhana*, his brothers, and their allies.

The Hari-vansa is a sort of supplement to the Mahābhārata. It professes to give an account of the genealogy of *Hari* or *Vishnu*, in the character of *Krishna*; but adds to it genealogical details, the narrative of *Krishna's* exploits, and a variety of legends and tales tending to recommend the worship of the demi-god. The internal evidence is strongly indicative of a date considerably subsequent to that of the major portion of the Mahābhārata. It has been translated into French by M. LANGLOIS, and the translation has been published by the Oriental Translation Committee.

The text of the Mahābhārata has been printed at Calcutta, in four quarto volumes. The work was commenced by the Committee of Public Instruction, and completed by the Asiatic Society of Bengal.

The great extent of the work, and the tediousness of much of its contents, preclude the prospect of its ever being translated throughout; though, as a monument of Hindu antiquity, it merits entire translation. Although, however, we can scarcely expect a translation of the whole, yet very many portions of it well deserve to be rendered into some of the languages of Europe. Something of translation in detail has already been effected. The late Sir CHARLES WILKINS led the way, by his translation of the 'Bhagavat-Geeta,' which is an episode of the 'Bhishma Parva.' The

'Passage of Arms,' the 'Marriage of *Draupadi*,' the 'Rape of *Draupadi*,' and other portions, have been freely translated into blank verse by the writer of this notice. The translations were published in the periodical journals of Calcutta. Part of the opening of the first 'Parva,' rendered into English, it is believed, by Sir C. WILKINS, is published in the 'Annals of Oriental Literature.' Professor BOPP has also published the '*Nalus*,' the 'Diluvium,' the Journey of *Arjuna*, the 'Story of *Sāvitri*,' and the 'Rape of *Draupadi*,' with translations in Latin and German; and the first of these has assumed an English garb, from the distinguished pen of the Rev. H. MILMAN, in which, surpassing grace of style is combined with extraordinary faithfulness, both to the letter and the spirit of the original poem. As contributing to elucidate the ancient geography of India, a portion contain-

ing the enumeration of a variety of countries has been translated and illustrated by the writer, and incorporated in the pages of the *Vishnu Purāna*: and the illustration of ancient India, derivable from the *Mahābhārata*, is in course of very careful and learned prosecution by Professor LASSEN of Bonn, in a series of valuable dissertations published in the *Zeitschrift für die Kunde des Morgenlandes*. By these means, the merits, both poetical and historical, of the *Mahābhārata* are becoming more extensively known: but in the amplitude of its extent, in the numerous traditions, legends, and tales, which it contains, and in its many didactic and philosophical passages, it offers an accumulation of materials adapted to different tastes, and auxiliary to diverging researches, which must long advantageously engage the attention, and reward the industry, of Sanscrit scholars.

[The following brief Sketch of the Philosophy of the BHAGAVAT GEETA is taken from the QUARTERLY REVIEW, Vol. xlv. It occurs in an able article on SANSKRIT POETRY, attributed to the Rev. H. MILMAN, and contains some exquisite translations of the finest passages in the Poem.]

The *Mahābhārata* is most justly called the Great Bharata, for it is distributed into eighteen parts, which together amount to one hundred thousand slokas or distichs. In the midst of this giant epic occurs the Bhagavat-Geeta, or the divine song—an episode, which, in the form of a dialogue between the god *Krishna* and the hero *Arjuna*, gives a full and most curious exposition of the half-mythological, half philosophical Pantheism of the Brahmins. It is, indeed, probable that this episode is of a much later date than the poem itself; it reads like a noble fragment of Empedocles or Lucretius, introduced into the midst of an Homeric epic; and we observe that this episode is not noticed in the abstract of the Javanese version of this part of the *Mahābhārata* in Sir Stamford Raffles' work. Yet, in point of poetical conception, there is something singularly striking and magnificent in the introduction of this solemn discussion on the nature of the godhead and the destiny of man, in the midst of the fury and tumult of the civil war in which it occurs. The battle pauses while the god and the hero hold their sublime, though somewhat prolix, converse; and if a later inter-

polation, it is allied with great address to the main subject of the poem.

A civil war had broken out between the two great heroic races of the sons of *Pāndu* and the sons of *Kuru*. The Panduidæ, having been driven from the throne of their parent, which had been usurped by the younger race of *Kuru*, are returning from exile, with a mighty army, to maintain their rights and claim their ancestral sceptre. The battle is in the act of closing; the tall and valiant *Bhishma*, the leader, on the part of the Kuruidæ, harrangues his followers; he 'thunders like a roaring lion,' and blows his shell of battle, to which the conchs and all the warlike music of his host reply. On the other side appears *Arjuna* in his splendid car, drawn by white horses, and attended by the god *Krishna*. *Arjuna* and all his captains in their turn blow their conch (each of which, like the swords and steeds of the knights of Arthur and Charlemagne, has its proper name,)—a moment, and the battle begins to rage. But *Arjuna*, still accompanied by *Krishna*, commands his chariot to be driven into the space between the armies. He surveys the opposing hosts—each composed

of his kindred : he beholds, on either side, brothers in arms against brothers ;

————— 'populumque potentem,
In sua victrici conversum vicera dextra,
Cognatasque acies.'

A deep melancholy passes over his spirit, and in these words he addresses the deity who stands by his side. (In the versification of these passages, which we have ventured to attempt, our eight-line measure, which we have adopted without rhyme, in the number of its syllables, and as nearly as possible, in its cadence, answers to the Sanscrit original.)*

'My kindred, Krishna, I behold, all standing for the battle arm'd;
My every quailing member fails, and wan and wither'd is my face;
Cold shuddering runs through all my frame, my hair stands stiff
upon my head;

And Gandiv† falls from out my hand, and all my burning skin is parch'd.

I cannot move—I cannot stand; within, my reeling spirit swims.

On every side, oh fair-haired god! I see the dark ill omened signs:

My kindred when I've slain in fight, what happiness remains for me?

For victory, Krishna, care not I, nor empire, nor the bliss of life;

For what is empire, what is wealth, and what, great king, is life itself,

When those for whom we thirst for wealth, and toil for empire and for bliss,

Stand in the battle-field arrayed, and freely peril wealth and life?

Teachers, sons, fathers, grandsires, uncles, nephews, cousins, kindred friends,

Not for the triple world would I, oh Madhuis' conqueror, slaughter them;

How much less for this narrow earth, though they would sternly slaughter me.'

Arjuna dwells still more on the miseries of civil war, the extinction of noble races, the suspension of splendid family alliances, the interruption of all sacred rites,

*The oldest, most simple, and most generally adopted measure, is the Sloka, a distich, of two sixteen-syllable lines, divided at the eighth syllable. According to our prosodial marks, the following is the scheme:—

○ ○ _ _ | ○ _ _ ○ | ○ ○ ○ ○ | ○ _ _ ○
○ ○ ○ ○ | ○ _ _ ○ | ○ ○ ○ ○ | ○ _ _ ○

The first four syllables are bound by no rule; the second half, on the contrary, is unalterably fixed, excepting that the last syllable has the common licence of termination. In the second half verse, I do not remember a single instance of deviation from this, though sometimes, but very seldom, the first half verse ends with another quadrisyllable foot.—Schlegel, *Indische Bibliothek*, p. 36. Compare Mr. Colebrooke's elaborate *Essays on Sanscrit Prosody*, Kosegarten's Preface to Nala, and Bopp's Preface to his Translation of Selections from the Mahabharata.

†His bow.

(the sacrificia gentilitia,) the general impiety, the licence among the females. He then sinks back in his chariot, lays aside his bow and arrows, and awaits the answer of the god. *Krishna* sternly reproves his tameness of character. *Arjuna* replies in a tone still more sad and broken spirited, and declares that he had rather beg his bread than obtain empire by the slaughter of his kindred. The reply of *Krishna* breathes the terrible sublime of pantheistic fatalism. Upon this system, the murder, the massacre, of the dearest kindred, are indifferent; death and life are but unimportant modifications of the same being; and the immortality, the eternity of the soul becomes a terrific argument for utter disregard of human suffering in the present state of being.

'Thou mourn'st for those thou shouldst not mourn, albeit thy words are like the wise.

For those that live or those that die, may never mourn the truly wise.

Ne'er was the time when I was not, nor thou, nor yonder kings of earth:

Hereafter, ne'er shall be the time, when one of us shall cease to be. The soul, within its mortal frame, glides on through childhood, youth, and age;

Then in another form renew'd, renews its stated course again.

All indestructible is He that spread the living universe;

And who is he that shall destroy the work of the Undestructible?

Corruptible these bodies are that wrap the everlasting soul—

The eternal, unimaginable soul. Whence on to battle, Bharata!

For he that thinks to slay the soul, or he that thinks the soul is slain,

Are fondly both alike deceived: it is not slain—it slayeth not;

It is not born—it doth not die; past, present, future, knows it not;

Ancient, eternal, and unchang'd, it dies not with the dying frame.

Who knows it incorruptible, and everlasting, and unborn,

What heeds he whether he may slay, or fall himself in battle slain?

As their old garments men cast off, anon new raiment to assume,

So casts the soul its worn-out frame, and takes at once another form.

The weapon cannot pierce it through, nor wastes it the consuming fire;

The liquid waters melt it not, nor dries it up the parching wind;

Impenetrable and unburn'd; impermeable and undried:

Perpetual, ever-wandering, firm, indissoluble, permanent;

Invisible, unspeakable. Thus deeming, wherefore mourn for it?

But didst thou think that it was born, and didst thou think that it could die?

Even then thou should'st nor mourn for it with idle grief, oh Bharata.

Whate'er is born must surely die—Whate'er can die is born again;

Wherefore the inevitable doom thou should'st not mourn, oh Bharata.'

In this tone proceeds at some length the implacable deity. *Arjuna* listens with deep submission and deference, and by degrees elicits from *Krishna* the whole philosophy of religion, concerning the nature of the gods, the universe, the nature of man, the supreme good, and the highest Wisdom.

The first question is that which was constantly agitated in the Grecian schools—the comparative excellence of the active or contemplative life. Here the *Bhagavat Geeta* departs from the usual doctrine of the Yogees, and eremitical fanatics of the East, and soars to a loftier mysticism. The highest perfection to which the human soul can attain is action without passion; the mind is to be entirely independent of external objects; to preserve its undisturbed serenity it should have the conscious power of withdrawing all its senses within itself, 'as the tortoise draws all its limbs beneath its shell.' Action is necessary, but action must produce no emotion—no sensation on the calm spirit within; whatever may be their consequences, however important, however awful, events are to be unfelt, and almost unperceived, by the impassive mind; and on this principle *Arjuna* is to execute the fated slaughter upon his kindred, without the least feeling of sorrow, or fear, or compunction, being permitted to intrude on the divine apathy of his soul. Some of the images with which the passionless tranquility of the spirit is illustrated appear to us singularly beautiful.

'As to the unrais'd, unswelling ocean flow the multitudinous streams,
So to the soul serene, unmov'd, flow in the undisturbing lusts.'

—And then again the soul, in this state of unbroken quietude,

'Floats like the lotus on the lake, unmov'd, unruffled by the tide.'

The senses are employed in their separate functions, yet the soul still maintains its stately inactivity. In the Latin of Schlegel,—'Nihil equidem ago, (sic arbitretur devotus, veritatis gnarus,) cernens, audiens, tangens, odorans, edens, ambulans, spirans, loquens, dimittens, prehensens, intuens et connivens quoque; sensus tantum in rebus sibi subjectis versantur.' Though the life of the anchorite does not appear to equal in religious sublimity this life of unimpassioned activity, yet one chapter seems to expatiate with peculiar delight on the solitary state of him who dwells apart with his tranquil spirit—

'As hangs the still unwavering lamp, when not a breath disturbs the air.'

The occupations and the privileges of these holy anchorites are, if not the highest, yet approaching to the highest perfectibility. Their occupation is to keep all the avenues to the senses closed, to retain the soul within itself, to be perpetually repeating the mystic monosyllable, Om; so doing, they may attain on earth the glorious prerogative of seeing all things in God, and discerning the divine Unity, which thus comprehends all things. After death, they ascend and are absorbed into Brahm, the great primal spirit. If through their own want of resolution, or cut short by death, they depart before they have accomplished their devout task, they may be born again, after many ages, in some pious family, re-commence their course, and start afresh from the point of holiness and advancement at which they broke off during their former life. But it is remarkable that not merely are the self-inflicted painful mortifications, the excruciating penances, the absurd and fantastic tortures of the Yogees not enforced, they are positively discountenanced. But it is not so much our object to discuss the philosophic or religious tenets of the *Bhagavat-Geeta* as to shew the character of the poetry. *Krishna* gradually develops his own nature, and at length distinctly proclaims himself an Avatar of the supreme deity, Brahma himself from whom all things emanate, into whom all are re-absorbed. Rising by degrees, he first proclaims himself to be whatever is most excellent in the whole of nature—he is the soul in the body—among the stars the most splendid—among mountains, Meru—among rivers, the Ganges—among words, the mystic monosyllable—the noblest of animals, of birds, of fish—among the letters, A—among the seasons, the spring—and, what is the most extraordinary, among frauds, gambling with dice. Whatever, in short, is pre-eminent or splendid, derives its splendour and pre-eminence from being, as it were, a portion of the divine essence. He even goes so far as to assert that, as God, he is not merely all existence, but likewise all non-existence.

'Immortality and Death am I; I am what is and what is not.'

Still there is a distinction between the Deity and the universe, which is illustrated by the striking similitude,

'As the wide permeating air fills all the ether's boundless space,
So deem ye, that indwells in me the sum of all created things;'

and by a second, in which the universe is represented as a chain of pearl, suspended from the Supreme Being,—a notion singularly resembling a remarkable passage in Homer (*Iliad*, viii. 25*) which bears manifest impress of Asiatic origin. If we are inclined to doubt whether all this is intended for a doctrinal exposition, or an imaginary poetic illustration of the pantheistic creed,

*[The following is the passage to which Mr. MILMAN refers, with Pope's and Cowper's Translations.

Εἰ δ' ἄγε, περήσασθε θεοὶ, ἵνα εἴδετε παντες,
Σειρὴν χρυσεῖν ἐξ οὐρανὸν κρεμάσαντες,
Πάντες δ' ἐξαπτεσθε θεοὶ, πᾶσαι τε θέαιναι·
'Ἄλλ' οὐκ ἂν ἐρύσαιτ' ἐξοῦρανθεν πεδίονδε
Ζῆν' ὕπατον μῆστωρ, οὐδ' εἰ μαλα πολλὰ κίμοιτε·
'Ἄλλ' ὅτε δὴ καὶ ἐγὼ προφρων ἔθελοιμι ἐρύσσαι,
Αὐτὴ κεν γαίῃ ἐρύσαιμι, αὐτῇ τε θαλάσῃ·
Σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλυμποιο
Δησαμην· τὰ δὲ κ' αὐτὴ μετ' ὅρα πάντα γένοιτο.
Τοσσὸν ἐγὼ περὶ τ' ἐμὶ θεῶν, περὶ τ' ἐμ' ἀνθρώπων·

ILIAD, Book viii., line 18—27.

"League all your forces then, ye powers above,
Join all, and try the' omnipotence of Jove:
Let down our golden everlasting chain,
Whose strong embrace holds Heaven, and earth, and main:
Strive all, of mortal and immortal birth,
To drag, by this, the thunderer down to earth:
Ye strive in vain! If I but stretch this hand,
I heave the gods, the ocean, and the land;
I fix the chain to great Olympus' height,
And the vast world hangs trembling in my sight!
For such I reign, unbounded and above;
And such are men, and gods, compar'd to Jove."

POPE'S TRANSLATION.

"———Let ye down the golden chain
From heaven, and at its nether links pull all
Both Goddesses and Gods. But me your King,
Supreme in wisdom, ye shall never draw
To earth, from heaven, toil adverse as ye may.
Yet I, when once I shall be pleased to pull,
The earth itself, itself the sea, and you
Will lift with ease together, and will wind
The chain around the spiry summit sharp
Of the Olympian, that all things unheaved
Shall hang in the mid heaven. So far do I,
Compared with all who live, transcend them all."

COWPER'S TRANSLATION.]

The image has been applied in another sense by Ben Jonson, in a passage of such inimitable sweetness, that we cannot forbear from quoting it:

Now, true love
No such effects doth prove;
That is an essence far more gentle, fine.
Pure, perfect, nay divine;
It is a golden chain let down from heaven,
Whose links are bright and even,
That falls like sleep on lovers, and combines
The soft and sweetest minds;
And in a calm and godlike unity
Preserves community.

the actual impersonation of the Deity, comprehending the whole universe within his visible form, is unquestionably the most extraordinary flight of poetic daring in the range of poetry. It is the whole essence of symbolical religion embodied in language,—a highly abstract metaphysical creed represented as reality,—the most subtle fiction of the reason arrayed in form and substance.

Arjuna implores the Deity that he may enjoy the sacred privilege of beholding the godhead in its real nature. *Krishna* assents to his petition,—and purifies his eyesight for the insupportable vision—

'Behold my million forms divine, of every kind, and shape, and hue;
Wonders ne'er seen to mortal eye, thou shalt behold, O Bharata.

Yet with thine earthly vision thou that mystic sight mayst not behold;

I give to thee an eye divine, to gaze on all my mysteries.'

The evil and mortal sense is instantaneously removed—the god appears as he is—

'As from a thousand suns the light were blazing over all the heaven,
Even such the full magnificence of that o'er-weening splendour shone
The unity of all the worlds, and all their multiformity,
Embodied in the god of gods, at once the son of Pandu saw.'

In an agony of terror, his hair uplift, his head on high, his hands clasped in supplication, *Arjuna* addresses the awful being—

'All beings, God, in thee I see, and every animated tribe,
And Brahma on his lotus throne, and all the wise and heavenly
Host—

I see thee with thy countless arms, and sides, and visages, and eyes,
Infinite on every side, without beginning, middle, end.
Thou wear'st the crown, thou wield'st the club, the fatal disc—on every side.

Intense, immeasurable light, in every part a blazing sun.'

The poet dwells much longer on the magnificence of the vision, but at length the deity assumes a more terrific appearance—for as all things emanate from, so all things are re-absorbed into this universal being. He is not only the creator and origin, but likewise the destroyer and the termination of created things, and is represented as a being into whose immense and horrid jaws the whole human race precipitates itself and is swallowed up—

'Even as the torrent rivers pour to ocean's all-absorbing flood,
Even so the heroes of mankind rush headlong to thy flaming mouth;
What are thou in that dreadful shape? all hail to thee thou mightiest
god—

Thy form primeval I would know, yet may not guess thy dread design.'

The god replies, and brings back the whole description to the part from whence they set forth, closing, as he began, with the same fearful lesson of inexorable fatalism :—

' Time, the destroyer I, prepared t' extinguish all yon armed host ;
Save thou, shall not a man survive in that proud battle line arrayed—
Wherefore, arise, the glory win—defeat the foe—enjoy the throne.
By me already are they slain, fate's passive instrument art thou—
Slay Dron and Bheeshma, Jagathrath, and Karm, and all the valiant host ;
Strike them, already struck by me, be fearless and be conqueror.'

We subscribe to the opinion of Baron Humboldt, that the seven concluding cantos of this remarkable poem are by a different hand, perhaps of a later philo-

sophy. To us, as poetical critics, they appear less vigorous and imaginative—and, however full of very curious information as to the philosophical tenets of the Braminical religion, mar the kind of unity which seems to combine and centre on one purpose the bolder and more complete outline which is comprehended in the earlier cantos. Nor can we afford space for any detailed examination of these later books. On the whole, the Bhagavat Geeta is certainly one of the most curious, and the most characteristic works, which we have received from the East. As a record of religious and philosophical opinion it is invaluable ; and if the progress of Sanscrit criticism should hereafter be able to fix, with any certainty, the date of this episode of the Mahabharata, it would throw light on the whole history of Indian civilization." *Quarterly Review*, vol. xlv.

ESSAY

ON

THE EPISODE OF THE MAHABHARAT,

KNOWN BY THE NAME OF

BHAGAVAT - GEETA ;

BY BARON WILLIAM DE HUMBOLDT.

(A LECTURE DELIVERED IN THE BERLIN ACADEMY OF SCIENCE,

ON THE 30TH JUNE, 1825; AND 15TH JUNE, 1826.)

Translated from the German,

BY THE REVEREND G. H. WEIGLE,

OOTACAMUND.

ESSAY

THE EPISODE OF THE MAHABHARAT

KNOWN BY THE NAME OF

BHAGAVAT-GEETA;

BY BARON WILLIAM DE HUMBOLDT.

(A LECTURE DELIVERED IN THE BERLIN ACADEMY OF SCIENCES

ON THE 20TH JUNE 1821 AND 17TH JUNE 1822)

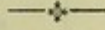
Translated from the German.

BY THE REVEREND G. H. WEIGLE.

GOALANDER.

Preface.

PREFACE.



It is hoped that this Essay of the learned Baron Humboldt* will prove a valuable aid towards the understanding of the system of the Geeta in the hands of all those, whom duty or predilection may lead to studies of this kind.

One of the principal causes of the intricacy of Indian theology and philosophy is, no doubt, the want of compendious and clear monographies on the various systems. Half a dozen treatises, similar to the present in method and size, and based on the original text books of each system, would be more serviceable for the advance of knowledge with regard to these matters, than so many voluminous works in which the views of different ages, systems, and even nations, are, under the general name of "*Indian*" Antiquities, thrown together into an unwieldy mass.

The time in which Indian poetry and philosophy was over-estimated, is gone, no more to return;—may it be succeeded by a period of penetrating as well as discriminating knowledge, and impartial valuation.

It will scarcely be necessary to remark that the translator does not consider himself answerable for every particular view of the author, though, of course, he

would not have undertaken the task if he did not consider *the whole* as a highly valuable and correct performance, which is likely to be useful to students even in India.

The difficulty of rendering faithfully and intelligibly the masterly, but highly philosophical, language of the original, has been so great that the translator hopes to meet with indulgent readers. Perhaps a reference to the Sanscrit Original, or to Schlegel's translation, may serve to clear up many apparent obscurities.

Should these pages find any readers among young Hindoos, it is hoped that they will acknowledge the perfect fairness and deep research, with which the learned author conducts his disquisition; and that they will learn from him an art in which their own ancestors were certainly not backward, that of *thinking*. And if they think *aright*, and examine the holy books of the Christians, with a fairness similar to that with which one of their own is here investigated, they cannot remain in doubt concerning the value of either.

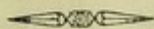
G. H. WEIGLE.

OOTACAMUND,

March, 1847.

[*Baron William de Humboldt was the younger brother of the still surviving eminent traveller. He held several high political situations in his mother country, Prussia, and occupied a distinguished rank among its philosophers and scholars. His great posthumous work "*On the sacred language of the Island Java*," is a stupendous monument of his genius and learning. The almost incredible extent of his linguistic knowledge was even less wonderful than the highly ingenious manner in which he used it for the investigation of the most interesting problems regarding the history and physiology, if we may say so, of the human mind. He died in 1834.]

AN ESSAY.



THE God *Krishna*, the most distinguished incarnation of *Vishnu*, is made in the *Mahābhārata* to accompany *Arjuna*, the most eminent of the sons of *Pāndu*, as a charioteer, into the battle with his relations, the sons of *Dhrirarāshtra*. On seeing that the hosts of the enemy are composed of his own kindred, of his teachers, and friends, *Arjuna* begins to doubt whether it be better to vanquish those without whom life itself would be of no value for him, or to be vanquished by them. In despair he drops his bow and arrow, and asks the advice of *Krishna*. The god encourages him by philosophical motives to fight the battle; and within sight of both armies a dialogue takes place, which in eighteen Lectures, and about seven hundred distichs exhibits a complete philosophical system.

Colebrooke, to whom we owe the first distinct and explicit account of the various philosophical systems of India, has not mentioned this episode of the *Mahābhārata*, probably because his intention was only to furnish abstracts of the acknowledged text books and commentaries on the various systems of Hindoo Philosophy.

The doctrine of *Krishna* seems to agree in general with the system of Patanjali, but its way of proceeding is different: it is, as far as I am able to judge, more pure from subtilty and mysticism, and deserves peculiar attention from being a poetical performance which enters into the composition of one of the two greatest and most ancient Hindoo Epics.

The two leading thoughts of the whole system set forth in his poem, are the entire distinction of the mind, which is simple and imperishable, from the body which is composed and perishable, and the duty incumbent on every one who aspires to perfection, to perform every action without the least regard to its consequences, and with complete equanimity.

These two leading thoughts are most naturally suggested by the intention of *Krishna* to animate his heroic friend for the beginning of the battle. For both death and actions lose their weight and become in a measure indifferent, if the former only afflicts the body, which is at any rate perishable; and the latter,

exempt from the influences of passion and intention, are brought down to the level of natural events or of mere answers to the call of duty. By the complete distinction between mind and matter, and by the constant inculcation of the necessity of dispassionate action, the whole system receives a purely ideal base, and knowledge is, as we shall see in the sequel, placed at the head of all human endeavours.

The bodies of the indwelling soul are finite and variable like the ever flowing elements of which they consist (II. 14—18;) the soul is eternal, permanent, immoveable and unalterable. (II. 24, 25.) The soul enters new bodies, as a man throweth away old garments and putteth on new (II. 22) This imperishableness is represented as a true eternity, not only without end, but without beginning; for the impossibility of a transition from existence into non-existence as well as the reverse, is one of the fundamental tenets of Indian philosophy; no cause is truly creative; every one contains in itself its effect which is equally eternal with it.

"There is no existence for a non-entity
"And no entity for a not existing thing,
"The difference between both is perspicuous
"To those who perceive the principles of things." (II. 16.)

Krishna, as god, is in this respect equal to all men.

"At no time was I not existing,
"Nor thou, nor these princes of men,
"At no future time shall we not exist;
"We all are from henceforth for ever." (II. 12.)

It is a natural consequence of this doctrine that to the unavoidable necessity of death corresponds an equally unavoidable necessity of new birth. What is dead, cannot remain dead. In this respect, therefore, it is indifferent, whether we figure the soul as imperishable, or as continually dying and reviving.

"But whether thou believest it of eternal birth and duration, or
"that it dieth with the body, still thou hast no cause to lament it.
"Death is certain to all things which are subject to birth, and regeneration to all things which are mortal, wherefore it doth not behoove thee to grieve about that which is inevitable."

"The former state of beings is unknown; the middle state is evident, and their future state is not to be discovered. Why then shouldst thou trouble thyself about such things as these?"

(II. 26—28.)

"Like a wonder beholds one the mind,
 "Like a wonder proclaims it another.
 "Like a wonder hears it another.
 "But none though he hear it, knows it. (II. 29.)

"This spirit being never to be destroyed in the mortal frame which
 "it inhabiteth, it is unworthy for thee to be troubled for all these
 "mortals." (II. 30.)

The mind is invisible, inconceivable, unalterable ;
 (II. 25) the body is of an opposite nature, but we shall
 have occasion to return to the simplicity and indivisibi-
 lity of mind when speaking of the nature of God. For
 the mind which exerts itself everywhere, is one and the
 same (VIII. 20, 21. XIII. 27.)

Action shackles the mind by subjecting it to the
 conditions of the existing world, and distracting it from
 pure meditation. On this account there have been of
 old two systems in the world, that of practice and that
 of speculation, (III. 3.) and it is difficult to find out
 what is right in practice, as action and inaction need
 both to be considered. (IV. 17.) Now to the one, and
 now to the other, preference has been given. (XVIII. 2,
 3.) But the truth is that action deserves being prefer-
 red to inaction; (III. 8. V. 2.) It is only necessary to
 forsake the *bonds* of action ; (II. 39.) but this is done
 if, with reliction of all regard to the consequences, ac-
 tion is performed merely for its own sake. Then both
 systems are united ; actions are, as it were, annihilated
 by being deprived of their binding nature (Karma
 bandham) and inaction is really preserved in the midst
 of action ; (IV. 20. XVIII. 17.) This is necessary be-
 cause, after all, action is far inferior to speculation.
 (II. 49.)

At any rate it would be in vain, to endeavour to
 divest one's self entirely of action. At no moment of his
 life can man remain inactive ; actions proceed involun-
 tarily from matter and its qualities. (III. 5.) The wise
 man allows matter to have its own way in the actions
 and considers them as mere phenomena of matter, dis-
 tinct from his own being. (IV. 21. XIV. 19. XIII. 19.
 III. 28. V. 8—10.)

The reason of this doctrine of the unavoidable nature
 of actions finds its explanation in the circumstance that
 in the system the word action (Karma) means every
 performance of the body, every change of matter ; and
 this again is connected with the idea that the perfection
 of the wise man is placed in the most complete rest,
 in speculative devotion, and in the transition into God-
 head. Another reason for the unavoidable nature of

action arises from the variously assigned duties of castes,
 to which every one must remain faithful, even where
 guilt is the consequence. (XVIII. 47, 48.) This doc-
 trine implies a necessary fatalism, as matter, which is
 equally eternal with the Godhead, must, by necessity,
 revolve for ever the wheel of its changes, by means of
 which the Godhead, which comprehends every indivi-
 dual existence in itself, is, properly speaking, to be
 considered as the only moral agent. This is expressed
 by Krishna when he says to Arjuna :

"Arise then, get the glory,
 "Conquer the enemies, enjoy fulness of dominion,
 "From old I have vanquished these ;
 "Instrument only be thou, ambidextrous one.
 "Drona, Bhishma, Jayadratha,
 "Karna and the other heroes of war,
 "Whom I have vanquished, conquer thou, undaunted ;
 "Fight, thou shalt conquer the enemies in battle.

(XI. 33, 34.)

Only those who are blinded by an earthly mind, seek
 the cause of their actions in themselves ; the modest
 sage never considers himself as the agent. (XVIII. 16.
 XIV. 19. XIII. 29.)

The indifference to the consequences of action is also
 expressed by the image of laying down the actions into
 Godhead. (XII. 6. III. 30. XVIII. 57.) This is what
 frees man from the bonds of action, (IV. 41) and he
 who exercises this, remains undefiled by sin, even as
 the lotus leaf swims on the water without being wetted.
 (V. 10.)

The most simple expression of indifference to the con-
 sequences of action is contained in the following verses.

"Let the motive be in the deed and not in the event. Be not one
 whose motive for action is the hope of reward, have no inordinate
 desire after inaction. (II. 47, 48.)

"In speculative devotion perform actions,
 "Relinquishing inordinate desire,—oh despiser of riches,—
 "Indifferent to good or bad success ;
 "This indifference is called devotion.

In this manner action and inaction resolve themselves
 into an identical idea.

"He who beholds inaction in the action,
 "And action in the inaction,
 "He is wise among men ;
 "He is devoted ; he has absolved all actions. (IV. 18.)

Equanimity is designated by a peculiar word, which expresses the exemption from the duplicity of good or evil success. The infatuation of this duplicity, which proceeds from desire and aversion, is the cause of all perversions among created beings. (VII. 27.) The wise man disentangles himself from it, and consequently there is no expression strong enough for his equanimity. Not only heat and cold, pleasure and pain, success and failure, happiness and misfortune, victory and defeat, honour and disgrace, must be the same to him, he must stand impartial between friends and enemies; he must have the same value for earth, stones and gold. (II. 38. VI. 7—9. XII. 17—19.) His abstraction from the commotions of earthly existence, the opposition which he forms in this respect to the vulgar crowd, is delineated in various images in this poem, which is otherwise devoid of imagery.

"He who as the tortoise does with its limbs,
"Withdraws the senses from the sensual objects everywhere,
"His wisdom is confirmed." (II. 58.)

"The man whose passions enter his heart as waters run into the
"unswelling passive ocean, obtaineth happiness; not he who lusteth
"in his lusts." (II. 70.)

"What is night for all creatures,
"In that waketh the collected one;
"What is waking time for the creatures,
"That is night for the contemplative Muneo." (II. 69.)

Both the accurate distinction between mind and matter, and the annihilation of action, lead towards the knowledge and contemplation of the deity which is the source of highest perfection; the former in a positive manner, by the establishment of the identity of all that belongs to the realm of mind; the latter in a negative manner, by removing the perturbations which arise from the actions. It is therefore necessary to fix accurately the idea of the Godhead, as proposed by Krishna.

In doing this I shall continue to quote the leading passages of the original.* I have purposely taken great care in the selection of these passages, and should wish that those who pay a more earnest attention to objects of this kind would take the trouble to refer to those passages in the context, in which even those who are

*These passages are given by the learned baron in a most minutely literal German translation. It has been thought expedient in the present pages, to quote the version of Wilkins, wherever it gives the same sense as that which Humboldt finds in the quoted passages; but where this is not the case, a close rendering of Humboldt's version is given. (Annotation of the translator.)

not conversant with Sanscrit, will be aided by A. W. Schlegel's Latin version. This version is so masterly and of such scrupulous faithfulness, it handles the philosophical matter of the poem with such ingenuity, and is written in so genuine a classical style, that it would be a pity, if it were merely used as an aid for the interpretation of the text by the Sanscrit scholar, instead of being diligently perused by all those who occupy themselves with Indian philosophy.

To facilitate the understanding of the passages which will soon follow, it must be remarked, that when Krishna (who is the speaking person in most of them,) speaks of himself, he thereby means the highest, or to speak more congruously to the purity of the system before us, the absolute deity. Krishna accompanies Arjuna in the shape of a man, (IX. 11.) of a descendant of the ancient King Yadu, and Arjuna when he recognises him as a god, asks his pardon (XI. 41, 42.) on account of the familiarity with which he had formerly conversed with him. According to Indian Mythology, Krishna is the eighth of the ten incarnations or descents (avatāra's) of Vishnu. These manifestations of the deity in a succession of animal and human shapes are not mentioned in our poem, which is altogether devoid of mythological imagery. Yet Krishna mentions, (IV. 6—8) that

"He appears in the world from age to age."

But while Krishna is an emanation of the deity, the deity itself, or rather he in his intimate connection with it, remains undisturbed in everlasting existence; and with regard to this distinction between the emanated being and the fountain of emanation, he speaks of God and himself, as of two distinct beings, only, as far as I have been able to see, in a single passage, when he says:

"Towards that original spirit I direct myself, from whom emanates the ancient progression of all things." (XV. 4.)

Now God is the eternal, indivisible, undivided and therefore simple, being, which is distinct from all perishable, visible, and individual beings. (XII. 3. VII. 24, 25.)

"That which upon the dissolution of all things else, is not destroyed, is superior and of another nature from that visibility; it is invisible and eternal.

"He who is thus called invisible and incorruptible (or undivided) is even he, who is called the supreme abode, which men having once obtained, they never return to earth; that is my mansion." (VIII. 20, 21.)

"Incorruptible is, be it known to thee, that (being) by which this universe was expanded."

"The corruption of this eternal being no one is able to effect."
(II. 17.)

God is omniscient, all-pervading, incapable of increase, infinite, the Lord of all things; there is nothing above him, he is one, and must be worshipped in singleness of mind. (VII. 26 III. 15, 22. XI. 19, 20. IX, 11, 17, 18. VII. 7. VI. 31.) Arjuna says concerning him:

"I can neither discover end nor middle nor any beginning, of thee, Lord of all, endowed with all forms." (XI. 16.)

"Thou art the father of this world, the moveable and the immoveable; thou, the venerable and grave teacher; there is none like unto thee, and where in the three worlds, is there one above thee, matchless Lord!" (XI. 43.)

The abode of God is remote beyond the whole creation.

"Neither the sun, nor the moon, nor the fire enlighteneth that place from whence there is no return, and which is the supreme mansion of my abode."
(XV. 6.)

God is the creator of the world; all things exist through him only; he is their imperishable origin. (IX. 4, 10, 13. VII. 6, 7, 10.)

"I am, O Arjunah, that which is the seed of all things in nature, and there is not any thing, whether animate or inanimate, that is without me."
(X. 39.)

"The man who by his works worships Him from whom the principles of all beings proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection." (XVIII. 46.)

As God has created all things, so he is All—and All exists in him. This is one of the principal doctrines of this system, and therefore one which is most variously illustrated. This doctrine seems connected, on the one hand, with the idea of the divine infinity which comprehends the universe in itself, and on the other hand with the notion, peculiar to Indian Philosophy, of the origin of finite things out of other finite things. As this philosophy knows nothing of a transition from non-existence to existence, or the reverse, the very thought of creation out of nothing is necessarily excluded, and it follows that every effect must be coexistent, nay co-eternal, with its cause.* If, therefore, God is the creator of all things, it follows that all things must have had their existence in Him even before He created them. This consequence is not expressly drawn in our poem, but as the princi-

ple is clearly and distinctly stated (II, 16) the consequence is self-evident.

Whatever belongs to the realm of mind, is not only of kindred nature, but identical, and therefore man is able to comprehend within himself (in his *mental self*, for the sanscrit language combines the ideas of "mind" and "self" in the word *Atman*) all the other creatures; and in these, to comprehend God. But while the divine mind has a divided and separate existence in the individual created beings, it has also an invisible, imperishable and undivided existence apart from the creatures, and this its undivided nature is the true fountain of all existence.

What is the peculiar excellence in every created thing, is God. He is the splendor of the stars—the light of the flame,—the life of the living—the strength of the strong—the intellect of the intelligent—the discretion of the discerning—the holiness of the holy. (III. 8—11. X. 38.) Whatever relation can be imagined to exist between him and the world, in that he actually stands, as father, mother, preserver, refuge, &c. He is the doctrine, the purification, the holy writ, the silence of mystery (IX. 16—18. X. 38.) the never ending time. (X. 33.) In the tenth lecture Krishna reviews the whole creation (19—42) from the fish in the water up to the Gods; he mentions the mountains, seas, winds, seasons, and periods of time—the leaders of armies, sages, saints, poets, the races of heroes—and in every description of beings he identifies himself with the most excellent of its kind. Among the descendants of Pandu he is Arjuna—among the saints Nārada, among the recluses Vyāsa, among the poets Usana, &c. Even the grammatical forms and letters are not forgotten. Among the composite words he is that kind which connects two ideas in an independent manner (*Dvandva*)—among the letters *A*, a thought, which is probably based on mystical views of the Alphabet unless it be merely expressive of the veneration with which the invention of writing was regarded. I mention this last point expressly because, if not interpolated, the Distich in question (X. 33.) proves, that our poem was composed at a time when the Sanscrit Alphabet already existed. At the conclusion of this interesting passage Krishna says that all the things enumerated are only intended as single instances, and that the whole of the beings, in which he manifests his miraculous power, cannot be named. Whatever is great, distinguished, and excel-

*See Colebrooke in the Transactions of the R. A. S. Vol. 1, Part I. P. 38.

lent, partakes of his splendour, and he has invested this whole world with a part of his own nature (X. 40—42.)

This leads us to understand more clearly the sense in which he calls himself *one* with the created nature.

The particulars which are given in the passages just quoted, are in another passage (VII. 19) comprehended in the short sentence:

"Vasudeva (the son of Vasudeva, that is Krishna) is the Universe.

From this it follows that the Deity must comprehend opposite qualities whose opposition is only reconciled by the universality of its own nature. In one and the same distich Krishna says of himself.

"I am the strength of the strong, exempt from desire and passion,
"I am lawless passion in the creatures, O prince of the Bharatides
(VII. 11.)

A God who unites in himself the raging of the boundless power of nature with that calmness which, in the supremacy of intellect, transcends the finite world, naturally excites all those images of fancy which are capable of great poetical effect.

And to this corresponds the bodily shape which is ascribed to God. It is nothing else, but a material representation of his spiritual character, according to which he, comprehending all beings in himself, pervades them all, and yet remains One, a true monad. This representation of a divine body is not to be confounded with the human shape given to the Gods in the Mythologies of other nations as well as in that of the Hindoos. In our system, which is not a mythological, but a philosophical one, the whole corporeal world is represented as the body of the Infinite One, and this corporeal world is not viewed according to its successive and individual effects, but according to its original powers, which comprehend the past, the present, and the future.

In the 11th Lecture, Arjunah expresses the wish to behold Krishna in that character, in which he has described himself to him. Of a bodily shape the poem has till then made no mention. Krishna however grants his request, gives to him a divine eye, because human eyes would be unable to behold such a sight, and then reveals himself to him in his resplendent, all comprehending, infinite, and original shape, which had not been seen by any one till then. Arjunah now sees him, filling the space between the heavens and earth, without beginning, middle or end, possessed of many

heads, eyes, and arms, uniting within himself thousands of divine shapes, of divers outlines and colours, warming the universe with his splendour, and within him he sees all the gods from Brahma sitting on his Lotus-throne, all the sages and the entire hosts of creatures of every kind:

"If at once the splendour of a thousand suns would arise in the
"firmament,
"That would be like to the splendour of this eminent one.
"The universe, standing in unity, and yet multifariously divided
"The son of Pandu beheld in the body of the God of Gods."
(XI. 12, 13.)

This is indeed what Krishna had previously announced to him.

"The universe, standing in unity, behold here this day, both
"moveable and immoveable things
"In my body, and whatever thou wishest to see. (XI. 7.)

He who appropriates to himself this view of the deity, attains to the highest perfection.

"He who beholdeth the individual existence of the creatures, as
"standing in unity,
"And as expanded from thence, he attains deity." (XIII. 30.)

The lowest stage of knowledge is that in which individual things are separated from their origin, and viewed as the whole; the middle stage is to view the individual things as such only without generalising them (XVIII. 20—22)

[It is, however, to be remarked that Krishna says expressly (XI. 47) that he has shown this his supreme shape to Arjuna by an exertion of *his self*, that is, by means of the miraculous power, (of which we shall have to speak afterwards) by means of which God and men are said to be able to transform themselves and to produce impossible things by a high degree of abstraction and self-contemplation. Perhaps we may conclude from this expression of Krishna that the poet himself intended this apparition of Krishna in his glorious shape only as an illusion; for the spirituality of his system would seem to exclude this imagery of numerous members, of sunbeams, &c., and in the remainder of his work he delineates the deity as invisible and indivisible.]

Now God comprehends not only all the forms of existence, but He is also *that which is not*.

"I am death and immortality, I am entity and non-entity."
(IX. 19.)

Quite in a similar manner the eternal and invisible first

cause, out of which every being, even Brahma himself, has arisen, is called in Manu's laws (I. 11.) existing and not-existing at once. I do not believe that this is to be explained by saying (as it has been said) that the existence means the absolute essence of God, and the non-existence our incapability of perceiving it with our senses. If we enter fully into the train of ideas here exhibited, we see that by this expression the last barrier which opposes the universality of God, is pulled down; the universal being would not be all-comprehensive and infinite if a non-existence remained opposed to its existence. And in a truly philosophical point of view it must be said that God, even because he comprehends the cause of all existence within himself, must needs comprehend also the cause of non-existence. And an existence which is subdivided into an infinite number of creatures, and combines them all, is not to be likened to any other existence, wherefore it is said in another passage:

"The highest deity, which is without beginning, can neither be called existing, nor non-existing. (XIII. 12.)

a thought which is identical with the one just quoted, only proceeding from another point of view.

The term "non-existence" has a different meaning when it is intended to designate that which is opposed to the really and substantially existing (in a moral sense.) It is *then* the opposite of virtue and truth, as in XVII, 28.

The creatures are in God; (VII. 12.)

"In Him is included all nature; by him all things are spread abroad." (VIII. 22.)

"Dwelling in thy nature, O tamer of the senses, the world rejoices on account of its honor, and obeys." (XI. 36.)

But he is not in them. (VII. 12. IX. 4.) Yet this last sentence means only that he is independent of them, comprehending them in his infinite nature without being limited by their finite one. For in other respects which do not interfere with his infinity, he certainly is with them, enters and leaves their bodies and dwells in the heart of every man (XV. 7—11. XIII. 15, 17.) Still this existence of God in the creatures is not an absolute and real one, in the same sense as their existence in him; it is an indwelling in a *certain respect* only. (XIII. 16.) And the system takes great care not to lower the divine nature by the doctrine of the existence of the finite creatures in the infinite creator. In one passage

the declaration that the creatures are in God, is immediately succeeded by its opposite, and this existence and non-existence of the creatures in God is pointed out as the summit of miraculous power in the divine being, a doctrine by which the analogy of other passages teaches us to understand that activity of the divine mind by which it connects all beings with itself and yet excludes all *limiting* consequences of this connexion. (IX. 4, 5.) The poetical solution of this contradiction is the following simile:

"Understand that all things rest in me, as the mighty air which passeth everywhere, resteth for ever in the etherial space. (IX. 6)

That which connects the creatures with God, is the divine nature. It is the same in them all. God is the spirit living in them all. Therefore every one may obtain a knowledge of the creatures by self-contemplation and by contemplation of God.

"Knowing this (knowledge) thou shalt not again fall into folly, O Pandava,

"By means of it thou shalt behold the whole of the creatures in thyself and then in me. (IV. 35.)

"He who beholds in every creature himself, and every creature in himself,

"With devoted mind, seeing everywhere the same,

"He who beholds me everywhere, and every thing in me;

"I forsake not him, and he forsaketh not me.

"He who worships me as present in all things, having obtained unity:

"Wherever he be, he is, a devoted man, in me,

"He who, by mental identity, beholds everywhere the same:

"Whether happiness or pain, he is esteemed a consummate devotee. (VI. 29—32.)

The miraculous power of God which has just been mentioned, is also called a magical and delusive one, which shows that the only true existence is, after all, the imperishable and eternal existence of God, while all the remaining, variable existences are only a delusive image produced by the deity. But because it is difficult to conceive, that God is not limited by the part which he takes in finite existence, and to abstain from confounding his real and invisible existence with the delusive one, (VII. 25.) this miraculous power deceives men. The Lord of the creatures is said in another passage to sit in the region of the heart, and to delude by his magic those who are attached to the rolling wheel of finite existence. But he, who attains unto God, conquers this magical delusion. (VII. 14, 15. XVIII. 61.)

For he not only perceives the double nature of God, which is taught by our system, but is aware also of the relation which both the natures bear to each other.

"Earth, water, fire, air, ether, mind, intellect,
 "And self-consciousness, thus is this my nature divided eight-fold
 "This my lower nature ;—for distinct from this, know, I have another, supreme one ;
 "One whose essence is life, by which this world is supported :
 "Understand that from this womb all creatures proceed.

(VIII. 4—6.)

For the better understanding of this passage it is necessary to remark that the three intellectual powers which are here enumerated as part of the lower nature of the Deity, are frequently placed on a level with the senses in Indian philosophy.

The mind (*manas*, which is identical with the Latin *mens*) is that power of the soul which corresponds to perception and action in the body ; for the Hindoo philosophers assume, besides the five senses, five instruments of action, and place these ten bodily powers into one class with the mind as the eleventh.

The selfconsciousness (*ahankāra*, literally that which forms self) reflects the external and internal impressions and is therefore allied to selfishness.

The intellect (*buddhi*) forms decrees.

Above these three is the pure spirit which is related to the divine nature (*ātman* or *purusha**)

In our poem this psychological system is not expressly exhibited, but we see from the beginning of the thirteenth lecture and from several other passages, that it was that of the poet. We see from this that the human nature is only an imitation, a finite representation, of the divine nature. When God creates bodies, he enters them ; when he allows them to fall into perdition, he recedes from them ; while inhabiting them he uses the instruments adapted for the communication of the soul with the external world.

"My eternal part whose essence is life, draws to itself in the world of life
 "The senses and the mind which is a sixth sense ;
 "Wherever the Lord enters a body, and where he leaves it,
 "He apprehends the senses and unites himself, even as wind apprehends the fragrance from the flowers :
 "He overrules hearing, eye, taste, and smell and the mind,
 "And thus exerts himself in the objects of sense. (XV. 7—9.)

*See Colebrooke in the Transactions of the Asiatic Society, Vol. I. Part I. Page 30, 31. and Burnouf, extracts from the Padma-Puran, Journal Asiatique, VI. 99—101.

God therefore unites himself to mortal bodies, and acts in procreating them and founding human institutions. He even is under a necessity of acting, lest the wheel of the world should stand still. But the connection with the finite world does not contaminate him ; acting does not limit him ; he only allows nature to have its play, and here the same doctrine returns with regard to the divine being, which had before been inculcated to men, the doctrine that active exertion is necessary, that only the dependence on the result of action shackles the freedom of the mind, and disturbs its rest, while complete equanimity dissolves even the active exertion into inaction. (IX. 8, 9.)

"Nothing, oh Partha, remains to be done for me in the three worlds,
 "Nothing worth attaining remains unattained ; yet I move in action,
 "Were I not indefatigable in action—
 "Seeing that men everywhere follow my footsteps—
 "Annihilated would be these worlds, if I were not to act ;
 "I should be the author of confusion and should destroy mankind.
 (III. 22—24.)

"The four casts have been created by me distinct in qualities and works ;
 "Behold in me, tho' thus acting, the eternal One who acts not,*
 "Works do not contaminate me, nor am I desirous of the fruits of action.
 "He who thus knows me, is not bound in works. (IV. 13, 14.)
 "By my supervision nature produces both the moveable and the immoveable ;
 "This is the reason, O Kaunteya, why the world revolves.
 (IX. 10.)

"Because he is without beginning and without quality,—the everlasting and supreme spirit,
 "Even when he is in the body, neither acts nor is affected ;
 "As the all-moving ether, from the minuteness of its parts, passes everywhere unaffected,
 "Even so the Omnipresent Spirit remaineth in the body unaffected.
 (XIII. 31, 32.)

In this finite world not only the existing creatures must needs perish, but also the creatures which have perished must needs be born again. The universe itself runs through a similar circle in the course of certain millennial periods, which are called the days and nights of Brahma ; and God is he who destroys and regenerates the universe.—

*This interpretation of the learned Baron is very doubtful. [Note of the translator.]

"Those who know the day of Brahma which comprehends a thousand ages—

"And the night which ends after thousand ages—those are acquainted with day and night:

"In the coming of that day all things proceed from invisibility to visibility;

"At the approach of night they are all dissolved into that which is called invisible,

"The totality of creatures, having existed, is again dissolved

"At the approach of night; and involuntarily it is reproduced at the approach of day. (VIII. 17—19.)

"At the end of the period Kalpa all things, O son of Kuntée, return into my nature:

"At the beginning of another Kalpa, I dismiss them again,

"Leaning on my own nature, I dismiss again and again

"This totality of creatures, involuntarily, at the behest of nature. (IX. 7, 8.)

"I am the creation and the dissolution of the whole universe,

"There is not any thing greater than I, O despiser of riches;

"And all things hang on me even as precious gems upon a string. (VII. 6, 7.)

This last simile, Philosophy seems to have borrowed from Mythology unless the latter has made use of the philosophico-poetical expression for its own ends. For also in plastic representations* the series of created things is figured by a pearl string. It is interesting to meet in this manner with a hieroglyphic deciphered in poetry or with a poetical thought translated into hieroglyphics. Here is the place to view also the returning visits of the deity itself on earth, for the deity likewise procreates itself again and again. Thought itself and the whole realm of mind cannot subsist in rest, but is dependent on self-exertion, on ever renewed procreation.

"Both I and thou have passed many births, O Arjuna,

"Mine are known to me, but thou knowest not thine, O destroyer of enemies;

"Although I am not in my nature subject to birth or decay, and am the Lord of all created beings,

"Yet, having command over my own nature; I am born by the delusive power of my own self:

"Whenever there is a decline of virtue, O Bharata,

"And an arising of injustice, I create myself:

"For the preservation of the just, the destruction of the wicked,

"And the establishment of virtue, I am born from age to age,

"He who from conviction acknowledges my divine birth and actions to be even so,

"Doth not, upon his quitting his mortal frame, enter into another; for he entereth into me, O Arjuna. (IV. 5—9.)

Another way of explaining the origin of creatures is the following. The poet uses, instead of the com-

mon term for "body" another word (*kshetra*) which might be translated "the terrestrial principle," but which we shall render with the more general term "*matter*." As the composing parts of this matter he enumerates the five elements, the five objects of the senses, the eleven organs of the body, self-consciousness, intellect, pleasure and pain, desire and aversion, multiplicity, thought, firmness, and what is very surprising—the invisible. (XIII. 1—7.) In opposition to this variable matter he places him who *knows* matter. And him Krishna represents as identical with himself. The connexion of him who knows matter, with matter, is the essence of all creation.

"Know, O Bharata, that every thing which is produced in nature, whether animate or inanimate,

"Is produced from the union of matter and spirit. (XIII. 26.)

"As a single sun illuminates this whole world,

"Even so he who knows matter, illuminates all matter, O Bharata. (XIII. 33.)

There would be no gap in the system before us, if we were to leave this doctrine, which is only set forth in the XIIIth lecture, quite out of sight, and I acknowledge that I find it in no way clear. I am chiefly perplexed by the component parts of matter here enumerated, among which the twenty-five elementary substances of Indian philosophy* are, for the most part, easily recognised, but mixed with others, which seem partly to be contained in some of the first (as desire and aversion in the mind) and partly to be distinct from earthly matter. Thus I should have taken the invisible for identical with "Him who knows matter." The latter expression recurs in an equally dark passage of Manu's laws (XII. 12—15) in another, rather subordinate meaning.

God has regard only to the disposition of the heart. He accepts of all that is reverently offered to him—water, flowers, leaves. He is equally disposed towards all. Whoever directs himself towards him, may tread the supreme path, be he a Brahman or a slave. But those who feel kindly with regard to all creatures, those who are endowed with virtue, equanimity, piety, are dear to him. (IX. 26, 32, 33. XII. 13—20.)

God is the true object of all real knowledge; he is absolutely the object of knowledge. After the exposition of this thought, and the recapitulation of God's

*Guignaut *Régions de l'antiquité* IV. p. 1. No. 2; pl. 1. fig. 2. &c.

*Colebrooke, l. c. p. 30, 31.

qualities, the essence of God is stated to be that of a being which comprehends all finite creatures, and yet, in its own infinity, is free from all that is finite; a contradiction which finds its solution only in His nature. (XIII. 12—17.)

In the representation of a system which is not exhibited in a scientific form, but clothed in a dialogue, and which, besides its moral tendency of giving instruction on the method of attaining supreme happiness, forms an integral part of an epic, I have thought the utmost simplicity doubly necessary. I have, for this reason, been careful only to view, till now, those passages, in which the poem decidedly treats of the highest deity, or rather of the absolute idea of Godhead. In doing this I have used the word *God*, the rather, as in most of the passages Krishna speaks of himself, and therefore of a *personal* being. All the passages which might have momentarily obscured this view or rendered it apparently confused, I have hitherto kept out of sight, but shall now recur to them.—

The most important idea of which we have now to treat is that of Brahma, or the divine substance. To prevent mistakes, I have first to observe, that this word which terminates with the short *ā* is the Neuter Gender of the form "Brahman" and distinct by its termination as well as by its gender, from the masculine with long *ā*, the name of the God Brahmā.

The neuter form has not been chosen inadvertently. For also in our poem, Krishna—God, and Brahma—the Godhead, (where they are not altogether identified) seem to be distinguished as the personal divine Being and the universal divine substance. Mention is even made of the *whole* Brahma (VII. 29.) and the word is mostly accompanied by the attribute "Supreme," as if the idea of Brahma admitted of degrees of extension and intensity. (VIII. 3. XIII. 12.)

From many passages it appears that Brahma and God are identical terms. The Brahma pervades all things, (III. 15;) in the above description of God as the object of knowledge, the expression "The supreme Brahma" is exclusively used (XIII. 11—17) and the highest perfection is the transition into the Brahma, that is, into the Godhead. (II. 72.)

Krishna is identical with Brahma (X. 12;) he is the Supreme Brahma itself.

A distinction however seems to lie in this, that it would be impossible to turn this sentence, and to say,

Brahma is Krishna; for Brahma is the supreme and original divine power, resting as it were in its own eternal nature; while Krishna, *the God*, has the additional character of a *person*. For this reason Krishna is named together with Brahma in the following passage.

"He who pronounces Brahma, him who is designated by the monosyllable Om, and remembers me,

"On quitting his mortal frame—he goes the supreme path.

(VIII. 13.)

In another passage even a gradation is not undistinctly hinted as existing between the Brahma and Krishna. After a lengthy description of the pious sage it is said: He who is thus minded,

"Is formed for being Brahma,

"And thus having become Brahma, his mind is at ease and he neither longeth nor lamenteth.

"Being the same with regard to all creatures he obtains my supreme service;

"By service he knows me, how great, and who I really am,

"Then, having really known me, he forthwith enters me.

(XVIII. 53—55.)

Here the transition into Krishna is represented as the last and highest stage of perfection, which remains to be attained even after man has become conformable to Brahma.

Both beings are even more fully distinguished as begetting and conceiving deity in the following passage:

"The great Brahma is my womb, in it I place my foetus;

"From this, O Bharata, is the production of all nature:

"The great Brahma, is the womb of all those various forms which are conceived in every natural womb,

"And I am the father who soweth the seed.

(XIV. 3, 4.)

This quite corresponds to the oriental ideas of a separation in the divine power, of a proceeding and re-entering of some part of it. And yet this way of thinking seems not to be familiar to our poem, as it only occurs in this one passage.

In the verses just quoted, a general conceiving power is placed above all natural wombs. A similar generalising tendency we find also in other instances. Mention is made of absolute action (*karma*), of a monad (*akshara*), and of beings which are above the spirit, above the creatures, above the Gods, and above the offerings. It therefore seems that the Indian philosophy, wherever it observes powers or qualities belonging to individual beings, views them in pure abstraction, enlarges them to unlimited generality, and, far from stopping short at

the mere mental operation of forming these abstractions, establishes them as real and original existences. The result of this peculiarity is double; on the one hand, that these fundamental and original existences are the origin of the individual powers; on the other, that they in their purity and generality, enter more or less into the nature of Godhead.

Absolute action is expressly defined to be the creation or dismission, which is the origin of all existing things. (VIII. 3.) For the Sanscrit language has but one word for the ideas of creating and dismissing; (*srij*) faithful in this respect to the philosophical creed which teaches that every effect is already contained in its cause, and needs only to issue from the cause in order to come into existence. For this reason the idea of action is viewed in its most original shape, in the act of creation. This comprehends all the other actions, more especially that of offering, (III. 14) while it has its own origin in the divine being, (III. 15.) the first cause of all things. If we view the absolute action in this manner, we no more wonder, why it is placed in immediate connection with the Godhead, and with that which is beyond the spirit, and why it is said that he who turns into Krishna in order to free himself from age and death, shall know both these, and the whole of action. (VII. 29.)

That *which is above the spirit* is explained by Krishna (VIII. 3.) by means of an expression which signifies literally *the essence of self*, and is generally expressive of the unalterable nature of a being, of its personal character. (see for instance V. 14; XVIII. 60.) This idea is here elevated to that absolute generality in which only it can apply to the divine being which contains in itself all the causes of its existence, and is the first and original person. That which is above spirit must, however, not be confounded with the supreme spirit, for which the Sanscrit has another expression (*paramātmān*) which occurs also in our poem (XIII. 31.)

That *which is above the creatures*, Krishna calls (VIII. 4.) the divided existence. The peculiarity of finite creatures consists in their marked personality; consequently in having a character of their own, and in being distinct from all others. Now the first of these points led to the general idea of that which is above the spirit; the second to that of the thing above the creatures. For in a system which teaches, that all the creatures, notwithstanding their separate existence, are but one, the mind was naturally led to the assumption

of the general idea of a being, endowed with the power of dividing itself into distinct existences.

That *which is simple and invisible (the monad)* forms the opposition to divided existence. It is identical with the Godhead and Krishna, for they both are that which is simple. (VIII. 3. XI. 37.) But that which is simple, is, as it were, the highest and most general divine principle, for it is the origin of the godhead itself; the godhead has its existence with it and out of it; a thought in full accordance with the above mentioned relation between cause and effect; which is completely and elegantly expressed in Sanscrit in the single word *samudbhavam* (III. 15.)

In answer to the question "who are the most pious devotees, those who worship Krishna in general, or those who adore him as the Monad?" it is said that both will reach perfection; but that the latter have chosen the more difficult task, because man, who is in the body, can only with difficulty rise to the idea of that which is invisible. (XII. 1—6) In a desire of expressing yet more adequately the monadic character of the Deity, the mystical name *Om* seems to have had its origin, as it combines three sounds (a, u, and the Nasal) in one sound and character.

"That *which is above the offering*" is a title attributed by Krishna to himself in his bodily shape (VIII. 2—4.) This expression does not receive any additional light from parallel passages, as (VII. 30;) but we may suppose that the act of assuming humanity was considered as an offering, and that he, the God in human shape, might therefore exhibit himself as the highest, all comprehensive offering.

The Gods (*devas*) are according to the philosophical systems of the Hindoos only beings of a superior order; the first of created beings, (XVII. 4.) but not to be compared with the true divine being, the origin of all things.* They are subject to the limiting influences of nature, in the same manner as men, (XVIII. 40.) and dwell in Krishna together with all the other creatures. (X. 14, 15.) Those who are dependent on the effects of their actions, and have not yet emerged to the pure state of the worshippers of the highest god, bring offerings to them, (IV. 12) and accordingly they go after death not to the highest deity, but only to them. (VII. 23.)

*Colebrooke l. c. page 33.

Even Brahmā is in Krishna. For the latter says of himself:

"I am the seat of Brahma, and of the incorruptible Ambrosia, of the eternal law, and of endless bliss. (XVI. 27.)

And Arjuna says of him:

"I behold, O God, within thy breast, the Devas assembled and every specific tribe of beings;

"I see Brahma on his Lotus-throne; all the Rishis and heavenly snakes. (XI. 15.)

Krishna is greater than Brahmā (XI. 37.) This passage, however, and XIV. 27.) are, as I shall afterwards show, grammatically ambiguous, and only the context can decide whether the God Brahmā, or the divine substance Brahmā is meant.

That *which is above the Gods*, is called the spirit (Purusha) in an eminent sense, and as this idea is important for the understanding of part of our poem, we must endeavour shortly to explain it.

The original meaning of the word Purusha is that of *manhood*. But its general use shows that it originally designated man in so far only as he is related to superior beings and to the entire realm of mind; for it is used even of the creator. In two passages of which a translation has been given (VIII. 22. XV. 4) it stands for the original creative spirit. In X. 12; XI. 18—38 Arjuna gives this name to Krishna. When Purusha has this distinguished meaning, it generally occurs with attributes; "the highest" (VIII. 22) "the eternal, divine" (X. 12.) "the ancient" (XI. 38.) "the original" (XV. 4.) but also without them; "the spirit." (XI. 18.) This already shows, that Purusha is more than a mere synonymous term for "the Godhead" and if we enquire farther into the use of the word, we find that it has a more extensive meaning, and denotes a distinct quality or rather activity in the Godhead. It is the principle of action, which, ever spiritual, ruling and sovereign, rests in nature, enters into connexion with its finite side—and thereby generates and creates on earth. For of this activity even the godhead cannot divest itself in the Indian Philosophy; by means of it identity is established, in a certain respect, between God and the creatures, and the possibility given for man, to behold God and all the creatures in himself; and from the idea of this creative activity, of this generative penetration of nature, the use of the word Purusha for the Deity seems to proceed. It is the creative spirit in nature; and when Krishna (VII. 8.) calls himself

that which is noblest and most subtle in every class of things, he calls himself with regard to men their virile power, which is expressed in the Indian language by the inflexion of the radical vowel with the neuter termination: Paurusham. In a very remarkable passage of Manu (XII. 118—125,) it is said that the Brahman is able to behold the universe in himself. Gods and creatures are distributed there among the various parts of the human body in a fanciful manner which is quite foreign to our poem. But after this it is said, "all these are ruled by the supreme spirit, who is more subtle than an atom (an expression with which we shall presently meet in our poem) and whom some call the everlasting deity (Brahmā.)" The description which is then given of his creative activity corresponds exactly to what we have just described.

"He penetrating all creatures with fivefold divided matter,*

"Turns them for ever, like a wheel, in birth, growth & destruction. (Manu's laws XII. 124.)

From the poem now under consideration I shall adduce two passages in proof of the above view of Purusha, though they contain some ideas which can only be fully explained hereafter. In one of these passages the Godhead bears the name of "Poet." To the youthful vigour of a people just beginning to be enlightened, poetry appears not like a human art, but like real creation; and again the creation itself with all its wonderful variety of shape and color, called forth by the magic art of the deity, may well be compared to a poem which dazzles the fancy.

"By means of undiverted thought, settled in habitual devotion,

"The thinking man goes, O Partha, to the supreme, divine Purusha;

"He who keeps in mind the old poet, the lawgiver, him who is more subtle than an atom:

"The supporter of the universe, of inconceivable form, of sunlike splendor, remote from darkness,

"He who does so in the last hour, settled in a steady mind, in service, and in strong devotion:

"Fixing his whole soul between his brows, that man goes to the supreme divine Purusha. (VIII. 8—10.)

"Know that the nature as well as the spirit (Purusha) is without beginning,

"Know also that changes and qualities are co-existent with the nature;

*The words పంచభూతాన్తర్యామిని seem to mean more literally "expanded in five forms." The sense, however, cannot be doubtful. He penetrates them by means of the five elements. [Note of the translator.]

"Nature is that principle which operateth in the agency of the instrumental cause of action.*

"Purusha is called the cause in the perception of pleasure and pain :"

"Purusha standing in the nature enjoys the qualities which proceed from it,

"His connexion with the qualities is the cause of births in good and evil wombs ;

"He is the director, the spectator, the nourisher, the enjoyer, the high Lord,

"Supreme spirit likewise is he called in this body, he the Supreme Purusha ;

"He who knows nature and the Purusha, together with the qualities ;

"Wherever he be, he is henceforth not born again.

(XIII. 19—23.)

The spirit which is expanded through the universe, admits of degrees according to the various stages of its limitation. Krishna makes a threefold distinction between him who is divisible, and identical with all creatures ; him who is indivisible and standing on the summit ; and a third one, the supreme spirit, who penetrating the three worlds, nourishes and governs them. Because this latter spirit is elevated above the divisible one, and superior to the indivisible one, he is called in the world and in the Veda the supreme one (XV. 16—18.) We recognise here the Indian method of ascribing a real existence to general ideas. To the divine essence which is divided among the creatures and which is generalised and personified into a divisible principle, another principle of superior and contrary nature is opposed ; but, to complete the system, these both are combined in a still higher principle which unites their opposite properties. Manu (I. 19) makes the universe to consist of the subtile bodily elements of seven spirits of immense power—Purushas—(the commentary explains them to be the five elements, self-consciousness and the great soul) and then he adds : thus that which is perishable, arises from the imperishable. Here, therefore, the word Purusha is used of primary powers in general, but still it combines even here the ideas of creation, and of infinity.

Nature is, according to Krishna's doctrine, equally eternal with the deity (XIII. 19.) It possesses three qualities (guna) which bind the spirit whenever it allies

itself to nature. By the word "bind" is understood all entangling in earthly and worldly affairs which distract man from the entire concentration of his thoughts on the Godhead, and thereby prevent him from obtaining the last end, the highest rest. The three qualities of nature differ in the various degrees of worth attached to the binding principle.

The first and noblest is Sattva, the quality of Being, namely of that being which is free of all defect and thoroughly real, and which, in the sphere of knowledge, is truth ; in the sphere of action, virtue. The word which is in Sanscrit an abstract form, derived from the participle of the word "to be" is used both for truth and virtue. I shall translate the name of this quality by the word "essence" in order to preserve as much as possible the connexion between its meanings.

The second quality is Rajas. The literal meaning of this word is "dust" but its root (ranj) means "to cleave, to attach, and, (by an easy metaphor,) to give color ;" a derivative from this root is raja, meaning at once *color* and *desire*. All these expressions are closely connected, as well in their metaphorical as in their original meaning.

Several of the meanings attached to the root *ranj* may have commended the word *rajas* for the designation of the second quality of nature. The easily excitable nature of the dust-like atoms of matter ; the dazzling fire of the colors ; the easily attaching and soiling nature of the dust, may have prompted the use of this word. According to the various points of view there are more or less noble subdivisions of this quality. Energy, fiery passion, rash resolution, all belong to it ; kings and heroes are endowed with it ; but always there is an admixture of something mundane and terrestrial, by which this quality is distinguished from that of essence. Those who are under its influence love all that is great, mighty, and splendid ; but they pursue vanity, are entangled in the variegated multiplicity of the world and are even called impure (XVIII, 27)—an expression which alludes to the contamination which the worldly-minded cannot escape. For although impetuous violence is the principal character of this quality, it is yet necessary to combine with this the idea of an inferior moral stage which is unable to reach the greatness and purity of the first quality, and is even liable to sink down to actual contamination. I have endeavoured to comprehend the

*Humboldt translates here:

"Nature is called the cause of the performance of that which is to be done." I have thought it better to place Wilkins' translation into the text, but think that Humboldt's version is, notwithstanding its simplicity, perfectly correct. [Note of the translator.]

various ramifications of this idea in the word earthiness which expresses at once the pursuit of that which is various, and the entanglement in that which is finite.— Yet I feel that the word is too abstract and of too wide a meaning, if compared with the Indian expression.

The third and lowest quality of nature is Tamas—darkness. It needs no further explanation.

The difference between these three degrees of entanglement in the nature is set forth most philosophically with regard to the three stages of knowledge, which were mentioned before.* (XVIII. 20—22.) He who has the essence, beholds in all creatures only the one undivided existence. He who has the quality of earthiness, beholds in them only the various and individual divided existences. He who is clouded by darkness, attaches himself to single things, taking them for the whole, and by prejudice mistakes the real nature of things. The real and indivisible existence, which is only intelligible to the first, is lost sight of by the second, and misunderstood by the third.

Krishna gives to Arjuna the following general exposition of the three qualities :

- " Essence, earthiness and darkness are the qualities of nature,
- " They, O hero ! bind the eternal spirit within the body :
- " Among them, essence on account of its purity, resplendent and efficacious,
- " Binds by the desire after happiness and knowledge, O pure one ;
- " Know that earthiness is passionate, arising from the excitement of thirst,
- " And binds the spirit by the desire of action, O Kaunteya !
- " Know moreover, that darkness is begotten by ignorance, and bewilders all spirits ;
- " By means of supineness, inactivity, and sleep it binds, O Bharata !†

(XIV. 5—8.)

Subsequently in lecture XVII. and XVIII. Krishna defines a great number of objects,—actions, offerings, gifts, faith, reason, &c.—according to the difference arising in them from the various characters of the people endowed with one or the other of these three qualities, and it is easy to imagine the manner in which this is done. Whatever is performed with purity of design, with self-composure and equanimity and with a mental direction towards the supreme being, belongs to the first quality ; whatever proceeds from false motives, and is done in quest of passing pleasure, in the service of

momentary passion, in an inordinate manner, and in a mental direction towards single and limited objects, to the second ; whatever is enveloped in error, perversion and stagnant obstinacy of mind, to the third.—

There is undeniably something truly philosophical in this view of nature, by which, first of all, that which is real and essential is distinguished from that which is defective and merely specious, and by which the sources of defect are found in the want of power, and the want of harmony, while even that which is real, is represented as a limitation of nature, because it is still finite.

A passage which Colebrooke* adduces from a commentator of a philosophical work, would lead us to believe, that the three qualities are divided according to their various gradations, among Gods, men, and animals, and that therefore earthiness would be the character of all men indiscriminately. But this is in no case the meaning of our poem. It is clear from the two last lectures, that the qualities are variously distributed among men. More doubtful it is whether the difference of caste has any influence on the distribution of qualities. It is certainly said that the duties of caste are distributed according to the qualities arising from the peculiarity of each order, (XVIII. 41. IV. 13.) and essence might be attributed to the Brahmins: earthiness to the warriors ; but as there are four castes, it would be necessary to bring the two last under the one head of darkness ; and it seems every way preferable to give a more general meaning to the word "quality" in the passages just quoted.

The actions arise from the three qualities, and while man considers himself as their author, they are really produced by the energy of the qualities. (III. 27—29.)

Similar is the case with regard to God. The three qualities originate in him ; and are the cause of his above mentioned magical power, which deludes men, because they do not comprehend that God is still above the qualities and imperishable. (VII. 12—14.) The qualities, however, are only in God, because nature itself is in him, for with nature they are in immediate connection, (XIII. 21.) and God is as little limited by them, as by nature and by his own activity ; for this reason he is called at once void of qualities, and enjoying the qualities. (XIII. 14.)

*See page 85.

†Humboldt: Lulling to sleep by means of supine laziness.

*L. c. page 40.

The conquering of these qualities leads to immortality, (XIV. 20,) and although there is no being, neither on earth nor in heaven, neither among the Gods, nor among men, in which they do not exist, yet men must exert themselves, to be freed from them. (II. 45.) Those may be regarded as free, who, perfectly equanimous, with regard to all earthly results, view with indifference the play of the passions within their own bosom, and devote themselves exclusively to the meditation on, and service of the deity. (XIV. 22—26.)

The system of Indian philosophy, to which the doctrine, whose theorems I have endeavoured to explain, belongs, is on the whole that of the Sāṅkhya, that is, the system which tries to explore nature with arithmetical accuracy and completeness by enumerating its principles. There are various branches of this system, but they all agree in teaching, that impending evil must be averted, and that the way to do this, is the clear perception of accurately distinguished truth. One branch of this system stops short at the reasonings of common logic, and denies that there are proofs of the existence of God as an infinite being. The creator himself, according to this system, is finite, and has his origin from the nature. A second branch of the system, the Yoga doctrine, not only places an independent and infinite God at the head of all existing things, but it finds the true means for the obtaining of everlasting bliss in the most profound and abstract contemplation of the nature of this God.*

Krishna makes a clear distinction between both branches; for in the second lecture he tells Arjunah to hear with a mind prepared for Yoga the same things which had hitherto been proved to him by logic (Sāṅkhya).—(II. 39.) In the whole of his subsequent expositions, Krishna evidently gives what he had there promised. His doctrine is therefore the Yoga doctrine. In former times he had already revealed it, and it had been handed down traditionally by the wise men of former ages, but in the course of time it had been lost, and therefore he explains it anew to Arjunah. (IV. 1—3.) It is, however, a secret doctrine, which can only be imparted to those who are worthy. (XVIII. 67—69.) Whether, and in how far, our poem agrees with the work of Patanjali (the author of the Yoga Sūtras) it is impossible to decide from the short hints of Colebrooke. The idea of

Yoga is one of the characteristic parts of this philosophy, and belongs, as we should say, to its practical side. I shall therefore now proceed to the exposition of this idea, connecting with it the doctrine of the supreme good, and of the means for attaining it, and complete the exposition of Krishna's doctrine with this practical part.

Yoga is a noun formed from the root *yuj*, the latin *jungere*, and denotes the junction of one object with another, and to this meaning the various derived meanings of this word can be reduced. In a philosophical sense Yoga is the steady direction of the mind towards the godhead, which abstracts from all other objects, even from its own thoughts, puts a stop, as far as possible, to every motion and function of the body, meditates exclusively on the essence of the godhead, and strives to unite itself to it. I shall translate the word Yoga by devotion,* as I have already done in some of the quoted passages (VIII. 8—10.)

The first requisite of devotion is the suppression of all passions, the abstraction from all the influences of the senses, and from all external objects, which are calculated to stimulate them. Only when the supremacy of the spirit is established, devotion can be powerful.

"The aspiring devotees behold Him, resting in Himself;—

"The imperfect, thoughtless people, though aspiring, behold Him not."
(XV. 11.)

In this manner we are led back to what has been said above concerning the annihilation of action by means of indifference to its result; for we have seen above, (II. 47, 48.) that equanimity and devotion are used as synonymous terms. After every emotion of passion, nay, of the most moderate inclination has been destroyed, and the soul disposed for complete impartiality, (VI. 9.) thought and abstract contemplation become

*Humboldt translates it by a German word, which means "the diving into a depth of contemplation." In his defence of this translation he remarks by the way, that Schlegel's word "devoted" is not suitable,

(1.) Because it does not represent the original meaning of the Sanscrit term *yoga*, the junction of the religious thinker with the object of his thought.

(2.) Because according to Patanjali's *Yogasutras* (Colebrooke, l. c. page 36) the meditation of the Yogi may possibly be directed to "special topics" distinct from the Godhead,

(3.) Because the word "devotion" will be useless in those passages, in which *yoga* is attributed to the Godhead as one of its energies or qualities.

As it would have been hopeless to attempt a translation of the German word used by Humboldt, the usual English terms "devotion, devotee, &c." have been used in the text. [Note of the Transl.]

*Colebrooke l. c. page 20. 24—26, 37, 38.

predominant. Thus the mind, undisturbed by any extraneous impression, and self-collected, is to dive into the thought of Godhead and to cleave with unwavering perseverance to the fundamental truth. But again, as we have before observed, the system carries its doctrine to the extreme. Even inward thought is to be suppressed, every inward as well as outward change which might interfere with complete rest, with the unalterable presence of the imperishable being, is to be done away. This is described as an extinction of the terrestrial spirit. One might be inclined to think only of the suppression of all thought relative to earthly objects. In Manu's laws (XII. 122.) it is said concerning the highest spirit that he can only be reached by slumbering thought. The old commentator explains this of the shutting up of the outward senses. But I doubt, whether this way of interpretation, by which surprising and extravagant assertions are softened down into quite ordinary thoughts, will correspond with the real meaning of the system.

A classical passage with regard to devotion is the following :

- "As a lamp, standing in a windless place, moves not—that is the likeness
- "Of the devotee, whose mind is subdued, who is collected in self-devotion :
- "When the thought rests, stayed by the service of devotion,—
- "And when, beholding himself in himself by himself, man rejoices ;
- "When he knows endless, purely intellectual, transcendent happiness—
- "And when he, firm, never wavers from eternal truth ;
- "When, having reached this, he knows of no gain preferable to this,
- "And when he, thus standing, is not moved even by heavy misfortune—
- "May he know, that this sejunction from the conjunction with pain is called junction (Yoga-devotion.)
- "This devotion is to be accomplished by means of a decree, despising thought,
- "By entire reliction of the desires which originate in selfishness,
- "By totally subduing through the mind the totality of senses ;
- "Let him gradually rest with an intellect that has obtained firmness,
- "Fixing his mind on himself, let him think nothing whatever.
- "Wherever the variable, unstable mind wander,
- "From here, from there, bringing it back may he lead it captive to his own self,
- "For then the highest happiness visits the devotee of quieted mind ;
- "Him who is undisturbed by earthiness, who has become Brahma, and is without spot.

(VI. 19—27.)

To these rules others are added in several other passages (V. 27, 28. VI. 10—15, VIII. 10—14.) of a mystical and superstitiously futile kind, but still resting on the fundamental ideas of this doctrine. He who aspires to this devotion, is to have a seat neither too high nor too low, covered with skins and sacrificial grass; (kusa) he is to keep his neck unmoved, and his body in equilibrium, to draw back his breath high into the head, to respire in measured distances of time, to direct his eyes towards the centre of the eyebrows and the tip of the nose, and to pronounce the mysterious name of the godhead, Om !

From this doctrine and school the Indian Yogees of the present day have undoubtedly had their origin. Warren Hastings in his introductory letter to Wilkins' translation of our poem gives an interesting description of such a person, who had made such an impression on him, that he thinks it not impossible, that by this systematical separation of the soul from the emotions of the senses, and out of a source of thought, so free from every adventitious mixture, "new tracks and combinations of sentiment, and doctrines equally founded in truth with the most simple of our own," might have proceeded. But it is difficult to acknowledge in such extravagances, even where they are sincere and free from simulation, any thing else but the same fantastic mysticism, which is to be recognised in varied shapes, and in different climes, as the perversion of the most various systems and religions.

Our poem at least does not favour this exercise as the permanent occupation of an otherwise inactive and merely contemplative life. We have seen above, what stress is laid on action, and on the most energetic action on the field of battle ; how the endeavour, to stay the tendency of the earthly powers towards action and change, is designated as a delusion ; how every one is exhorted to exert himself in conformity with the rules of his estate, but at the same time to keep his mind above action by indifference to its results.

The speculative starting point of Krishna's doctrine is evidently the principle, that the pure truth, that truth which is the appreciation of things as they really are, (tattwa) cannot be found by a discursive and reasoning method ; that the mind must be prepared for its reception by purifying it from all that is unclean and trifling ; that the function of intellect must be rendered paramount : that the innate sense of truth must be quicken-

ed, and the spirit directed to that point, in which the human self is connected with the objects of metaphysical thought, being itself one of them.

By the acknowledgment of the identity of the whole realm of mind, and by the doctrine, that the principle in man, which renders him a limited creature, is his individuality, this doctrine obtains a very marked distinction between the finite and infinite.—

It even appears as if truth were represented as indwelling in man, and only evanescent by gradual oblivion. When Krishna asks Arjuna at the end of the dialogue, whether he has now reached firm knowledge, Arjuna responds :

“By thy help error has disappeared and recollection returned—

“Free from doubt I am firm and ready to accomplish what thou sayest. (XVIII. 73.)

As the tendency of the system is towards purely intuitive knowledge, it exacts of the mind first of all firmness and steadiness, on the application of which qualities towards the point which is to be investigated, success naturally depends. The formation of the moral character is thus made a means for the investigation of truth, and all the powers of the mind are summoned for the gaining of this single point. The results of this mental treatment must necessarily be the same in every case, while those who seek the truth by means of dialectical reasoning and are swayed by individual inclinations and tendencies with regard to their actions, are divided in manifold views and opinions. (II. 41—44) Nothing therefore is more inimical to this doctrine than doubt; which is accordingly represented as a crime.

“Void of knowledge and faith goes the doubting man to ruin,

“Neither this nor the coming world is happiness to the doubting one,

“He who acts in self denial and devotion, and destroys doubt by knowledge;

“He, the spiritual man, is not bound by the actions, O despoiser of riches. (IV. 40. 41.)

From the last line we see what is here the meaning of “spirit.” It is not the power of thought, which is principally active in the doubting man, but the source of immediate, intuitive knowledge.

The necessary preparation for devotion is knowledge, for in order to reach devotion, it is necessary that man should have previously ascended to the highest of the three qualities, that of essence, and the way to this is knowledge.

“When knowledge enters all the doors of this body, filling them with splendour,

“Then know that essence reaches its maturity. (XIV. 11.)

By knowledge is to be understood that science which, as it were, connects all the culminating points of particular research, namely the distinction between things perishable and imperishable, the discrimination of matter and him who knows matter, and the attainment of the last degree of perfection. (XIII. 27, 2. XVIII. 50.) Because this knowledge influences the spirit and character, all the virtues of the sage and saint are admitted into its description; it is commended and praised as the fire which burns to cinders the actions that entangle man, as the sun which irradiates the highest path, as the purification which is to be obtained by the saint within himself. Of its possessors Krishna says, that he regards them as identical with his own self. (IV. 33—38. V. 16, 17. VII. 15—20.)

The foundation of this knowledge is exemption from all sensual excitement. At the approach of the serene silence, which is its result, the spirit takes possession of the whole man. (II. 65.)

To an intuitive knowledge and a state of mind like that which has been described in the devotee, faith must necessarily be allied. (VI. 47. XII. 2.) Faith saves from destruction even those, who, misguided by passion, are led astray from the steady pursuit of the highest end. (VI. 37—45) This faith is represented as preceding knowledge and leading to it, because an inward sense of truth points out the objects, over which knowledge subsequently sheds her fuller light. (IV. 39.) Faith is threefold, according to the natural qualities, because it arises from the character of man. This character, and the object of faith in every individual, are in immediate connection. For faith is the correlative of character, and the faithful person partakes of the qualities of the object of his faith. (XVII. 2, 3.)

Faith, knowledge, devotion, and every other mental exercise, however, have for their highest end the exemption from the necessity of new birth after death. (IV. 9. XIII. 23.) Man may, on being born again, pass into nobler and happier creatures; (VI. 41. 42.) he may in the intermediate times, enjoy heavenly bliss, (IX. 20. 21.) but his last aim is the total exemption from this eternal rotation of returning existence, the rescue from the bonds of birth. (II. 51.) In a philosophy which regards every action, every emotion of the senses, and

even the most indispensable bodily functions, as productive of perturbation, entanglement and contamination, to the spirit, the earthly life can only appear as unstable and void of joy. (IX. 33.) The world is regarded as an eternally rolling engine, with which every one who enters it, is whirled round. (XVIII. 61.) From this it follows that rest must be the highest happiness. (II. 66.) But as, within the limits of finite existence, death must necessarily be succeeded by new birth, (II. 27.) there remains no other way of obtaining complete rest, but that of transition into the Godhead, the seed of all imperishableness and unchangeableness, (VI. 15. XIII. 30. XVIII. 55.) and this transition is rendered possible by the kindred nature of the spirit, wherever it may dwell, while devotion is the means of separating the spirit from matter. Thus all the parts of this system are most closely connected with each other.

The attainment of this last end is promised to the faithful almost on every page of our poem, with the additional assurance, that it has actually been attained by saints and Munis. (XIV. 1.) This end is called the highest thing; (III. 19.) the emancipation; (III. 31. IV. 15.) the highest, (VI. 45.) eternal, (XVIII. 56.) path, from which there is no returning; (V. 17.) the perfection; (XII. 10.) although in another passage (XVIII. 50.) a distinction is made between perfection and the attaining of the Godhead, which latter is said to be yet a higher degree of happiness. It is moreover called the highest rest; (IV. 39.) the entering into God (Krishna,) and into the Godhead (Brahma;) (IV. 9. 24.) the contact with the Godhead; (VI. 28.) the entering into divine existence; (IV. 10.) the sublimation* into Godhead; (II. 72.) the transformation into divine existence; (XIV. 26.) the transmutation into Godhead (V. 24.)

And this end is attained by those who exclusively devote themselves to the supreme Being, who serve no lower being, and direct their thoughts only towards him. For to whomsoever man devotes himself, to him he will go after death. (VIII. 13. IX. 25. XVI. 19.) Of the greatest importance is the direction of thought in the hour of death. (VIII. 5. 6.) Those who take the right

path, are free also from the revolutions incident on the ages of the world, they are not born again at the time of the renewal of creation, nor destroyed upon its destruction (XIV. 2.)

Brahma's world forms the limit within which birth does not recur.

"The worlds till that of Brahma admit of new birth, O Arjuna
"But who goes to me, O Kaunteya, for him there is no more birth. (VIII. 16.)

This, however, is one of those passages in which it remains doubtful whether the neuter Brahma, the divine substance, or the personal God Brahmā be meant. (See page 133) The context would seem to justify the assumption that the latter is to be understood.

Still even those who strive to reach the supreme place of rest which is here called Brahma's world, must necessarily pass through several successive births for the purification of their nature. (VI. 45. VII. 19.) But the fate of men after death differs according to the three qualities. Those who die under the influence of the quality of darkness, sink into the deep and are born again from creatures of obtuse mind—those who die in earthiness, keep the middle way and see the light again among the ranks of the ambitious; those who depart from this life in matured essence, rise upward to the spotless worlds of those who know the Supreme. (XIV. 14. 15. 18.) The latter destiny seems to be identical with that of the unperfected faithful, who, before they are born again, are to spend a countless number of years in the worlds of those whose walk has been without blemish. (VI. 41. 42.) Even the enjoyment of heavenly happiness in Indra's world (which may possibly be alluded to in the foregoing passages) is but a passing reward; for, after the store of merit acquired on earth has been exhausted, its owners are obliged to return to this world of death. (IX. 20. 22.) And this is to be the faith of those who follow in a prejudiced manner the holy books and the ceremonies prescribed in them.

For against the doctrine of the Vedas and scientific theology, our poem takes up a polemical position also in other passages—not rejecting them altogether, but representing them as falling short of the highest end, and devoid of the true purity of mind (II. 41. 53.)

As the object of devotion is the transmutation of the human into the divine nature, it cannot be a mere intellectual speculation, but must be united to a kind of

*I have ventured this expression as a rendering of "nirvana." Humboldt uses a German word which means the being carried away by the wind, because he wishes to keep close to the meaning of the root "va" to blow. Schlegel's word, "extinction," quite loses sight of this meaning. [Note of the translator.]

practical energy, and to such energy which may be able to produce something preternatural, to change the kind and the limits of existence. This must be expected from a tension of mind which is principally based upon the firm perseverance of will, and effected by a training in which passions are subdued, sensual emotions suppressed, all outward impressions removed, and even all the functions of the body brought to a stand.

Patanjalis Yoga-doctrine has an express chapter on this devotional energy *vibhūti*, "the change" eminently so called. It is placed in various kinds of magical power which enables its possessors to divine the thoughts of others, to obtain the strength of an elephant, to fly, to view all the worlds at a single glance, &c.—Yogi, and sorcerer, are, on this account, convertible terms among the common people of India.*

Superstitious futilities of this kind are not mentioned by a single word in our poem, which is purer also in this respect; the expression *vibhūti* is not used of mortals, and the energetic side of Yōga with regard to them is only mentioned in so far as it is exerted by its owner in his own self by the destruction of doubt, the subduing of the senses, and the attaining of Godhead. In this respect a flame, kindled at the spark of knowledge is attributed to that devotion which exerts itself in the subduing of self. (IV. 27.)

But to the Godhead the magical power *Vibhūti* is ascribed (see page 129) and as it cannot change the divine nature into something higher than itself, it takes the opposite course and assists the Godhead in its alliances with finite nature. It is the creative power, (X. 6, 7) the power of assuming a shape, (XI. 47) the power of at once allowing and not allowing the creatures to rest in the Godhead. (IX. 5.) These are the results of the union (Yōga) of God with nature, and we meet here again with the original meaning of the word Yōga—junction.—See page 138.

In the course of the dialogue, Krishna mentions also other means for obtaining happiness—especially offerings and austerities. He enumerates several kinds of offerings, but gives the preference to the offering of knowledge. (IV. 25. 33.) He who reads my holy dialogue with Arjuna, says Krishna, will be able to adore me by means of the offering of knowledge (XVIII. 70.)

For, as we have seen, knowledge is the necessary preparation for devotion.

Austerities are inferior to devotion. (VI. 46.) Krishna speaks very strongly against the practise, (prevailing in India even to the present day,) of tormenting one's own body, from hypocrisy, superstition or the desire of doing harm to others. He classifies the men who do so, among those enveloped in darkness. (XVII. 5. 6. 19.)

The yoga doctrine has essentially a moral tendency in so far as it is founded on the subduing of passion and on the renouncing of selfishness in action, and constantly inculcates the necessity of preventing sensual emotion, establishing the sovereignty of knowledge, and directing the mind towards the Godhead. But there are also particular passages of a moral character. He who is devoted, hates no one, is the friend of all creatures, intent on the welfare of all. (XII. 4. 13.) He who acknowledges the all pervading agency of the Godhead, does not violate himself. (XIII. 28.) Those who are evil cannot come to God, (VII. 15.) none who has acted well, even though he be not absolutely pure, is lost. (VI. 40.) It may surprise us, to meet with the precept that every one is to pursue the calling correspondent to his caste even though it be guilty, followed by the expression :

"For every action is wrapt up in guilt as the flame in smoke."
(XVIII. 48.)

In one sense this verse certainly alludes to the peculiar doctrine of the nature of action and of the insignificance of the event, set forth in the poem, but on the other hand it is but fair to remember that according to Indian ideas, and more especially in consequence of the prejudices of caste, much, that is not *morally bad*, was considered as guilty. Thus it was forbidden to kill animals, even to hurt any feeling creature and thus even the act of offering was considered as not altogether pure.*

We find a doctrine of predestination in the irrevocable subjection of man to that mental disposition which is congruous to his caste, and even more in the difference which is made between those who are born for divine, and for demoniac destiny. To the first all virtues,

*Colebrooke l. c. page 36.

*Colebrooke l. c. page 28.

to the latter all vices, are ascribed; Krishna throws them back again and again, after their death, into renewed demoniac birth, and thus they at last sink down to the lowermost path. (XVI. XVII. 5. 6.) At the same time our system maintains the doctrine of moral freedom; nay, it is based on this doctrine, because the pertinacious firmness of will to which the transformation of man's essence is ascribed, can only arise from absolute freedom which withstands all emotions connected with the finite world. Moral freedom is placed at the top of the system as a desideratum, but it does not penetrate the system as an existing and ruling principle. But this is a difficulty which has hitherto puzzled all the devisers of philosophical systems.

Krishna exhorts men, to worship him alone, with reliction of all other traditions which may be esteemed holy by others. He thereby points out his own doctrine as the only true one, and the only one which will lead to perfection. Nevertheless he does not *totally* reject the worship of other lower gods.—Those who offer to to them, offer, in fact, to him at the same time; only not in the right way.—He is the Lord and enjoyer of all offerings, only *they* do not know him in truth. (IX. 23. 24.) Neither does he always pass judgment with cutting severity over differing philosophical systems, but tolerates them, (V. 2) not however with an eclectic or syncretistic tendency, which would be quite contrary to the nature of that devotion which is inflexibly directed to *one* point; but because the Godhead, the last end of his doctrine, may be reached from all sides and on all paths. Thus a mild and benevolent spirit of toleration is diffused over the whole poem.

The order of the system which has now been set forth in as condensed a form as possible, cannot be strictly systematical. We hear a sage, speaking from the fulness and enthusiasm of his knowledge and sentiment, not a school-trained philosopher who arranges his matter after a certain method, and leads us by the thread of an artificial connexion of ideas, to the last results of his doctrine. The doctrine of our book unfolds itself in the same manner as the seemingly confused organism of nature itself. In every lecture, and in some of them more than once, the particular sentences are at once connected with the last result, and every where we are enabled to view the whole with one rapid glance. Not caring, whether the reader be prepared for it by the preceding passages, the poet gives full utterance to his mind in every lead

ing passage, and almost in every one clear ideas are blended with others which, in their position in the book, still remain mysterious. To these the poet recurs after longer or shorter distances. In this manner the whole is not built up out of its parts, but rather resembles a picture which strikes the eye at once, but is, as it were, wrapt up in a mist, which is only dispelled by gradual illumination, till at last every figure emerges in marked clearness of light and shadow. This method renders repetitions unavoidable, but every point which is repeatedly touched, is either treated with greater care, or viewed in a new light and connexion in the successive passages. Inculcation and repetition can least of all surprise us in a poem which has throughout an exhortatory character. Still, however loose the train of thought be, the poem proceeds towards its consummation in a natural path, which, though void of design, is marked by the mental frame of the teacher and by the impression made on the scholar.

From this arrangement it naturally follows that the component parts of the system are scattered in numerous passages of the poem, and our abstract proves this, because the proofs for most of our general sentences are fetched from very distant parts of the book. The compilation of an abstract is hereby rendered a laborious task; but if the more easy method of following the order of lectures had been chosen, no clear view of the system could have resulted from the work. The most striking proof of this is, that the question about the expediency of despising the actions and forsaking their fruits, is mooted in the last lecture in a manner which makes it appear a completely new thought, whereas the same question has been solved in the very first lectures. The difference is, that in the last lecture this question is viewed with regard to the three qualities, and with a more accurate distinction of the various moments of action.

The division of the book into lectures does not seem to me of later origin; I take it to be made by the poet himself. Comprehending in every lecture but a moderate quantity of his matter, he joins one lesson to another. Every lecture is a whole for itself, mostly beginning with a question of the scholar, or with a statement of the point which is to be treated, and almost invariably ending with an exhortation, a promise, or a sentence which resumes the heads of the explained doctrine.

If we look for greater divisions in the poem, one

seems to present itself at the end of the eleventh lecture. Several points certainly are placed in a clearer light in subsequent lectures, as for instance the doctrine of the spirit (Purusha,) and one important doctrine, that of the absence of a beginning in nature, is only broached in XIII. 19. But with these exceptions the first eleven lectures exhibit the whole doctrine; the apparition of Krishna in his supernatural shape concludes the course of instruction with one immense image which cannot fail to strike the fancy; and if the conclusion (XVIII. 63, et seq.) were to follow after the last verse of the eleventh lecture, I do not think that the poem would seem mutilated, though some doctrines, as for instance that of the three qualities, would be rather summarily treated. On the other hand none will deny that the eighteenth lecture might possibly be succeeded by many others, as there is no want of sentences, ideas and doctrines in previous lectures, which one could wish to see treated more at large. It may suffice to point in this respect to the representation of the deity as a merely conceiving substance (XIV. 3.) and to the mere hints given concerning that which is called above the spirit and above the offering. (VIII. 3, 4.)

A difference is even perceptible with regard to the arrangement of these two parts of the poem. In the first eleven lectures the poem seems, as far as is compatible with its nature, (see the remarks page 145) to proceed from certain axioms to a conclusion. Within this first part another point of rest is perceptible at the end of the sixth lecture: for, while till then the nature of mind in general and the theory of actions and intentions had been elucidated, the idea and essence of the Godhead is principally dwelt on from the seventh lecture. According to what has been said however, it will surprise no one, to find the Godhead introduced at the very beginning (II. 17.) and to meet with repeated inculcations of the proper intention to be observed in actions, even after the sixth lecture. This is to be accounted for by the natural, designless succession of ideas.

But in the last seven lectures the poet seems to select one point for almost exclusive elucidation in each lecture; in the thirteenth the doctrine of matter and him who knows it; in the fourteenth that of the three qualities; in the fifteenth that of the spirit (Purusha); in the sixteenth that of the predestination for divine and demoniac fate. This point and the doctrine of matter are not mentioned in former lectures, and the two lec-

tures referring to them are clearly of a supplementary character.

After these general remarks it may perhaps be useful to give a short sketch of the principal contents of every lecture.

The first lecture is purely historical, and describes the circumstances preceding the dialogue.

The second, perhaps the most beautiful and sublime of all the lectures, gives an exposition of the fundamental doctrines of the whole system; of the imperishableness of spirit; the impossibility of a transition from existence into non-existence, and the reverse; the insignificance of death, as well as of all the results of action; the difference between mere intellectual knowledge and devotion; the meditative abstraction of those who cultivate the latter. All these points are repeatedly used as motives to exhort Arjuna for the beginning of the battle.

Third lecture: Arjuna declares himself unable to reconcile these exhortations with the praise of purely contemplative devotion. He asks, in a manner characteristic of the whole system, for well defined and practical truth:

"Thou confoundest my reason with the mixture of sentiments;

"That one thing tell me clearly, how I may obtain salvation.

(III, 2.)

Krishna solves the seeming contradiction, contrasts the systems of mere intellectual knowledge and of intuitively practical meditation; and shews the necessity of combining action with an indifference to all its consequences.

In the fourth lecture, Krishna relates, that he has revealed the Yōga doctrine in bygone times, and shews how he himself is under a necessity of continued action. From this he passes once more to the nature of actions, and concludes by saying, that knowledge still occupies a higher stage, and that man ought, devoting himself to this, by its means to dissolve the bonds of actions, and to cut asunder his doubt.

Fifth lecture: It is again enforced, that it is better to act, than to abstain from action. Both doctrines, that of reasoning and that of meditation (Sankhya and Yōga) are essentially the same; without meditation an abstinence from action is not easily found; but the true abstinence is not the entire omission of action, but only the indifference with regard to its result.

The sixth lecture enlarges upon the propositions of the fifth, and dwells at length on the description of the devotee.

In all these six lectures God had been mentioned as the first origin and last end of the creation. But the seventh lecture is exclusively occupied with the description of his nature, the lower, eight-fold one, as well as the supreme. In the last verses of this lecture the above-reviewed general ideas, to which separate existence is attributed, that of the Godhead, the action, and that which is above the spirit, the Gods and the offerings, are brought forward.

In the beginning of the eighth lecture, Krishna gives, at Arjuna's request, short definitions of these ideas; and introduces the additional ideas of the monad, (which however, had already been alluded to,) and of the original spirit, (Purusha) the rest of the lecture is occupied with the recurrence of birth and the means to escape it, with the world, day and night of Brahma.

The ninth lecture gives a more particular exposition of the relation between the divine being and the creatures, and describes how, after returning ages, the universe returns to God; and is again dismissed by him.

Tenth lecture: Enumeration of the essence and attributes of the divine being in general as well as in particular.

Eleventh lecture: Arjuna desires to behold Krishna in a shape corresponding to the description which he has given of himself. This request is granted. Description of his shape. Urgent exhortation to begin the battle.

The twelfth lecture explains, how God is to be worshipped, and his love obtained. The poet also recurs to the idea of the monad.

The thirteenth lecture explains the ideas of matter and him who knows it, of knowledge and its object, of nature and the absolute spirit (Purusha.)

Fourteenth lecture. Difference between the Godhead (Brahmā) and God, as the begetting and conceiving spirit. The three qualities of nature had been repeatedly mentioned in former lectures, but here they are fully explained. Their relation to knowledge, the fate of those who are under the influence of each one, and the way of emancipation from them, is shown.

The fifteenth lecture begins with the allegory of the

holy figtree, which is frequent also in the mythological writings of the Hindoos. This tree is, according to Indian ideas, the tree of life, and a symbol of the all pervading creative power, though it is not expressly called so in our poem. The passage now under review, says that its branches are nourished by the qualities of nature and sprout forth from the objects of the senses; its roots are entangled in the world by means of the actions. Its leaves are *chhandas*, that is, verses of a kind which occurs in the Vedas. (The word is even used to designate the Vedas themselves.) The meaning of this seems to be that the tree is not only that of physical, but also intellectual, and chiefly religious life. It sends its branches and roots, at once upward and downward, an image taken from the well known property of the tree to send forth roots from its branches, which descend into the earth and produce new trees*, which probably alludes to the recurrence of birth, and to the eternity of human existence. He who knows this tree, can be said to know the Vedas; but, however far spreading its roots may be, it is necessary to cut it down with the axe of equanimity, and to enquire for that path from which there is no return. We see that this passage also describes the Vedas as not belonging to the highest path of knowledge. The remaining part of the lecture is filled with the description of God's creative and enlivening efficacy in the creatures, and connects with this the above explained doctrine of the three spirits (Purusha)—a connection which serves as an additional proof for the explanation we have given of this expression.

The sixteenth lecture is entirely devoted to the exposition of the predestination of those who are born either for divine or demoniac fate. Lust, anger, and covetousness, are called the three doors of hell; that lower-most place which had been mentioned occasionally in former lectures, and which is the ultimate abode of demoniac beings. The lecture concludes with an exhortation to the observance of positive law.

The seventeenth lecture makes the application of the

*This whole allegory is most obscure. The author, and many other writers of repute, confound the holy figtree (*figus religiosa*) with the Banian tree (*figus Indica*) certainly an excusable mistake for one who has never seen either;—but as the holy figtree (the Peepul of the English in India) is spoken of in the text, the wellknown peculiarity of the Banian tree, of which the Peepul does not partake, cannot be used in explanation of this passage, which puzzles even Brahmans. [Note of the Translator.]

doctrine of the three qualities with regard to the religious dispositions and actions of men, faith, offerings, austerities and gifts, and concludes by explaining three monosyllable names of the divine being: *Om, Tat, Sat*. *Om* has already been explained; *Tat*, (literally) "this," means the absolute being, whence absolute truth is also called *Tattva*. *Sat* (literally "existing,") means the *real* existence.

The eighteenth and last lecture returns to the idea of action, explaining it at large, with its various moments. To it, as well as to some other ideas, that of knowledge reason, perseverance, desire, the doctrine of the three qualities is applied. The four castes, their duties and calling, and the necessity of keeping faithfully within the limits of each, are enlarged upon. In conclusion follows the praise of the mysterious doctrine contained in the book, and the statement of the source from which it has been taken by him, who is introduced in the epic as having related the whole dialogue.

Those who are expert in the investigation of the ancient works of any nation, will naturally ask: is the whole poem in question to be ascribed to *one* poet, to one age, nay even, to *one* system? and if this be the case, has it been composed with the intention of forming a whole, or has it been compiled, either by the author, or at some later period, from a number of separate lectures?

The present position of Indian literature and critical science, seems not to admit of giving a decisive answer to these questions. The number of Indian works which are generally known is yet too small: My only endeavour has therefore been to collect in the preceding remarks all the notices from the poem itself, which might lead towards a decision of these questions, to which I shall now add a few detached thoughts.

The loose arrangement of the poem would have made it very easy to insert additions made by other poets and ages. And the same can be said of the metrical form, for the great majority of the Distichs (though by far from all) express a sentence complete in itself, and are frequently strung together by very far fetched combinations. A striking instance of this is the introduction of the three names of the Deity in XVII. 23. Frequently the same idea recurs, merely varied in expression. In a poem of this character it would really be surprising if every thing had remained in the same state in which it proceeded from the original poet.

The above mentioned difference between the first eleven, and the succeeding seven lectures is to my feeling also perceptible in this, that the latter contain more scientifically philosophical expositions, and more artificial theories than the former. I would chiefly point to the thirteenth lecture, the beginning of the eighteenth, and to the doctrine concerning the threefold spirit (*Purusha*.) Yet even on this difference between the two parts of the poem no great stress can be laid, because, with the few exceptions which have been pointed out above, all the ideas occurring in the latter half are already mentioned in the former, and we have no proof for supposing that they are used in a different acceptance in either.

If the various lectures were the works of different authors, our review of the system would perhaps exhibit incongruous assertions in juxtaposition. But I scarcely think that this can fairly be laid to its charge. For in the whole poem I cannot discover any real contradiction.

The idea of the *Brahm*, as a merely *conceiving* power, certainly appears strange, as well as that of predestination to demoniac fate. The whole poem is pervaded by the thought, that firm direction towards the Godhead is able to lead unto perfection out of any state whatever; but the very opposite of this seems to be taught with regard to those who are called demoniac. But this might be explained by the fatalism which is involved in the connexion of natural cause and effect, and it might be said that in the announcement of the demoniac fate we have the statement of a fact, and therefore a *conditional* impossibility, not an unconditional one which would rest in the essence of things. As to the *Brahm*, the distinction between creative and conceptive power is not incongruous to the relation between a personal god and a divine substance, nor does it hinder the unity of *Krishna* and *Brahma*, as we may suppose the existence of two different powers in one and the same being.

Whether a difference of language exists in different parts of the poem profounder scholars may decide. I should think not. Yet even this reason, for itself, would be of little moment in the question concerning the unity of the poem. For not only the philosophico-poetical idiom was evidently cultivated previous to the composition of our poem, but we see clearly that there were customary and ready-made metrical expressions for certain combinations of terms, which were available

to any one who might use them. Throughout the poem we meet with identical fragments of verses (VIII. 21*b*.* and XV. 6*b*.) half verses (VI. 8*b*. and XIV. 24*a*. VI. 31*a*. and XIII. 23*b*.) and, though more rarely, with entire identical verses. (the only instances of this are III. 23*b*. and IV. 11*b*.; III. 35*a*. and XVIII. 47*a*.) Even some verses of Manu show a surprising, though not literal, resemblance to passages of our poem (Geeta VIII. 9. and Manu. XII. 122.) It could not be difficult therefore, to make later additions and interpolations in the style of the ancient poem.

Thus we find it very probable that there may have been interpolations and additions, though we cannot point them out singly; and to do this with any degree of certainty may remain impossible for ever. Still more probable it seems that the lectures, though they may originally have been the work of one poet, were only

*These italic letters denote the first and second lines of the distichs to which reference is here made.

subsequently collected into one book. This would explain why all the lectures, taken together, are so far from impressing us with the idea of a complete work that we are rather inclined to think that the poem might just as well have been carried to a greater length. If the first draft had been made with a view to the composition of the whole, the single doctrines would no doubt have been brought into a firmer connexion.

Viewed as a poetical performance, I would say that these dialogues come nearer to the true idea of philosophical poetry than any other work of a similar kind which has reached our times; while they, as a work of natural poetry, are entirely distinct from that class of so called philosophical, and still more of didactic poems, in which design and art prevail.*

*The learned author finishes his Essay by some remarks on philosophical poetry in general, and a comparison between the Geeta and the existing philosophical poems of the Greeks and Romans. This part has been omitted as foreign to the purposes for which the Essay is here republished. [Note of the Translator.]

independently collected into one book. This would explain why all the lectures taken together are so far from impressing us with the idea of a complete work; that we are rather inclined to think that the poem might not as well have been carried to a greater length. If the first draft had been made with a view to the composition of the whole, the single questions would no doubt have been brought into a truer connection.

Viewed as a poetical performance, I would say that these dialogues come nearer to the true idea of fiction, which poetry alone may offer, than any other work of a similar kind which has reached our times; while they, as a work of natural history, are entirely distinct from that class of so-called philosophical, and still more of didactic poems, in which dogma and art prevail.

The learned subject which he has chosen is not only a philosophical poetry in general, but a connection between the laws and the nature of the human mind, of the human and human. This part has been treated as far as the poet has been able to do it in a most judicious manner. (I quote in the French.)

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is a poem who might be called. Through out the poem we meet with ideas, fragments of verses (VII. 214, 215, and X. 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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APPENDIX.

BHAGAVAT-GEETA,

ID EST

ΘΕΣΗΕΣΙΟΝ ΜΕΛΟΣ,

SIVE

ALMI KRISHNAE ET ARJUNAE

COLLOQUIUM

DE REBUS DIVINIS,

BHARATEAE EPISODIUM.

Textum Recensuit,

ET INTERPRETATIONEM LATINAM

ADJECIT

AUGUSTUS GUILIELMUS A SCHLEGEL.

REPRINTED FROM THE EDITION PUBLISHED AT BONN, IN MDCCCXXIII.

APPENDIX.

BHAGAVAT-GHETA,

AS BEING

THE HIGHEST MYSTIC

OF THE

ALMA KRISHNAE ET ARJUNAE

OF THE

DE REBUS DIVINIS

OF THE DIVINE THINGS

OF THE DIVINE THINGS

ET INTERPRETATIONEM LATINAM

OF THE

AUGUSTUS GUILIELMUS A SCHLEGEL.

PRINTED BY THE UNIVERSITY OF ALBANY, ALBANY, N. Y.

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LIBERO BARONI

STEIN AB ALTENSTEIN,

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ACUTISSIMO LITERARUM ARTIUMQUE ELEGANTIORUM ARBITRO,

PATRONO SUO OPTIMO,

HANC EDITIONEM

C A R M I N I S

MAGNA SANCTITATIS FAMA PER INDIAM CELEBRATI,

PRISCA ILLA ET SEVERA GYMNOSOPHISTARUM SAPIENTIA

REFERTI,

STUDIORUM SUORUM IN LINGUAM BRACHMANUM SACRAM

COLLATORUM PRIMITIAS,

OBSEQUENTISSIME,

D. D. D.

EDITOR.

STUD. KATASTROPHIS

ALBERTUS KATZ

STUD. AB ALBERTUS

POTENTIALIS AG-CELESTIS EIGIS BORISSEI MINISTRO

RECEI. KATASTROPHIS ET POTENTIALIS KATASTROPHIS

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APPENDIX.

THE BHAGAVAT-GEETA.

LECTURE I.

॥ ओं ॥

॥ धृतराष्ट्र उवाच ॥

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

॥ संजय उवाच ॥

दृष्ट्वा तु पाण्डवानोंकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥
पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूं ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥
अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित् कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥
अस्माकं तु विशिष्टा ये तान् निबोध ह्यजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ ७ ॥
भवान् भीष्मश्च कर्णश्च कृपश्च समितिजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥
अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितं ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितं ॥ १० ॥
अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥
तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥
ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलो ऽभवत् ॥ १३ ॥
ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥
पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥
अनन्तविजयं राजा कुन्तोपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥
काश्यश्च परमेष्वासः शिखण्डो च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥ १८ ॥

स घोषो धार्तराष्ट्राणां हृदयानिव्यदारयत् ।
 नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥
 अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
 प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ २० ॥
 हृषीकेशं तदा वाक्यमिदमाह महोपते ।
 सेनयोरुभयोर्मध्ये रथं स्थापय मे ऽच्युत ॥ २१ ॥
 यावदेतान् निरोक्षे ऽहं योद्धुकामानव स्थितान् ।
 कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥
 योत्स्यमानानवेक्षे ऽहं य एते ऽत्र समागताः ।
 धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

॥ संजय उवाच ॥

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
 सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमं ॥ २४ ॥
 भोष्मद्रोणप्रमुखतः सर्वेषां च महीक्षितां ।
 उवाचपार्थपश्यैतान्समवेतान्कुरूनृपति ॥ २५ ॥
 तत्रापश्यत् स्थितान् पार्थः पितॄन् अथ पितामहान् ।
 आचार्यान् मातुलान् भ्रातॄन् पुत्रान् पौत्रान् सखीं
 स्तथा ॥ २६ ॥
 अश्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।
 तान्समीक्ष्य सकौन्तेयः सर्वान्बधून्वस्थितान् ॥ २७ ॥
 कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

॥ अर्जुन उवाच ॥

दृष्ट्वेवं स्वजनं कृष्ण युयुत्सुं समुपस्थितं ॥ २८ ॥
 सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
 वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥
 गाण्डीवं संसते हस्तात् त्वक् चैव परिदह्यते ।
 न च शक्नोम्यवस्थातुं स्रमतीव च मेमनः ॥ ३० ॥
 निमित्तानि च पश्यामि विपरीतानि केशव ।
 न च श्रेयो ऽनुपश्यामिहत्वा स्वजनमाहवे ॥ ३१ ॥

न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च ।
 किंनोराज्येन गोविन्द किंभोगैर्जीवितेन वा ॥ ३२ ॥
 येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानि च ।
 त इमे ऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥
 आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
 मातुलाः श्वशुराः पौत्राः श्यालाः सर्वन्धिनस्तथा ॥ ३४ ॥
 एतान् न हन्तुमिच्छामि घ्नतो ऽपि मधुसूदन ।
 अपि चैलोक्यराज्यस्य हेतोः किं नुमहीकृते ॥ ३५ ॥
 निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
 पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ ३६ ॥
 तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् सवाम्भवान् ।
 स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥
 यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
 कुलक्षयकृतं दोषं मित्रद्रोहे च पातकं ॥ ३८ ॥
 कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुं ।
 कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥
 कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
 धर्मो नष्टे कुलं कृत्स्नमधर्मो ऽभिभवत्युत ॥ ४० ॥
 अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
 स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥
 संकरो नरकायैव कुलघ्नानां कुलस्य च ।
 पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥
 दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
 उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥
 उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
 नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥
 अहोवत महत् पापं कर्तुं व्यवसिता वयं ।
 यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥
 यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
 धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

॥ संजय उवाच ॥

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विहज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥
इति श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां यो
गशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादो नाम
प्रथमोऽध्यायः

LECTURE II.

॥ संजय उवाच ॥

तं तथा कृपयाविष्टमश्रुपूर्णा कुलेश्वरं ।
विषोदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

॥ श्रीभगवानुवाच ॥

कुतस्त्वा कश्चलमिदं विषमे समुपस्थितं ।
अनार्थजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥
क्वैव्यं मास्त्र गमः पार्थ नैतत् त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३ ॥

॥ अर्जुन उवाच ॥

कथं भोष्ममहं संख्ये द्रोणं च मधुसूदन ।
द्रुपुभिः प्रतियोऽस्यामि पूजार्हावरिसूदन ॥ ४ ॥
गुरुन्हत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपोह लोके ।
हत्वार्थकामांस्तु गुरुनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥
न चैतद्विद्मः कतरं नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामस्
ते ऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥
कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयःस्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्ते ऽहं शाधि मां त्वां प्रपन्नं ॥ ७ ॥
न हि प्रपश्यामि ममापनुद्याद्
यच्छो कमुच्छोषणमिन्द्रियाणां ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यं ॥ ८ ॥

॥ संजय उवाच ॥

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूवह ॥ ९ ॥
तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषोदन्तमिदं वचः ॥ १० ॥

॥ श्रीभगवानुवाच ॥

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतास्तु न गतास्तुंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥
न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परं ॥ १२ ॥
देहिनो ऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥
मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनो ऽनित्यास्तां स्तितिक्षस्वभा
रत ॥ १४ ॥
यं हि न व्यथयन्तेते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सो ऽमृतत्वाय कल्पते ॥ १५ ॥
नासतो विद्यते भावो नाभावो विद्यते सतः ॥
उभयोरपि दृष्टो ऽन्तरुवनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततं ।
 विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥१७॥
 अन्तवन्त इमे देहानित्यस्योक्ताः शरीरिणः ।
 अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥
 य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतं ।
 उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥
 न जायते म्रियते वा कदाचिन्
 नायं भूत्वा भविता वा न भूयः ।
 अजो नित्यः शाश्वतोऽयं पुराणो
 न हन्यते हन्यमाने शरीरे ॥ २० ॥
 वेदाविनाशिनं नित्यं य एनमजमव्ययं ।
 कथं स पुरुषः पार्थ कं घातयति हन्तिकं ॥ २१ ॥
 वासांसि जीर्णानि यथा विहाय
 नवानि गृण्हाति नरोऽपराणि ।
 तथा शरीराणि विहाय जीर्णान्य
 अन्यानि संयाति नवानि देही ॥ २२ ॥
 नैनं क्खिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
 न चैनं क्लेदयन्त्यापी न शोषयति मारुतः ॥ २३ ॥
 अक्लेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
 नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥
 अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
 तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥
 अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतं ।
 तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥
 जातस्य हि ध्रुवो मृत्युध्रुवं जन्म मृतस्य च ।
 तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥
 अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
 अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥
 आश्चर्यवत् पश्यति कश्चिदेनम्
 आश्चर्यवद्ब्रूति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति
 श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥
 देहो नित्यमवध्योऽयं देहे सर्वस्य भारत ।
 तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥
 स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
 धर्म्याद्वियुद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥
 यदृच्छ्या चोपपन्नं स्वर्गद्वारमपावृतं ।
 सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमोदृशं ॥ ३२ ॥
 अथ चेत्त्वमिमं धर्म्यं संग्रासं न करिष्यसि ।
 ततः स्वधर्मकीर्तिं चाहित्वा पापमवाप्स्यसि ॥ ३३ ॥
 अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्यया ।
 संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥
 भयाद्रणादुपरतं संस्यन्ते त्वां महारथाः ।
 येषां च त्वं बद्धमतो भूत्वा यास्यसि लाघवं ॥ ३५ ॥
 अवाच्यवादांश्च ब्रूहन् वदिष्यन्ति तवाहिताः ।
 निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किं ॥ ३६ ॥
 हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीं ।
 तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥
 सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
 ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥
 एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ॥
 बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥
 नेहा भिक्कमनाशोऽस्ति प्रत्यवायो न विद्यते ।
 स्वल्पमप्यस्य धर्मस्य चायते महतो भयात् ॥ ४० ॥
 व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
 बलशाला ह्यनन्ताश्च बुद्धयोऽव्यवसायिनां ॥ ४१ ॥
 यामिमां पुष्पितां वाचं प्रवदन्त्य विपश्चितः ।
 वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥
 कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदां ।
 क्रियाविशेषबललां भोगैश्चर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसां ।
 व्यवसायात्मिकाबुद्धिःसमाधौनविधीयते ॥ ४४ ॥
 त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
 निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥
 यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
 तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥
 कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
 मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥
 योगस्यः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
 सिद्ध्यसिद्ध्योः समो भूत्वा समत्वयोग उच्यते ॥ ४८ ॥
 दूरेण ह्यवरं कर्म बुद्धियोगाद्भनंजय ।
 बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥
 बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
 तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलं ॥ ५० ॥
 कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनोषिणः ।
 जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयं ॥ ५१ ॥
 यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
 तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥
 श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
 समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

॥ अर्जुन उवाच ॥

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
 स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किं ॥ ५४ ॥

॥ श्रीभगवानुवाच ॥

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
 आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥
 दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
 वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

यः सर्वज्ञानभिस्नेहस्तत्तत् प्राप्य शुभाशुभं ।
 नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥
 यदा संहरते चायं कूर्मोऽङ्गानोव सर्वशः ।
 इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥
 विषया विनिवर्तन्ते निराहारस्य देहिनः ।
 रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥
 यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
 इन्द्रियाणि प्रमाथोनि हरति प्रसभं मनः ॥ ६० ॥
 तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
 वशेहियस्येन्द्रियाणितस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥
 ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
 सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥
 क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
 स्मृतिभ्रंशान्दुर्दिनाशो बुद्धिनाशः प्रणश्यति ॥ ६३ ॥
 रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
 आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥
 प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
 प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥
 नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
 न चाभावयतः शान्तिरशान्तस्य कुतः सुखं ॥ ६६ ॥
 इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
 तदस्य हरति प्रज्ञां वायुर्नावमिवात्मसि ॥ ६७ ॥
 तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
 इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥
 या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
 यस्यां जाग्रति भूतानि सानि शापश्यतेऽमृतमने ॥ ६९ ॥
 आपूर्यमाणमचलप्रतिष्ठं
 समुद्रमापः प्रविशन्ति यद्वत् ।
 तद्वत् कामा यः प्रविशन्ति सर्वं
 स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥
एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाण मृच्छति ॥ ७२ ॥

इति श्रीभगवद्गोतासांख्ययोगो नाम द्वितीयोऽध्यायः

LECTURE III.

॥ अर्जुन उवाच ॥

ज्यायसी चेत् कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥
व्यामिश्रेणैव वाक्येन बुद्धिर्मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

॥ श्रीभगवानुवाच ॥

लोकेऽस्मिन् द्विविधानिष्ठापुराप्रोक्तामयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनां ॥ ३ ॥
न कर्मणामनारम्भानैष्कर्म्यं पुरुषोऽश्नुते ।
न च सन्धिसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥
न हि काश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥
कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥
नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥ ८ ॥
यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥
देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥
इष्टान् भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तान् प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवं ।
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितं ॥ १५ ॥
एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥
यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपश्रयः ॥ १८ ॥
तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥
कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंयहमेवापि संपश्यन् कर्तुमर्हसि ॥ २० ॥
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥
न मे पार्थास्त कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥
यदि ह्यहं न वर्तेय जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥
उत्तो देयुरिमे लोका न कुर्यां कर्म चेदहं ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

सक्ताः कमण्यविद्वांसो यथा कुर्वन्ति भारत ।
 कुर्याद्विद्वांस्तथाशक्तश्चिकीर्षुर्लोकसंग्रहं ॥ २५ ॥
 न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनां ।
 जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥
 प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
 अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥
 तत्त्ववित् तु महाबाहो गुणकर्मविभागयोः ।
 गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥
 प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
 तानकृत्स्नविदो मन्दानकृत्स्नविन्नविचालयेत् ॥ २९ ॥
 मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
 निराशोर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥
 ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
 श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥
 ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतं ।
 सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ ३२ ॥
 सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
 प्रकृतिं या न्तिभूतानि नियह्य किं कुरिष्यति ॥ ३३ ॥
 इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
 तयोर्नवशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥
 श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
 स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

॥ अर्जुन उवाच ॥

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
 अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

॥ श्रीभगवानुवाच ॥

काम एष क्रोध एष रजोगुणसमुद्भवः ।
 महाशनो महापाप्मा विद्ध्येनमिह वैरिणं ॥ ३७ ॥

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
 यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतं ॥ ३८ ॥
 आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
 कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥
 इन्द्रियाणि मनो बुद्धिरशाधिष्ठानमुच्यते ।
 एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनं ॥ ४० ॥
 तस्मात् त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
 पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनं ॥ ४१ ॥
 इन्द्रियाणि पराण्याज्रिन्द्रियेभ्यः परं मनः ।
 मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥
 एवं बुद्धेः परं बुद्ध्या संस्तभ्यात्मानमात्मना ।
 जहि शत्रुं महाबाहो कामरूपं दुरासदं ॥ ४३ ॥
 इति श्रीभगवद्गीता० कर्मयोगो नाम तृतीयोऽध्यायः

LECTURE IV.

॥ श्रीभगवानुवाच ॥

इमं विवस्वते योगं प्रोक्तवानहमथयं ।
 विवस्वान् मनवे प्राह मनुर्दिवाकवेऽब्रवीत् ॥ १ ॥
 एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।
 स कालेनेह सहता योगो नष्टः परंतप ॥ २ ॥
 स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
 भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमं ॥ ३ ॥

॥ अर्जुन उवाच ॥

अपरं भवतो जन्म परं जन्म विवस्वतः ।
 कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

॥ श्रीभगवानुवाच ॥

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
 तान्यहं वेद सर्वाणि न त्वं वेत्स्य परंतप ॥ ५ ॥

अजोऽपिसन्नव्यात्माभूतानामोश्चरोऽपिसन् ।
 प्रकृतिं स्वामधिष्ठाय संभवाभ्यात्ममायया ॥ ६ ॥
 यदा यदा हि धर्मस्य स्तानिर्भवति भारत ।
 अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥
 परित्राणाय साधूनां विनाशाय च दुष्कृतां ।
 धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥
 जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
 त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥
 वीतरागभयक्रोधा मन्मथा मामुपाश्रिताः ।
 बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥
 ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
 मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥
 काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
 क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥
 चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
 तस्य कर्तारमपि मां विध्यकर्तारमव्ययम् ॥ १३ ॥
 न मां कर्माणि लिम्पन्ति न मे कर्म फले स्पृहा ।
 इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥
 एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
 कुरु कर्मैव तस्मात् त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥
 किं कर्म किमकर्मेति कवयोऽय्यत्र मोहिताः ।
 ततते कर्मप्रवक्ष्यामि यज्ज्ञात्वामोक्ष्यसेऽशुभात् ॥ १६ ॥
 कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
 अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥
 कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
 सबुद्धिमानमनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥
 यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
 ज्ञानाग्निदग्धकर्माणस्तमाहुः पण्डितवृन्दाः ॥ १९ ॥
 त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
 कर्मण्यभिप्रवृत्तोऽपि नैर्वाकंचित् करोति सः ॥ २० ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
 शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषं ॥ २१ ॥
 यदृक्कालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
 समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥
 गतसङ्गस्य मुक्तस्य ज्ञानावास्थितचेतसः ।
 यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥
 ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा ऊतं ।
 ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥
 दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
 ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५ ॥
 ओत्रादीन्न्द्रियाण्यन्धे संयमाग्निषु जुहति ।
 शब्दादीन्विषयानन्धेन्द्रियाग्निषु जुहति ॥ २६ ॥
 सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
 आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥
 द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
 स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥
 अपाने जुहति प्राणं प्राणेऽपानं तथापरे ।
 प्राणापानगतीं रूद्ध्वा प्राणायामपरायणाः ॥ २९ ॥
 अपरे नियताहाराः प्राणान् प्राणेषु जुहति ।
 सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥
 यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
 नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥
 एवं ब्रह्मविधा यज्ञा वितता ब्रह्मणो मुखे ।
 कर्मजान् विदितान् सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥
 श्रेयान् द्रव्यमया यज्ञाः ज्ञानयज्ञः परंतप ।
 सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥
 तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
 उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥
 यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
 येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
 सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥
 यथैधांसि समिद्धो ऽग्निर्भस्मसाकुरुते ऽर्जुन ।
 ज्ञानाग्निः सर्वकर्माणि भस्मसाकुरुते तथा ॥ ३७ ॥
 न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
 तत्स्वयंयोगसंसिद्धःकालेनात्मनिविन्दति ॥ ३८ ॥
 श्रद्धावांस्तभते ज्ञानं तत्परः संयतेन्द्रियः ।
 ज्ञानंलब्ध्वापरांशान्तिमचिरेणाधिगच्छति ॥ ३९ ॥
 अज्ञश्चाश्रयधानश्च संशयात्मा विनश्यति ।
 नायंलोको ऽस्तिनपरोनसुखंसंशयात्मनः ॥ ४० ॥
 योगसंन्यस्तकर्माणं ज्ञानसंक्छिन्नसंशयं ।
 आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥
 तस्मादज्ञानसंभूतं ह्यस्थं ज्ञानासिनात्मनः ।
 हित्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥
 इति श्रीभगवद्गीता० ज्ञानयोगो नाम चतुर्थो
 अध्यायः

LECTURE V.

॥ अर्जुन उवाच ॥

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
 यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितं ॥ १ ॥

॥ श्रीभगवानुवाच ॥

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
 तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ २ ॥
 ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
 निर्द्वन्द्वोहिमहाबाहोसुखं बन्धात्प्रमुच्यते ॥ ३ ॥
 सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
 एकमप्यास्थितः सम्यग्बुभयोर्विन्दते फलं ॥ ४ ॥

यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
 एकसांख्यचंयोगंचयःपश्यतिसपश्यति ॥ ५ ॥
 संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।
 योगयुक्तो मुनिर्ब्रह्मा नचिरेणाधिगच्छति ॥ ६ ॥
 योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
 सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥
 नैव किंचित् करोमीति युक्तो मन्येत तत्त्ववित् ।
 पश्यन् शृण्वन् स्पृशन् जिघ्रस्नश्नन् गच्छन् स्वपन्
 श्वसन् ॥ ८ ॥

प्रलपन् विहृजन् गृह्णन्नभिषन् निमिषन्नपि ।
 इन्द्रियाणीन्द्रियवर्तन्त इति धारयन् ॥ ९ ॥
 ब्रह्माण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
 लिप्यते न स पापेन पद्मपत्रमिवाम्बसा ॥ १० ॥
 कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
 योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥
 युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीं ।
 अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥
 सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
 नवद्वारे पुरे देहो नैव कुर्वन् न कारयन् ॥ १३ ॥
 न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
 न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥
 नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।
 अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥
 ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
 तेषामादित्यवज्ज्ञानं प्रकाशयति तत् परं ॥ १६ ॥
 तदबुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
 गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥
 विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
 शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
 निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणिते स्थिताः ॥ १९ ॥
 न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियं ।
 स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥
 बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखं ।
 स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥
 ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
 आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥
 शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
 कामक्रोधोद्वेगं वेगं स युक्तः स सुखी नरः ॥ २३ ॥
 योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
 स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥
 लभन्ते ब्रह्मनिर्वाणमृषयः क्षोणकल्मषाः ।
 किनैद्वा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥
 कामक्रोधवियुक्तानां यतीनां यतचेतसां ।
 अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनां ॥ २६ ॥
 स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
 प्राणापानौसमौकृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥
 यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
 विगतेच्छाभयक्रोधोयःसदामुक्तएवसः ॥ २८ ॥
 भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरं ।
 सुहृदंसर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥
 इति श्रीभगवद्गीता ० कर्मसंन्यासयोगो नाम
 पञ्चमोऽध्यायः

LECTURE VI.

॥ श्रीभगवानुवाच ॥

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
 स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

यं संन्यासमिति प्राज्ज्योगं तं विद्धि पाण्डव ।
 न ह्यसंन्यस्तसंकल्पो योगो भवति कश्चन ॥ २ ॥
 आरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
 योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥
 यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
 सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥
 उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
 आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥
 बन्धुरात्मात्मनस्तस्य येनात्मेवात्मना जितः ।
 अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥
 जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
 शीतोष्णसुखदुःखेषु तथा मानापमानयोः ।
 ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
 युक्त इत्युच्यते योगी समलोष्ठाश्मकाङ्घ्रिनः ॥ ७ ॥
 सुहृन्मित्रार्थदासीनमध्यस्थद्वेष्यबन्धुषु ।
 साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ८ ॥
 योगी युज्येत सततमात्मानं रहसि स्थितः ।
 एकाकी यतचित्तात्मानिराशिरपरिग्रहः ॥ ९ ॥
 शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
 नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरं ॥ १० ॥
 तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
 उपविश्यासने युज्याद्योगमात्मविशुद्धये ॥ ११ ॥
 समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
 संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १२ ॥
 प्रशान्तात्मा विगतभोर्ब्रह्मचारिव्रते स्थितः ।
 मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १३ ॥
 युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
 शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १४ ॥
 नात्यश्रितस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
 न चातिस्वप्नशीलस्य जायतो नैव चार्जुन ॥ १५ ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
 युक्तस्वभावबोधस्य योगो भवति दुःखहा ॥ १७ ॥
 यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
 निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥
 यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
 योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥
 यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
 यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥
 सुखमात्यन्तिकं यत्तदबुद्धियाह्वयमतीन्द्रियं ।
 वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥
 यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
 यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥
 तं विद्यादुःखसंयोगवियोगं योगसंज्ञितं ।
 स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा ॥ २३ ॥
 संकल्पप्रभदान् कामांस्त्यक्त्वा सर्वानशेषतः ।
 मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥
 शनैः शनैरुपरमेदबुद्ध्या धृतिगृहीतया ।
 आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥
 यतो यतो निश्चरति मनश्चञ्चलमस्थिरं ।
 ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥
 प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमं ।
 उपैति शान्तरजसं ब्रह्मभूतमकल्मषं ॥ २७ ॥
 युञ्जन्नेवं सदात्मानं योगीविगतकल्मषः ।
 सुखेन ब्रह्मासंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥
 सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
 ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥
 यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
 तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥
 सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
 सर्वथा वर्तमानो ऽपि स योगो मयि वर्तते ॥ ३१ ॥

आत्मौपम्येन सर्वत्र समं पश्यति यो ऽर्जुन ।
 सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

॥ अर्जुन उवाच ॥

यो ऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
 एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिरां ॥ ३३ ॥
 चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढं ।
 तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करं ॥ ३४ ॥

॥ श्रीभगवानुवाच ॥

असंशयं महाबाहो मनो दुर्निग्रहं चलं ।
 अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥
 असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
 वश्यात्मना तु यतता शक्यो ऽवाप्तुमुपायतः ॥ ३६ ॥

॥ अर्जुन उवाच ॥

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
 अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥
 कच्चिन्नोभयविभ्रष्टश्छिन्नाश्रमिव नश्यति ।
 अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥
 एत न्मे संशयं कृष्ण केतुमर्हस्यशेषतः ।
 त्वदन्यः संशयस्यास्य केता न ह्युपपद्यते ॥ ३९ ॥

॥ श्रीभगवानुवाच ॥

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
 न हि कल्याणकृत् कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥
 प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
 शुचीनां श्रीमतां गेहे योगभ्रष्टो ऽभिजायते ॥ ४१ ॥
 अथ वा योगिनामेव कुले भवति धीमतां ।
 एतद्भिर्दुर्लभतरं लोके जन्म यदीदृशं ॥ ४२ ॥

तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकं ।
 यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥
 पूर्वाभ्यासेन तेनैव हियते ह्यवशो ऽपि सः ।
 जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥
 प्रयत्नाद्यतमानस्तु योगो संशुद्धकिल्बिषः ।
 अनेकजन्मसंसिद्धस्ततो याति परां गतिं ॥ ४५ ॥
 तपस्विभ्यो ऽधिको योगी ज्ञानिभ्यो ऽपि सतो ऽधिकः ।
 कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥
 योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
 श्रद्धावान्भजते यो मां समेयुक्ततमो मतः ॥ ४७ ॥
 इति श्रीभगवद्गीता ० आत्मसंयमयोगो नाम
 षष्ठो ऽध्यायः

LECTURE VII.

॥ श्रीभगवानुवाच ॥

मय्यासक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।
 असंशयं समयं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥
 ज्ञानं ते ऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
 यज्ज्ञात्वा नेह भूयो ऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥
 मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
 यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥
 भूमिरापो ऽनलो वायुः खं मनो बुद्धिरेव च ।
 अहंकार इतोयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥
 अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे परां ।
 जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥
 एतद्योनीनि भूतानि सर्वाणोत्पपधारय ।
 अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥
 मत्तः परतरं नान्यत किञ्चिदस्ति धनंजय ।
 मयि सर्वमिदं प्रोक्तं शृणु मणिगणा इव ॥ ७ ॥

रसो ऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
 प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥
 पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
 जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥
 बीजं मां सर्वभूतानां विद्धि पार्थ सनातनं ।
 बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहं ॥ १० ॥
 बलं बलवतां चाहं कामरागविवर्जितं ।
 धर्माविरुद्धो भूतेषु कामो ऽस्मि भरतर्षभ ॥ ११ ॥
 येचैव सात्विका भावाराजसा क्षमसाश्च ये ।
 मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥
 त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
 मोहितं नाभिजानाति मामेभ्यः परमव्ययं ॥ १३ ॥
 दैवो ह्येषा गुणमयी मम माया दुरत्यया ।
 मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥
 न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
 माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥
 चतुर्विधा भजन्ते मां जनाः सुकृतिनो ऽर्जुन ।
 आर्त्तो जिज्ञासुरर्थार्थी ज्ञानोचभरतर्षभ ॥ १६ ॥
 तेषां ज्ञानो नित्ययुक्त एकभक्तिर्विशिष्यते ।
 प्रियो हि ज्ञानिनो ऽत्यर्थमहंसचममप्रियः ॥ १७ ॥
 उदाराः सर्व एवैते ज्ञानो त्वात्मैव मे मतं ।
 आस्थितः स हियुक्तात्मा मामेवानुत्तमांगतिं ॥ १८ ॥
 ब्रह्मणां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
 वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥
 कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्ते ऽन्यदेवताः ।
 तंतं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥
 यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
 तस्य तस्याचलां श्रद्धां तामेव विदधा म्यहं ॥ २१ ॥
 स तथा श्रद्धया युक्तस्तस्याराधनमोहते ।
 लभते च ततः कामान्मयैव विहितान् हितान् ॥ २२ ॥

अन्तवत् तु फलं तेषां तद्भवत्यल्पचेतसां ।
 देवान्देवयजोयान्तिमद्भक्तायान्तिमामपि ॥२३॥
 अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
 परं भावमजानन्तो ममाव्ययमनुत्तमं ॥ २४ ॥
 नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
 मूढोऽयं नाभिजानाति लोको मामजमव्ययं ॥२५॥
 वेदाहं समतीतानि वर्तमानानि चार्जुन ।
 भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥
 इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
 सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७ ॥
 येषां त्वन्तर्गतं पापं जनानां पुण्यकर्मणां ।
 ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥
 जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
 ते ब्रह्मा तद्दिदुःखस्तमध्यात्मं कर्म चाखिलं ॥२९॥
 साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
 प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥
 इति श्रीभगवद्गीता० विज्ञानयोगो नाम
 सप्तमोऽध्यायः

LECTURE VIII.

॥ अर्जुन उवाच ॥

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
 अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥
 अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।
 प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥

॥ श्रीभगवानुवाच ॥

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
 भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतं ।
 अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥
 अन्तकाले च मामेव स्मरन् मुक्ताकलेवरं ।
 यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥
 यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरं ।
 तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥
 तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।
 मय्यर्पितमनो बुद्धिर्मा मे वैष्यस्य संशयः ॥ ७ ॥
 अभ्यासयोगयुक्तेन चेतसानान्यगामिना ।
 परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥
 कविं पुराणमनुशासितारम्
 अणोरणीयांसमनुस्मरेद्यः ।
 सर्वस्य धातारमचिन्त्यरूपम्
 आदित्यवर्णं तमसः परस्तात् ॥ ९ ॥
 प्रयाणकाले मनसा चलेन
 भक्त्या युक्तो योगबलेन चैव ।
 भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
 स तं परं पुरुषमुपैति दिव्यं ॥ १० ॥
 यदक्षरं वेदविदो वदन्ति
 विशन्ति यद्यतयो वीतरागाः ।
 यदिच्छन्तो ब्रह्मचर्यं चरन्ति
 तत् ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥
 सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
 मूर्ध्न्यर्धायात्मनः प्राणमास्थितो योगधारणां ॥१२॥
 उमित्ये काक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
 यः प्रयातित्यजन्देहं स याति परमां गतिं ॥ १३ ॥
 अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
 तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥
 मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतं ।
 नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

आब्रह्मभुवनालोकाः पुनरावर्तिनो ऽर्जुन ।
 मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥
 सहस्रयुगपर्यन्तमहर्षद्ब्रह्माणो विदुः
 रात्रियुगसहस्रान्तांते ऽहोरात्रविदो जनाः ॥ १७ ॥
 अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
 रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥
 भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
 रात्र्यागमे ऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥
 परस्मिन्नात् तु भावो ऽन्यो ऽव्यक्तो व्यक्तात् सना-
 तनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥
 अव्यक्तो ऽक्षर इत्युक्तस्तमाहुः परमां गतिं ।
 यं प्राप्य न निवर्तन्ते तद्दाम परमं मम ॥ २१ ॥
 पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यथा ।
 यस्यान्तास्थानि भूतानि येन सर्वमिदं ततः ॥ २२ ॥
 यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
 प्रयातायान्तितकालं वक्ष्यामि भरतर्षभ ॥ २३ ॥
 अग्निर्ज्योतिरहः शुक्रः षण्मासा उत्तरायणं ।
 तत्र प्रयाता गच्छन्ति ब्रह्मा ब्रह्मविदो जनाः ॥ २४ ॥

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनं ।
 तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥
 शुक्रकृष्णे गती ह्येते जगतः शाश्वते मते ।
 एकया यात्यनावृत्तिसन्ययावर्तते पुनः ॥ २६ ॥
 नैते स्मृता पार्थ जानन् योगी मुह्यति कश्चन ।
 तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥
 वेदेषु यज्ञेषु तपःसु चैव

दानेषु यत् पुण्यफलं प्रदिष्टं ।

अत्येति तत् सर्वमिदं विदित्वा

योगो परं स्थानमुपैति चाद्यं ॥ २८ ॥

इति श्रीभगवद्गीता० अक्षरपरब्रह्मयोगोनाम
 अष्टमो ऽध्यायः

LECTURE IX.

॥ श्रीभगवानुवाच ॥

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
 ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसे ऽशुभात् ॥ १ ॥

राजविद्या राजगुह्यं पवित्रमिदमुत्तमं ।
 प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययं ॥ २ ॥
 अश्रद्धानाः पुरुषा धर्मस्यास्य परंतप ।
 अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥
 मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
 मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥
 न च मत्स्थानि भूतानि पश्य मे योगमैश्वरं ।
 भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥
 यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
 तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥
 सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामकीं ।
 कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहं ॥ ७ ॥
 प्रकृतिं स्वामवष्टभ्य विस्ृजामि पुनः पुनः
 भूतायममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥
 न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
 उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥
 मयाध्यक्षेण प्रकृतिः सृजते सचराचरं ।
 हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥
 अवजानन्ति मां मूढा मानुषीं तनुमाश्रितं ।
 परं भावमजानन्तो मम भूतमहेश्वरं ॥ ११ ॥

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
 राक्षसीमासुरीचैवप्रकृतिमोहिनींश्रिताः ॥१२॥
 महात्मानस्तु मां पार्थ दैवीं प्रकृतिसाश्रिताः ।
 भजन्त्यनन्यमनसो ज्ञात्वा भूतादिसव्ययं ॥१३॥
 सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
 नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥
 ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
 एकत्वेन पृथक्त्वेन वज्रधा विश्वतोमुखं ॥१५॥
 अहं कर्तुरहं यज्ञः स्वधाहमहमौषधं ।
 मन्त्रो ऽहमहमेवाज्यमहमग्निरहं ऊतं ॥१६॥
 पिताहमस्य जगतो माता धाता पितामहः ।
 वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च ॥१७॥
 गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
 प्रभवः प्रलयः स्थानं निधानं बीजमव्ययं ॥१८॥
 तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
 अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥१९॥
 चैविद्या मां सोमपाः पूतपापा
 यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
 ते पुण्यमासाद्य सुरेन्द्रलोकम्
 अश्नन्ति दिव्यान् दिवि देवभोगान् ॥२०॥
 ते तं भुक्त्वा स्वर्गलोकं विशालं
 क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
 एवं त्रयोधर्ममनुप्रपन्ना
 गतागतं कामकामा लभन्ते ॥२१॥
 अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
 तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं ॥२२॥
 ये ऽप्यन्यदेवता भक्ता यजन्ते अद्रव्यान्विताः ।
 ते ऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकं ॥२३॥
 अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
 न तु मामभिजानन्ति तत्वेनातश्च्यवन्ति ते ॥२४॥

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।
 भूतानियान्तिभूतेज्यायान्तिमद्याजिनो ऽपि मां
 ॥२५॥
 पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
 तदहं भक्त्युपहृतमश्नामिप्रयतात्मनः ॥२६॥
 यत् करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
 यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणं ॥२७॥
 शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
 संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥
 समो ऽहं सर्वभूतेषु न मे द्वेष्यो ऽस्ति न प्रियः ।
 येभजन्तितु मांभक्त्यामयितेतेषुचाप्यहं ॥२९॥
 अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।
 साधुरेवममन्तव्यः सम्यग्व्यवसितो हि सः ॥३०॥
 क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
 कौन्तेयप्रतिजानीहिनमेभक्तः प्रणश्यति ॥३१॥
 मां हि पार्थ व्यपाश्रित्य ये ऽपि स्युः पापयोनयः ।
 स्त्रियो वैश्यास्तथा शूद्रास्ते ऽपि यान्ति परां गतिं
 ॥३२॥

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
 अनित्यमसुखं लोकमिमं प्राप्य भजस्व मां ॥३३॥
 मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
 मामेवैष्यसि युक्त्वैवमात्मानं सत्परायणः ॥३४॥
 इति श्रीभगवद्गी० राजविद्याराजगुह्ययोगो
 नाम नवमो ऽध्यायः

LECTURE X.

॥ श्रीभगवानुवाच ॥

भूय एव महाबाहो शृणु मे परमं वचः ।
 यत्ते ऽहंप्रीयमाणायवक्ष्यामिहितकाम्यया ॥१॥

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
 अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥
 यो मामजमनादिं च वेत्ति लोकमहेश्वरं ।
 असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥
 बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
 सुखं दुःखं भवो ऽभावो भयं चाभयमेव च ॥ ४ ॥
 अहिंसा समता तुष्टिस्तपो दानं यशो ऽयशः ।
 भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥
 महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
 मद्भावामानसाजातायेषां लोकइमाः प्रजाः ॥ ६ ॥
 एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
 सो ऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥
 अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
 इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥
 मच्चिता मद्गतप्राणा बोधयन्तः परस्परं ।
 कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥
 तेषां सततयुक्तानां भजतां प्रीतिपूर्वकं ।
 ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥
 तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
 नाशयाम्यात्मभावस्थो ज्ञानदोषेन भासता ॥ ११ ॥

॥ अर्जुन उवाच ॥

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
 पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुं ॥ १२ ॥
 आज्ञस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
 असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥
 सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
 नहि ते भगवन्व्याक्तिं विदुर्देवानदानवाः ॥ १४ ॥
 स्वयमेवात्मनात्मानं वेत्त्य त्वं पुरुषोत्तम ।
 भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
 याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि
 ॥ १६ ॥
 कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
 केषुकेषुचभावेषुचिन्त्यो ऽसि भगवन्मया ॥ १७ ॥
 विस्तरेणात्मानो योगं विभूतिं च जनार्दन ।
 भूयः कथय तन्निर्दिष्टं शृण्वतो नास्ति मे ऽमृतं ॥ १८ ॥

॥ श्रीभगवानुवाच ॥

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
 प्राधान्यतः कुरु श्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥
 अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
 अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥
 आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
 मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥
 वेदानां सामवेदो ऽस्मि देवानामस्मि वासवः ।
 इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥
 रुद्राणां शङ्करश्चास्मि विक्तेषु यक्षरक्षसां ।
 वस्त्रानां पावकश्चास्मि मेरुः शिखरिणामहं ॥ २३ ॥
 पुरोधसां च मुख्यं मां विद्मि पार्थ बृहस्पतिं ।
 सेनानोनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥
 महर्षीणां भृगुरहं गिरामस्थेकमक्षरं ।
 यज्ञानां जपयज्ञो ऽस्मि स्थावराणां हिमालयः
 ॥ २५ ॥

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
 गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥
 उच्चैः श्रवसमश्नानां विद्मि माममृतोद्भवं ।
 ऐरावतं गजेन्द्राणां नराणां च नराधिपं ॥ २७ ॥
 आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
 प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

अनन्तश्चास्मि नागानां वरुणो यादसामहं ।
 पितृणामर्थमा चास्मि यमः संयमतामहं ॥ २९ ॥
 प्रल्हादश्चास्मि दैत्यानां कालः कलयतामहं ।
 मृगाणांचमृगेन्द्रोऽहंवैनतेयश्चपक्षिणां ॥ ३० ॥
 पवनः पवतामस्मि रामः शस्त्रभृतामहं ।
 झषाणांमकरश्चास्मि स्रोतसामस्मिजान्हवी ॥ ३१ ॥
 सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
 अध्यात्मविद्याविद्यानां वादः प्रवदतामहं ॥ ३२ ॥
 अश्वराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
 अहमेवाक्षयः कालो धाता हं विश्वतोमुखः ॥ ३३ ॥
 मृत्युः सर्वहरश्चाहमुद्रवश्च भविष्यतां ।
 कीर्त्तिः श्रीर्वाङ्मनारोणां मृतिर्मेधाधृतिः क्षमा ॥ ३४ ॥
 बृहत्साम तथा साम्नां गायत्री हृन्दसामहं ।
 मासानां मार्गशीर्षोऽहं चतूनां वसुमाकरः ॥ ३५ ॥
 द्यूतं कलयतामस्मि तेजस्तेजस्विनामहं ।
 जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्ववतामहं ॥ ३६ ॥
 वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
 मुनीनामप्यहं व्यासः कवीनामुशनाः कविः ॥ ३७ ॥
 दण्डो दमयतामस्मि नीतिरस्मि जिगीषतां ।
 मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहं ॥ ३८ ॥
 यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
 नतदस्ति विनायत्स्यान्मयाभूतंचराचरं ॥ ३९ ॥
 नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
 एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥
 यद्यद्विभूतिसत् सत्त्वं श्रीमदूर्जितमेव वा ।
 तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवं ॥ ४१ ॥
 अथ वा वज्रैतेन किं ज्ञानेन तवार्जुन ।
 विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितोजगत् ॥ ४२ ॥
 इति श्रीभगवद्गीता० विभूतियोगो नाम
 दशमोऽध्यायः

LECTURE XI.

॥ अर्जुन उवाच ॥

मदनुग्रहाय परं गुह्यमध्यात्मसंज्ञितं ।
 यत् त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥
 भवव्यथौ हि भूतानां श्रुतौ विस्तरशो मया ।
 त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययं ॥ २ ॥
 एवमेतद्यथा त्वमात्मानं परमेश्वर ।
 द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥
 मन्यसे यदि तच्छब्दं मया द्रष्टुमिति प्रभो ।
 योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययं ॥ ४ ॥

॥ श्रीभगवानुवाच ॥

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
 नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥
 पश्यादित्यान् वस्तून् रुद्रानश्विनौ मरुतस्तथा ।
 बह्वन्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥
 इहैकस्थं जगत् कृत्स्नं पश्याद्य सचराचरं ।
 मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥
 न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
 दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरं ॥ ८ ॥

॥ संजय उवाच ॥

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
 दर्शयामास पार्थाय परमं रूपमैश्वरं ॥ ९ ॥
 अनेकवक्त्रनयनमनेकाङ्गतदर्शनं ।
 अनेकदिव्याभरणं दिव्यानेकोद्यतायुधं ॥ १० ॥
 दिव्यमाख्यास्वरधरं दिव्यगन्धानुलेपनं ।
 सर्वार्थमयं दोषमनन्तं विश्वतोमुखं ॥ ११ ॥

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
 यदिभाःसदृशीसास्याद्वासस्तस्यमहात्मनः ॥ १२ ॥
 तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तमनेकधा ।
 अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥
 ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
 प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

॥ अर्जुन उवाच ॥

पश्यामि देवांस्तव देव देहे
 सर्वांस्तथा भूतविशेषसंघान् ।
 ब्रह्माणमीशं कमलासनस्थं
 ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥
 अनेकबाहूदरवक्त्रनेत्रं
 पश्यामि त्वां सर्वतोऽनन्तरूपं ।
 नान्तं न मध्यं न पुनस्तवादिं
 पश्यामि विश्वेश्वर विश्वरूपं ॥ १६ ॥
 किरीटिनं गदिनं चक्रिणं च
 तेजोराशिं सर्वतो दीप्तिमन्तं ।
 पश्यामि त्वां दुर्निरोध्यं समन्ताद्
 दीप्तानलार्कद्युतिमप्रमेयं ॥ १७ ॥
 त्वमक्षरं परमं वेदितव्यं
 त्वमस्य विश्वस्य परं निधानं ।
 त्वमव्ययः शाश्वतधर्मगोप्ता
 सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥
 अनादिमध्यान्तमनन्तवीर्यम्
 अनन्तबाहुं शशिसूर्यनेत्रं ।
 पश्यामि त्वां दीप्तज्ज्वालाश्वक्त्रं
 स्वतेजसा विश्वमिदं तपन्तं ॥ १९ ॥
 द्यावापृथिव्योरिदमन्तरं हि
 व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
 लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥
 अमो हि त्वां सुरसंघा विशन्ति
 केचिद्भीताः प्राञ्जलयो गृणन्ति ।
 स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः
 स्तवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥
 रुद्रादित्या वसवो ये च साध्या
 विश्वे ऽश्विनौ मरुतश्चोष्णपाश्व ।
 गन्धर्वयक्षाःसुरसिद्धसंघा
 वोक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥
 रूपं महत् ते वज्रवक्त्रनेत्रं
 महाबाहोवज्रबाहूरूपादं ।
 बहूदरं वज्रदंष्ट्राकरालं
 दृष्ट्वा लोकाः प्रव्यथितास्तथाहं ॥ २३ ॥
 नभःस्पृशं दीप्तमनेकवर्णं
 व्यात्ताननं दीप्तविशालनेत्रं ।
 दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
 धृतिं न विन्दामि शर्मं च विष्णो ॥ २४ ॥
 दंष्ट्राकरालानि च ते मुखानि
 दृष्ट्वैव कालानलसंनिभानि ।
 दिशो न जाने न लभे च शर्म
 प्रसीद देवेश जगन्निवास ॥ २५ ॥
 अमो च त्वां धृतराष्ट्रस्य पुत्राः
 सर्वे सहैवावनिपालसंवैः ।
 भीष्मो द्रोणः स्रुतपुत्रस्तथासौ
 सहास्रदीयैरपि योधमुख्यैः ॥ २६ ॥
 वक्त्राणि ते त्वरमाणा विशन्ति
 दंष्ट्राकरालानि भयानकानि ।
 केचिद्विलग्ना दशनान्तरेषु
 संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

यथा नादीनां वहवो ऽम्बवेगाः
 समुद्रमेवाभिमुखा द्रवन्ति ।
 तथा तवामी नरलोकवोरा
 विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥
 यथा प्रदीपं ज्वलनं पतङ्गा
 विशन्ति नाशाय समुद्रवेगाः ।
 तथैव नाशाय विशन्ति लोकास्
 तवापि वक्त्राणि समुद्रवेगाः ॥ २९ ॥
 लेलिह्यसे यसमानः समन्ताल
 लोकान् समग्रान् वदनैर्ज्वलद्भिः ।
 तेजोभिरापूर्य जगत् समग्रं
 भासस्तवोयाः प्रतर्पन्ति विष्णो ॥ ३० ॥
 आख्याहि मे को भवानुग्ररूपो
 नमो ऽस्तु ते देववर प्रसीद ।
 विज्ञातुमिच्छामि भवन्तमाद्यं
 न हि प्रजानामि तव प्रवृत्तिं ॥ ३१ ॥

॥ श्रीभगवानुवाच ॥

कालो ऽस्मि लोकक्षयकृत् प्रवृद्धो
 लोकान् समहर्तुमिह प्रवृत्तः ।
 ऋते ऽपि त्वां न भविष्यन्ति सर्वे
 ये ऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥
 तस्मात् त्वमुत्तिष्ठ यशो लभस्व
 जित्वा शत्रून् भुङ्क्व राज्यां समृद्धं ।
 मयैवैते निहताः पूर्वमेव
 निमित्तमात्रं भव सत्यसाचिन् ॥ ३३ ॥
 द्रोणं च भीष्मं च जयद्रथं च
 कर्णं तथान्यानपि योधवीरान् ।
 मया हतांस्त्वं जहि मा व्यथिष्ठा
 युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

॥ संजय उवाच ॥

एतच्छ्रुत्वा वचनं केशवस्य
 कृताञ्जलिर्वेपमानः किरीटो ।
 नमस्कृत्वा भूय एवाह कृष्णं
 सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

॥ अर्जुन उवाच ॥

स्थाने हृषीकेश तव प्रकीर्त्या
 जगत् प्रहृष्यत्यनुरज्यते च ।
 रक्षांसि भीतानि दिशो द्रवन्ति
 सर्वे नमस्यन्ति च सिद्धसंघाः ॥ ३६ ॥
 कस्माच्च ते न नमेरन् महात्मन्
 गरीयसे ब्रह्मणो ऽप्यादिकर्त्रे ।
 अनन्त देवेश जगन्निवास
 त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥
 त्वमादिदेवः पुरुषः पुराणस्
 त्वमस्य विश्वस्य परं निधानं ।
 वेत्तासि वेद्यं च परं च धाम
 त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥
 वायुर्यमो ऽग्निर्वरुणः शशङ्कः
 प्रजापतिस्त्वं प्रपितामहस्य ।
 नमो नमस्ते ऽस्तु सहस्रकृत्वः
 पुनश्च भूयो ऽपि नमो नमस्ते ॥ ३९ ॥
 नमः पुरस्तादथ पृष्ठतस्ते
 नमो ऽस्तु ते सर्वत एव सर्वे ।
 अनन्तवीर्यामित विक्रमस्त्वं
 सर्वं समाप्नोषि ततो ऽसि सर्वः ॥ ४० ॥
 सखेति मत्वा प्रसभं यदुक्तं
 हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेमं
 मया प्रसादात् प्रणयेन वापि ॥ ४१ ॥
 यच्चावहासार्थमस्तुतो ऽसि
 विहारशय्यासनभोजनेषु ।
 एको ऽथ वाप्यच्युत तत्समक्षं
 तत् क्षामये त्वामहमप्रमेयं ॥ ४२ ॥
 पितासि लोकस्य चराचरस्य
 त्वमस्य पूज्यश्च गुरोर्गरीयान् ।
 न त्वत्समो ऽस्त्यभ्यधिक कुतो ऽन्यो
 लोकत्रये ऽप्यप्रतिमप्रभाव ॥ ४३ ॥
 तस्मात् प्रणम्य प्रणिधाय कायं
 प्रसादये त्वामहमोशमीड्यं ।
 पितेव पुत्रस्य सखेव सख्युः
 प्रियः प्रियायार्हसि देव सोढुं ॥ ४४ ॥
 अदृष्टपूर्वं हृषितो ऽस्मि दृष्ट्वा
 भयेन च प्रव्यथितं मनो मे ।
 तदेव मे दर्शय देव रूपं
 प्रसीद देवेश जगन्निवास ॥ ४५ ॥
 किरीटिनं गदिनं चक्रहस्तम्
 इच्छामि त्वां द्रष्टुमहं तथैव ।
 तेनैव रूपेण चतुर्भुजेन
 सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥
 ॥ श्रीभगवानुवाच ॥
 मया प्रसन्नेन तवार्जुनेदं
 रूपं परं दर्शितमात्मयोगात् ।
 तेजोमयं विश्वमनन्तमायं
 यन्मे त्वदन्येन न दृष्टपूर्वं ॥ ४७ ॥
 न वेदयद्वाध्ययनैर्न दानैर्
 न च क्रियाभिर्न तपोभिरुद्यैः ।

एवंरूपः शक्य अहं नृलोके
 द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥
 मा ते व्यथा मा च विमूढभावो
 दृष्ट्वा रूपं घोरमोदृक्मेदं ।
 व्यपेतभीः प्रीतमनाः पुनस्त्वं
 तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

॥ संजय उवाच ॥

इत्यर्जुनं वासुदेवस्ततोक्त्वा
 स्वकं रूपं दर्शयामास भूयः ।
 आश्वासयामास च भीतमेनं
 भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

॥ अर्जुन उवाच ॥

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
 इदानीमस्मि संबृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

॥ श्रीभगवानुवाच ॥

सुदुर्दर्शमिदं रूपं दृष्टवानसि यत्नसः ।
 देवा अप्यस्य रूपस्य नित्यं दर्शनकाक्षिणः ॥ ५२ ॥
 नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
 शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥
 भक्त्या त्वनन्यया शक्य अहमेवंविधो ऽर्जुन ।
 ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥
 सत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
 निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥
 इति श्रीभगवद्गीता० विश्वरूपदर्शनं नाम
 एकदशोऽध्यायः

LECTURE XII.

॥ अर्जुन उवाच ॥

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

॥ श्रीभगवानुवाच ॥

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥
ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवं ॥ ३ ॥
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥
क्लेशो ऽधिकतरस्तेषामव्यक्तासक्तचेतसां ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥
ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात् पार्थ मय्यावेशितचेतसां ॥ ७ ॥
मय्येव मन आधत्स्व मयि बुद्धिं निवेश्य ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥
अर्थाचिन्तं समाधातुं न शक्नोषि मयि स्थिरं ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥
अभ्यासे ऽप्यसमर्थो ऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥
अथैतदप्यशक्तो ऽसि कर्तुं मद्योगमाश्रितः ।
सर्वं कर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥
श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात् कर्मफलत्यागस्त्यागाच्चान्तिरनन्तरं
॥ १२ ॥

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥
संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥
अनपेक्षः शुचिर्दक्ष उदासीनो गतव्ययः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः समेप्रियः ॥ १७ ॥
समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥
तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मेप्रियो नरः ॥ १९ ॥
ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धधाना मत्परमाभक्तास्ते ऽतीव मे प्रियाः ॥ २० ॥
इति श्रीभगवद्गीता० भक्तियोगो नाम द्वादशो
ऽध्यायः

LECTURE XIII.

॥ श्रीभगवानुवाच ॥

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राज्ञः क्षेत्रज्ञमिति तद्विदः ॥ १ ॥
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत् तज्ज्ञानं मतं मम ॥ २ ॥
तत् क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत् समासेन मे शृणु ॥ ३ ॥
चक्षुर्भिरवज्जघा गीतं कन्दोभिर्विविधैः पृथक् ।
ब्रह्मरूपपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
 इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥५॥
 इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
 एतत् क्षेत्रं समासेन सविकारमुदाहृतं ॥ ६ ॥
 अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवं ।
 आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥७॥
 इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
 जन्ममृत्युजराध्याधिदुःखदोषानुदर्शनं ॥ ८ ॥
 असक्तिरनभिच्छङ्गः पुत्रदारगृहादिषु ।
 नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥
 मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
 विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥
 अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थं दर्शनं ।
 एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥
 ज्ञेयं यत् तत् प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
 अनादिमत् परं ब्रह्म न सत् तद्भासदुच्यते ॥१२॥
 सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखं ।
 सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥
 सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितं ।
 असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥
 बहिरन्तश्च भूतानामचरं चरमेव च ।
 सूक्ष्मत्वात्तदविज्ञेयंदूरस्थंचान्तिकेचतत् ॥ १५ ॥
 अविभक्तं च भूतेषु विभक्तमिव च स्थितं ।
 भूतभर्तृ च तज्ज्ञेयं प्रसिष्णु प्रभविष्णु च ॥ १६ ॥
 ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
 ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितं ॥१७॥
 इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
 मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥
 प्रकृतिं पुरुषं चैव विध्यनादौ उभावपि ।
 विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥१९॥

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
 पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥
 पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।
 कारणं गुणसङ्गोऽस्थ सदसद्योनिजन्मसु ॥२१॥
 उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
 परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥ २२ ॥
 य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
 सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
 अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥
 अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
 तेऽपि चातितरन्त्येवमृत्युं श्रुतिपरायणाः ॥ २५ ॥
 यावत् संजायते किञ्चित् सत्त्वं स्थावरजङ्गमं ।
 क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ ॥ २६ ॥
 समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरं ।
 विनश्यत्स्वविनश्यन्तं यः पश्यति सपश्यति ॥ २७ ॥
 समं पश्यन् हि सर्वत्र समवस्थितमेश्वरं ।
 न हिनस्त्यात्मानात्मानं ततो याति परांगतिं ॥ २८ ॥
 प्रकृत्यैव तु कर्माणि क्रियमाणानि सर्वशः ।
 यः पश्यति तथात्मानमकर्तारं स पश्यति ॥२९॥
 यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
 तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥
 अनादित्वा त्रिगुणत्वात् परमात्मायमव्ययः ।
 शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
 सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥
 यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
 क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३३॥

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परं ॥३४॥
इति श्रीभगवद्गीता० क्षेत्रक्षेत्रज्ञविभागयोगो
नाम त्रयोदशोऽध्यायः

LECTURE XIV.

॥ श्रीभगवानुवाच ॥

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमं ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥
इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥
मम योनिर्महद्ब्रह्मा तस्मिन् गर्भं दधाम्यहं ।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥
सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्मा महद्योनिरहं बीजप्रदः पिता ॥४॥
सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययं ॥ ५ ॥
तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयं ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥
रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवं ।
तान्नवधानि कौन्तेय कर्मसङ्गेन देहिनं ॥ ७ ॥
तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनां ।
प्रमादालस्यनिद्राभिस्तन्निवध्नाति भारत ॥ ८ ॥
सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥
रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥
सर्वदारेषु देहेऽस्मिन् प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥११॥

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥
अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥
यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥१४॥
रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥
कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलं ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलं ॥ १६ ॥
सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१७॥
उर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधोगच्छन्ति तामसाः ॥१८॥
नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥
गुणानेतानतीत्य चीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

॥ अर्जुन उवाच ॥

कैर्लिङ्गैस्त्वीन् गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्वीन् गुणानतिवर्तते ॥२१॥

॥ श्रीभगवानुवाच ॥

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥
उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
 सर्वारम्भपरित्यागो गुणातीतः स उच्यते ॥ २५ ॥
 मां च यो ऽव्यभिचारेण भक्तियोगेन सेवते ।
 सगुणान्समतीत्यैतान्ब्रह्मभूयायकल्पते ॥ २६ ॥
 ब्रह्माणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
 शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥
 इति श्रीभगवद्गीता० गुणत्रयविभागयोगो
 नाम चतुर्दशोऽध्यायः

LECTURE XV.

॥ श्रीभगवानुवाच ॥

उर्ध्वमूलमधःशाखमश्वत्थं प्राञ्जरव्यथं ।
 कन्दार्सयस्यपर्णानियस्तंवेदसवेदवित् ॥ १ ॥
 अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
 गुणप्रवृद्धा विषयप्रवालाः ।
 अधश्च मूलान्यनुसन्ततानि
 कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥
 न रूपमस्येह तथोपलभ्यते
 नान्तो न चादिर्न च संप्रतिष्ठा ।
 अश्वत्थमेनं सुविरूढमूलम्
 असङ्गशस्त्रेण दृढेन क्त्वा ॥ ३ ॥
 ततः पदं तत् परिमार्गितथं
 यस्मिन् गता न निवर्तन्ति भूयः ।
 तमेव चाद्यं पुरुषं प्रपद्ये
 यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥
 निर्मानमोहा जितसङ्गदोषा
 अध्यात्मनित्या विनिवृत्तकामाः ।
 द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्
 गच्छन्त्यमूढाः पदमव्यथं तत् ॥ ५ ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
 यद्गत्वा न निवर्तन्ते तद्दाम परमं मम ॥ ६ ॥
 समैवांशो जीवलोके जीवभूतः सनातनः ।
 मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥
 शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
 गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥
 श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
 अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥
 उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितं ।
 विमूढानानुपश्यन्तिपश्यन्तिज्ञानचक्षुषः ॥ १० ॥
 यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितं ।
 यतन्तो ऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥
 यदादित्यगतं तेजो जगद्भासयते ऽखिलं ।
 यच्चन्द्रमसि यच्चाग्नौ तत् तेजोविद्विदमामकं ॥ १२ ॥
 गामाविश्य च भूतानि धारयाम्यहमोजसा ।
 पुष्णामिचोषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥
 अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
 प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधं ॥ १४ ॥
 सर्वस्य चाहं हृदि संनिविष्टो
 मत्तः स्मृतिर्ज्ञानमपोहनं च ।
 वेदैश्च सर्वैरहमेव वेद्यो
 वेदान्तकृद्वेदविदेव चाहं ॥ १५ ॥
 द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
 क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥
 उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
 यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १७ ॥
 यस्मात् क्षरमतो तो ऽहमक्षरादपि चोत्तमः ।
 अतोऽस्मिलोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥
 यो मामेवमसंमूढो जानाति पुरुषोत्तमं ।
 स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥
इति श्रीभगवद्गीता० पुरुषोत्तमप्राप्तियोगो
नाम पञ्चदशोऽध्यायः

LECTURE XVI.

॥ श्रीभगवानुवाच ॥

अभयं सत्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवं ॥ १ ॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनं ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलं ॥ २ ॥
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ ३ ॥
दम्भो दर्पोऽभिमानश्च क्रोधः पातुष्वमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीं ॥ ४ ॥
दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥
द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥
प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥
असत्यमप्रतिष्ठं ते जगदाङ्गरनीश्वरं ।
अपरस्परसंभूतं किमन्यत् कामहेतुकं ॥ ८ ॥
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥
काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्ब्रूहीत्वासद्याहान् प्रवर्तन्तेऽशुचिव्रताः
॥ १० ॥
चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

आशापाशशतैर्वद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥
इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथं ।
इदमस्तीदमपि मे भविष्यति पुनर्धनं ॥ १३ ॥
असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहंभोगीसिद्धोऽहं बलवान्सुखी ॥ १४ ॥
आद्योऽभिजनवानस्मिकोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामिमो दिव्य इत्यज्ञानविमोहिताः
॥ १५ ॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥
आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकं ॥ १७ ॥
अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
सामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥
तानहं द्विषतः ब्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
सामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिं ॥ २० ॥
त्रिविधं नरकस्थेदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥
एतैर्विमुक्तः कौन्तेय तमो द्वारैस्तिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिं ॥ २२ ॥
यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिं ॥ २३ ॥
तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥
इति श्रीभगवद्गीता० दैवासुरसंपद्विभागयोगो
नाम षोडशोऽध्यायः

LECTURE XVII.

॥ अर्जुन उवाच ॥

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्वमाहो रजस्तमः ॥१॥

॥ श्रीभगवानुवाच ॥

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्विकोराजसीचैवतामसोचेतितांशु ॥ २ ॥
सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयंपुरुषोद्योयच्छ्रद्धःस एवसः ॥ ३ ॥
यजन्ते सात्विका देवान् यक्षरक्षांसि राजसाः ।
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥४॥
अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥
कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मांचैवान्तःशरीरस्थं तान्विध्यासुरनिश्चयान् ॥६॥
आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥
आयुःसत्वबलारोग्यसुखप्रीतिविवर्द्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्विक
प्रियाः ॥ ८ ॥
कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्थेष्टा दुःखशोकामयप्रदाः ॥९॥
यातयामं गतरसं पूतिपर्थुषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियं ॥१०॥
अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्विकः ॥११॥
अभिसंधाय तु फलं दम्भार्यमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसं ॥ १२ ॥

विधिहीनमसृष्टाङ्गं मन्त्रहीनमदक्षिणं ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥
देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवं ।
ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १४ ॥
अनुद्देगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते ॥१५॥
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥ १६ ॥
श्रद्धया परया तप्तं तपस्तत् त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्विकं परिचक्षते ॥१७॥
सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवं ॥ १८ ॥
मूढयाहेणात्मनो यत् पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत् तामसमुदाहृतं ॥१९॥
दातव्यमिति यद्दानं दीयते ऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्विकं स्मृतं ॥२०॥
यत् तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्रिष्टं तद्दानं राजसं स्मृतं ॥ २१ ॥
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत् तामसमुदाहृतं ॥ २२ ॥
ओं तत् सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥
तस्मादो मित्युदाहृत्य यज्ञदानतपः क्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनां ॥२४॥
तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥२५॥
सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥२६॥
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

अश्वद्वया ऊतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यतेपार्थ न च तत् प्रेत्य नो इह ॥२८॥
इति श्रीभगवद्गीता० अष्टात्रयविभागयोगो
नाम सप्तदशोऽध्यायः

LECTURE XVIII.

॥ अर्जुन उवाच ॥

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुं ।
त्यागस्य च हृषीकेश पृथक् केशिनिषूदन ॥ १ ॥

॥ श्रीभगवानुवाच ॥

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राजुष्यागं विचक्षणाः ॥ २ ॥
त्याज्यं दोषवदित्येके कर्म प्राजुर्मनोषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥
निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥
यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणां ॥ ५ ॥
एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमं ॥ ६ ॥
नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात् तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥
दुःखमित्येव यत् कर्म कायक्लेशभयात् त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥
कार्यमित्येव यत् कर्म नियतं क्रियते र्जुन ।
सङ्गं त्यक्त्वा फलं चैव सत्यागः सात्विको मतः ॥ ९ ॥
न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागो सत्त्वसमाविष्टो मेधावी क्षिन्नसंशयः ॥ १० ॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागी त्यभिधीयते ॥ ११ ॥
अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलं ।
भवत्यत्यागिनांप्रेत्यनतुसंन्यासिनां क्वचित् ॥ १२ ॥
पञ्चेमानि महाबाहो कारणानि निबोध मे ।
सांख्येकतान्ते प्रोक्तानि सिद्धये सर्वकर्मणां ॥ १३ ॥
अधिष्ठानं तथा कर्ता करणं च पृथग्विधं ।
विविधाश्च पृथक् चेष्टा दैवं चैवात्र पञ्चमं ॥ १४ ॥
शरीरवाङ्मनोभिर्यत् कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥
तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥
यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि सद्रसांल्लोकान्नहन्ति न विवध्यते ॥ १७ ॥
ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्मकर्तेति त्रिविधः कर्मसंयहः ॥ १८ ॥
ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥
सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकं ॥ २० ॥
पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसं ॥ २१ ॥
यत् तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकं ।
अतत्कार्यवदल्पं च तत् तामसमुदाहृतं ॥ २२ ॥
नियतं सङ्गरहितमरागद्वेषतः कृतं ।
अफलप्रेप्सुना कर्मयत्तत् सात्त्विकमुच्यते ॥ २३ ॥
यत् तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बज्रलायासं तद्राजसमुदाहृतं ॥ २४ ॥
अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषं ।
मोहादारभ्यते कर्म तत् तामसमुदाहृतं ॥ २५ ॥

मुक्तसङ्गो ऽनहंवादो धृत्युत्साहसमन्वितः ।

सिध्यसिध्योर्निर्विकारः कर्ता सात्विक उच्यते

॥ २६ ॥

रागो कर्मफलप्रेषुर्लुब्धो हिंसात्मको ऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

अयुक्तः प्राकृतः सन्धः शठो नैष्कृतिको ऽलसः ।

विषादीदोर्ध्वसूत्रोचकर्तातामस उच्यते ॥ २८ ॥

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धमोक्षं च यावेत्तिबुद्धिः सापार्थसात्विकी ॥ ३० ॥

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानातिबुद्धिः सापार्थराजसी ॥ ३१ ॥

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरोतांश्चबुद्धिः सापार्थतामसी ॥ ३२ ॥

धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्विकी

॥ ३३ ॥

यया तु धर्मकामार्थान् धृत्या धारयते ऽर्जुन ।

प्रसङ्गेनफलाकाङ्क्षो धृतिः सापार्थराजसी ॥ ३४ ॥

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

नविमुञ्चतिदुर्मेधाधृतिः सापार्थतामसी ॥ ३५ ॥

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

अभ्यासाद्रमतेयत्रदुःखान्तं च निगच्छति ॥ ३६ ॥

यत्तदग्रे विषमिव परिणामे ऽमृतोपमं ।

तत्सुखं सात्विकं प्रोक्तमात्मबुद्धिप्रसादजं ॥ ३७ ॥

विषयेन्द्रियसंयोगाद्यत्तदग्रे ऽमृतोपमं ।

परिणामे विषमिव तत् सुखं राजसं स्मृतं ॥ ३८ ॥

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत् तामसमुदाहृतं ॥ ३९ ॥

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात् त्रिभिर्गुणैः ॥ ४० ॥

ब्राह्मणक्षत्रियविशां शूद्राणां च परतप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजं ॥ ४२ ॥

शौचं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनं ।

दानमोश्चरभावश्च क्षात्रं कर्म स्वभावजं ॥ ४३ ॥

दृष्टिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजं ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजं ॥ ४४ ॥

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथाविन्दति तच्छृणु ॥ ४५ ॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततं ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषं ॥ ४७ ॥

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

सिद्धिं प्राप्नोति यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठाज्ञानस्य यापरा ॥ ५० ॥

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

अहंकारं बलं दर्पं कामं क्रोधं परियहं ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु सद्भक्तिं लभते परां ॥ ५४ ॥

भक्त्या मामभिजानाति यावान् यश्चास्ति तत्त्वतः ।
 ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरं ॥५५॥
 सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
 मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययं ॥ ५६ ॥
 चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
 बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥
 मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि ।
 अथचेत्त्वमहंकारान्नश्रोष्यसि विनश्यसि ॥५८॥
 यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
 मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वांनियोक्ष्यति ॥५९॥
 स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
 कर्तुं नेच्छसि यन्मोहात् करिष्यस्य वशोऽपितत् ॥६०॥
 ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
 भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥
 तमेव शरणं गच्छ सर्वभावेन भारत ।
 तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥
 इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
 विमृश्यैतदशेषेण यथेक्षसि तथा कुरु ॥ ६३ ॥
 सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
 इष्टोऽसि मे दृढमतिस्ततो वक्ष्यामि ते हितम् ॥ ६४ ॥
 सन्मना भव मद्भक्तो मयाजी मां नमस्कुरु ।
 मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥
 सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।
 अहं त्वां सर्वपापेभ्यो मोचयिष्यामि मा शुचः ॥ ६६ ॥
 इदं ते नातपस्त्राय नाभक्ताय कदाचन ।
 न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥
 य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
 भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥
 न च तस्मान्मनुष्येषु कश्चिन्ने प्रियकृतमः ।
 भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
 ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥७०॥
 श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
 सोऽपि मुक्तः शुभां लोकान् प्राप्नुयात् पुण्यकर्मणां
 ॥ ७१ ॥
 कश्चिदेतच्छ्रुतं पार्थ त्वयैकाग्र्येण चेतसा ।
 कश्चिदज्ञानसंमोहः प्रणष्टस्ते धनंजय ॥ ७२ ॥

॥ अर्जुन उवाच ॥

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
 स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥७३॥

॥ संजय उवाच ॥

इत्थं वासुदेवस्य पार्थस्य च महात्मनः ।
 संवादमिममश्रौषमद्भुतं रोमहर्षणं ॥ ७४ ॥
 व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परं ।
 योगयोगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥७५॥
 राजन् संसृत्य संसृत्य संवादमिममद्भुतं ।
 केशवार्जुनयोः पुण्यं हृद्व्यामि च मुहुर्मुहुः ॥७६॥
 तच्च संसृत्य संसृत्य रूपमत्यद्भुतं हरेः ।
 विस्मयो मे महान् राजन् हृद्व्यामि च पुनः पुनः ॥७७॥
 यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
 तत्र श्रीर्विजयो भूतिर्धुवाणीति मतिर्मम ॥७८॥
 इति श्रीभगवद्गीता ० मोक्षसंन्यासयोगो नाम
 अष्टादशोऽध्यायः

॥ इति श्रीभगवद्गीता समाप्ता ॥

॥ शुभमस्तु सर्वजगतां ॥

BHAGAVAT-GEETÆ

XVIII LECTIONES.

IN SERMONEM LATINUM TRANSLATÆ

INTERPRETE

A. G. A SCHLEGEL.

BHAGAVAT-GITA.

—TRANSLATED—

LECTIO I.

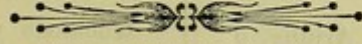
BHAGAVAT-GITA.

VIII LECTIO.

IN KANDHAR LECTIO.

A. G. SCHLEGEL.

BHAGAVAT-GEETA.



LECTIO I.

DHRITARASHTRAS loquitur:

1. In campo sancto, Kuruis campo, congressi proeliabundi nostrates Panduidaeque, quid fecerunt, o Sanjaya?

SANJAYAS loquitur:

2. Conspecto quidem Panduidarum agmine instructo, Duryodhanas illico, ad magistrum propius accedens, rex ipse sermonem edidit:
3. "Adspice hanc Panduis filiorum, o magister! ingentem aciem, instructam a Drupadae filio,
4. "tuo discipulo sollerti. Ibi sunt heroës arcitenentes, Bhîmae et Arjunae pares in proelio: Yuyudhânas, Virâtasque, Drupadasque,
5. "magno curru vectus, Dhristakêtus, Chekitanas, Kasidisque rex animosus, Purujitas Kuntibôjasque, Saivyasque hominum princeps, Yudhâmanyusque egregius, Uttam-
6. "aujasasque fortis, Saubadras Draupadidisque filii, omnes aequè magnis curribus vecti.
7. "Nostrorum autem qui praecipui, hos animadverte, vir nobilissime, duces exercitus mei:
8. "exempli gratia eos tibi eloquor. Tu ipse, Bhîshmasque, Karnasque Kripasque bellorum profligator, Asvatthâman, Vikarnasque,
9. "nec non Saumadattis, aliique multi heroës, mei gratia animae prodigi, varia tela coruscantes, omnes proeliorum gnari. Non satis idoneus est hic noster exercitus, cui Bhîsh-
10. "mas imperat; idoneus vero iste illorum exercitus, cui Bhîmas imperat. At per tramites

"aciei cunctos secundum ordines collocati
"Bhîshmae utique opem ferunt proceres nostri, quotquot sunt." Illius animos excitaturus grandaevus Kuruidarum progenitur, leonino rugitu clare insonans, concham inflavit vir excelsus. Tunc buccinaeque, tympanaque, cymbala, cornua, tubae subito ictu concrepuere: is clangor tumultus instar fuit. Tunc in curru ingenti candidis equis juncto stantes, Madhuis occisor et Panduides, conchas suas coelestes inflavere: ille, sensuum domitor, Giganteam; hic, opum contemtor, Theodoten. Magnam concham, Arundineam nomine, inflavit Bhîmas, ab ausis horrendis dictus, lupinis visceribus; Triumphatricem Yudhishthiras, Kuntidis filius; Nakulas Sahadêvasque Dulcisonam et Gemmifloream. Kasidisque rex arcitenens, et Sikhandin, magno curru invectus, Dhristadyumnas, Viratasque Satyakisque semper invictus. Drupadas Drupadidisque nati undique, o terrarum domine, Saubadrasque validis brachiis, conchas inflavere singuli singulas. Dhritarâshtridarum corda laceravit concentus iste, tumultu coelum terramque personante. Tunc, visis Dhritarâshtridis in acie dispositis, simiae effigiem in vexillo gestans Panduides, quum jam tela intervolitarent, arcum expromsit, et illico Krishnam his verbis alloquutus est, o terrarum domine: "In utriusque agminis intervallo currum siste mihi, o Dive! donec istos perlustravero pugnandi cupidos in acie constitutos, quinam sint, quibuscum mihi pug-

23. "nandum in hoc belli discrimine. Proelia-
 "tuos eminens prospicio istos, qui huc conve-
 "nere Dhritarâshtrae filio scelerato pugna
 "gratificari volentes."

SANJAYAS loquitur:

24. Ita compellatus Krishnas ab Arjuna, o
 Bhârata, in utriusque agminis intervallo cur-
 25. rum sistens egregium, Bhîshma Drônaque
 coram, universisque proceribus, En tibi, inquit
 26. istos Kuruidas huc progressos! Ibi vidit
 stantes Arjuna patres atque avos, magistros,
 avunculos, fratres, filios, nepotes, nec non
 27. familiares, soceros et amicos quoque, pariter
 in utroque agmine. Hosce conspiciens ille,
 Kuntidis natus, universos cognatos in acie
 28. stantes, summa miseratione commotus fracto
 animo haec proloquutus est:

ARJUNAS loquitur:

- Visa ista cognatorum turba, qui proelia-
 29. bundi huc progressi sunt, fatiscunt mihi
 membra, et os exsangue contabescit, tremor-
 que corpus meum pilorumque horror occupat;
 30. arcus elabitur manu, et cutis penitus peruritur,
 nec jam consistere valeo, et mens mea quasi
 31. titubat. Atque omina video infelicia, o Pul-
 cricome, nec fausti quidquam praevideo, cog-
 32. natis in acie caesis. Haud cupio victoriam,
 Krishna, neque imperium, nec voluptates.
 Quorsum nobis imperium, Nomie? quorsum
 33. opes vel vita etiam? Quorum gratia cupiuntur
 a nobis imperium, opes voluptatesque, ii ipsi
 ad pugnam congressi sunt, anima divitiisque
 34. suis projectis: magistri, patres, filii, avique
 itidem, avunculi, soceri, nepotes, levires, nec
 35. non agnati. Istos caedere nolo, vel maxime
 caedentes, o Madhuis interfector! ne mundo

quidem tergemino imperandi gratia, nedum
 propter orbem terrarum. Occisis Dhritarâsh- 36.
 tridis quatenus laetitia nobis siet, o mortalium
 votis expetite? Scelere sane imbueremur caesis
 istis praedonibus. Quapropter nos non decet 37.
 caedere Dhritarâshtridas cum gentilibus suis.
 Quomodo tandem cognatis caesis fortunati
 simus, o Krishna? Etiam si isti, quibus mens 38.
 sana libidine excutitur, non vident stirpium
 excidio admissum nefas, et in amicos saevien-
 di delictum: quomodo nobis non foret statu- 39.
 endum refugere hoc scelus, nobis, inquam,
 stirpium excidio admissum nefas praevidenti-
 bus, o mortalium votis expetite? Stirpium 40.
 excidio delentur sacra gentilitia perennia; re-
 ligione deleta per omnem stirpem gliscit im-
 pietas; impietate gliscente, Krishna, cor- 41.
 rumpuntur feminae nobiles; feminis corruptis,
 Vrîshnida, existit ordinum colluvies; collu- 42.
 vies ordinum infernis mancipat stirpis parri-
 cidas ipsamque stirpem: nimirum praecipitant
 e superis horum majores, liborum ac libatio-
 num solemnibus privati. Delictis parricidarum 43.
 stirpis hisce, ordinum colluviem invehentibus,
 evertuntur familiarum sacra et sacra gentilitia
 perpetua; eversis sacris gentilitiis viventium 44.
 hominum, o mortalium votis expetite, apud
 inferos utique domicilium. Sic declaratum
 audivimus. Eheu! quantum piaculum com- 45.
 mittere decrevimus, quod imperandi dulcedine
 allekti, cognatos, caedere parati sumus! Quin 46.
 si me haud renitentem, inermem, tela manibus
 vibrantes Dhritarâshtridae necaverint, melius
 mecum actum foret.

SANJAYAS loquitur:

Sic loquutus Arjuna in acie, in currus se- 47.
 dili consedit, animo moestitia conturbato.

LECTIO II.

SANJAYAS loquitur:

1. Hunc, misericordia ita commotum, lacrimis suffusum turbatos oculos, despondentem his verbis affatus est Madhuis interfector:

ALMUM NUMEN loquitur:

2. Unde te haec debilitas in belli discrimine repente subiit, indigna, honestis, viam ad
3. Superos obstruens, ingloria, o Arjuna? Noli mollitiae effeminatae te tradere: non hoc te decet. Vili socordia abjecta, age exsurge, hostium vexator!

ARJUNAS loquitur:

4. Quomodo Bhishmam ego in proelio Drônamque, o Madhuis interfector, sagittis impugno? Ambo mihi venerandi, hostium
5. interfector! Magistris magnopere suspiciendis haud caesis melius sane foret pane emendicato vesci per hoc aevum; caesis vero magistris opum avidis, quoad vivam, vescar dapibus
6. sanguine pollutis. Neque hoc novimus, utrum praestantius foret nobis, ut vel victores existamus, vel isti nos vincant. Quibus caesis vivere nos non juvabit, ii ipsi constitere ex
7. adverso. Miseratione et formidine culpae fracta indole, percontor te, religione mentem attonitus, quodnam consilium sit magis salutare? Declara hoc mihi. Discipulus tuus ego sum:
8. doce me, ad te conversum. Haud equidem praevideo, quid mihi propellat moerorem, sensus meos torrentem, etsi nanciscar in orbe terrarum amplum sine rivali regnum, in divosque ipsos etiam imperium.

SANJAYAS loquitur:

9. His verbis affatus Krishnam Arjuna, hostium vexator, "Haud pugnabo!" ita allo-

quutus Nomium, conticuit ille quidem. Hunc 10.
compellavit Krishnas, subridens quasi, o Bhârata, in utriusque agminis intervallo, despondentem his verbis:

ALMUM NUMEN loquitur:

Non lugendos luctu prosequutus es, at convenientes sapientiae sermones profer. Vita defunctos vel non defunctos luctu non prosequuntur sapientes. Neque enim ego unquam 12.
non fui, nec tu, neque isti mortalium reges; neque est quando non futuri simus nos universi in posterum. Sicuti animantis is hoc 13.
corpore est infantia, juvenus, senium, perinde, etiam novi corporis instauratio: cordatus huic non trepidat. Elementorum autem contactus, 14.
Kuntidis nate, frigus caloremve, voluptatem molestiamve praebentes, reciprocantes sunt ac fluxi: hos tu perfer, Bhârata. Quem hi non 15.
perturbant virum, o vir eximie, in voluptate ac molestia sibi parem, constantem, is ad immortalitatem conformatur. Quod vere non 16.
est, id fieri nequit ut existat; nec ut esse desinat, quod vere est: amborumque horum perspectum discrimen iis, qui rerum veritatem cernunt. Indelebile autem, hoc scias, est illud, 17.
a quo Universum hoc expansum; deletionem inexhausti istius nemini efficere licet. Caduca 18.
haec corpora dicuntur, immutabili spiritu animata, indelebili atque immenso: quare pugna, o Bhârata! Qui eum arbitratur occisorem, 19.
quive eundem censet occisum, hi ambo non recte intelligunt; neque occidit ille, neque occiditur. Non nascitur moriturve unquam; 20.
non ille exstitit, existitve, non existiturus: innatus, immutabilis, aeternus ille, priscus, non occiditur occiso corpore. Qui novit inde- 21.
lebilium, aeternum illum, innatum, inexhaus-

- tum, quomodo is homo quempiam occidendum
 22. curet, vel ipse occidat? Perinde ac obsoletis
 vestibus abjectis, novas sumit homo alias, sic
 abjectis corporibus obsoletis, alia ingreditur
 23. nova spiritus. Non illum penetrant tela, non
 illum combruit flamma, neque illum perfund-
 24. unt aquae, nec ventus exsiccat. Impenetrabilis
 ille, incombustibilis ille, imperfusibilis
 ille, nec non inexcicabilis, perpetuus, omni-
 vagus, stabilis, inconcussus ille atque aeternus,
 25. invisibilis ille, inenarrabilis ille, immutabilis
 ille declaratur. Quare, quum talem cogno-
 26. veris, non luctu eum prosequi to oportet. At
 si illum vel maxime identidem natum ac iden-
 tidem arbitreris mortuum, ne sic quidem te, o
 27. heros, eum lugere oportet. Nam geniti certa
 mors est, mortui certa generatio: quapropter
 28. in re inevitabili non te lugere oportet. Insensibile
 est animantium principium, insensibilis
 exitus; sensibilis medius inter utrumque status:
 29. quinam huic complorationi locus? Miraculi
 instar alius intuetur eum, miraculi instar en-
 arrat porro alius, miraculi instar eum alius
 enarratum audit: sed quamvis audiverit, non
 30. tamen novit eum quisquam. Spiritus semper
 invulnerabilis ille in cuiusque corpore, o Bhârâ-
 rata: quare cuncta animantia non te lugere
 31. oportet. Proprii etiam officii memorem non te
 contremiscere oportet: legitimo bello melius
 32. quidquam militi evenire nequit, ac sua sponte
 paratae coeli valvae aperiuntur. Fortunati
 milites, o Prithae fili, nanciscuntur bellum
 33. ejusmodi. Sin vero tu hanc legitimam pug-
 nam haud perficias, proprii officii famaeque
 34. desertor, labem contrahes; et infamiam in-
 super mortales fabulabuntur dete perennem.
 Generosorum autem infamia ultra obitum por-
 35. rigitur. Metu e proelio te secessisse existi-
 mabunt proceres magnis curribus vecti, eorum-
 que, a quibus magni aestimatus fueras, con-
 36. temtum subibis, et contumeliosos sermones
 multos serent inimici tui, vituperantes tuam
 fortitudinem: quo quid molestius evenire potest
 37. Vel occisus coelum es adepturus, vel victor

terra potiere. Quare exsurge, o Kuntidis nate,
 ad pugnandum obfirmato animo! Volupta- 38.
 tem molestiamve pari loco ponens, praemium
 jacturamve, victoriam clademve, protinus ad
 pugnam accingere: ita affectus nullam con- 39.
 trahes labem. Haec tibi exposita est ratioci-
 nio sententia; nunc autem secundum devotio-
 nem eam accipe, cui sententiae devotus, o prin-
 ceptis, operum vincula abiicies. Nulla ibi est 40.
 conatum frustratio, nec detrimentum extat;
 vel tantillum hujus religionis liberat ab ingenti
 formidine. Ad constantiam efformata senten- 41.
 tia una huic est, o Kuruis proles: multiparti-
 tae autem ac infinitae sententiae inconstantium.
 Quam floridam istam orationem profe- 42.
 runt insipientes, librorum sacrorum dictis
 gaudentes, nec ultra quidquam dari affirmantes
 cupiditatibus obnoxii, sedem apud Superos 43.
 finem bonorum praedicantes; *orationem, in-*
quam, insignes natales tanquam operum prae-
 mium pollicentem, rituum varietate abundantem,
 quibus aliquis opes ac dominationem
 nanciscatur: qui hac a recto proposito abrepti, 44.
 circa opes ac dominationem ambitiosi sunt,
 horum mens non componitur contemplatione
 ad perseverantiam. Ternarum qualitatum 45.
 materiam exhibent libri sacri: tu autem liber
 esto a ternis qualitatibus, o Arjuna; liber a
 gemino affectu, semper essentiae deditus, ex-
 pers sollicitudinum, tui compos. Quot usibus 46.
 inservit puteus aquis undique confluentibus,
 tot usus praestant universi libri sacri theologo
 prudenti. In ipso opere momentum tibi sit, 47.
 at nunquam in ejus praemiis. Noli ad opera
 praemiis impelli, nec otii ambitiosus esto. In 48.
 devotione perstans opera perface, ambitione se-
 posita, o contemtor opum, in eventu prospero
 vel improspere aequabilis; aequabilitas devotio
 dicitur. Longe sane inferiora sunt opera devoti- 49.
 one mentis, o contemtor opum. In emente
 tua praesidium quaere. Miseri, qui praemiis
 ad opera impelluntur. Mente devotus in hoc 50.
 aevo utraque dimittit, bene et male facta.
 Quare devotioni te devove: devotio dexterita-

51. tem in operibus praebet. Mente devoti, praemio operibus parto abjecto, sapientes, generationum vinculis exsoluti, ingrediuntur
 52. viam summae salutis. Quando mens tua praestigiarum ambages exsuperaverit, tunc pervenies ad ignorantiam omnium, quae de doctrina sacra disputari possunt vel disputata
 53. sunt. Subtilitatum theologicarum incuriosa quando mens tua immota steterit, firmaque in contemplatione, tunc devotio tibi obtinget.

ARJUNAS loquitur:

54. Qualis est sermo viri confirmati in sapientia, ac assidui in contemplatione, o Krishna? In meditando defixus quomodo loqui, quomodo quiescere ac circa negotia versari solet?

ALMUM NUMEN loquitur:

55. Quando relinquit cupiditates omnes, quae animum afficiunt, secum semet ipso contentus,
 56. tunc confirmatus in sapientia dicitur. In molestiis animo imperturbatus, voluptatum illecebris haud obnoxius, procul habitis amore, odio, ira, in meditando defixus, anachoreta
 57. dicitur. Qui, undique affectionis expers, quidquid illi obtingat faustum vel infaustum, neque exultat neque aversatur: apud hunc sapientia
 58. commoratur. Quando is, sicuti testudo artus suos undecunque, sensus abstrahit a rebus quae sensibus obversantur: tunc apud eum
 59. sapientia commoratur. Res sensibus obviae recedunt a mortali abstinente; temperantia ejus insigni animadversa ipse appetitus recedit. At interdum, Kuntidis nate, viri prudentis, quamvis strenue annitentis, sensus
 61. turbulenti animum vi abripiunt. His omnibus coercitis devotus sedeat, in me solum intentus:

cujus in potestate sensus sunt, apud hunc sapientia commoratur. In homine res sensibus obvias meditante propensio erga illas subnascitur; e propensione cupido, e cupidine ira enascitur; ex ira existit temeritas, e temeritate memoriae confusio; e memoriae confusione mentis jactura, qua tandem ipse pessumdatur. Qui autem circa res versatur sensibus ab affectu et aversatione segregatis, ipsius voluntati parentibus, animo bene composito, is serenitatem consequitur; serenitate omnium molestiarum repudiatio in illo subnascitur. Cujus vero ingenium serenum, hunc protinus mens totum occupat. Non inest mens non devoto, neque inest sui conscientia; et qui sibi non sui conscius, is tranquillitate, caret: sine tranquillitate quomodo beatus esse possit? Sensibus circa res versantibus cujus animus obtemperat, ejus sapientia illius impetu abripitur, veluti tempestate navis in fluctibus. Quapropter, o heros, is, cujus sensus cohibentur omnimodo a rebus, quae sensibus obversantur, apud hunc sapientia commoratur. Quae nox est cunctis animantibus, hanc pervigilat abstinens: qua vigilant animantes, haec est nox verum intuentis anachoretae. Inexpleto intra terminos suos residenti oceano qualiter aquae illabuntur, cui similiter omnes cupiditates illabuntur, is tranquillitatem adipiscitur, non qui cupiditatibus lascivit, Qui homo, omnibus cupiditatibus repudiatis, in vita versatur illecebrarum expers, liber a sui studio ac sui fiducia, is tranquillitatem consequitur. Haec est divina statio, o Prithae fili: hanc adeptus, non amplius trepidat; perstans in ea obitus quoque tempore, ad extinctionem in numine evehitur.

LECTIO III.

ARJUNAS loquitur:

1. Si mens praestantior opere a te aestimatur, o mortalium votis expetite, cur tandem horrendo operi me destinās, Pulchricome? Confusa oratione mentem quasi perturbas meam; hoc unum e decreto profare, qua ratione meliora ego adipisci possim?

ALMUM NUMEN loquitur:

3. In hoc mundo duplex vitae institutum olim a me promulgatum est, vir innocue: scientiae destinatione rationalium, et operum destinatione devotorum. Non opera omnino haud inchoando fruitur otio homo, nec vero abdicatione ad perfectionem pervenit. Non sane quisquam vel momento temporis unquam ab operibus vacat, impellitur enim et invitatus ad opus peragendum facultatibus naturalibus.
6. Qui ministerio corporali coërcito sedet, animo meditans res sensibus subjectas, demens, is simulator sanctitatis dicitur; qui vero sensibus animo coërcitis sese accingit, o Arjuna! ad opus corporali ministerio peragendum, sine ambitione, is magni aestimatur. Tu perage opus necessarium; opus praestantius est otio: ne corporis quidem sustentatio tibi otioso procedat. Praeter opera sacrorum causa suscepta mundus hic operum vinculis implicatur; quapropter, Kuntidis nate, ambitionis immunis opus aggredere. Simul cum ritu sacrificio progenie humana creata olim dixit Progenitor: "Illo propagabimini; ille vobis esto vacca
11. "abundantiae. Divos colite illo; hi Divi vos colunt. Mutuo vos colentes, salutem sum-
12. "mam adipiscimini. Optatos cibos vobis DI "dabunt, sacrificiis cluti; cibus ab his datis, "non ante parte iisdem oblata, qui fruitur,

- "is sane fur est. Sacrificiorum reliquias come-
- "dentes probi exsolvuntur omnibus peccatis, "vescuntur autem piaculo noxii, qui dapes "instruunt sui gratia." Frugibus aluntur
14. animantia, imbre fit frugum proventus, sacrificio impetratur, imber, sacrificium opere
15. consummatur, opus e numine, ortum scias, numen e simplici et individuo ortum. Ideo numen omnia permeans semper in sacrificio praesens est. Hunc orbem sic circumactum
16. quicumque volvendo haud promovet in hoc seculo, is incesto aevo transacto, sensibus indulgens, o Prithae fili! frustra vivit. Qui
17. autem secum quietus est homo, ac sibimet satisfaciens, contentusque semet ipso, is omni negotio vacat; et hujus quidem nihil interest,
18. utrum aliquid factum sit an infectum, neque eum ex omnibus animantibus commodi ulius expectatio suspendit. Quare sine ambitione
19. semper opus tibi demandatum appara: sine ambitione enim opus apparans summum bonum vir adipiscitur. Operibus certe perfectionem quaesivere Janakas ceterique ejusdem ordinis. Generis humani adsensum quoque respiciens opere fungi debes. Quidquid des-
21. tinat optimus quisque, id ipsum cetera multitudo; quod ille exemplum proponit, id vulgus deinde sectatur. Non mihi, o Prithae fili,
22. quidquam in mundo tergemino est peragendum, nec adipiscendum, quod nondum adeptus fuerim: versor tamen in opere. At si ego un-
23. quam non versarer in opere impiger, quandoquidem mea vestigia sectantur homines, o Prithae fili, omnimodo, pessum ituri essent
24. hi mortales, nisi opus ego peragerem, et colluviei auctor forem, et exitio traderem hancce progeniem. Implicati opere insipientes sicuti
25. agunt, o Bhârata, sic sapiens agat sine ambi-

26. tione, curans generis humani adsensum, nec opinionum discrepantiam gignat inter ignaros opere implicatos. Fungatur omnibus operibus
27. sapiens, devota mente ad ea seaccingens, Naturae qualitatibus peraguntur omnimodo opera; sui fiducia qui fallitur, eorum se ipsum
28. auctorem esse arbitratur. At veri gnarus, o heros, de gemino qualitatibus operumque discrimine; "qualitates in qualitatibus versantur,"
29. sic arbitratus, non implicatur. Naturae qualitatibus decepti, implicantur operibus qualitatibus; hos universitatis ignaros, tardos, gnarus
30. universitatis haud labefactet. Cuncta opera in me deponens, cogitatione ad intimam conscientiam conversa, nulla spe erectus, rerumque tuarum incuriosus, pugna, aegritudine
31. depulsa. Qui hoc meum decretum semper observant homines, fidei pleni, haud obtrectantes, hi operibus quoque emancipantur.
32. Qui vero, istud obtrectantes, haud observant meum decretum, hos omni scientia exturbatos
33. scias pessumdari rationis inopes. Ad id quod suae naturae consentaneum est, tendit sapiens quoque; naturam sequuntur animantia: quid
34. coërcendo efficietur? Rebus sensui cuilibet subjectis propensio et aversatio insident; utriusque ad nutum ne quis praesto sit: etenim
35. hae sunt ejus adversariae. Satiis est suo officio, etsi deficientibus viribus, fungi, quam

alienum officium accurate implere; in suo officio satius est, mortem oppetere: alienum officium formidinem affert.

ARJUNAS loquitur:

A quonam vero instigatus ille, peccatum 36. admittit homo, etiamsi nolit, Vrishnida, vi quasi impulsus?

ALMUM NUMEN loquitur:

Cupido is est, Furor iracundiae is est, ex 37. impetuosa qualitate progenitus, vorax, nefastus; hunc cognosce in hoc aevo inimicum. Sicuti fumo involvitur flamma, speculumque 38. aerugine, sicuti utero involutus foetus, sic isto Universum hoc involutum. Involvitur scientia 39. isto, sapientis pertinaci inimico, versiformi, Kuntidis nate, et igne insatiabili. Sensus, 40. animus, mens, ejus ditio fertur: hisce infatuat iste, scientia involuta, mortalem. Quapropter 41. tu, sensibus a principio coërcitis, Bharatidarum optime, nefastum illum repudia, scientiae et judicii pessumdatorem. Sensus pollentes aiunt, 42. sensibus pollentior animus, animo autem pollentior mens; qui vero prae mente pollet, is est. Sic supra mentem pollere eum intelli- 43. gens, te ipsum tecum confirmans, profliga hostem, o heros, versiformem, intractabilem.

LECTIO IV.

ALMUM NUMEN *loquitur*:

1. Hanc devotionem Vivasvanti ego declaraveram perennem, Vivasvan Manui effatus est,
2. Manus Ixvâkui memoravit. Sic per manus traditam eam reges sapientes cognoverunt. Haec devotio diuturno tempore in hoc mundo
3. periit, hostium vexator. Eadem illa devotio antiqua hodie a me tibi declarata est. Tu cultor meus es atque amicus: mysterium hoc scilicet praestantissimum.

ARJUNAS *loquitur*:

4. Posteriores sunt natales tui, priores Vivasvantis natales; quomodo istud intelligam, quod ais: "initio declaraveram?"

ALMUM NUMEN *loquitur*:

5. Plurimi jam praeteriere mei natales, tuique, o Arjuna! Hosce ego universos novi, tu
6. vero haud nosti, hostium vexator. Quanquam innatus sum, incorruptibilis, quanquam animantium sum dominus, naturae meae imperans subinde nascor, praestigiis mihi insitis.
7. Quandocunque scilicet pietatis languor existit, o Bhârata, et incrementum impietatis,
8. tunc me ipsum ego procreo. Ad vindicationem bonorum et ad eversionem sceleratorum, pietatis stabiliendae gratia, nascor per singula
9. secula. Genituram et opus meum divinum qui sic penitus novit, corpore, relicto non ad novam genituram regreditur, ad me accedit
10. ille, o Arjuna! Soluti ab affectu, terrore, ira, mei similes, me confisi, multi scientiae castimonia lustrati in meam essentiam transiere.
11. Hi quemadmodum ad me convertuntur, itidem eos ego colo. Mea vestigia sectantur homines,
12. Prithae fili, omnimodo. Qui cupiunt operum

successum, ii Divis in hoc orbe litant. Brevi sane in vita mortali successus obtingit opere partus. Quaternorum ordinum stirpes a me 13. creati sunt secundum qualitaturn operumque distributionem; harum me ipsum scias auctorem, auctore carentem, incorruptibilem. Nec 14. me opera polluant, nec in operis fructu mihi est stimulus; qui talem me cognoscit, is operum vinculis haud constringitur. Sic statuto opus 15. peractum est a priscis, emancipationem affectantibus; quamobrem perage tu opus, quale a priscis olim peractum. Quid sit opus? quid 16. otium? quaeritur. Hac in re vel vates trepidare. Ejusmodi opus tibi declarabo, quo cognito a malo liberaberis. Ad ipsum opus 17. est attendendum, attendendum quoque ad secessionem ab opere, attendendum tandem ad otium; obscura est operis ratio. Qui in opere 18. otium cernit, et in otio opus, is sapit inter mortales, is devotus cunctis operibus peragendis aptus est. Cujus omnia incepta se- 19. gregata sunt a cupiditatis instinctu, eum operibus scientiae igne consumtis, doctum pronuciavere sapientes. Procul habita ambitione 20. in fructu operum posita, quisemper hilaris est, non egens patrocínio, is, etsi in opere occupatus, nihil tamen omnino agit. Nulla spe 21. erectus, cogitationes suas coërcens, dimisso omni emolumento, corporali duntaxat ministerio opus peragens, peccato haud imbuatur. Qui rebus sponte sibi oblatis contentus est, 22. gemino affectu superior, neququam invidus, et aequalis in successu prospero vel adverso, is ne operando quidem implicatur. Hominis 23. ambitione vacui, exsoluti, intellectu in scientia defixo, sacrificii gratia sese accingentis, opus integrum quasi evanescit. Numen est in ob- 24. latione, numen in oleo sacro, numen in igne,

numine litatur: ad numen iturus est ille, qui
 25. numen operando meditatur. Divorum porro
 alii devoti religionem colunt; in theologiae
 igne alii religionem ipsa religione denuo sa-
 26. crificant; auditum ceterosque sensus alii in
 continentiae ignibus sacrificant; sonum cete-
 raque sensibilia alii in sensuum ignibus sa-
 27. crificant; Cuncta ministeria corporalia ac
 vitalia porro alii sacrificant in igne mystico
 28. continentiae, scientia accenso; opum sacrifici,
 castimoniae sacrifici, devotionisque sacrifici
 porro sunt alii, tacitae lectionis ac scientiae
 29. sacrifici, temperantes, propositi tenaces. In
 expiratione sacrificant spiritum, in spiritu ex-
 spirationem similiter alii, spiritus et exspira-
 tionis meatibus praeclusis, spiritus retinendi
 30. studiosi. Alii cibo abstinentes vitalia in vi-
 talibus sacrificant: universi hi quoque sacrifi-
 candi sunt gnari, ac sacrificiis peccata sua
 31. delent. Qui vescuntur dapibus ambrosiis e
 sacrificio reliquis, ii transeunt ad numen ae-
 ternum. Non est hic mundus irreligiosi:
 quomodo tandem alter, Kuruidarum optime?
 32. Tam varia sacrificia propagata sunt e numinis
 ore; operibus comparata scias haec universa;
 33. sic cognito, liberaberis. Praestat opum sacri-
 ficio scientiae sacrificiam, o hostium vexator;
 cuncta opera integra, Prithae fili, scientia

comprehenduntur et consummantur. Hanc 34.
 tu quaere, genibus provolutus, percunctatione,
 reverentia. Monstrabunt tibi scientiam sapi-
 entes, veritatem rerum perspicientes: quam 35.
 edoctus, non iterum ad errorem perinde redi-
 bis, Panduida, quā entia universa conspicias
 in te ipso, deinde in me. Si vel maxime om- 36.
 nibus peccatis sis contaminatus, universalis
 scientiae saltu tamen infernum trajicies.
 Perinde ac ligna accensus ignis in cinerem 37.
 vertit, o Arjuna, pariter scientiae ignis
 omnia opera in cinerem vertit. Haud sane 38.
 scientiae simile lustramen in hoc orbe exstat:
 id homo devotionē consummatum ultro, tem-
 poris progressu, in se ipso invenit. Qui fidem 39.
 habet, adipiscitur scientiam; huic intentus,
 sensibus coërcitis, scientiam adeptus, ad sum-
 mam tranquillitatem pervenit. Ignarus autem, 40.
 fideque carens, dubitationi indulgens, pessum-
 datur: neque hic mundus, nec ulterior, nec
 felicitas ejus est, qui dubitationi indulget.
 Eum qui in devotione opera sua deposuit, qui 41.
 scientia dubitationem discidit, spiritalem, non
 constringunt vinculis opera, o contemtor opum.
 Quapropter ex ignorantia progenitam cordi 42.
 infixam dubitationem ense scientiae tuae dis-
 cindens, ad devotionem conversus, age ex-
 surge, o Bhârata!

LECTIO V.

ARJUNAS loquitur:

1. Abdicationem operum, Krishna, et altera ex parte exercitationem laudas: utrum horum sit melius unum, id mihi declara bene deliberatum.

ALMUM NUMEN loquitur:

2. Abdicatio et exercitatio operum, utrumque beatitudinem parit; horum tamen prae operum abdicatione exercitatio operum aestimatur.
3. Judicandus est is constans abdicator, qui neque aversatur nec desiderat; qui autem a gemino affectu immunis est, o heros, nullo negotio vinculis exsolvitur. Disciplinam rationalem et activam seorsum nuncupant pueri, non itidem docti: alterutri duntaxat deditus
5. simul utriusque percipit fructum. Quae disciplinis rationalibus occupatur statio, ad eandem quoque devotionibus pervenitur. Unam eandemque esse disciplinam rationalem
6. et devotionem qui cernit, is vere cernit, Abdicatio autem, o heros, difficilis est ad adipiscendum sine devotione; devotioni devotus anachoreta ad numen haud longo tempore accedit. Devotioni devotus, mente castus, sibi ipsi imperans, sensuum domitor, omnium animantium communione animatus vel agendo
8. non polluitur. "Nihil equidem ago;" sic arbitretur devotus, veritatis gnarus, cernens, audiens, tangens, odorans, edens, ambulans,
9. dormiens, spirans, loquens, dimittens,prehendens, intuens et connivens quoque; "sensus in rebus sibi subjectis versantur:" ita persuasus. Qui agit, operibus suis in numinis sinu depositis, ambitione dimissa, is peccato non polluitur, sicuti nec loti folium aqua.
11. Corpore, animo mente, cunctisque sensibus

etiam, devoti opus peragunt, ambitione dimissa, semetipsos lustrandi gratia. Devotus, 12. operum fructu dimisso, tranquillitatem adipiscitur internam; devotione destitutus, cupidinis impetu fructum ambiens vinculis constringitur. Cunctis operibus animo dimissis com- 13. mode sedet temperans mortalis in urbe novem portis instructa, (i. e. in corpore) neque ipse agens, nec agendi auctor. Neque facultatem 14. agendi, neque opera mundi dominus creat, nec applicationem ad operum fructum: cujusque autem indoles praevertitur. Non accipit 15. ullius peccatum, nec vero etiam bene factum Omnipotens. Ignorantia involvit scientiam: hinc errat genus humanum. At scientiae ope 16. haec ignorantia e quorum animo sublata est, eorum scientia solis instar collustrat summum istud. Hujus memores, huc sese transferentes, 17. hujus, consortes, in hoc intenti, ingrediuntur viam irremeabilem, excussis scientia peccatis. In Brachmane doctrina et modestia praedito, 18. in bove, in elephanto, tunc etiam in cane, atque, in homine, qui canina carne vescitur, sapientes, idem cernunt. In hac ipsa vita ab 19. iis natura devicta est, qui in aequabilitate, perstant. Noxa vacuum nimirum et aequabile est numen: ideo hi perstant in numine. Non exultet gratum aliquid nactus, nec moe- 20. reat nactus ingratum, animo obfirmatus, imperturbatus, numinis gnarus, in numine perstans. Externis contactibus haud addictus 21. in semet ipso invenit, quod volupe, est; is divinae devotioni devotus, voluptate infinita fruitur. Quae vero a contactibus prodeunt 22. deliciae, eae utique e doloris utero pariuntur; initium habent et finem, Kuntidis nate: hisce non gaudet prudens. Qui in hac ipsa vita 23. perferre valet, ante liberationem a corpore,

- impetum e cupidine et iracundia ortum, is
 24. devotus, is vir beatus est. Qui intus delectatur, intus gaudet, quique perinde intus illuminatur etiam, is devotus ad extinctionem in numine, divinitatis particeps, pervenit.
 25. Adipiscuntur extinctionem in numine sancti, deletis peccatis, ancipiti contentione exempti, sui compotes, omnium animantium bono gaudentes. Qui a cupidine et ira segregati sunt, temperantes, temperatis cogitationibus, prope eos extinctio in numine versatur, sui sibi

- conscios. Contactibus externis exterminatis, 27.
 obtutu in confinio superciliorum defixo, spiritu gemino, qui per narium meatus hauritur et efflatur, aequabiliter moderato, coërcitis 28.
 sensibus, animo, mente, anachoreta unice in emancipationem intentus, qui semper vacat desiderio, ira et metu, is re vera jam emancipatus est. Me tanquam perceptorem sacrificiorum et castimoniarum, universi mundi magnum dominum, amicum omnium animantium qui cognoverit is ad tranquillitatem pergit. 29.

LECTIO VI.

ALMUM NUMEN loquitur:

1. Qui haud sollicitus de operis fructu opus peragendum peragit, is et abdicator est et devotus; non quicumque sine igne sacro et caeremoniis vivit. Quam abdicationem nuncupant, eandem esse devotionem scias, o Panduida! Haud sane nisi abdicatis consiliis
3. devotus evadit quisquam. Annitentis anachoretæ opera prædicantur subsidium; ejusdem vero ad devotionem jam enisi tranquillitas prædicatur subsidium. Quippe quando nec in rebus, quæ sensibus obversantur, nec in operibus suspensus haeret, omnibus consiliis abdicatis; tunc enisus ad devotionem dicitur. Extricet semet sua ipsius ope, nequaquam ipse semet deprimat. Hominis spiritus tum suimet est socius, tum quoque
6. suimet inimicus. Socius est suimet spiritus ejus hominis, qui sua ipsius ope semet ipsum

- vicit; inimicitia autem erga id, quod non spiritale est, spiritus inimici more se gerere potest. Suimet domitoris, placidi, spiritus 7.
 summum locum obtinens in se recolligitur, in frigore et calore, in voluptate et dolore, similiter etiam in honore et ignominia. Cujus 8.
 spiritus gaudet scientia et cognitione, in fastigio stans, sensibus perdomitis, is devotus dicitur, devotioni initiatus, cui nihil interest inter glebam, lapidem et aurum. Inter amicos, familiares, hostes, alienos, neutrarum partium homines, infensos, socios, inter bonos quoque ac improbos æquanimus magni aestimatur. Devotus semper ipse se exerceat, 10.
 secretum petens, solitarius, coërcitis cogitationibus, nulla spe erectus, sine comitatu. In 11.
 regione pura figens sibi sedem stabilem, non nimis sublimem, nec nimis humilem, nebride ac verbenis constratum, ibi animo in unum 12.
 intento, coërcitis cogitationibus, sensibus,

- actibusque, insidens huic sedili exerceat devotionem, lustrationis suae gratia. Aequabiliter corpus, caput cervicemque immota sustinens, firmus, intuens nasi sui apicem, nec
13. plagas diversas circumspiciens; placatus, timore excusso, in officiis studiosi rerum divinarum perseverans, animum coërcens, me
14. meditans, sedeat devotus in me intentus. Sic semet ipsum exercens, devotioni initiatus, animo coërcito, ad tranquillitatem extinctioni proximam, mecum consociatam pervenit.
15. Nec nimium edentis est devotio, nec omnino cibo abstinentis; nec nimio somno adsueta,
16. nec pervigilantis etiam, o Arjuna! Qui devotus est in cibo sumendo atque in recreatione, qui devote operibus fungitur, qui devotus est in dormiendo ac vigilando, ejus est devotio, quae aegritudinem depellit. Quando plane coërcitam cogitationem in semet ipso defigit, nullis cupiditatibus stimulatus, tunc demum
17. devotus dicitur. Sicuti lucerna citra venti impetum posita, haud vacillat, haec similitudo memoratur devoti, coërcitis cogitationibus,
18. qui suam ipsius devotionem exercet. Ubi requiescit cogitatio, constricta devotionis cultu, et ubi, mentis oculis se ipse adspiciens, sibi
19. met placet; ubi voluptatem infinitam, quaecunque mente capitur, ultra sensus posita, comperit ille, neque defixus dimovetur a vera
20. essentia; quo bono quaesito nullum alium quaestum porro egregium ducit; in quo permanens ne gravi quidem dolore labefactatur:
21. hanc sejunctionem a doloris conjugio sciat devotionis nomine designari. Haec devotio e decreto exercenda est ceterarum cogitationum oblito. Ex arbitrii mobilitate ortas libidines dimittens omnes omnino, animo sensuum compagem (i. e. *corpus*) compescens
22. quoquo versus, sensim sensimque quiescat mente perseverantiam amplexa; animo ad se cum commorandum assuefacto, ne hilum
23. quidem cogitet. Quotiescunque quopiam evagatur animus mobilis, infirmus, toties hinc eo cohibito, ad suimet obsequium eum reducat.

Tranquille animatum utique illum devotum 27.
summa voluptas subit, sedato affectuum impetu in numinis essentiam conversum, innocuum. Sic semper sese ipse devovens devotus, peccatis exsolutus, commode infinita voluptate e numinis contactu fruitur. Qui spiritum omnibus animantibus immorantem, et omnia animantia in spiritu contuetur, devotioni deditus, ubique idem conspiciens, qui me cernit 28.
ubique, et Universum in me cernit, ex eo ego non evanesco, neque is ex me evanescit. Omnibus animantibus immorantem qui me colit, unitati intentus, quocunque tandem modo versetur, devotus ille mecum versatur. Qui 29.
sui ipsius similitudine ductus ubique idem cernit, o Arjuna, volupe sit illud vel molestum, is devotorum princeps habetur. 30.

ARJUNAS loquitur:

Illa ipsa, quae a te declarata est devotio 33.
aequabilitate, o Madhuis interfector! hujus equidem haud video propter mobilitatem humani ingenii stabilem conditionem. Mobilis 34.
sane est animus, o Krishna, turbulentus, vehemens, pertinax: ejus ego coërcitionem arbitror, sicuti venti, valde difficilem factu.

ALMUM NUMEN loquitur:

Sine dubio, o heros, animus difficilis est ad 35.
coërcendum, mobilis; exercitatione tamen, Kuntidis nate, ac temperantia coërcetur. Ei, 36.
qui sui haud compos est, devotio difficilis est ad adipiscendum, meo quidem arbitrio; a morigero autem et annitente obtineri potest industria quadam.

ARJUNAS loquitur:

Intemperans, sed fide instructus, declinante 37.
a devotione animo, haud adeptus devotionis consummationem: quamnam viam, o Krishna, ingreditur? Nonne utrinque dejectus (scil. 38.
ab hujus vitae et futurae felicitate) sicuti nubes fulmine discussa perit, fluctuans, o heros, aberransque a tramite divino? Hoc 39.

dubium tu mihi, o Krishna, dirimere debes integrum. Nullus alius profecto quam tu hujusce dubii propulsator reperitur.

ALMUM NUMEN loquitur:

40. O Prithae fili, neque heic, neque in vita futura exitium tali homini evenit; haud profecto honestus quisquam infaustam, amice,
41. viam ingreditur. Nactus sedes superas proborum, commoratus ibi annos infinitos, in castorum beatorumque familia, qui devotione
42. excidit, regeneratur, vel etiam e devotorum sapientium stirpe nascitur. Difficillimi sane ad adipiscendum in hoc mundo sunt natales
43. ejusmodi. Ibi eandem mentis applicationem

assumit, quam in priore corpore habuerat, enititurque deinde vehementius ad consummationem, o Kuruis proles. Prius contracta 44. consuetudine illa ultro etiam is abripitur. Vel devotionem cognoscendi studiosus theologiam meris verbis circumscriptam praevertit; pro 45. virili vero contendens devotus, lustratus a peccatis, repetitis natalibus consummatus, dehinc summum iter ingreditur. Ascetis superior 46. devotus, scientia praeditis quoque superior aestimatur, operumque confectoribus superior devotus: ergo devotus fias, o Arjuna. Inter 47. universos porro devotos, qui, intima mente ad me conversa, fidei plenus me colit, is devotissimus a me judicatur.

LECTIO VII.

ALMUM NUMEN loquitur:

1. Animo in me defixo, Prithae fili, devotionem exercens, me confisus, quomodo haud dubie me integrum cogniturus sit, id nunc
2. ausculta. Ego tibi hanc scientiam universalem cum peculiari conjunctam plene effabor, qua cognita in hoc mundo non amplius alia
3. cognoscenda relinquitur. E mortalium millibus vix singulus quispiam ad perfectionem enititur; annitentium quoque ac consummatorum
4. vix singulus me penitus novit. Terra, aquae, ignis, aër, aether, animus, nec non mens, sui conscientia denique: hunc in modum haecce mea natura in octonas partes distribuitur,

scilicet inferior ista; at praeter hanc aliam 5. scias meam naturam supremam, vitalem, o heros, qua mundus hic sustentatur. Ex ejus 6. utero funduntur universa animantia, ita intellige. Ego sum totius mundi origo, nec non dissolutio. Me praestantius non aliud quid- 7. quam exstat, o contemtor opum. In me Universum hoc est suspensum, sicuti in filo margaritarum lineae. Sapor ego sum in aquis, 8. jubar sum in sole ac luna, nomen mysticum in universis libris sacris, sonus in aethere, vigor masculus in hominibus, et suavis odor 9. in tellure, splendorque sum in flamma, vita in omnibus animantibus, et castimonia in ascetis. Semen perpetuum omnium animan- 10. tium nosce me, o Prithae fili. Intellectus in-

- telligentium, splendor splendidorum ego sum;
11. roburque robustorum ego, a cupiditate atque affectu segregatum. Nulla lege refrenata in animalibus libido sum, Bharatidarum princeps; et quaecunque tandem essentiales sunt naturae, impetuosae ac tenebrosae, ex me nempe has *ortas* scias: non equidem illis insum, insunt illae mihi. Trinis hisce qualitatum propriis naturis totus iste mundus delusus non agnoscit me his superiorem, incorruptibilem. Divina quidem illa Magia mea, in qualitatibus operata, difficilis transgressu est; attamen, qui mei compotes fiunt, ii hanc Magiam trajiciunt. Haud mei compotes fiunt malefici, stulti, hominum infimi, quorum scientiam aufert Magia, daemoniacam naturam sectantes. Quaternorum generum homines probi me colunt, o Arjuna: afflictus, cognoscendi studiosus, pauper, atque sciens, o Bharatidarum princeps. Ex his sciens, semper devotus, unico cultui addictus, praefertur: valde carus ego sum scienti, et ille mihi carus est. Generosi quidem omnes isti, sed sciens mei ipsius instar a me judicatur. Is utique ad me sese applicat tanquam ad viam supremam. Multarum regenerationum in fine scientia praeditus ad me procedit. "Vâsudêvas" "est Universum;" cui sic persuasum sit, is magnanimus difficilis inventu est. Ii, quorum scientia aufertur cupiditatibus quibilibet, ad alios Divos convertuntur, ad hanc vel ill-

am normam sese dirigentes, sua natura compulsi. Quaecunque aliquis imaginem colens cum fide venerari studet, unicuique horum secundum fidem istam constantem ego *sortem suam* dispertio. Is huic fidei deditus illam *imaginem* propitiare studet, accipitque deinde desideria sua grata a me dispertita. At finitum est praemium istud istorum parum intelligentium: ad Divos pergunt qui Divis litant, mei cultores ad me perinde pergunt. Invisibilem me visibilitate praeditum arbitrantur insipientes, praestantioram naturam meam ignorantes incorruptibilem, supremam. Haud manifestus ego sum cunctis, mystica Magia involutus; stultum istud vulgus me non agnoscit innatum, incorruptibilem. Novi equidem praeterita ac praesentia, o Arjuna, futuraque animantia; me vero nemo novit. Pro-
pensione ac aversione excitato ancipiti errore, o Bhârata, universa animantia ad delirium in rerum natura pergunt, hostium vexator. Quorum autem deleta est labes sancte degentium, ii, ab ancipiti errore liberati, me colunt, votorum tenaces. Qui ad liberationem a senio ae morte, ad me confugientes, enituntur, ii NUMEN istud totum norunt, et id quod supra spiritum est, opusque integrum. Qui me norunt simul cum eo, quod supra animantia est, cum eo, quod supra Divos est, et cum eo, quod supra religiones est, ii obitus tempore quoque, devote animati, me norunt.

LECTIO VIII.

ARJUNAS loquitur:

1. Quidnam est istud numen? quidnam id quod supra spiritum? quidnam opus, virorum praestantissime? et supra animantia quidnam praedicatum est? supra Divos quidnam dicitur?
2. Supra religiones quomodo quispiam *esse potest* huic in hoc corpore, o Madhuis interfector? Obitusque tempore quomodo cognoscendus es tu iis, qui sui sunt compotes?

ALMUM NUMEN loquitur:

3. Essentia simplex ac individua est summum numen; indoles supra spiritum dicitur; animantium geniturae efficax emanatio operis
4. nomine significatur; super animantia est natura dividua, GENIUSQUE supra Divos; supra religiones ego ipse sum in hoc corpore,
5. mortalium optime; et qui obitus tempore mei memor, defunctus corpore, hinc proficiscitur, is ad meam naturam pergit sine ullo
6. dubio; vel cujuscunque naturae memor corpus suum relinquit in fine vitae, eam ipsam adit, Kuntidis nate, semper ad naturam istam
7. conformatus. Quare omni tempore mei memento ac pugna! Animum mentemque mihi
8. tradens me adibis procul dubio. Cogitatione ad devotionem exercendam applicata, non aliorum evagante, qui summum GENIUM di-
9. vinum meditatur, is ad eum pergit. Qui meminert vatem antiquum, moderatorem, atomo subtiliorem, Universi tutorem, incomprehensibili forma, solis colore, splendentem tenebris
10. ex adverso, obitus tempore, animo obfirmato, devotus in religione, ac vi devotionis in superciliorum confinio spiritu vitali collecto, is omnino hunc summum GENIUM divinum adit.
11. Quod simplex ac individuum librorum sacro-

rum gnari nuncupant; quo ingrediuntur temperantes, affectuum expertes; quod cupientes vitam religiosam instituunt: hoc tibi compendio effabor. Cunctis *sensuum* portis occlusis, 12. animo in corde cohibito, in capite collecto spiritu vitali, permanens in devotionis perseverantia, monosyllabum mysticum *ôm* pronuntiando numen adorans, mei memor, qui proficiscitur corpus mortale relinquens, is per summam viam incedit. Nihil aliud unquam 14. cogitans qui me perpetuo meminit, ei facilis sum ad impetrandum devoto semper se exercenti. Me adito novam genituram, doloris 15. consortem, caducam, non subeunt magnanimi, ad perfectionem summam progressi. Usque 16. ad BRACHMANIS coelum omnes mundi sunt remeabiles, o Arjuna; me vero adito, Kuntidis nate, nova genitura non datur. Mille 17. aetatibus finitum qui diem BRACHMANIS norunt, noctem in fine mille aetatum subeuntem, hi mortales noctis ac diei gnari sunt. Ex in- 18. visibili visibilia cuncta prodeunt die appropinquante, nocte appropinquante dissolvuntur in isto ipso, quod invisibile dicitur. Elementorum compages haecce ipsa quoque diu perdurando dissolvitur nocte appropinquante; ultro deinde, Prithae fili, prodit die oriente. Diversa vero ab hac visibili exstat alia natura 20. invisibilis, aeterna, quae omnibus animantibus pereuntibus non et ipsa perit, invisibilis, individua, sic dicta. Hanc viam summam praedicant, quam nacti non amplius revertuntur; haec est mansio mea suprema. GENIUS iste 22. summus vero, Prithae fili, impetrari potest cultu non aliorum spectante, *iste, dico*, cui penitus insunt animantia, a quo Universum hoc expansum. Quo tempore autem ad sortem 23. irrevolubilem, vel revolubilem etiam, vita de-

- functi proficiscantur: hoc tempus tibi declarabo, Bharatidarum princeps. Ignis, lux, dies, luna crescens, sex menses, quibus sol borealem polum percurrit: horum spatio defuncti
24. adeunt numen mortales numinis gnari. Fumus, nox, similiter luna senescens, sex menses, quibus sol austrinum polum percurrit: horum spatio *defunctus* lunarem splendorem adeptus
25. devotus iterum revertitur. Utrumque hoc iter, candidum et atrum, perpetuum in hoc

mundo praedicatur: altero ad sortem irrevolubilem pervenit, altero denuo revolvitur. Binos hosce tramites cognoscens, Prithae fili, 27. haud quisquam devotus perturbatur: quare omnibus temporibus devotioni devotus sis, o Arjuna, Quodcunque libris sacris legendis, 28. sacris faciendis, castimoniis largitionibusque virtutis praemium promissum est, id integrum superat devotus isto cognito, et stationem summam ac principem subit.

LECTIO IX.

ALMUM NUMEN loquitur:

1. Nunc vero hanc tibi maxime absconditam effabor haud obtrectanti scientiam universalem cum peculiari conjunctam, quam edoctus a malo liberaberis. Haec est regia disciplina; hoc regium arcanum, idemque lustramen praestantissimum, ipso intuitu perspicuum,
2. pium, percommodum actu, inexhaustum. Qui fide deficiuntur homines huic religioni habenda, o hostium vexator, me haud adepti revertuntur in sedem vicissitudinum mortalitatis.
3. Expansus est universus hic mundus a me, formae visibilis experte. Mihi insunt omnia
4. animantia, neque ego illis immoror, nec tamen mihi insunt *quodammodo* animantia: ecce mysterium meum augustum! Animantium sustentator, non insidens animantibus, est
5. spiritus meus, animantia animans. Perinde ac coelo semper immoratur aër omnivagus, immensus, similiter cuncta animantia mihi
6. insunt; sic tu intellige. Omnia animantia in naturam meam redeunt in fine aevi mun-

dani; denuo illa principio novi aevi mundani ego emitto. Naturam meam complexus emitto 8. iterum iterumque elementorum compagem hanc totam, ultro, natura volente. Neque 9. me haec opera implicant, o contemtor opum, tanquam exterum in iis versantem, nec suspensum in hisce operibus. Me inspectante 10. natura generat mobilia simul cum immobilibus: ea de caussa, Kuntidis nate, mundus circumvolvitur. Despiciunt me stulti, humana 11. specie indutum, summam naturam meam ignorantes, animantium dominam, vanae spei 12. fidentes, vanis operibus vacantes, vanae scientiae studiosi, intellectu privati, naturam infernam, daemoniacam ac fraudulentam sectantes. Magnanimi vero, Prithae fili, ad naturam divinam conversi, me colunt animo 13. unice intento, cognoscentes me animantium principium incorruptibile. Perpetuo me laudibus celebrantes annitentesque, propositi 14. tenaces, salutantesque me, semper devoti religiose venerantur. Scientiae sacrificio quoque 15. alii litantes me venerantur, in unitate ac spe-

- cietate multifariam facie quoquo obversum.
16. Ego sum sacrificium, ego adoratio, ego libatio, ego verbenae; carmen ego sum, ego itidem oleum sacrum, ego ignis, ego tus incensum.
17. Pater ego sum hujus mundi, mater, tutor ac avus; doctrina arcana, lustramen, monosyllabum mysticum, atque triplex librorum sacrorum volumen; via, nutritor, dominus, testis, domicilium, asylum, amicus, origo, dissolutio, statio, thesaurus, semen inexhaustum. Tepefacio ego orbem, ego inbrem retineo vel emitto; ambrosia perinde ac letum. ens ac non ens
20. ego sum, o Arjuna. Ternorum librorum sacrorum periti, asclepiadis acidae potores, peccatis suis lustrati, sacrificiis functi, viam superam a me exorant. Hi, sanctum nacti Indrae mundum, fruuntur divinis in coelo gaudiis Divorum. Idem, coelesti illo mundo gavisi, praemio sanctitatis suae exhausto, ad orbem mortalium redeunt: sic religionem librorum sacrorum sectantes, desiderii capti, felicitatem fluxam ac reciprocantem adipiscuntur. Qui autem mortales de nullo alio cogitantes me venerantur, hisce semper intentis securitatem boni eventus ego praebeo.
23. Qui vel alios Divos colunt religiosi, ii ipsi quoque me tamen colunt, Kuntidis nate, sed cultu non rite instituto. Ego sane omnium sacrificiorum et perceptor sum et dominus: sed isti me non ex veritate discernunt, hinc
25. ad inferiora delabuntur. Pergunt Divi ad-

dicti ad Divos; ad Manes proavorum pergunt proavorum Manibus addicti; ad Lemures pergunt Lemurum cultores; pergunt ad me denique cultores mei. Folium, florem, fructum, 26. aquam, si quis mihi cum religione offert, id ego religiose oblatum vescor a pie animato. Quodcumque agis, quodcumque vesceris, quod- 27. cumque sacrificas, quodcumque largiris, quodcumque tui castigandi gratia capessis, Kuntidis nate, id mihi tanquam proprium trade. Sic liberaberis operum vinculis, quae felici 28. vel infelici successu nectuntur. Devote animatus abdicationis devotione, emancipatus, me adibis. Aequabilis ego erga omnia ani- 29. mantia: nemo mihi est vel invisus vel carus; at me qui colunt religiose, ii insunt mihi, et ego iis insum. Si vel admodum facinorosus 30. me colat cultu non aliorum distracto, is probus est aestimandus, is utique recte compositus. Brevi evadit pius, et ad perpetuam tran- 31. quillitatem pervenit. Confide, Kuntidis nate! Haud quisquam mei cultor pessumdat. Quicumque ad me confugiunt, o Prithae fili, 32. etiamsi in peccati utero sint concepti, mulieres, coloni, nec non servi: hi quoque supremam viam ingrediuntur; quanto magis igitur 33. Brachmani sancti, ac pii reges sapientes! In hunc caducum infaustumque mundum ablegatus, me cole, in me intentus esto, mei ve- 34. nerator, mihi lita, me adora; sic te ipsum quum devoveris, me adibis, mei studiosus.

LECTIO X.

ALMUM NUMEN loquitur:

1. Amplius etiam, o heros, ausculta sermonem meum praestantissimum, quem tibi amanti
2. effabor salutis tuae studio. Nec Divorum catervae meam norunt originem, nec magni Sapientes: quippe ego sum principium Divorum, magnorumque Sapientum omnino.
3. Qui me innatum principioque carentem novit, maximum mundi dominum, is, errore haud delusus, inter mortales cunctis peccatis absolvitur. Mens, scientia, erroris repudiatio, patientia, veritas, perseverantia, tranquillitas, conditio voluptatis dolorisve capax, timor ac
5. securitas etiam, mansuetudo, aequabilitas, hilaritas, castimonia, largitudo, nobilitas ac ignobilitas, hae sunt proprietates animantium
6. singulatim ex me derivatae. Septem Sapientes prisci, nec non quaterni Manues meae naturae cognati *fuere*, spiritales: unde propagatum in orbe terrarum genus humanum.
7. Qui hanc meam majestatem ac facultatem mysticam novit penitus, is indefessa devotione
8. sese devovet sine ullo dubio. Ego Universi fons, ex me Universum procedit; sic arbitrati, me colunt sapientes contemplandi facultate
9. praediti. Me meditantes, me quasi spirantes, admonentes sese invicem, enarrantesque me
10. semper, delectantur atque exhilarantur. Hisce constanter devotis, colentibus me ex amoris officio, largior eam mentis devotionem, cujus
11. ope me isti adeunt. Benignitate erga hos motus ego tenebras ex ignorantia ortas dispello, in mea ipsius natura permanens, scientiae lucerna luminosa.

ARJUNAS loquitur:

12. Tu es summum numen, summa mansio,

lustramen praestantissimum. Te GENIUM aeternum, coelestem, Divis priorem, innatum, dominum, declarant omnes Sapientes ac coelestis Sapiens Nāradas itidem, Asitas, Dêvalas, Vyâsas; et tute ipsi mihi effaris idem. Omne hoc verum existimo, quod tu mihi dicis, Pulcricome. Tuam, sanctissime, visibilem praesentiam utique nec Divi norunt, nec Titanes; tute ipse tui tibi conscius te ipsum nosti, virorum praestantissime, animantium animator, princeps, Divorum Dive, mundi domine! Te decet plene effari divina, quae tibi insunt, miracula, quibus miraculis hosce mundos permeans consistis. Quomodo cognoscam ego te, mystice, vel indesinenter meditando? quibusnam tandem existendi modis concipiendus es a me, sanctissime? Copiose essentiam tuam mysticam ac majestatem, o mortalium votis expetite! porro etiam enarra: nulla me capit satietas, nectar quasi aure bibentem.

ALMUM NUMEN loquitur:

Ehem! enarrabo tibi ergo divina, quae mihi insunt, miracula, praecipua quaeque delibando: nullus enim est finis amplitudinis meae. Ego sum spiritus, o Arjuna, omnium animantium corpori insidens; ego et principium, et medius animantium status, itidemque finis. Inter Aditiadas ego sum Vishnus, inter sidera Sol radians; Marîchis sum inter Ventos, inter signa lunaria ego lunus. Inter volumina sacra sum hymnorum volumen, inter Divos sum Indras; inter sensus sum animus; animantium sum intellectus. Inter Rudros sum Sivas, divitiarum dominus inter Genios atque Gigantes; inter Vasues sum Ignis, Mêrus inter montium cacumina ego; et inter antistites

- principem me nosce, Prithae fili, Vrihaspatem.
 Inter exercituum duces ego Skandas, inter
 25. maria sum Oceanus. Inter magnos Sapientes
 Bhrihus ego, inter voces sum unicum mono-
 syllabum; inter preces sum tacita pre-
 catio, inter montes Himâlayas; ficus religiosa
 26. inter cunctas arbores, et inter divinos Sapi-
 entes Nâradas; inter fidicines coelestes sum
 Chitrarathas, inter prophetas Kapilas ana-
 27. choreta. Utchaisravasem inter equos nosce
 me ex ambrosia genitum, Airavatam inter
 elephantos, et inter homines hominum mode-
 28. ratorem. Inter tela ego fulmen, inter juvenas
 sum vacca abundantiae, seminatoreque sum
 Cupido; inter serpentes sum Vasukis, Anan-
 29. tasque sum inter hydas, Varunas inter aqua-
 tilia ego, et inter progenitorum Manes Arya-
 man sum; inferorum iudex inter coërcitores
 30. ego, Prahlâdasque sum inter Titanes; tempus
 ego numeros modulantium, et inter feras leo
 31. ego sum, Garudasque inter volucres. Ventus
 inter lustramina sum, Ramas inter armigeros
 ego; inter pisces sum hippocampus, inter
 32. amnes sum Jâhnavis. Naturarum initium
 finisque, mediumque ego itidem, o Arjuna:
 summi spiritus cognitio inter cognitiones,
 33. oratio oratorum ego sum. Inter elementa
 sum littera A, atque copulatio inter verba

composito. Ego sum tempus aeternum, altor
 ego omniuens, et mors cuncta rapiens ego, 34.
 et ortus futurorum. Fama, Fortuna atque
 Vox inter feminina, Memoria, Prudentia,
 Constantia, Patientia; magnus hymnus pe- 35.
 rinde inter hymnos, initiationis carmen inter
 rhythmos ego sum. Inter menses ego Dorca-
 docephalio, inter anni tempora ver floridum.
 Alea sum fraudulentorum, splendor ego splen- 36.
 didorum; victoria sum, industria sum, vigor
 ego vigentium. In Vrishnidarum stirpe sum 37.
 Vâsudêvas, inter Panduidas opum contemtor
 (*Arjuna ipse;*) inter anachoretas porro sum
 Vyâsas, inter poëtas Usanases poëta. Casti- 38.
 gatio domantium sum, solertia sum aemulan-
 tium, silentiumque utique sum arcanorum;
 doctrina doctorum ego. Quodcunque tandem 39.
 omnium animantium semen, id ego sum, o
 Arjuna: non exstat ullum, quod sine me sit,
 ens mobile vel immobile. Nullus est finis 40.
 divinarum mearum virtutum, o hostium vex-
 ator! haec autem virtutis enarratio a me spe-
 ciminis vice prolata. Quaecunque mirabilis 41.
 est substantia, fausta vel eximia, eam ipsam
 intellige tu e splendoris mei portione ortam.
 At quid tibi tandem cum multiplici ista doc- 42.
 trina, o Arjuna? Stabilito ego hoc universo
 mundo singula mei portione, requievi.

LECTIO XI.

ARJUNAS loquitur:

1. Qui meae salutis gratia de egregio arcano illo, quod supra spiritum dicitur, a te prolatus est sermo, ejus ope error iste meus dissipatus.
2. Origo nimirum et interitus animantium auscultata sunt a me copiose ex te, Lotophyllops,
3. nec non majestas tua sempiterna. Qualem tu te ipsum declarasti, summe domine, sic cernere cupio istam formam augustam, viro-
4. rum optime. Quod si tu censes fieri posse, ut ea a me cernatur, potentissime, devotionis praeses, tunc mihi te ipsum conspiciendum exhibe sempiternum.

ALMUM NUMEN loquitur:

5. Ecce, Prithae fili, formas meas centies, imo millies multiplicatus, varias, divinas, diversas colore ac specie. Adspice Aditiadas, Vasues, Rudros, Asvines gemellos, pariterque Ventos: multa nunquam antea visa adspice miracula,
7. o Bhârata! Huic in unitate comprehensum mundum universum adspice hodie cum rebus mobilibus immobilibusque in corpore meo, o Arjuna, et quodcunque aliud cernere cupis.
8. Attamen haud me potes cernere illis ipsis tuis oculis: divinum do tibi oculum; adspice mysterium meum augustum.

SANJAYAS loquitur:

9. Sic loquutus, deinde, o rex, magnus devotionis praeses Haris conspiciendam exhibuit Prithae filio praestantissimam formam augustam, plurima ora ac lumina gerentem, plurimis miraculis conspicuam, plurimis coelestibus ornamentis onustam, plurima coelestia
11. tela vibrantem, coelestibus coronis vestibisque indutam, coelestibus odoribus perfusam:

omnimodo mirabilem Deum infinitum, quoquo versus spectantem. Per coelum a millenis solibus si existeret subito exorta lux, ea similis foret fulgori hujus magnanimi. Ibi in unitate comprehensum mundum universum, multifariam distributum, tunc intuebatur in Dei deorum corpore Panduides. Deinde is obstupefactus, arrectis pilis, opum contemtor inclinato capite Deum, palmas suppliciter tendens, affatus est:

ARJUNAS loquitur:

Conspicio Deos, o Dive, in tuo corpore cunctos, pariterque animantium omnigenorum cattervas; BRACHMANEM dominum in loti calyce sedentem, Sapientesque cunctos, ac serpentes coelestes. Plurima brachia, latera, ora, lumina gerentem intueor te, undique specie infinitum. Nec finem, nec medium, nec vero etiam initium tui cerno, universi domine, omniformis! Tiaratum, clavigerum, discophorumque, splendoris cumulum, undique fulgidum cerno te, adspectu arduum, omni ex parte ad instar accensi ignis vel solis radiantem, immensum. Tu es simplex illud ac individuum, summum scibile, tu hujus mundi eximius thesaurus; tu inexhaustus, perennium legum sospitator, aeternus: tu GENIUS a me agnosceris. Initio, medio ac fine carentem, infinito robore praeditum, infinitis brachiis instructum, lunam solemque oculis referentem, cerno te, ore flammantem, splendore tuo Universum hoc foventem. Inter polum telluremque hocce spatium sane expansum a te solo, nec non plagae coelestes cunctae. Visa stupenda hac tua forma terrifica mundus tergeminus est consternatus, magnanime. En,

- istae Divum catervae te adeunt; nonnulli pavide palmas suppliciter tendentes mussant. "Ave!" dicentes magnorum Sapientum ac Beatorum catervae celebrant te hymnis perpulcris. Rudri, Aditiadae, Vasues, Sâdhyi, 22. Visvi, Asvines gemelli, Ventique, Fidicines coelestes, Genii, Divum ac Beatorum catervae, te suspiciunt, et stupefacti plane sunt cuncti. 23. Formam tuam ingentem, multa ora ac lumina gerentem. multa brachia, crura, pedes moventem, multa latera, multos dentes exsertos ostentantem, *formam istam, inquam*, intuentes 24. mundi consternantur, ac perinde ego. Coelum vertice ferientem, fulgidum, multicolorem, ore hiantem, flammeis grandibus oculis, te quum intueor, percellitur animus mihi intimus, nec firmitatem invenio, nec tranquillitatem, o 25. Vishnus. Dentibus exsertis minantia ora tua conspicatus, conflagrationis rerum postremae similia, plagas coelestes non distinguo, nec laetitiam capio. Fave mihi, Deum domine, 26. mundi columen! Istique, te versus, Dhritarashtra nati cuncti, simul cum terrarum orbis regum catervis, Bhîshmas, Drônas, nec non Solis filius (*Carnas*,) simul cum nostris quoque proceribus, in ora tua festinantes incurrun, dentibus exsertis formidolosa. Nonnulli inhaerentes dentium interstitiis cernuntur 28. contritis membris extremis. Sicuti amnium multiplices torrentes versus Oceanum cursu directo ruunt, similiter isti generis humani 29. heroës incurrunt in ora tua flammantia. Sicuti in accensam flammam muscae involant, ad necem impetu abreptae, similiter plane ad necem incurrunt mortales in tua quoque ora, 30. impetu abrepti. Lambis, devorans undique mortales integros, faucibus inflammatis. Fulgoribus implentes mundum integrum radii 31. tui acres effervescunt, o Vishnus! Enarra mihi, quaeso, quisnam tu sis horrida forma praeditus. Salvere te jubeo, Deorum maxime! Fave mihi! Dignoscere cupio te primaevum: haud praesagio equidem, quidnam pares.

ALMUM NUMEN loquitur:

- DIES sum mundi eversor, adultus, mortales 32. extinctum huc profectus. Te solo excepto non superstitibus erunt, quotquot congressi in adversis exercitibus bellatores. Quare tu age 33. exsurge! carpe gloriam, devictis hostibus! Fruere imperio pleno! A me scilicet isti percussi jam olim: nil nisi instrumentum esto tu, Ambidexter! Drônique, Bhîshmamque, 34. Jayadrathamque, Karnam, nec non ceteros quoque bellando fortes a me percussos tu feri! Noli perturbari! Pugna! Vinces proelio rivales.

SANJAYAS loquitur:

- Audito hoc sermone Pulricomi, palmas 35. suppliciter tendens, tremens, Arjunas salvere jubens denuo affatus est Krishnam cum leni murmure, pavore attonitus, corpore inclinato:

ARJUNAS loquitur:

- Stationem in te nactus, o sensuum domitor, 36. honore suo mundus gaudet ac dicto audiens est. Gigantes territi in diversas coeli palgas diffugiunt, omnesque te salutant Beatorum catervae. Et cur te haud venerarentur, magnanime, potiorum BRACHMANE ipso, primaevum creatorem? O infinite! Deorum princeps! mundi sedes! Tu es simplex illud ac individuum, enti ac non enti quod penitus subest. Tu es Divus primaevus, GENIUS, antiquus; 38. tu hujus Universi eximius thesaurus. Tu es omniscius ac scibile, summumque domicilium. A te expansum Universum, o infinitis formis praedite! Aër, Yamas, Ignis, Varunas, Lunus, 39. animantium sator tu, proavusque. Salve, salveto millies! iterumque denuo salve, salveto! Salvere a fronte, deinde a tergo te jubeo, et 40. undecunque, o Universe! Infinita vi, immensa potentia praeditus tu universum perficis, ideoque es universus. Quum sodalem te arbitrarer, vehementer quodcumque dictum: "Heus, Krishna! heus, Iaduis proles! heus tu, amice!" a me ignorante majestatem tuam

42. istam, temere vel prae studio etiam; et quacunque in re iocandi gratia minus honorifice a me habitus es in ambulando, decumbendo, considendo vel epulando, sive secreto, innocue, sive hisce coram: ejus veniam exoro a te ego
43. immenso. Pater es tu hujus mundi mobilis immobilisque, venerandusque magister gravissimus: haud tui par exstat, quomodo tandem superior alius quisquam vel in mundo
44. tergemino, o unice praepollens? Ideo venerabundus, prostrato corpore, oro ego te ut mihi faveas, dominum laudibus celebrandum. Ceu patrem filio, ceu amicum amico, ceu amantem amatae te decet mihi, Dive, indulgere. Nunquam antea visum miraculum conspicatus, laetitia perfusus sum, simulque pavore percussus animus meus. Istam mihi visendam exhibe, Dive, formam! Fave mihi,
46. Deorum domine, mundi columen! Tiaratum, clavigerum, discophorum, cupio equidem te perinde cernere. Illam ipsam formam quadribrachiam assume, o mille brachiis praedite! omniformis!

ALMUM NUMEN loquitur:

47. A me propitio tibi, o Arjuna, forma illa praestantissima mea exhibita est, per virtutem mysticam, quae mihi inest; splendida, universalis, infinita, primaeva, quae praeter te
48. ab alio nemine antea fuerat conspecta. Non librorum sacrorum lectione, sacrificiis, meditationibus, nec largitionibus, neque caeremoniis etiam, neque acerrimis castimoniis tali

forma portis ego sum in mortalium aevo adspici ab ullo alio praeter te, heroica Kuruis proles. Ne tibi sit angor, nec perturbatio, 49. visa forma ista mea tam horrenda. Discusso terrore, laetus animi, rursus tu hanc ipsam meam formam, quam desideras, intuere.

SANJAYAS loquitur:

His verbis Vāsudēvas Arjunae annuens 50. consuetam suam formam visendam exhibuit denuo, consolatusque est territum eum, conversus iterum in placidam speciem magnanimus ille.

ARJUNAS loquitur:

Conspecta hac humana tua forma placida, 51. o mortalium votis expetite, jam tandem sum refectus, cogitationis meae compos, in conditionem naturalem redux.

ALMUM NUMEN loquitur:

Valde arduam adspectu istam, quam tu 52. conspicatus es, formam, vel ipsi Divi ejus formae visendae semper sunt cupidi. Neque ego 53. librorum sacrorum lectione, neque castimonia, nec largitione, nec sacrificio potis sum tali specie cerni, quali tu me conspicatus es. Cultu vero unice mihi oblato potis sum ego 54. tali specie, o Arjuna, cognosci et adspici penitus, et adiri quoque, hostium vexator. Mea 55. opera qui perficit, in me intentus, mei cultor, ambitione exemptus, expers inimicitiae erga cuncta animantia, is ad me pergit, o Panduida.

LECTIO XII.

ARJUNAS loquitur:

1. Sic perpetuo devoti qui cultores te observant, quive rursus individuum ac insensilem: horum utri devotionis maxime sunt gnari?

ALMUM NUMEN loquitur:

2. Ad me directa mente qui me semper devoti observant, fide egregia imbuti, hi a me
3. devotissimi existimantur. Qui vero individuum, indemonstrabilem, insensilem observant, omnia permeantem, incomprehensibilemque, in fastigio stantem, immotum, firmum,
4. coërcita sensuum compage undique aequabiliter affecti: ii sane me nanciscuntur, omnium
5. animantium salute gaudentes. Labor horum operosior, qui cogitando ad insensile sese applicant; insensilis nimirum via vix a corpora-
6. libus impetratur. Qui vero omnibus operibus mecum depositis, in me intenti, nulli praeter me oblata devotione, me meditantes observant,
7. his ego extricator e vicissitudinum mortalitatis oceano fio brevi tempore, Prithae fili,
8. mecum cogitatione sua versantibus. Mihi animum oppignera, in me mentem colloca! Habitabis utique mecum, deinde apud Superos
9. sine dubio. Sin vero cogitationem non vales in me componere immotam, assiduitatis devotione tunc me conare adipisci, o contemtor
10. opum. Si ne ad assiduitatem quidem sufficiunt vires, meis operibus intentus esto; mei gratia vel opera perficiens consummationem

adepturus es. Quod si ne hoc quidem vales 11.
facere, ad mei devotionem conversus, omnium operum fructus renuntiationem tunc facito, modeste animatus. Potior sane est scientia 12.
assiduitate; prae scientia contemplatio aestimatur; prae contemplatione renuntiatio; a renuntiatione tranquillitas proxime distat. Odii 13.
immunis erga cuncta animantia, benignus, nec non misericors, non sui studio nec sui fiducia captus, idem in dolore ac voluptate, patiens, contentus, perpetuo devotus, temperans, propositi tenax, qui mihi animum mentemque tradit, mei cultor: is mihi carus. A quo non turbatur genus humanum, et a 15.
genere humano qui nec ipse turbatur; gaudii, iracundiae, terroris turbis qui solutus est: is itidem mihi carus. Nulla expectatione sus- 16.
pensus, purus, dexter, medius inter contraria, nihil sollicitus, omnibus inceptis qui renuntiavit, mei cultor: is mihi carus. Qui neque 17.
exsultat, neque aversatur, nec moeret, nec desiderat; fausti vel infausti exitus incuriosus qui mei cultor: is mihi carus. Aequanimis 18.
in hoste atque amico, tum in honore et contumelia, in frigore et calore, in voluptate ac dolore aequanimis, ambitione exemptus; par 19.
sibi in vituperio ac laude, taciturnus, contentus re qualibet, domo carens, firmus consilii, cultui addictus homo mihi est carus. Qui 20.
vero sanctum nectar hocce, sicuti dictum, observant, fide imbuti, in me intenti cultores, ii vehementer mihi sunt cari.

LECTIO XIII.

ALMUM NUMEN loquitur:

1. Hocce corpus, Kuntidis nate, TERRENI nomine nuncupatur. Istud qui novit (*spiritus*,) eum pronuntiarunt TERRENI GNARUM
2. veritatis periti. Me porro scias TERRENI GNARUM esse in omnibus TERRENI, o Bhârata. Quae TERRENUM ac TERRENI GNARUM amplectitur scientia, ea vera scientia a me
3. aestimatur. Hocce TERRENUM quidnam sit, et quale, quibusnam modis mutabile, et unde id; et hicce (*Terreni gnarus*) quidnam sit, qualiumque capax: id compendio ex me audi,
4. a Sapientibus multifariam decantatum rhythmis variis singulatim, in theologicis sententiis metricis concinnatis, circa principia rerum
5. versantibus, clare demonstratis. Quinque elementa, sui conscientia, intellectus, ac invisibile porro, instrumentaque corporalia undecim,
6. et quinae sensuum perceptiones; cupido, aversatio, dolor, voluptas, multiplex conditio, cogitatio, pertinacia: haec per TERRENUM mutationibus obnoxium compendio exprimentur. Modestia, sinceritas, innocentia,
7. patientia, rectitudo, magistri verecundia, puritas, constantia, sui coërcitio; abstinencia a rebus, quae sensibus obversantur; secessio a sui studio; geniturae, mortis, senii, morbi,
8. doloris, culpae respectus; immunitas ab ambitione et ab affectu erga liberos, conjugem, domum ceteraque ejusmodi; continua cogitationum aequabilitas in optatis vel minus op-
9. tatis eventibus; mihi deditus unica devotione cultus, fideliter observatus; in secretis locis commoratio, fuga oblectationis in hominum
10. coetu; perseverantia in cognitione ejus, quod supra spiritum est; fructus e veri cognitione

percipiendi perspectio: haec declaratur scientia; inscitia, quae ab hac diversa est. Quod 12. cognoscendum, id effabor, quo cognito aliquis ambrosia vescitur. Sine initio summum Numen; neque ens id, neque non ens dicitur: undique manibus pedibusque instructum id, 13. undique oculos, capita, ora habens; undique auditu praeditum, in mundo consistit, cuncta comprehendens; omnium sensuum facultatibus 14. collucens, ab omnibus sensibus segregatum; affectu immune atque Universum sustentans, a qualitatibus exemptum et qualitatibus fruens; *utrumque*, extrinsecus et intus 15. in animantibus; immobile ac simul mobile. Propter subtilitatem id discerni nequit, tum e longinquo positum, tum quasi coram; haud 16. distributum animantibus, et quasi distributum tamen insidens; animantiumque sustentaculum id cognoscendum, edax et rursus genitale. Luminum quoque id lumen a 17. tenebris remotum praedicatur, ipsa scientia, cognoscendum ac impetrandum scientia, cordi cujusque infixum. Sic TERRENUM, ac similiter 18. SCIENTIA et COGNOSCENDUM declarata sunt compendio. Mei cultor, istud dignoscens, ad meam essentiam conformatur. Naturam 19. itidemque Genium scias initio carere ambos pariter, mutationesque qualitatesque scias e natura ortas. In actu ministerii rerum agen- 20. darum principium declaratur natura; GENIUS in doloris ac voluptatis perceptione principium declaratur. GENIUS naturae infusus ni- 21. mirum particeps fit naturalium qualitatum: propensio erga qualitates causa est generationum ejus e bono vel malo utero. Spectator 22. monitorque, sustentator, perceptor, magnus dominus, summus spiritus quoque dicitur in hoc corpore GENIUS ille eximius. Qui sic 23.

- novit GENIUM naturamque simul cum qualitatibus, is, quocunque tandem modo versetur, 24. non amplius regeneratur. Contemplatione in semet ipsis perspiciunt nonnulli spiritum sua ipsius ope, alii rationali destinatione, ope- 25. rumque destinatione rursus alii; alii vero talem ignorantes, quum ex aliis audire, eum observant. Hi quoque exsuperant mortalitatem, doctrinae sacrae auscultandae stu- 26. diosi. Quoties gignitur quaelibet substantia, stabilis mobilisve, TERRENI et ejus qui terreni gnarus est, conjunctione id fieri scias, Bha- 27. ratidarum princeps. Eundem in omnibus animantibus consistentem summum dominum, istis pereuntibus haud pereuntem qui cernit, 28. is vere cernit. Eundem vero cernens ubique praesentem dominum, non violat semet ipsum sua ipsius culpa; exinde pergit ad summum

iter. Naturae autem vi opera peracta omni- 29. modo qui cernit, necnon se ipsum eorum non esse actorem, is vere cernit. Quando ani- 30. mantium privam essentiam in unitate comprehensam respicit, et inde quidem explicatam, tunc numen impetrat. Quia initio caret, 31. et qualitatum expers est summus spiritus ille incorruptibilis, vel in corpore commorans, Kuntidis nate, neque agit, neque inficitur. Sicuti omnivagus aether propter subtilitatem 32. non inficitur, sic ubicunque cum corpore congressus spiritus non inficitur. Sicut illuminat 33. unus universum hunc orbem sol, sic TERRENUM universum TERRENI GNARUS illuminat, o Bhârata. Hunc in modum discrimen inter 34. terrenum ac terreni gnarum, scientiae lumine, et emancipationem animantium a natura qui norunt, ii ad summum procedunt.

LECTIO XIV.

ALMUM NUMEN loquitur:

1. Egregiam porro effabor scientiam scientiarum praestantissimam, qua cognita anachoretarum omnes ad egregiam consummationem hinc
2. sunt profecti. Hac scientia freti ad meae sanctitatis consortium progressi vel in nova creatione denuo haud gignuntur, neque in
3. rerum dissolutione percelluntur. Mihi pro utero est magnum Numen: in hoc foetum depono equidem; origo omnium animantium
4. hinc existit, o Bhârata. E quolibet utero, Kuntidis nate, quae formae prodeunt, harum magnum Numen est uterus, ego semen praebens pater. Essentia, impetus, caligo: hunc
5. in modum definitae qualitates e natura ortae

vinculis constringunt, o heros, in corpore spiritum incorruptibilem. Ex his essentia, 6. propter sinceritatem lucida ac sana, dulcedinis studio constringit, et scientiae studio, vir innocue. Impetum affectibus cognatum scias, 7. e sitis ortum stimulo: is constringit, Kuntidis nate, agendi studio mortalem. Caliginem 8. vero ex inscitia natam scias, fascinationem cunctorum mortalium: errore, desidia, veterno ea constringit, o Bharata. Essentia in dul- 9. cedine praepollet, impetus in actu, o Bhârata; scientiam involvens vero caligo in errore praepollet utique. Impetu caligineque devictis, 10. essentia existit, o Bhârata; impetus existit, essentia et caligine devictis; caligo perinde,

11. essentia ac impetu *devictis*. Quando in hoc corpore, per omnes portas collustrato, subnascitur scientia, tunc noscat aliquis, essentiam adultam esse utique. Aviditas, alacritas, festinatio, inquietus agendi stimulus: haec impetu adulto nascuntur, Bharatidarum princeps. Hebetudo, tarditasque, error, stuporque pariter: haec caligine adulta nascuntur, Kuruis proles. Quando autem essentia adulta ad dissolutionem pergit mortalis, tunc ad sedes puras eorum, qui summum norunt, progreditur. Impetu *adulto* ad dissolutionem profectus, inter agendi studiosos renascitur; porro dissolutus caligine *adulta*, e bruto quodam utero renascitur. Operis honesti fructus fertur essentialis ac sine labe; impetus autem fructus, molestia; ignorantia, caliginis fructus. Ex essentia nascitur scientia, ex impetu aviditas pariter; error ac stupor e caligine existunt, nec non ignorantia. Sursum eunt in essentia permanentes, in medio consistunt impetuosius, in infima qualitate versantes deorsum eunt caliginosi. Quando neminem alium praeter qualitates actorem spectator *ille* respicit, et id novit, quod qualitatibus praestat, *tunc* ad meam indolem is accedit.
20. Qualitatibus hisce tribus exsuperatis mortalis, e corpore genitis, genitura, morte,

senio ac molestia liberatus, ambrosia vescitur.

ARJUNAS loquitur:

Quibusnam signis, qui qualitates hasce exsuperavit. dignoscitur, domine? quamnam vitam professus? et quomodo praevertit hasce tres facultates?

ALMUM NUMEN loquitur:

Qui tum claritudinem, tum alacritatem, tum stuporem, o Panduida, non aversatur, quando ea sese expromunt, neque, quando recedunt, desiderat; assidens tanquam hospes, qui, persuasus qualitates *intra fines suos* versari, consistit, neque vacillat; idem in molestia ac voluptate, sui compos, cui nihil interest inter glebam, lapidem et aurum, aequus in rebus gratis ingratisque, aequus in vituperio ac sui laude, in dignitate ac contumelia aequus, aequus inter utrasque partes, amicorum vel hostium; qui cuncta incepta dimisit: is qualitates exsuperasse dicitur. Quique me non aliorum evagante cultus devotione veneratur, is, qualitatibus hisce exsuperatis, ad conditionem divinam conformatur. Numinis nimirum ego sum sedes, ambrosiaeque incorruptibilis, legisque aeternae, ac voluptatis immensae.

LECTIO XV.

ALMUM NUMEN loquitur:

1. Sursum agentem radices, deorsum agentem ramos ficum religiosam *quandam* praedicant perennem, cujus folia sunt versus: qui hunc
2. novit, is librorum sacrorum gnarus est. Deorsum sursumque expansi sunt hujus *arboris* rami, qualitibus adulti, e rebus sensilibus germinantes, ac deorsum radices sunt propagatae, operum vinculis constrictae in aevo
3. mortali. Talis ejus forma non concipi potest in hoc orbe terrarum, nec finis, neque constitutio. Hac fico religiosa cum radicibus late serpentibus ense acuto aequanimitatis excisa,
4. deinceps iter istud est anquirendum, quo profecti non amplius revertuntur. Nimirum ad hunc primaevum GENIUM ego deduco, unde
5. flumen istud antiquum dimanavit. Qui, arrogantiae et erroris expertes, ambitionis vitium devicerunt, constanter versantes in eo, quod supra spiritum est, et a quibus cupiditates recesserunt; a gemino affectu exsoluti, qui voluptate ac dolore designatur: hi incedunt, haud aberrantes, per iter hoc perpetuum.
6. Non illud illuminat sol, nec luna, neque ignis, quo ingressi haud revertuntur: id (*est*) domicilium meum supremum. Mei portio quidem in animantium mundo, vitalis, sempiterna, animum cum quinque sensibus e naturae
8. gremio attrahit. Quodcumque corpus nanciscitur vel undecumque exit princeps *iste spiritus*, cum eo congregitur illis arreptis, sicuti
9. ventus odores ab ipsorum cubili *arripit*. Auditum, visum, tactumque, gustum, nec non olfactum inspectans ille, animumque, rebus
10. sensilibus ministrat. Exeuntum, vel perma-

nentem etiam, vel fruentem, qualitibus consociatum stulti non respiciunt: cernunt vero scientiae visu praediti; annitentesque devoti 11. eum cernunt in semet ipsis commorantem, *sed* quamvis annitentes, qui spiritales nondum evasere, haud eum cernunt, intellectu destituti. Qui splendor in sole concretus mundum 12. illuminat totum, quique in luna, quique in igne: eum splendorem meum esse scias. Ter- 13. ramque penetrans, animalia sustento ego vigore meo, nutrioque herbas cunctas, conversus in succum, qui saporem iis impertit. Ego in 14. ignem conversus, animalium corpore diffusus, cum anima, quam ducunt vel efflant, conjunctus, quatuor generum cibum concoquo. Et 15. cujusque ego cordi insideo: ex me est memoria, scientia ac ratiocinium: in librisque sacris universis ego sum et cognoscendus, et doctrinae theologicae auctor, itidem librorum sacrorum interpres. Duo hi Genii in mundo 16. *exstant*, tum dividiuus, tum individuus: dividiuus est animantium universitas: individuus in fastigio collocatus dicitur. *Praeter hos* 17. autem est alius GENIUS supremus, summi spiritus nomine designatus, qui mundo tergemino penetrato, eum sustentat, incorruptibilis, princeps. Quia dividiuum ego exsupero, ac 18. prae individuo etiam excello, ideo per orbem et in libris sacris celebratus fui GENII SUPREMI nomine. Qui, errorum immunis, talem 19. me cognoscit Genium supremum, is, universitatis rerum gnarus, me colit omni vitae ratione, o Bhârata. Sic maxime arcanum prae- 20. ceptum hoc a me declaratum est, vir innocue. Hoc intellecto, sapiens aliquis fiat, atque omni negotio defunctus, o Bhârata.

LECTIO XVI.

ALMUM NUMEN loquitur:

1. Securitas, ingenii sui lustratio, in scientiae destinatione perseverantia, largitudo, temperantia et religio, pia meditatio, castimonia,
2. rectitudo, innocentia, veritas, irae sedatio, liberalitas, calumniarum repudiatio, benevolentia erga animantes, alienus a lascivia
3. animus, mansuetudo, pudor, constantia, vigor, patientia, firmitas, puritas, nullum vindictae studium, modica de se opinio: *hae sunt virtutes* ejus, qui divina sorte nascitur, o Bhâ-
4. rata. Simulatio, superbia atque insolentia, iracundia, nec non sermo contumeliosus et ignorantia: *hi sunt mores* ejus, Prithae fili,
5. qui daemoniaca sorte nascitur. Divina sors ad emancipationem, daemoniaca ad vincula ducere censetur. Noli moerere! Divina sorte
6. natus tu es, o Panduida. Duplex animantium natura est in hoc mundo; tum divina, tum vero daemoniaca. Divina fuse declarata; daemoniacam, Prithae fili, jam ex me audi. Neque agendi nec cessandi rationem norunt homines daemoniaci; non puritas, nec vero etiam certa vivendi regula, nec veritas in iis reperitur. Hi mundo nihil veri, nullam stabilem constitutionem inesse aiunt, et praeside eum carere, perpetuo existentem, quin imo, solam
9. libidinem pro caussa ei subesse. In hac opinione defixi, mente pessumdata, parum intelligentes, ruunt vehementer in actus, in mundi
10. perniciem intenti. Libidini inexplibili dediti, fraude, superbia, temeritate muniti, stulte ineptias aucupantes, prorumpunt, vitam impuram professi, cogitatione sine termino evagante freti, leto omnia finire; libidinis satiandae studiosi: "Quatenus licet (*fruemur*
12. *hisce!*)" sic statuto. Spercentenis laqueis impliciti, in libidinem iramque proni, quae-

runt, libidine sua fruendi gratia, opes iniquitate accumulatas. "Istud hodie a me captum, 13.
 "illud nanciscar desiderium; istud adest, illud
 "quoque mihi rursus eveniet lucrum; iste a 14.
 "me caesus inimicus, caedamque caeteros
 "etiam. Princeps ego sum, ego deliciis afflu-
 "ens, consummatus ego, praepollens, felix;
 "opulentus sum, generosus: quis alius mei 15.
 "similis? Sacrificabo, largiar, commissabor."
 Talia sibi persuadent, ignorantia occaecati. Multiplici cogitatione perturbati, erroris reti- 16.
 bus involuti, proclives in libidines suas explendas, praecipitant in infernum impurum. Opinione de se elati, opibus, superbia, temeritate muniti, operantur nimirum sacris hi ad simulationem sanctitatis haud rite perfectis; sui studio, violentiae, arrogantiae, libidini, 17.
 iracundiae dediti, me in sua ipsorum aliisque personis perosi: obtrectatores. Hosce ego in- 19.
 fensos *mihi*, atroces, infimos hominum in mortalitatis vicissitudinibus coniicio identidem infaustos in uteros daemoniacos. Daemoniaco 20.
 utero inclusi, dementes, e generatione in generationem, me haud nacti quidem, Kuntidis nate, denique infimam viam ingrediuntur. Triplex inferni ea est porta, qua semet ipsos 21.
 pessumdant: libido, iracundia, nec non avaritia, idcirco istam triadem quis devitet. Hisce 22.
 liberatus vir, Kuntidis nate, caliginis portis tribus, sectatur suam salutem, deinde viam supremam ingreditur. Qui, legis scriptae praeceptis neglectis, vitam degit ad libidinis arbitrium, is neque consummationem adipiscitur, nec felicitatem, nec viam supremam. Igitur 24.
 lex scripta auctoritas tibi *esto* in rerum agendarum vel omittendarum discrimine, Cognito legis scriptae praeceptis imperato opere, peragere istud huic te decet.

LECTIO XVII.

ARJUNAS loquitur:

1. Qui, legis scriptae praeceptis neglectis, sacra faciunt fide imbuti: quatenam horum est statio, o Krishna? utrum essentia, an impetus vel caligo?

ALMUM NUMEN loquitur:

2. Triplex existit fides mortalium. Nascitur ea e cujusque indole: essentialis, nec non im-
3. petuosa, et caliginosa. Hanc ausculta. Ingenii cujusque imago est *eius* fides, o Bhârata. Fide praeditus quilibet homo, cui rei fidem
4. habet, talis est utique. Sacra faciunt *homines* essentialia Divis: Geniis Gigantibusque impetuosi; Manibus Lemerumque gregibus alii
5. sacra faciunt caliginosi homines. Qui lege scripta haud comprobatis sese castigant castimoniis homines, cum simulatione ac sui fiducia copulati, libidine, commotione, violentia obsessi, vexantes corpori insidentem compagem vitalem, dementes, et me perinde intimis corporis recessibus insidentem: hosce scias dæ-
7. monibus addictos. At enimvero cibus etiam singulis triplex gratus est; *triplex* sacrificiam, castimonia, nec non largitio. Horum hancce
8. distinctionem ausculta. Aevum, substantiam, robur, sanitatem, voluptatem, hilaritatem augentes, sapidi, mites, solidi, suaves cibi es-
9. sentialibus hominibus grati sunt. Acres, acidi, salsi, nimis fervidi, pungentes, acerbi inflammantesque cibi impetuoso placent, doloris,
10. molestiae morborumque foecundi. Vapidæ, insipidæ, et quæ foetore corruptæ sunt, vel rejectæ etiam et obscoenæ dapes caliginosis
11. gratæ sunt. Quod ab iis, qui nullum inde præmium captant, offertur sacrificiam cum rituum respectu, nullo alio consilio menti infixum

nisi ut sacrificandi officium expleatur, id est
essentiale. Præcepta autem præmii expectatione, simulandæque pietatis gratia etiam
quod perficitur, Bharatidarum optime, id sacrificium scias esse impetuosum. A ritu alienum, celebratum sine cibi distributione, sine
carminibus solemnibus, mercede sacerdotibus negata, fide destitutum sacrificium caliginosum nuncupatur. Reverentia erga Deos,
Brachmanes, magistros doctosque, puritas, rectitudo, vita ad theologiae studium conformata, innocentia: hæc ad corporalem castimoniam referuntur. Sermo nullam commotionem excitaturus, veridicus et comitatus plenus
nec non tacitæ lectionis (*librorum sacrorum*) consuetudo: hæc ad oris castimoniam referuntur. Mentis serenitas, benignitas, silentium, sui coercitio, indolis lustratio: hæc ad
spiritalem castimoniam referuntur. Fide insigni castimoniam hanc tripartitam servatam, ab hominibus nullum inde præmium captantibus, essentialem nuncupant. Honorem,
dignitatem ac reverentiam sibi comparandi gratia, nec non cum simulatione pietatis quæ castimonia exercetur, ea in hoc aevo declarata est impetuosa, levis, infirma. Quæ ex inepto
commento ad sui ipsius cruciatum exercetur castimonia, vel aliis damni inferendi gratia, ea caliginosa pronuntiatur. Hac persuasione,
largiendi officium nobis incumbere, quæ largitio fit ei, qui haud gratus est apud potentes, justo loco ac tempore, et pro merito, ea largitio essentialis memoratur. Quæ vero
favoris mutui captandi gratia, vel præmii respectu quoque fit, atque reluctanter, ea largitio impetuosa memoratur. Quæ inopportuno
loco ac tempore fit largitio atque inter indignos, sine comitate, cum contumelia, ea caliginosa

23. pronuntiatur. OM, ID, ENS: hunc in modum designatio numinis triplex memoratur, a quo Brachmani, librique sacri ac sacrificia olim
24. ordinata sunt. Ideo hac syllaba OM pronuntiata, sacrificii, largitionis ac castimoniae actus religione imperati inchoantur semper a theologis.
25. "Id ipsum est," sic statuto, sine praemii expectatione sacrificii et castimoniae actus, nec non largitionis actus varii perficiuntur ab
26. iis, qui emancipationem suam desiderant. De

veritate ac honestate istud vocabulum ENS adhibetur; de laudabili opere similiter adhibetur, Prithae fili, eadem vox. In sacrificio, 27. castimonia, largitione constantia quoque ENS appellatur; nec minus opus horum gratia susceptum ENTIS nomine nuncupatur. Quod- 28. cunque sine fide peragitur, sive sacrificium sit, seu largitio, seu castimonia, sive opus, NON-ENS dicitur, Prithae fili: neque id valet post mortem, neque in hoc aevo.

LECTIO XVIII.

ARJUNAS loquitur:

1. Abdicationis, o heros, veram naturam cupio cognoscere, dimissionisque, sensuum dormitor, singularum separatim, o Kesis interfecto.

ALMUM NUMEN loquitur:

2. Optioni permissorum operum abdicationem ABDICATIONIS nomine vates intelligunt; omnium operum praemii dimissionem praedicant
3. DIMISSIONEM sermonis periti. Dimittendum culpaе instar esse opus *quodlibet*, nonnulli docuere philosophi; ad sacrificium, largitionem, castimoniam pertinens opus haud dimittendum, rursus alii. Decretum meum jam ausculta super dimissione, Bharatidarum optime. Dimissio videlicet, virorum princeps,
5. triplex pronuntiata est. Ad sacrificium, largitionem, castimoniam pertinens opus haud dimittendum, faciendum id utique. Sacrificium, largitio, nec non castimonia, sunt lustramina sapientum. Sed et ista opera, (v. c. *bellum militi gerendum et s. p.*) ambitione
- 6.

fructuque dimissis, peragenda sunt, Prithae fili; hoc est decretum meum certum ac supremum. Necessary vero operis abdicatione haud 7. consentanea est: istiusmodi operis intermissio a stultitia profecta caliginosa praedicatur. Difficile esse reputans, si quis opus quoddam 8. prae formidine corporalis molestiae dimittat, is, facta dimissione impetuosa non sane dimissionis fructum percipiat. "Peragendum 9. est!" sic statuto, quodcunque opus necessarium peragitur, o Arjuna, ambitione fructuque dimissis: haec dimissio essentialis aestimatur. Neque aversatur minus prosperum opus, nec 10. prospero inhaeret dimissor, essentiae consociatus, prudens, dubitatione exemptus. Nequaquam fieri potest, ut *homo* corpore indutus opera dimittat omnino; qui vero operum fructum dimittit, is DIMISSOR, hoc nomine appellatur. Inoptatus, optatus, mixtusque, triplex 12. operis fructus obtingit non dimittentibus post obitum, at dimittentibus non uspiam. Quin- 13. que haec, o heros, principia disce ex me, rationali demonstratione explicata, ad consum-

14. mationem cujuscunque operis necessaria: regimen, deinde actor, et instrumentum speciatim diversum, varique singulatim habitus, Fatumque quinto loco accedens. Corpore, voce, animo quodcunque opus aggreditur homo, seu justum, sive iniquum, quia haecce sunt ejus
15. principia. Quod quum ita sit, qui actorem semet ipsum duntaxat cernit prae mentis ruditate, non is vere cernit stolidus. Cujus indoles non inflata est sui fiducia, cujus mens non polluitur, is, vel occisis hisce mortalibus, neque occidit, neque vinculis constringitur.
16. Cognitio, res cognoscenda, cognitor: hoc triplex est agendi momentum; instrumentum,
17. opus, actor: haec triplex operis summa. Cognitio, opusque, actorque, trifariam *singula* pro qualitatibus discriminantur: qualitatibus ex ordine enumeratis haec porro auscultat.
18. Qui *cognitione quis* in omnibus, quae exstant, unicum existendi elementum incorruptibile cernit, indiscretum in discretis, eam cognitionem scias essentialem. Singulatim autem quae cognitio varios existendi modos peculiare novit in omnibus quae exsistunt, hanc
19. cognitionem scias esse impetuosam. Quae vero ad singulum negotium applicata est, quasi sit universitas rerum, principiis carens, veri summae haud consentanea atque angusta,
20. ea *cognitio* caliginosa nuncupatur. Quodcunque necessarium opus, ambitione seposita, sine ira et studio peragitur ab homine fructum
21. haud captante; id essenziale dicitur. Quod vero opus ab homine libidines captante vel etiam fiducia sui elato peragitur, cum magno
22. molimine, id impetuosum nuncupatur. Sine respectu pendentis inde perniciiei, injuriae et propriarum virium stulte peragitur opus: id
23. caliginosum nuncupatur. Ambitionis expers, minime magniloquus, constantia ac fortitudine praeditus, in eventu prospero sive improposito
24. immutatus actor essentialis dicitur. Affectibus commotus, operis fructum captans, avidus, ad injurias inferendas pronus, impurus, exultationi et moerori obnoxius actor impetuosus

25. praedicatur. Ineptus, vilis, contumax, malignus, otiosus, piger, animum despondens morasque nectens actor caliginosus dicitur.
26. Mentis divisionem nec non constantiae secundum qualitates tripartitam auscultat, declaratam plene ac singulatim, contemtor opum.
27. Quae aggrediendi ac recedendi opportunitatem, quid faciendum sit vel non faciendum, periculum ac securitatem, nexum solutionemque novit mens, ea, Prithae fili, est essentialis.
28. Qua *quis* justum et injustum, tum etiam quid faciendum et non faciendum, incongrue judicat, ea mens, Prithae fili, est impetuosus.
29. Quae injustum pro justo habet caligine involuta, et omnes res in contrarium vertit: ea mens, Prithae fili, est caliginosa. Qua constantia *quis* sustentat animum, spiritum vitalem, sensus actusque in devotione nusquam evagante: ea constantia, Prithae fili, est essentialis.
30. Qua vero constantia quis honestum, utile, dulce sectatur, o Arjuna, cum ambitione, fructuum cupidus: ea constantia, Prithae fili, est impetuosus.
31. Qua veterum, pavorem, sollicitudinem, moerorem, vecordiam non excutit insipiens: ea constantia, Prithae fili, est caliginosa.
32. Voluptatem vero nunc triplicem audi ex me, Bharatidarum princeps. Ubi quis consuetudine delectatur, atque ad molestiae finem pervenit; quidquid, circa marginem veneni instar, in fundo nectaris est simile: ea voluptas essentialis declaratur, e mentis ipsius serenitate nata.
33. Quidquid propter copulationem sensuum cum rebus sibi subjectis circa marginem nectaris est simile, in fundo veneni instar: ea voluptas impetuosus memoratur. Quae circa marginem et in consequentibus voluptas delusio est animi, veterum, inertiam, temeritatem augens, ea caliginosa nuncupatur.
34. Non ullum exstat sive in terris, sive, altera ex parte, in coelo et inter Divos ens, quod immune sit naturalium harum trium qualitatum.
35. Brachmanorum, militum, opificum servorumque, o hostium vexator, munera distributa sunt secundum qualitates e cujusque

42. indole nascentes. Tranquillitas, continentia, puritas, patientia, nec non rectitudo, scientia universalis et peculiaris, fides rebus divinis habita; *haec sunt* Brachmanorum munera, ex ipsorum indole nata. Virtus bellica, splendor, constantia, habilitas, statio in proeliis intrepida, liberalitas et imperatoria dignitas: *haec sunt* militum munera, ex ipsorum indole nata.
44. Agricultura, armentorum cura, mercatura: *haec sunt* opificum munera, ex ipsorum indole nata. Ministeriale munus quoque servi est
45. *proprium*, ex ipsius indole natum. Suo quacunquē munere contentus consummationem impetrat homo. Suo munere contentus quomodo consummationem nanciscatur, id nunc
46. audi. Unde est origo animantium, a quo Universum hoc expansum, *hunc* suo *quisque* munere veneratus, consummationem adipiscitur mortalis. Satiū est suo officio, etsi deficientibus viribus, fungi, quam alienum officium accurate implere. Sua ipsius indole determinatum opus peragens non incidit in peccatum.
48. Connatum opus, Kuntidis nate, quamvis cum culpa consociatum, ne quis deserat. Omnia incepta mortalium nimirum culpa sunt involuta, sicuti ignis fumo. Inambitiose animatus, undique se continens, nullo cupidinum stimulo incitatus, ad otii consummationem summam abdicatione progreditur. Consummationem adeptus, quomodo Numen perinde adipiscatur, id ex me disce brevi comprehensum, Kuntidis nate: quae sedes scientiae summa
51. est. Mente pura devotus, sonos et reliqua ejusmodi dimittens, propensione et aversione procul habitis, solitudinem petens, levi victu utens, voce corpore, animoque coërcitis, in contemplationis devotionem intentus, semper
53. ad immunitatem ab affectibus applicatus, qui sui fiduciam, violentiam, superbiam, libidinem, iram, avaritiam expulit, sui commodi incuriosus, tranquillū, *is* ad divinam conditionem
54. conformatur. Numinis consors, serenū, nec moeret, nec desiderat; aequabilis erga cuncta
55. animantia mei cultum accipit summum. *Eo*

cultu me cognoscit quantus qualisque sim, penitus. Deinceps me penitus cognito, adit me protinus. Is quoque, qui cuncta opera 56. continuo peragit, me fretus, meo favore nanciscitur viam aeternam, nunquam fallentem. Cogitatione cunctis operibus in me depositis, 57. mei studiosus, mentis devotione fretus, mei contemplator semper esto. Me contemplans 58. omnia discrimina meo favore trajicies; at vero, sin tu prae tui fiducia me non auscultaveris, peribis. Quod, fiducia tui fretus, te haud 59. pugnaturum esse statuis, frustra est hoc propositum tuum: natura te impellet. Proprio 60. munere ex indole tua orto, Kuntidis nate, constrictus, quod non vis facere errore ductus, id facies vel invitus. Dominus cunctorum 61. animantium in cordis regione, o Arjuna, consistit, cunctos animantes, rota hac volubili vectos, deludens Magia sua. Hunc igitur 62. *tanquam* perfugium adi omni reverentia, o Bhârata; hujus favore summam tranquillitatem, stationem adepturus es sempiternam. Sic tibi scientia tradita est a me, arcana magis 63. etiam arcana. Hac integra perpensa, quomodo tibi placet, ita facito. Omnium maxime arcanum amplius audi meum praestantissimum sermonem; gratus es mihi, certus consilii: ideo effabor tibi *quod* salutare sit. Mihi mente 65. deditus esto, mei cultor; mihi lita, me salvere jube; me utique adibis. Verum tibi polliceor. Carus tu mihi es. Cunctis religionibus dimissis me *tanquam* unicum perfugium sectare: ego te ab omnibus peccatis liberabo. Noli moerere! Hoc a te nec profano, neque irreverenti unquam, neque contumaci est evulgandum, neque ei qui mihi obtretrat. Qui 68. hoc praestantissimum arcanum mei cultoribus tradet, summo honore mihi tributo, is me adibit sine dubio, neque isto mortalium quisquam gratiora mihi faciet, neque erit mihi isto alius quisquam carior in terris. Quique 70. perleget hocce sanctum colloquium inter nos ambos, ab eo scientiae sacrificio adorari ego potero: sic stat sententia. Quique fidei plenus 71.

homo sine obtrectatione id modo auscultaverit, is quoque, liberatus, faustos, mundos eorum nanciscetur, qui piis operibus functi sunt.

72. Num istud auscultatum a te, Prithae fili, in unum intenta cogitatione? num ignorantiae confusio discussa ex te, contemtor opum?

ARJUNAS loquitur:

73. Discussa confusio, recordatio est accepta a me tuo favore. Confirmatus sum, dubio dimento: exsequar sermonem tuum.

SANJAYAS loquitur:

74. Sic ego Vāsudēvae Prithidaeque magnani-

mi colloquium hocce audiebam, mirabile, pilorum horrorem efficiens. Vyāsae favore 75. postquam audivi istud mysterium ego summum, devotionem *nimirum*, devotionis principe ipso Krishna coram enarrante, o rex, 76. recordatus, denuoque recordatus colloquium istud mirabile Pulricomi Arjunaeeque, sanctum, gaudeo quovis temporis momento. Is- 77. tamque recordatus, denuoque recordatus formam, ultra quam dici potest, mirabilem Haris, stupore ingente percellor, o rex, et gaudeo iterum iterumque. A qua parte *pugnat* de- 78. votionis dux Krishnas, a qua parte Prithae natus arcitenens, ibi Faustitas, victoria, principatus, cuncta ea stabilia. Sic stat sententia.

in the north, the coast is high and rugged, and the interior is a vast, open plain. The climate is temperate, with a long, cold winter and a short, hot summer. The soil is fertile, and the principal crops are wheat, barley, and oats. The principal towns are London, Manchester, and Liverpool. The population is about 10 million.

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AN ESSAY
ON
THE BHAGAVAT - GEETA,

BY THE REV. R. D. GRIFFITH.

"We can do nothing against the truth; but for the truth."—II. Cor. xiii. 8.

THE publication of the Bhagavat-Geeta, as it appears in the foregoing part of this work, is in accordance with the spirit of the present age, and may be regarded as serviceable in no inconsiderable degree, to the interests of Truth and Religion. The former circumstance is its vindication:—the latter its recompense. Hindoo philosophy from its intrinsic elements, not less than on account of the antiquity which is assigned to it, and the immense influence which it exerts, challenges studious attention. By most, but those who know it best, it has been undervalued, and consequently misrepresented to an extent almost incredible, except on the ground that they to whom the charge belongs, labored under a false and obstinate bias, or some other disadvantage of habit or association. Of Baldeu's translation of the Veda, Holwell declares, that it is a monster that shocks reason and probability, occasioned by his not attending to the allegory. These errors he justly conceives, do not arise from misinformation merely, but from not drawing the veil;—from not penetrating into the true doctrines of India.

The philosophy of the Hindoos, however, is destined to receive more appropriate treatment, and to lead to results of higher consequence. Truth wherever it lie, and in whatever form it be developed, must sooner or later become the handmaid of Christianity; and this with a directness and

power, proportioned to its depth and spirituality. The most potent principles, are not always the most palpable; as sometimes the most precious gems, are found furthest from the surface of the soil that contains them.

It must not be assumed from these remarks, that we accord an unqualified approval to the Bhagavat-Geeta. The sentiments with which we regard it, may not be so designated. Truthful and animating as are some of its principles, and irresistible and ennobling as are some of its precepts, we look upon the system propounded by Krishna, with painful feelings. The spectacle of minds of the first order, struggling for a freedom of which they had the presentiment, but not the means to realize; intellects of transcendent power, combining the glimmerings: appropriating the dim and shadowy intimations of those eternal verities, the full light of which comes to mankind, only through the Scriptures of God, may well provoke respectful sympathy. Every error presupposes some truth, and every system of mythology, however speculative, superficial or ill-formed, has for its nucleus and support, principles which lie deep and inalienable in the convictions, and destinies of humanity, and in the order and constitution of the government of the Most High. "Nulla falsa doctrina est, quæ non aliquid veri permisceat."—Aug. Quaest 1, 2. C. 40.

The work however is to be appreciated accord-

ing to the standards to which other systems of metaphysics and morals are subjected. The *experimentum crucis* in this, as in other cases must decide. We cannot but confess then, that a preliminary difficulty of considerable importance presents itself: i. e. that which relates to the credibility of the whole episode. Our commendations of the Bhagavat-Geeta, receive a disagreeable and unlooked-for check, by the objection that the evidences of its claims to be ranked amongst those systems which should control our feelings, and command our credence, are weak; in other words, that its reputation is fabulous, though its purport happens to be so notably excellent: that there are flaws in its title, though its contents are mixed up with doctrines of the highest speculative value. To overlook this difficulty were to make a false step, and in this particular, as in those on which we may subsequently animadvert, we shall only do that, which we invite all reasonable and candid men to do, with our own Sacred Scriptures.

The reputed circumstances of its origin, invests the poem with the disadvantages of fiction. Thinking men well demur ascribing to it more weight than they could assign to any other essay of the imagination, which had truth for its substratum only. The poem is a dialogue supposed to have taken place between Krishna, an incarnation of the Deity; and Arjoon a son of Pándoo. The subject of the poem is a famous civil war, between two branches of the houses of Bhârat. When the forces on either side were marshalled for the contest, Arjoon stricken with compunction and regret at the sight of kindreds so illustrious and intimate, being prepared for war, seeks counsel and commiseration of his God: hereupon the entire dialogue ensues. We conceive that in this mode of introducing the episode, there is betrayed a want of taste and probability. The likelihoods of the whole account are destroyed by the incredibility of the narrative: the accessories of the poem, invalidate its authority. The God and his pupil discoursing on the profoundest mysteries of metaphysics and religion, amid the tumult and excitement of two powerful armies breathless to be avenged on each other! That was not the season for teaching the dogmas of an occult philosophy, nor for the delivery of a series of abstruse lectures on speculative theology. The crisis forbid it; the juncture and the exercise, were incompatible. We are forced to discredit the testimony.

How unlike the circumstances of the proclamation of the Law on Sinai; the accompaniments of that event befitted the occasion. Thunder and lightning and earthquakes, and the other dreadful phenomena by which it was signalized, became the majesty of God, and the sacredness of the transaction. And how opportune, how seemly, how dignified the intercourse which Christ the Lord Jesus, "God manifest in the flesh;" held with those whom He taught! In the circumstances of His sojourn amongst mortals, there was nothing that shocks our predilections, or disarms our confidence. Men in their search for wisdom do not wait for it at the oracle which falsifies itself.

The incongruities of a system with itself, or with other systems of equal repute and influence, are fatal to an unreserved and indiscriminating reception of it. Its authenticity will be attested by its consistency. Principles and facts that neutralize each other, are not to be received: they convict the system, with which they are identified, of fallacy, if not of artifice. And out of a variety of rival schemes, that solicit confidence, assert orthodoxy, and are clothed with the mysterious sanctions of an equally high antiquity, how may we justify our preferences. All of them cannot be true. The mere supposition offends our common sense. By what criteria then, are we to be guided in our choice, how may we show reason for our faith? The followers of the Bedang, (says Dow,) affirm that there is no soul in the universe but God: the sect of Neadirsen strenuously hold that there is; as they cannot conceive that God can be subject to such afflictions, and passions as they feel in their own minds or that He can possibly have a propensity to evil. Here is a most inconvenient discrepancy: which of the two sects holds the truth? Now it is precisely from such a difficulty that the Bhagavat-Geeta must be liberated, in order to the establishment of its higher claims.

The internal contrarieties of the Geeta, will present themselves to the reader as he proceeds in its examination: we simply observe that they run through the entire poem; a dark vein vitiating the whole statue, which neither the chisel, nor design of the artist, can compensate. Of this Wilkins himself was painfully aware. In the fifth paragraph of his preface, he bespeaks the suffrage of the critic, by an honest acknowledgement of this defect. "The reader will have the liberality to excuse the obscurity of many passages, and the

confusion of sentiments which runs through the whole, in its present form. It was the Translator's business to remove as much of this obscurity and confusion as his knowledge and abilities would permit. This he hath attempted in his notes; but as he is conscious they are still insufficient to remove the veil of mystery, he begs leave to remark, in his own justification, that the text is but imperfectly understood by the most learned Bráhmáns of the present times; and that, small as the work may appear, it has had more comments than the Revelations."

The orthodoxy of the Geeta in many of its fundamental tenets, much less as a whole, no intelligent Hindoo would allow. The philosophy of Patanjali, forms its basis. But this eminent man was not more celebrated as an authority in metaphysics and theology, than were Vedu-vasu Goutama, Kupila, and others of the founders of the Hindoo schools—between whom and Patanjali there are declared the most direct and stubborn contradictions. Patanjali taught that "Spirit has no intercourse with visible objects—the intercourse is that of the mind." Vedu-vasu on the other hand, inculcated that God is matter, as well as life. "Bramha is the cause of all things, as well as the things themselves. If it be not allowed that he is the clay as well as the potter, it will follow that he is indebted to some other for the clay." Patanjali says, that "God is to be seen by the Yogee." Kupila objects, that when the Veda speaks of spirit, as being visible it merely means that "it is perceived by the understanding only." Patanjali says the universe arose from "the will, or the command of God, who infused into the system a power of perpetual progression." Goutama maintains that "atoms are eternal." These few discrepancies will suffice for showing that the tenets of the Geeta are not universally adopted. They are to be entertained with reservation. We are forbidden yielding to them the deference due to a standard of accredited and undeniable authority. It was doubtless on perceiving these contrarieties that D. Ohsonville, in the preface to his French translation of the Bhagavat, makes the following observations respecting the Brahminical sects and sacred books. "The Indians are divided into two orthodox sects, which, however, violently oppose one another, the one asserting the supremacy of Vishnu, the other of Siva. The Puranas differ in their interpretations of the Vedas, some

of them giving the supremacy to Brahma, some to Vishnu, and some to Siva. These books are properly speaking, pieces of controversial theology. The Brahmans, who composed them, disputing to which of their three gods the supremacy belongs, support the pretensions of each by an enormous mass of mythological legends, and mystical opinions, in favour of the God whom the author adopts. All are equally supported by the authority of the Vedas."

It is with no small complacency then that the glorious Gospel of the blessed God is pronounced exempt from the confusedness and contradictions from which it is impossible to absolve the work under review. We verify it by miracle and prophecy: proofs that wall it round about with divine defences. In the arrangement of the demonstrations of its divinity however, we may safely forsake these its more popular and patent signs; and allege its intrinsic credibility, arising from its adaptation to the faculties of man, and its concurrence with the teaching of nature. Christian revelation, takes up and expounds the theorems implied in the moral bias of humanity. To the lights of reason, the constitution of the mind, and the administration of providence, it offers no collision; on them it inflicts no discredit. More than this may be predicated for Christianity: it imparts a deeper impression, and calls out into greater vividness, the traces of God's character and will, where they are dim and effaced. Before this tribunal, conscience is encouraged to a louder declaration; the sun and the moon and the stars, are charged to a more emphatic testimony; and reason is consciously protected in the full exercise of her own sovereign rights. In the Gospel, christian revelation is propounded in its most perfect form; but does not insult the decalogue of Sinai, nor the enactments of Eden, nor any of the yet more rudimental elements of obligation, which these presuppose. Harmonious in itself, it accords with the principles and ordinations on which it is superinduced. It tacitly premises all that is true and good in nature and history. It gives to the sensibilities of the heart a more distinct articulateness, and invests them with a more solemn authority. It evolves into greater detail and manifestness all that we deplore in the records of the world's sorrows; and fixes for ever, the only realities that answer and appease the wants of rational beings.

It is worthy of special observation, that in the

Institutes of Menu, there is no mention of the great heroes of the Mahabharat. Precepts and examples of former monarchs are appealed to, but neither Pandun or Kuru is named. For this notice we are indebted to No. XV. of the Calcutta Review. In these Institutes "there is no allusion to the sacrifice of Yudhistira in proof of universal sway to the mighty mace of Bhima or the unerring bow of Arjuna!" It is significantly added. "We are well aware that the vagueness of Hindoo Chronology and the difficulty of assigning a certain date to King and sage preclude us from building any reasonable hypothesis on the above remarks. But still the absence of any reference to the great war of the Kurus and Pandus or to the expedition of Rama is worthy of notice, and has not so far as we are aware been taken up by any of the great orientalists" 165, 166 p. We leave it for others to determine how far this circumstance detracts from the antiquity and sacredness of the Geeta.

After having weighed and noted, these initial strictures, we think that the reader will be better prepared for a fair and dispassionate examination of the substance of the poem. We cannot disregard the premonition that our course is through thicket and jungle—that the fragments of truth which are to reward our search, are to be arrived at but at the cost of much effort, and that after all, we may be better served elsewhere. Humboldt's analysis is to our mind as skilful and convenient, as any of which this relic is susceptible. We shall avail ourselves of the order in which he has classified its several topics.

I. The second, third and twelfth chapters of the Geeta comprise what might be called the *Psychology* and the *Ethics* of the system; in the exposition of which, the preceptor cautiously descants on the essential distinction between mind and matter; with no obvious design beyond that of inculcating the doctrine, that actions derive their qualities from matter, and are in all respects involuntary and inevitable. The former science was cultivated to a remarkable degree of refinement by the ancient Brahmins. Like the philosophers of Greece however they were divided into various sects distinguished by opinions the most opposite and irreconcilable. The following notices in the lectures before us, are considered of pre-eminent value.

"How can a man that believeth that this thing (the soul) is incorruptible, eternal, inexhaustible,

and without birth think that he can either kill, or cause it to be killed? As a man throweth away old garments, and putteth on new, even so the soul having quitted its old mortal frame entereth into others which are new. The weapon divideth it not,—the fire burneth it not,—the water corrupted it not,—the wind drieth it not away, for it is indivisible, inconsumable, incorruptible, and is not to be dried away; it is eternal, universal, permanent, immovable; it is inconceivable, and unalterable." II. 21—25.

This pure incorruptible essence is represented as oppressed and shackled by its affinity with matter: and as approximating its highest perfection, in proportion as it is disengaged from material and sensuous "bonds"—nevertheless action though it be an encumbrance to the soul, is to be preferred to inaction. "Perform the settled functions, action is preferable to inaction; the journey of thy mortal frame may not succeed from inaction." III. 8. Moreover inaction is an impracticable thing. "No one ever rested a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature" III. 5. The highest wisdom therefore regards all actions, as phenomena of matter distinct from man's own being. "The man who is acquainted with the nature of the two distinctions, cause and effect, having considered that principles will act according to their nature giveth himself no trouble." III. 28. This indifference to the consequences of action is not absolute and insensate. It consists in transferring all action to the supreme being; leaving issues and responsibility with him! "Throw every deed on me, and with a heart over which the soul presideth, be free from hope, be unassuming, be free from trouble." III. 30. "They also who preferring me leave all works for me, and free from the worship of all others contemplate and serve me alone." XII. 6. "Let the motive be in the deed, not in the event: be not one whose motive for action is the hope of reward, have no inordinate desire after inaction." ("In ipso opere momentum tibi sit, at nunquam in ejus praeemiis. Noli ad opera praeemiis impelli, nec otii ambitiosus esto.") II. 47, 48. From these dogmas are consequently extracted the paradox that

"He who beholds inaction in action,
And action in inaction;
He is wise among men,
He is devoted, he has absolved all action." IV. 18.

The man who realizes this is pronounced free from the taint of sin, and remaineth like the leaf of the lotus unaffected by the waters. V. 10.

It is difficult to find passages of equal sublimity in any work on Hindoo philosophy, to which we have access. Narud, in the Bedang, is represented as interrogating Brahma on the nature of the intellect. "What dost thou mean O Father by intellect?"

BRAHMA.

"It is a portion of the great soul of the universe, breathed into all creatures to animate them for a certain time."

NARUD.

"What becomes of it after death?"

BRAHMA.

"It animates other bodies or returns like a drop into that unbounded ocean from which it arose."

"When the yogee renounces all assistance from the understanding and remains without the exercise of thought he is identified with Brahma, and remains as the pure glass when the shadow has left it." (Vedu-vasu) To a yogee says Kupuli—in whose mind all things are identified as spirit what is infatuation? what is grief? He sees all things as one, he is destitute of affections, he neither rejoices in good nor is offended with evil."

The Greeks and Romans speculated on the immateriality, incorruptness, and eternity of the soul. These were questions forced upon their notice by the very instincts and misgivings of their nature; but their illustrations are clogged by argumentative and rigorous habits of thought. The regions familiar to an oriental wing, they seem not to have reached. The brevity and impressiveness of Krishna's description of man's nobler part, we have in vain striven to match, out of their writings. Plato as translated by Cicero, in his first Tusculan, gives to the human soul the attributes of the Divine Being, and supposes it to have been from Eternity, uncreated and self-existent. His words are heavy and unenticing, though doctrinally important. Speaking of the principle of motion, or the soul; he says "principii autem nulla est origo, nam e principio oriuntur omnia—ipsum autem nullâ ex re aliâ nasci potest; nec enim esset id principium quod gigneretur aliunde. Id autem nec nasci potest, nec mori." (Cap. 2, 3.) In this passage and in others, the immortality of the soul,

is not supposed to arise from any foreign or external cause, but is resolved into the natural and inherent powers of the soul itself. ἐπειδὴ δὲ ἀγέννητον καὶ ἀδιάφθορον αὐτὸ ἀνάγκη εἶναι—τοῦτο δὲ οὔτε ἀπόλλυσθαι οὔτε γίγνεσθαι δυνατόν, ἐξ ἀνάγκης ἀγέννητόν, τε καὶ ἀθάνατον ψυχὴ ἀνείη. The *energy* of Aristotle, was a word of mighty import, in that author's philosophy, since his doctrine on that subject is a link in the grand chain, by which he connects earth with heaven, and mortals with the deity. As such it corresponds to the *action* discoursed on in the slokas, cited above. "Energy refers to action, and that is said to exist in energy, which executes its peculiar work, or performs its peculiar functions. The state of energy is the most perfect state of existence in which any object can be exhibited. Though energy always implies action, yet all actions are not energies. The kind of life, which the best and happiest men lead occasionally in the unobstructed exercise of their highest powers, belongs eternally to God, in a degree that should excite admiration in proportion as it surpasses comprehension." (Gillies' Arist. I. 153, 155.)

This regard of the consequences of actions was taught by Zeno and his disciples with an authoritative earnestness resembling that of Krishna. "Nevertheless they seem to have been all of this persuasion that the frightening of men with punishments after death was no proper or accommodate means to promote virtue, *because that ought to be pursued after for its own sake, or the good of honesty, as vice to be avoided for that evil of turpitude which is in it, and not for any other external evil consequent thereupon.*" (Cud. II. 26.)

We do not doubt that the constitution of man is made up of material and spiritual properties; that he consists of a body and of a soul. His outer frame is the organized machine of an immaterial principle. For the notion that mind is the effect of the physiology and structure of the body, and is not separable from it, we have but the utmost abhorrence. The soul we hold to be superadded to its perishable and earthly vehicle; and that it is consequently capable of an existence independent on it. Shape, solidity, extension, magnitude, are the cognizable properties of the one. Consciousness, volition, reason, memory, the descriptive phenomena of the other. They are alike known only by their qualities: the one by such as are recognized by bodily senses, the other by such as are discerned by individual consciousness. Every atom

of the human body however minute—every filament however attenuated—every nerve however delicate, present the signs by which we define matter. And thought and imagination and feeling, intimately as they are linked with man's frame, are essentially distinct from it. These two never interchange their attributes. They do not reciprocate their laws—

"Souls uncorrupted live, how'er we die,—
The gift and image of the Deity.
From earth we come, our bodies turn to nought
Dissolved in dust,—the soul high heaven has caught!
Equal all parted souls! 'neath God's command,
Common their endless home and native land;
A meeting-place for paupers and for kings.
Short is the time we live, but still it brings
Important seasons on its rapid way,
The soul, undying, towers beyond decay!"

Of those passages which contain the *ethics* of the poem, so much cannot be said. It would seem that men have always been slower in coming to moral truth, than they have been in arriving at metaphysical truth. Questions the most subtle and complicated respecting the faculties and laws of mind, were settled with a precision and correctness, which leave us nothing to wish for, long before the nature and obligation of duty, were rightly comprehended. The case before us is in illustration. The instructions of Krishna on this subject, we are bold to say, are confused to no small extent, and in practice such as are never, and can never be realized. After anything as we think, but a heedless examination of these lessons, we most conscientiously sympathize with the bewildered and baffled Arjoon. "Thou as it were confoundest my reason with a mixture of sentiments, wherefore choose one amongst them by which I may attain happiness, and explain it unto me." III. 2.

The consequences of action are to form no part of the motive to its performance: the motive is to be in the *deed* regardless of the results! This seems to be the cardinal principle of the entire scheme. It is to be observed however, that the *sanctions* of law, are as necessarily one of its elements, as its obligations. This is exemplified in the economy of a household, and a civil government, as well as in the administrations of God. A child is urged to duty not only by pressing on him the claims of a parent, but by warning him of the evil consequences that will follow its neglect. To the observance of civil law, we are impelled, not less by the good with which it will be awarded,

than by the mischief which the breach of it will entail. And God in all his dispensations has "set before us life and death," with as much clearness and emphasis, as he has made assertion of his rights. Law may make appeal to some higher principles of our nature: yet the sanctions of law are amongst the most cogent persuasives to obedience. It is a deep seated principle of our nature and is inseparable from it. It obtained in paradise. It attends our apostasy—and however debased humanity may be, the desire of good and the dread of suffering, are amongst its loudest calls to a duteous, and right decision.

Man is a *provident* being. Does he not act on experience? Forethought is a characteristic of wisdom. In the noblest of our species, its exercise has been the most vigorous and penetrating. Were it not so, there would be no enterprize, and no counsel amongst men. This property of mind, was surely not created to be insulted and trampled down. Moreover, the fact that fixed results are annexed to specific actions, seems to us to be more than presumptive of its being the intention of God, that they should enter into the motives of conduct. Chequered and prolonged intervals may transpire between the act and its retribution; but it will come. Of its coming we are intuitively advised even before the act is committed. The succession between the conception of the act, and the result of the act, is too instantaneous and certain for any human being, whose higher nature is not ruinously corrupted, to be able to divorce the one from the other. The principle inculcated in the text is one with which the relationships of life are not content. The bond which connects servant with master,—child with teacher—friend with friend, is near its dissolution and never thrives under the mere verdict of duty: it is too cold and artificial. When the ties of parents to offspring—of husband to wife—of subject to sovereign—of man to God, are to be revered and cherished only out of the constraints of duty, it argues that they are well nigh dead. Man constituted as he now is, must have other considerations to bear down upon his feelings, before his course be steady or virtuous. Obligation simply, is impotent as a permanent motive. "If it be objected that a mercenary feeling is implied in this idea and expectation (i. e. of reward) we disclaim, once for all, that religion ever proposes itself to an abstract disinterestedness in man. Such a tenet holds not with

the first speculative view of law. It contradicts all the love of happiness, and fear of misery, which are our earliest conscious emotions. It is at variance with our probationary position during the present life. It wars with every sanction of obligation. The greatest exercise of reason, the best conduct of understanding, to which we can have recourse, is to seek the most extensive measure, and the most durable continuance, of good." (Hamilton's Congregational Lecture, 199 p.)

The refined *fatalism* that lies at the root of this portion of the poem, is pointed out by Humboldt. The doctrine of the unavoidable nature of actions, he observes "implies a necessary fatalism, as matter which is equally eternal with the godhead, must by necessity revolve for ever the wheel of its changes by means of which the godhead which comprehends every individual existence in itself, is properly speaking to be considered as the only moral agent." p. 126. To this the system conducts us;—on this dreary and uninviting shore, we are at length landed. To us it is no matter of surprise that with the recent revival of Hindoo philosophy in Bengal, and to some extent nearer our own dwelling, this repulsive doctrine has been so obstinately embraced. Should the sentiments inculcated in the Geeta obtain intelligent general dissemination; we see no alternative but that before long, the country will be plunged into the most hopeless infidelity; the other extreme of the coarse and corrupt idolatry by which it is now pervaded. The arguments which have been from time to time employed for the confutation of ancient and modern fatalists, might be profitably brought forward here, did it comport with the objects of this essay. It will suffice to observe, that the doctrine interferes with human responsibility and freedom; and whatever clashes with them, subverts itself. The transference of our actions and condition to Deity, subtracts from our moral feelings all healthful stimulus; it sheds upon us an unmanly indifference; it disorganizes the probationary and tentative economy with which we are allied; it blasts the charities of man's heart; it strips the spirit of ardour—it paralyzes its elasticity;—it breaks its wing. The sensuous and the spiritual—the temporal and the abiding—the precarious and the certain, must have their turn in enslaving man's passions and deluding his hopes—the patient and sullen endurance of which is enforced by the revolting assurance, that life and its vicissitudes are

beyond our control. The Fates (*Parcæ*) had their Temple at Corinth, into which it was not lawful for any one to enter. The interdict was generous at all events!

II. Having dilated upon the superiority of mind to matter, and pointed out the perturbations which arise from actions even when performed with the most energetic disregard of their results; the Divine preceptor directs his disciple to the proper idea of the absolute and Supreme Deity; in the knowledge and contemplation of whom, mind finds its purest employment, and the only sufficient antidote against sensuous and material influences. This to our mind, is by far the most philosophically elaborated portion of the Geeta. The sentiments which relate to this sublimest of all themes, are scattered here and there in the poem, just as we might suppose they would be, in a full hearted and unpremeditated dialogue. We shall in this instance pursue our notices after the manner with which its other topics are treated, viz. cite those slokas of the Geeta which are pertinent, and after having added any passages from similar systems, whether oriental or western, that may bear upon it; we shall offer any comment thereon, which may serve for its true, and impartial appreciation.

"Learn that he by whom all things were (expanded) is incorruptible (*indelible*) and that no one is able to effect the corruption of this thing which is inexhaustible." II. 17.

"Know that good works come from Brahm whose nature is incorruptible; wherefore the omnipresent Brahm is present in the worship." III. 15.

"The ignorant being unacquainted with my supreme nature which is superior to all things and exempt from decay, believe me who am invisible to exist in the visible form in which they see me."

"I am not visible to all because I am unrevealed by the supernatural power that is in me, The ignorant world do not discover this that I am not subject to birth or decay."

"I know O Arjoon all the things that have passed, all that are present, and all that shall hereafter be." VII. 23, 56.

In the shaster translated by Dow, it is asked by Narud. "What shall we think of God?" To which Brahma replies. "Being immortal, he is above all conception; being invisible, he can have no form; but from what we behold in his works, we may conclude that he is eternal, omnipotent, knowing all things, and present every where."

In the Tiruvay Mozhi, a work in the Tamil language, on which the tenets of the modern Vaishnava sect are founded, the Divine Being is described in terms of singular force—

- “His knowledge is eternal and immeasurable: but he is void of knowledge derived from the organs of sense.
 “He is intelligence, he is perfect goodness, by the past, the present or the future he is not affected; he who is my life hath no superiors.
 “He who is himself all things and all persons, whom as every sect believe is not connected with the five senses, who is the consecrated image of the mind.
 “The life of the soul; even here may be attained by attaining the power of perfect devotion abstracted from all sublunary things.”
 Ellis’ Cural. p. 32.

The Tiruvasagam, a Tamil work of highest repute, which maintains the doctrines of Adwaita sect; has a similar description of the Supreme God.

- “Thou who art pure intelligence, requiring the aid neither of speech nor thought, O teach me the way in which I should speak of thee.”
 “Thou art not fully comprehended even by the contemplative sages, the gods, or any order of beings.
 “Thou comest in the words, and in the sense of the Scriptures and art for ever fixed in my mind—
 “Like undammed water thou flowest into my thoughts O Siven of Tiruperundurei!
 “O Lord! thou hast taken thy abode within me, what more can I ask?
 “The expanded ether, water, earth, fire and air, these thou art not;
 “But without form, art hidden among them; I rejoice that I have seen thee now, with the eye of my mind.”

The Supreme Deity was characterized by the Greeks and Latins by similar titles and descriptions; e. g. the “architect of the world” (ὁ Δημιουργός)—the “prince and chief ruler of the universe”—“the first mind”—“the Principle of Principles” (Ἀρχὴ Ἀρχῶν)—the unmade self originating, and self subsisting Deity.” “A monad” “Unity itself” (Τὸ εἷν αὐτό) “That which is above mind and understanding”—“that Supreme and Eternal Being which is immutable and can never perish.” “One God and all Gods” (Deus unus, et omnes) “One and all things.”

From the passages quoted above, from the Geeta, and those by which they are followed, the belief is pressed upon us, that in the earliest times Brahminical philosophy held as its grand idea the *absolute unity* of the Supreme God, and that their religious ritual corresponded therewith. Idolatry is an after-growth, springing from minds incapable of entertaining the elevated abstract notions of the primitive creed. This declension explains itself. The obscuration and weakening of the idea of the Divine unity, were indicated first, by the imper-

sonation of the several discoveries made of the Supreme Being, in his operations and effects. *These impersonations were not so many distinct and independent deities, but representations of one and the same great Deity, contemplated under particular aspects.* This is the true key to the ancient mythology of all countries. The next step in the downward course, was to insulate these representations of the particular attributes, and operations of God, into independent objects of worship; and hence the indefinite multiplication of idols. Idolatry therefore we hold to be a gross accommodation of the pure and sublime religion of India, to the capacities of the uneducated people. Hindoos themselves hold this opinion, and not without good authority—“Corresponding to the natures of different powers or qualities, numerous figures have been invented for the benefit of those who are not possessed of sufficient understanding.” Maharnirvana, quoted by Rammohun Roy. “For the benefit of those who are inclined to worship, figures are invented to serve as representations of God, and to them either male or female forms, and other circumstances, are fictitiously assigned. Yamadagni, cited by Rammohun Roy, p. 34. “The three chief divinities are repeatedly admitted to be nothing more than personifications of the powers of God in action. With the vulgar the personifications become realities—the types become the things typified. This is the natural progress of all idolatry, even where it has been grafted upon the simple truths of Christianity; and there is no difficulty in understanding how it should have taken this course in Hindustan.” Mill’s British India, Vol. I. p. 383. Wilson’s Note. A few references will confirm our hypothesis.

NARUD.

What is his likeness?

BRAMHA.

He hath no likeness: but to stamp some idea of him upon the minds of men, who cannot believe in an immaterial being, he is represented under various symbolical forms.

NARUD.

What image shall we conceive of him?

BRAMHA.

If your imagination cannot arise to devotion without an image; suppose with yourself that his

eyes are like the Lotus, his complexion like a cloud, his clothing of the lightning of heaven, and that he hath four hands.

NARUD.

Why should we think of the Almighty in this form?

BRAMHA.

His eyes may be compared to the Lotus, to shew that they are always open, like that flower which the greatest depth of water cannot surmount. His complexion, being like that of a cloud, is an emblem of that darkness with which he veils himself from mortal eyes. His clothing is of lightning to express that awful majesty which surrounds him: and his four hands are symbols of his strength and almighty power." Bedang—Dow's Diss. p. 48.

பண்டுநான்பரித்தேறிந்தபன்மலர்களேத்தனை.
பாழிலேசெபத்துவிட்டமந்திரங்களைத்தனை.
மீண்டனாய்த்திரிந்தபோதிறைத்தநீர்களேத்தனை.
மீளவுஞ்சிவாலயங்கள் குழுவந்ததேத்தனை.
அண்டர்கோனிருப்பிடமறிந்துணர்ந்தஞானிகள்.
கண்டகோயிற்றெய்வமென்றுகையெடுப்பதில்லை
யே. சிவவாக்கியம்.

"Formerly how many flowers have I gathered and scattered,
How many prayers have I repeated in a vain worship?
While yet in the life of my life, how much water have I poured
out?
And moreover how often have I encompassed the fanes of Siva,
This I have left off, for the wise who know the true God, the Lord
of heavenly beings,
Believe not the idol of the temples (apparent to the eyes,) to be
God, nor lift up to it the hands.

Eusebius has assured us that the ancient Brah-
mans worshipped no images "Many thousands
of them who are called Brahmanas, who according
to the doctrine of their ancestors and their laws,
do not shed blood, *neither do they worship idols.*
οὐτε ζῴοντα σέβονται. Prep Evang. Lib. VI.

Abul Fazel, who examined the Brahminical
theology with the greatest attention, arrived at the
same conclusion. "They all believe in the unity
of the Godhead and although they hold images in
high veneration, it is only because they represent
celestial beings, and prevent the thoughts of those
who worship them from wandering." (Ayen
Akbery, Vol. III. 3.)

It were well if they whose office it is to propa-
gate the Christian system amongst the idolatrous

population of this country, would keep these facts
in mind. The enterprize were more worthy and
effectual, to direct the minds of the Hindoo to the
fragments of truth which their superstitions overlay;
than to exasperate their temper and outrage their
prejudices, by rude declamation and ridicule. The
transition to Christianity would be easier (much
easier than we are wont to consider) on pointing
out the doctrinal correspondence between their
system and our own, than by denying the former
those claims, which history and the constitution of
our common nature so obviously warrant. The
objection that idolatry gives form to that which
has no form, and visibility to that which is invis-
ible, does not serve us: for the same might be urged
against our own scripture and customary repre-
sentations of God. Hands and eyes, and feet and
other material organs are ascribed to him, "whom
no man hath seen, or can see." We are also re-
minded of the Hebrew descriptions of Deity by
several of the verses of the Geeta. There was no
alternative to the use of such phraseology—it is a
recognized and inevitable necessity, to express the
most spiritual conceptions by terms primarily be-
longing to sensible things; "*propter egestatem
linguæ et rerum novitatem.*" (De Re. Natura)—It
is not simply a device of the imagination, but an in-
stituted and unavoidable instrumentality. Krishna
represents himself as "the splendour of the stars—
the light of the flame—the life of the living."
Deducting something for the license of oriental
poetry, we almost fancy that we are in the tenth
Lecture listening to a fervent recitation of some
of the passages of our own sacred Books. "Thou
art my rock and my fortress." "Thou hast been
a shelter for me, and a strong tower from the
enemy." "The Lord God is a sun and shield" "God
is Light." "The Father of lights, with whom there
is no variableness neither shadow of turning."

III. The transcendant qualities of the Supreme
nature, naturally led to the contemplation of the
universality of its manifestations. The paragraphs
which relate to this subject, contain the *Pantheism*
of the system; which term is not intended to denote
the vulgar doctrine of the *identity* of God with the
material universe, but that in every portion and
phenomenon of it, God is to be *realized*; in other
words, that the universe is full of God; that
wherever we may go and on whatsoever we may
think, there and then God is to be felt and recog-
nized. We confess that it is to us difficult to resist

the suspicion, that the ancient Hindoo sages, must have had immediate or traditional access to some Hebrew record, not enrolled with our canonical books, or even to some mutilated and stray fragments of the canonical scriptures themselves. The highly sublimated *Pantheism* which the Geeta contains has its counterpart only in the divine teachings of our two Testaments, especially in the Gospels and Epistles of the seraphic John, who was permitted to rest on the bosom of the Redeemer—into whose ear were poured the unconfessed yearnings of the Son of God—that John to whom was confided the apocalypse of eternity—the foresight of the working of the mystery of iniquity—the doom of the damned and the final supremacy of Jehovah.

"Vasodeva is the universe." VII. 20.

"I am O Arjoona, that which is the seed of all things* in nature and there is not any thing, whether animate or inanimate, that is without me." X. 39.

"Behold O Arjoona, my million forms divine of various species and diverse shapes and colors."

"Behold in this my body the whole world animate and inanimate, and all things else thou hast a mind to see."

"But as thou art unable to see with these thy natural eyes, I will give thee a heavenly eye with which behold my divine connection." XI. 5, 7, 8.

"The Son of Pandoo then beheld within the body of the God of Gods standing together the whole universe divided forth into its vast variety." XI. 13.

"The actual impersonation of the Deity, comprehending the whole universe within his visible form, is (says Milman) unquestionably the most extraordinary flight of poetic daring, in the range of poetry. It is the whole essence of symbolical religion embodied in language—a highly abstract metaphysical creed represented as reality—the most subtle fiction of the reason arrayed in form and substance." (supra, 118 p.) We regard it however as more than an imaginary illustration of the pantheistic creed—it is its *doctrinal exposition*.

On this account, some philosophers have supposed that that in which bodies are placed—which is immoveable, immutable, prior in existence to all body, is God himself. The following passages are quoted by Mosheim in his notes on Cudworth,

*In one Place Krishna is denominated the FATHER and MOTHER of the world. IX. 17. In like manner Jupiter is called the FATHER and MOTHER of all things. "παντων μεν συ πατηρ, μητηρ"—Orphic verses. Indeed the Greek poets use the word *θεος* for GOD, or GODDESS. So the Latins, e. g.

"Descendo ac ducente Deo, flammam inter et hostes, Expedior." Lib. II. 632.

In which Virgil applies the MASCULINE to VENUS.

(III. 242.) "God himself is called place, (*τοπος*) because he contains all things and is contained by nothing whatever, and because he is himself a refuge for all things, and is contained and filled by himself alone." "God contains all things in his bosom, and passes through all the parts of the universe" (Philo.) This learned Jew, says in another passage "God is every where and nowhere." "God holds the whole world in his hand like a nest, whose throne is heaven, and footstool earth, and he is not in place, being the extreme limit of the universe." (Tertullian.) The reader can scarcely fail to remember a similar passage in Paul's discourse to the Athenians. "In him (*ἐν αὐτῷ*) we live and move and have our being." Acts, xvii. 28.

The foundational and all pervading relationship of God to the universe is signified by other expressions—e. g. "Amongst letters I am A." X. 38.

This symbol is probably derived from some mystical properties assigned to the Alphabet—Tiruvulver employs the same metaphor.

அகரமுதல்வெழுத்தெல்லாமாதி.

பகவன்முதற்றேயுலகு.

குறள். க.—க.

"As ranked in every alphabet the first
The self-same vowel stands, so in all worlds
Th' Eternal God is chief." Ellis.

In the Tamil translation of the Vedam this belief is more fully expanded.

விண்மீதிருப்பாய்மலைமேனிற்றாய்கடல்சேர்வாய்
மண்மீதுழல்வாயிவற்றுள்ளெங்கு மறைந்துறை
வாய்.

எண்மீதியன்றபுறவண்டத்தாயெனதாவி.

யுண்மீதாடியுருக்காட்டாதேயொளிப்பாயோ.

"Thou art in the heavens, thou art above the mountains, thou dwellest in the ocean.

"Thou revolvest in the earth, but among all these though every where present, thou art every where hid.

"Thou art among other worlds, among systems beyond the reach of thought.

"And thou sportest also in my soul—wilt thou ever there remain concealed without manifesting thy form."

The Hebrew cabbalists had a similar formula to express the whole compass of a thing, e. g. "Adam transgressed the whole law from Aleph to Taw"—i. e. from beginning to end. "When the holy God blessed the Israelites he did it from Aleph to Taw e. g. perfectly. In like manner the Greeks signified the all pervading agency of Him "by whom all things consist" by the first and last letters of the

Greek alphabet. "I am Alpha and Omega, the beginning and the ending saith the Lord, which is and which was and which is to come the Almighty." Rev. i. 8.

He who realizes the all pervading presence of the Supreme God—who penetrates beneath the material veil, whereby the Divinity is shrouded from profane, unsanctified mortals; attains to the highest perfection. To define this perfection, and lay open the way of appropriating it, was the sublime occupation, to which the God lent himself, for the behoof of the remorseful and palpitating Arjoon.

"He who beholdeth the individual existence of the creatures as standing in unity,

And as expanded from thence, he attains deity." XIII. 30.

"The man who by his works, worships Him from whom the principles of all being proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection. XVIII. 46.

"The Yogee who believeth in unity, and worshippeth me present in all things, dwelleth in me in all respects, even whilst he liveth" VI. 31.

How may we account for such sentiments being embedded in a system of pagan philosophy—for a Pantheism so spiritual, and preterhuman, as that propounded in the Geeta, but on the hypothesis we have assumed? These are surely stray scintillations from that source of light, whose full-flooding streams, run through the revelations of our own Scriptures: these are offsets of a better foliage, and more wholesome fruit, than aught that springs from the soil of a disordered and alienated humanity. They have the euphony and phrase of our own loved Bible. They quicken our aspirations for the good, and true, and unearthly. We seem to be listening to some antiquated teacher of the morality and faith of the Christian Gospel; some venerable, but ill understood expounder, of the everlasting verities of our own creed.*

*An intelligent friend has favored the author, with the following remark. "I should not LIMIT the origin of these purer sentiments, to a knowledge of any portion of the Christian Scriptures but would refer it, to the patriarchal times—to the divine instruction then common to the human race; perhaps long before Moses; even when the race constituted one family." To this opinion, there is no valid objection; albeit, the most learned oriental scholars, feel themselves incompetent to determine the age of the Vedas. Colebrooke has demonstrated from the position assigned to the northern solstitial point, in the REVOLUSION of one of the Vedas; that the composition of those books, was anterior to the fourteenth century before Christ; a period only two centuries later than the time of the Jewish Lawgiver. The doctrines however, of which the Vedas are the depository, must have obtained prior to the Vedas themselves; so that we safely thread our way back, to a date at least cotemporaneous with Moses. The unwillingness to assign an antiquity so high, to the sacred writings of the Hindoos, springs from a very gratuitous delicacy. It was no disparagement to the Israelitish leader, to be "learned in all the wisdom of the Egyptians." Why may not the regions east of the Nile, have equalled, if they did not excel, the Egyptians, in that knowledge, of which there is this incidental record?

Reunion with God is the grand ultimatum of the evangelical economy; the climax and the close of a holy life; the consummation of all that the Great Eternal ever meditated; of the loftiest dignity of which man is susceptible. It is the final resting place of the faculties,—the return of the erring spirit to the ineffable abode, whence it had been estranged. This is the beatitude of seraphs. Beyond it man may not look; of aught higher, and purer, he has no conception. It is the subsiding of the troubled soul, into the primal will. It is from this, that the incitements of piety draw their benignest energy; and the urgency of a godly life, bears so much more of allurements, than coercion. The saints of the most High, realized that, after which the Hindoo mystic struggles but in vain. "Enoch walked with God"—intimacy, endearment, communion, were the elements of that reverend intercourse. The Redeemer sought for no higher vouchsafement at the hands of his Father, than that they whom he had received out of the world, may participate in this union. "That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us. I in them and thou in me, that they may be perfect in one." Of the intense and vitalizing sympathy, subsisting between the emancipated soul, and Him in whom we rejoice, as the Supreme, John in his Epistles, spake in terms, if possible, more stirring and pregnant; terms significant of experiences too ethereal for our sluggish, and earthbound capacities, to appreciate. "Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. God is love, and he that dwelleth in love, dwelleth in God, and God in him." "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even his Son Jesus Christ. This is the true God, and Eternal life."

In order to reclaim and assist man, to this recondite spiritual realization of God; God was pleased to send Christ into the world, "in whom dwelt all the fulness of the Godhead bodily." In Him, we have the living substantive embodiment of the attributes of Jehovah. That which Krishna fraudulently arrogates, the adorable Christ rightfully possessed. "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of

God, in the face of Jesus Christ." The relinquishment of the mediatorial offices of the Redeemer to whom is entrusted the administration of the present economy; whom God hath set as King upon Zion—the mountain of his holiness—will be introductory to the plenary, and open assertion of the Divine Supremacy; the ushering in of that era, which the unbelief and pollutions of the world, have so long delayed; the revelation of the all pervading, the all sustaining agency, of the Almighty, which sensible and material objects, have so fatally obscured. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him: that *God may be all in all!*"

This return to God, we thankfully hail as the termination of the good man's efforts, and the covenanted reward of the services of the Redeemer. We may innocently borrow from the text we are reviewing,—this is "*perfection.*" And to our minds, there is nothing more exhilarating, than the belief, that all the events that are transpiring, tend to that consummation,—that every step in the progress of mind,—every advance in civilization,—every addition to scientific and historical discovery,—every accession to political and intellectual freedom,—every new insight to the purport of God's word,—every new developement of God's church,—every fresh facility for personal and social culture, expedite and guarantee the coming of this glorious period; when in the works of his hands, in the course of his providence, the ordinances of his church, the operations of his spirit; when in us, and about us, in the heaven and in the earth, God shall be perceived and realized, when grateful and adoring obedience, shall be blended with an enlightened, and absorbing recognition of the Supreme!

"Sermons in stones—books in the running books,
Tongues in trees—and good (God) in every thing."

"Let every Brahman with fixed attention, consider all nature; both visible and invisible, as existing in the Divine Spirit; for, when he contemplates the boundless universe existing in the Divine Spirit, he cannot give his heart to iniquity."

"The divine spirit alone, is the whole assemblage of gods, all worlds are seated in the Divine Spirit, and the Divine Spirit no doubt produces, *by a chain of causes and effects consistent with free will*, the connected series of acts performed by imbodyed souls."

"Him some adore as transcendently present in elementary fire; others, in Menu, lord of creatures, *or an immediate agent in the creation*; some, as more distinctly present in Indra, *regent of the clouds and the atmosphere*; others, in pure air; others as the Most High Eternal Spirit." Menu. XII, 118, 119—123.

IV. The *Triad* to which the subordinate deities of the Hindoo Pantheon are reducible, is full of significance. It supplies no mean testimony to the grand doctrine of the Trinity, as held by orthodox Christians. We could have hoped that the scattered and incidental notices, that are on record of that peculiarly interesting form of it, which we have couched in the sacred syllable *Om*, had been collected into an orderly and systematic treatise. Our own resources are far too scanty, to allow us to do more, than take a very superficial glance at it.

Krishna desirous of indoctrinating Arjoon, as to the path, which the sages denominated "*never failing*;" (VIII. 11.) says "He who having closed up all the doors of his faculties, locked up his mind in his own breast, and fixed his spirit in his head, standing firm in exercise of devotion, repeating in silence *Om!* the mystic sign of Brahm, shall, on his quitting this mortal frame calling upon me, without doubt, go the journey of supreme happiness." VIII. 12, 13.

Even three suppressions of breath made according to the divine rule, accompanied with the triverbal phrase (*bhurbhuvahswah*) and the trilateral syllable, (*Om*) may be considered as the highest devotion of a Brahman." Menu. VI. 70.

The orthography of this mystic epithet, is variously determined. "In a desire of expressing yet more adequately the monadic character of Deity, the mystical name *Om*, (says Humboldt) seems to have had its origin, as it combines *three sounds a u and the nasal, in one sound, and character.*" In the above quotation from Menu, the syllable is called *trilateral*. By Sir W. Jones, and Colebrooke, its orthography more precisely corresponds with its pronunciation; by them it is expressed by the three letters *A-u-m*. All however are agreed, that this syllable was an accredited and not unapt symbol of the Hindoo Triad. The confluence of three sounds into one, may be considered as one of the choicest and most simple exponents ever fixed upon, for representing the sublime doctrine of three divine persons, possessing one common essence.

"Let us now descend to some particular observations on the resemblance of Zeus or Jupiter, to the triple divinity Vishnoo, Siva, Brahma; for that is the order in which they are expressed by the letters A-U-M, which coalesce and form the mystical word Om; a word which never escapes the lips of a pious Hindoo, who meditates on it in silence. Whether the Egyptian *On*, which is commonly supposed to mean the Sun, be the Sanscrit monosyllable, I leave others to determine." (Sir W. Jones, on the Gods of Greece, Italy, and India, 33.)

The syllable Om (Aum) intends every Deity. It belongs to Parameshthi, him who dwells in the supreme abode; it appertains to Brahme, the vast one, to Deva, God; to Adhytama, the superintending soul." (Veda translated by Colebrooke, Mill I. 388.)

The correspondence both in import, and construction, between the Om of the Hindoos, and the Jehovah of the Hebrews, is too exact and uncommon, to be accidental. The title Jehovah יהוה is denominated the *Tetragrammaton*, because of the four letters, of which it is composed. It is to be noted however, that there are but *three distinct letters* in the word, which are *jod*, *he*, and *vaw*; the last being only a repetition of the second. The initial *jod*, denotes the *fons et principium* or first hypostasis; the *he*, being a double or compounded letter, is properly employed to express the second hypostasis, who unites in his own person, the divine and human; while the medial *vaw* which is copulative, combining the letters preceding and subsequent, denotes the Holy Spirit. This curious information, is quoted by Kircher on rabbinical authority. (Maurice's Antiquities Vol. IV. *passim*) That the terminal *he* of the title Jehovah, was used *paragogici* by the Hebrews, and is not a proper component of the epithet, appears from the circumstance, that in the old Testament it is written without it. (*Gesenius Lex.**) Accordingly it was pronounced by Jerome and Origen, *Jao*—by the Samaritans Javé, and in the poetic portions of the Bible, it is expressed by the word *Jah*. It will not be irrelevant to observe here, that the *trident*, the distinctive mark borne on the forehead of the *Vishnavas*, corresponds to the Hebrew letter *w*,

which amongst the Jews, was symbolical of the Trinity. As such it was cut on the outside of the head phylacteries of that people, so as to be distinctly visible, and strikingly to attract the eye. In the ancient *Samaritan* character, the strokes of this letter are still more equal, and the idea of equality thereby, more exactly expressed. We only add respecting the orthographical correspondence of the Hindoo and Hebrew appellations, of the Supreme Deity, that "Jehovah" has no plural termination, does not admit the article, nor is employed *in statu constructo*. "Non flectitur in pluralem non admittit articulum neque affixa. Non ponitur in statu constructo." Simonis Onomasticum. 315 p.

The veneration in which the Hebrews held the *Tetragrammaton*, was equalled by nothing, save that with which the Hindoo regards the mystic "*Om*." By that awful name, according to the Rabbies the most stupendous prodigies could be performed, and it was said to be guarded by lions in the inmost recesses of the temple. Basnage, His. Jews, p. 194. "This name includes all things; he who pronounces it shakes heaven and earth, and inspires the very angels with terror. A sovereign authority resides in this name; it governs the world, other names and surnames of the Deity are ranged about it, like officers and soldiers about their King and General; from this, they receive their orders, and this they obey. He who knew all the mysteries of God's name, would be ignorant of nothing, in all the ways of his justice and providence." Calmet. The Hebrews, for several centuries before the Christian era, regarded this name as too sacred to be uttered, and an after times, it was the *nomen æpphoron*, the ineffable name, which they scrupled to pronounce. (see Gesenius.)

The sacredness and mystery, in which this name of God was enshrined, were not a superstitious and imaginative figment of the cabbalists; they are traceable to divine authority. "I appeared unto Abraham, unto Isaac, and unto Jacob by the name God Almighty, but by my name Jehovah was I not known unto them." Ex. VI. 3. By which the Almighty did not mean, that the former patriarchs had been ignorant of him, as God the Creator; but that he had not revealed himself under this name, which so fully and impressively indicates his transcendent and incommunicable nature.

The orthodox theologian, will receive the coincidence which we have noted, as a fresh, and by no

*We regret that we have not access to Tholuck on the Hypothesis of the Egyptian, or Indian origin of the name Jehovah." It is referred to by Gesenius, as of high authority.

means insignificant, contribution to the doctrine of the Trinity. Not indeed that that doctrine needs aught for its most conclusive substantiation; but because any new proof, supplied from historical materials, of the idea on which it rests, having been entertained, and symbolized by philosophic sages of the highest antiquity; places it on higher vantage ground, and to sceptical minds, invests it with weightier recommendations. Moreover, every testimony, (especially that which is unsolicited,) to a doctrine of so much importance, should be received with gratitude, and may be scrutinized with profit; because of the new aspects and relations of an inexhaustible truth, which it may disclose. The fundamental formula, by which the Hindoo Triad is expressed, explains and defends that, which in dogmatic theology, is employed to notify the profound and mysterious reality, which constitutes the basis of the Christian system. Indevout speculation on this subject, none can deprecate more than we do: hazardous tampering with it, we hold to be as impious, as would be a heedless and uninquiring oversight. It were well then, if they who have not been guided by better lights, nor aided by preceptors of more noble and truthful bearing than those offered in the arcana of philosophic Hindooism, to the doctrine that "in one Divine essence or nature there are three persons, distinguished from each other, by certain characteristics, and indivisibly participating in that one nature;" (Twisten's Lectures, sect 5.) would address themselves, to a thoughtful and unprejudiced examination of it, as it is expounded and verified in Christian Theology.

V. The belief of the *Metempsychosis*, is so universal and settled in India, as to be almost beyond controversy. In the Geeta, it is assumed and argued on; it is interwoven with the many incitements to an ascetic and holy life; and enters so vitally into the genius of Hindoo philosophy, that its overthrow, would ensue, upon that doctrine being disengaged from it. We do not purpose enlarging upon the details of the *Metempsychosis*, as developed in the popular superstitions; neither shall we care to express at any length the abhorrent and afflictive associations, which it suggests. Our object will be compassed, by simply selecting some passages from which the antiquity and precise import of the doctrine might be gathered; and then, by showing its incompatibility with the recognized and admitted conditions of humanity.

"Death is certain to all things, which are subject to birth; and regeneration to all things which are mortal." II. 27.

"Wise men who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of Eternal happiness." II. 15.

"Both I and thou have passed many births O Arjoon! mine are known to me, but thou knowest not thine, O destroyer of Enemies." IV. 5.

"He O Arjoon! who from conviction, acknowledgeth my Divine birth and actions to be even so, doth not upon his quitting his mortal frame, enter into another, for he entereth into me. IV. 9.

"A man whose devotions have been broken off by death, having enjoyed for an immensity of years the rewards of his virtues in the regions above, at length is born again, in some holy and respectable family; or perhaps in the house of some respectable yogee. ("vel etiam e devotorum sapientium stirpe nascitur." Schlegel.) VI. 41, 42.

"For sinful acts, mostly corporeal, a man shall assume after death, a vegetable or mineral form; for such acts mostly verbal, the form of a bird, or a beast, for acts mostly mental the lowest of human conditions." Menu. XII. 9.

"Souls endued with goodness, attain always the state of Deities; Those filled with ambitious passions, the conditions of men; and those immersed in darkness, the nature of beasts; this is the triple order of transmigration." Menu. XII. 40.

பிறவிப்பெருங்கடனீந்துவநீந்தா ன்
இறைவனடிசேராதா ன் குறள். க. ய.

"Of those who swim the wide extended sea,
Of mortal birth, none ever can escape,
But they who to the feet of God adhere." Ellis.

Several writers, both ancient and modern, have supposed that Pythagoras introduced the *Purva Janma* or *Metempsychosis* into India. Some of the Hindoo works, however, in which the doctrine is propounded, bear a date much earlier, than that of the expedition of that Philosopher to India. Moreover, the avowed presumption of the Brahmins, that no science of any consideration, can lodge in the mind of a man of any other caste, much less in that of a foreigner, deprives the opinion of all weight. The opposite appears to have been the case. Pythagoras observed the Brahminical abhorrence of the murder of animals, and that the cultivated classes of the Hindoos, religiously abstained from eating whatsoever had been alive. He would moreover, have learnt that those scruples arose from the apprehension that deceased ancestors were condemned to inhabit the bodies of animals; and that contact with flesh and blood, imparted the deepest defilement. These sentiments, he doubtless imported and inculcated in his own country. That the Hindoos taught the *Purva Janma* in the most ancient times, is attested by foreign witnesses, amongst whom may be mentioned Porphyry and Strabo. (See Inquiry into the Brahmin Philosophy in Mickle's *Lusiad*.)

The Egyptians believe that when the body de-

cays, the soul passes into some other animal, which is then born, and that after it has made the circuit of beasts, birds, and fishes; through a period of three thousand years, it again becomes the inhabitant of a human body—*ἐπεὶ δὲ περιέλθῃ, πάντα τα ἑρσαῖα καὶ τὰ θαλασσία καὶ τὰ πατεινὰ, αὐτὶς ἐν ἀνθρώπου σῶμα γινόμενον ἐσδύνειν τὴν περιήλυσιν δὲ αὐτῇ, γίνεσθαι ἐν τρισχιλίοις ἐτεσι.*—*Hero. Lib. II. 123.* The prospect thus unfolded is so loathsome and degrading, that in the estimation of Cicero, a total extinction of life would be preferable, to the kind of existence which it promises. "*Nemo est quin emori malit, quam converti in aliquam figuram bestię, quamvis hominis mentem sit habiturus.*" *Apud Lact. D. Inst. VIII.*

The embalmment of the dead, and their careful preservation in the catacombs of that country, are to be assigned to this circumstance. The worship of beasts by the Egyptians, originated in the belief that even the souls of the gods migrated into them. The soul of Osiris, was believed to have passed into the Ox, *Apis*, and that of Typhon into crocodiles, and other noxious creatures. (*Cud. I. 611.*) Empedocles declared himself to have been a boy, a girl, a plant, a fish, a bird." (*Ibid 45.*) The Pythagorean philosophy, is beautifully explained by Ovid, *Lib. XV.*

"Then, Death so called, is but old Matter dressed,
In some new Figure, and a vary'd Vest.
Thus all Things are but alter'd nothing dies;
And here, and there, th' unbody'd Spirit flies;
By Time, or Force, or Sickness dispossess'd,
And lodges, where it lights, in Man or Beast;
Or hunts without, 'till ready Limbs it find,
And actuates those according to their Kind;
From Tenement to Tenement is toss'd,
The Soul is still the same, the Figure only lost;
And, as the soften'd Wax, new Seals receives,
This Face assumes, and that Impression leaves;
Now call'd by one, now by another Name;
The Form is only chang'd, the Wax is still the same:
So Death, so call'd, can but the Form deface;
Th' immortal Soul, flies out in empty Space,
To seek her Fortune, in some other Place." *Dryden.*

The philosophy of the doctrine of the Metempsychosis, as it was received by Hindoos, Egyptians, and Greeks; appears to have been precisely the same; i. e. that all souls being portions of the universal mind, must eventually return to the Divinity. Different souls however, in proportion to the power and inveteracy of their material "bonds," acquire corresponding degrees of impurity, and therefore degrees of purgation of varied length, and adaptation, are indispensable to that

return. The necessary purgation is experienced by successive transmigrations. Bad men, would consequently be placed under a severer process, than that needed by the virtuous, and devoted. The *Hades* of the Greek, and the *Naraka* of the Hindoo, may be conceived as the region, in which souls immediately on their departure from the body, undergo the remedial regimen.

It were sufficient to our minds, for the refutation of this egregious doctrine, to find it contradicted, at once by the provisions, and teaching of Christianity. To place it however in the category of the fictitious and false, on the authority of Scripture, would be in the case before us, to beg the question. The *procul dubio*, would not avail. Nor indeed could we bring ourselves to frame anything like a connected series of objections to it, did it not so generally obtain, amongst the population of this country. Believers in Christian revelation, would not deem it gratuitous to doubt, or impious to repudiate it. For the matter however, different treatment is demanded, by those in whose views Christianity bears but inferior credentials. We at all events, invite attention to the following strictures.

1. The Metempsychosis is at variance with the universal law of development. No phenomenon within the realm of created existence, forces itself earlier upon the observation, than the tendency of every thing to advance itself. Such as the *nisus naturę*, the constant and instinctive effort of nature; a primary subjective property, of organized and functional life. Analogies the most exact, are to be found in the grand dispensations of grace, the economy of the moral government of God, and the gradations, which form the epochs of the world's history. The cycles and epicycles of the heavy thinkers of antiquity, have been displaced for ever, by the fact that the march of nature, is progressive, and not self-revolving. Geology is foremost in avouching this statement. This charming science, comes laden with offerings, from its ample treasure houses; the exuvie of extinct tribes, the insect, the monster, the herb, embedded in the earth's crust, chronicle periods, when life was inferior in its activities and mechanism, to that which we now behold. The earliest forms of organic existence, that present themselves, to the geologist, are of the lowest grade of organization, from which, there is no break in the vast chain of development, till we reach the present order of things. The crea-

tion amid which we dwell, with its uncomputed varieties of vegetable and animal existence, is a consecutive rise, upon the previous series. The Zoophyta and Flora tombed in the earth, were less finished in make and function, than the myriads that now dwell on it. Each individual, is a miniature of the species to which it belongs. The corculum of the seed, and the atom germ of the animal, by the process proper to each, pass up through many degrees of expansion, until they arrive at maturity. The giant grasp, and divine sagacity of the ripened intellect, were preceded by the artless, and tender faculties of the infant. The refinements, and amenities of civilized intercourse, have their rudiment, in the fellowships of the cave, and the forest. The dispensation of the Gospel, is the evolution of those of the prophetic, and patriarchal times: dispensations which like the sheaths of a telescope, were drawn out, one after another, until the truest focus has been found, and fixed. In her course, nature does not halt; retrogression she resists. And so with man's moral, and spiritual being. His present life, is but introductory, to that which is to come. In the state that awaits him, the qualities of his heart, and faculties of his intellect, will be called out into full, and final maturity. In agreement with the analogies afforded by other departments of God's works, the soul on leaving the body, passes to a more complete, and finished condition. It is seen in the banishment, the hopelessness, the bondage of the damned; as in the freedom, and exaltation, and beatitude of the sainted.

To these analogies, the Metempsychosis offers violence. It departs from the known constitution of things. It makes man an exception to the universe. It places him under a fearful, and ignoble ban. It arrests him, in his upward struggles. When the aspirations are most intense, and the elements of his character, most mature, and all about him, and within him, seem to prelude a higher step, in the scale of thoughtful, sympathetic, and moral being; he is rudely thrust back, and degraded to a worm, or a brute. He is made to take a contrary direction to that in which other creatures go; downward he is doomed. Transmuted to a reptile, or a beast, his better feelings are ruinously mortified, and of all that was noble, and hopeful, and divine in him, he is miserably defrauded. Such things surely cannot be!

2. The Metempsychosis *interferes with the facts,*

and principles of vegetable, and animal physiology. Of the superaddition of a rational soul, to that which is proper to the individual organism, anatomists have detected no trace, and the assumption, that the human soul can be transmuted into the specific and proper nature of any inferior creature, is falsified by the phenomena, and laws of vegetable and animal reproduction. We are now not referring to the progressive architecture of the organized form; to the coalescence of its constituent materials, or the construction of the numerous parts of which it is composed. Physiologists hold a hypothetical principle under the title of *unity of composition*; we would venture to extend this principle beyond mere structural, and functional identity, to that of every attribute, sensibility, and office, distinctive of specific existences. "Nature appears to have kept in view a certain definite type, or ideal standard, to which amidst innumerable modifications, rendered necessary by the varying circumstances and different destinations of each species, she always shews a decided tendency to conform. It would almost seem, as if in laying the foundation of each organized fabric, she had commenced by taking an exact copy of this primitive model." Roget, B. Treatise, II vol. 627. For such a fabric to be tenanted by a miscreant human spirit, were to disturb its integrity; to destroy its proper character. It would lose its place in the Classifications of science, it would constitute an anomaly to the known order of things; such indeed as philosophy and fact reject. The supposition, that the soul may occupy such a dwelling place, without affecting its movements, and interrupting its functions, is inconceivable. Demoniac men, discovered their malady, in the disorder they endured. So would demoniac beasts. And for the migrated soul, to outlive its imprisonment in torpor, and insensibility, nullifies the renovating virtue, which that imprisonment is supposed to impart.

3. It may be further observed, that the transmigration of souls, is *inadequate to effect the intended benefit.* We stated before, that purification, and preparedness for reunion with the essence of the Supreme God, was looked for as its appointed result. The appliance, however, wants appropriateness and efficacy. Moral correction, is to be derived only, from moral agencies. The cure of the soul's evils, must come from spiritual treatment. Faults in feeling, corruption in the passions, and obliquity in the habits, are to be reme-

died and removed, only by legitimate counteractives. Error is to be supplanted by truth, defilement by the rise of virtuous energy, and blemishes of the conduct, by the exhibition of the pattern, and the law of rectitude; and the communication of power to conform thereto. The expedient now contemplated, is not only void of every thing positively beneficial, but exerts an opposite tendency. It debases, it denaturalizes the man. Bad as he was before, it rifles him of every vestige of excellence, and places him beyond sympathy, and redemption.

Harassed, and bereft of all that is good, as this humiliating superstition leaves us, with what authority and sweetness, does that which is written in the Christian Scriptures, of the intermediate state of departed souls, come to our hearts! It is consonant with the constitution of things, it accords with the feelings with which we approach the solemnities of the eternal world. It does not blind,—it does not confound,—it does not brutify, the trembling expectant. Let us briefly state it. When death takes place, we are parted from the body, and from the world, with its accidents and aids, and pass to a state of intense self-consciousness. The spirit, dismantled of her mortal vestment, is conducted to a place fitted for her reception, there to await the crisis of the resurrection. We are instructed, that it is meet for the body, to be joined to its former partner, that the instrument and occasion, both of mischief, and of service, may receive its measure of retribution. We confess, that the midway condition of the dead, is wrapt in the profoundest obscurity. It is *Sheol*;—a dismal and voiceless region. It is *Hades*;—from whose concealments, no shadowy spirit ever came to tell of all that is doing there. It is the dark abode, into whose chambers imagination may not enter; which conjecture cannot compass. The intimations we have of it, however, are all consistent, and satisfactory. Of man's dust, He who has redeemed it from the grave, undertakes the custody; whilst to his spirit, will be assigned fellowships, and a dwelling place, precursive of its ultimate condition. The disembodied, have converse with the past, by experience; and with the future, by anticipation; diffusing over them the saddest remorse, and terror, or the purest delight, and triumph. The spirit of the good welcomed and trained, like a younger sister, in all the happy avocations of angels, and cherubim: the soul of the wicked, delivered up to the mastery of the reprobate, and out-cast. The

parable of Lazarus, and the rich man; the vision of John, the paradise promised to the repentant malefactor; the constant allusions throughout the New Testament, to the resurrection of the body, and the awards of final judgment; convey announcements to which the minds of the righteous, and unrighteous alike, implicitly assent.

VI. The *spiritualism* of the Hindoo Philosophy is denominated *Yoga*—which term etymologically [युग] denotes the *junction* of one object with another. It is synonymous with the English word, *yoke*. Yoga is the effort of the soul after unity with the Godhead, by abstraction from all other objects, and unintermitted and determined contemplation, on the Supreme Being. The Yoga is accordingly portrayed. e. g.

"The Yogee of a subdued mind, thus employed in the exercise of his devotion, is compared to a lamp, standing in a place without wind, which waveth not.

"He delighteth in his own soul, where the mind, regulated by the service of devotion, is pleased to dwell, and where by the assistance of spirit, who beholdeth the soul.

"He becometh acquainted with that boundless pleasure, which is far more worthy of the understanding than that which ariseth from the senses; depending upon which, the mind moveth not from its principles;

"Which having obtained, he respecteth no other acquisition so great as it; in which depending, he is not moved by the severest pain.

"This disunion from the conjunction of pain, may be distinguished by the appellation *Yog*, spiritual union, or devotion.

"It is to be attained by resolution, by the man who knoweth his own mind. When he hath abandoned every desire that ariseth from the imagination, and subdued with his mind, every inclination of the senses, he may, by degrees, find rest; and having by a steady resolution, fixed his mind within himself, he should think of nothing else.

"Wheresoever the unsteady mind roameth, he should subdue it, bring it back, and place it in his own breast." VI. 19. 26.

Yoga is didactically laid down in the Patanjali philosophy as "the restraining of the mind and confining it to internal meditations. When the mind is thus confined within, it becomes assimilated to the Being whom it seeks to know; but when the mind is secularized the Being takes the form of secularity. In the first case the mind is singly and irrevocably fixed on God. In the second, it is restless, injurious, voluptuous. In the former state, there is no sorrow; in the latter, there are five kinds of sorrow, arising from the labour of seeking proofs of the reality of things, from error, from the pursuit of shadows, from heavy sleep, and from recollection." Ward, II. 199. So taught Menu, e. g.

"A Brahmin having shuffled off his body, by any of those modes, which great sages practised; and becoming void of sorrow and fear, rises to exaltation in the divine essence.

"Having thus performed religious acts, in a forest the third portion of his life, let him become a Sanayasi for the fourth portion of it, abandoning all sensual affections, and wholly reposing in the Supreme Spirit.

"Delighted with meditating on the Supreme Spirit, sitting fixed in such meditation, without needing any thing earthly, without one sensual desire, without any companion but his own soul, let him live in this world, seeking the bliss of the next." VI. 32. 33. 49.

To this elevated habit of thought, the *mortification of the body*, directly ministered; and hence the fearful code of corporal austerities, to which the Yogee volunteers a rigorous, and unfeigned submission. The ascetic practices of the Hindoos, are reported by foreign historians. Strabo and Cicero, relate the history of the Brahmin *Calanus*, who believing that the highest purity, was to be attained by terminating his life by fire, committed himself to the flames, in the presence of Alexander. The interesting passage in Cicero is quoted by the Abbé Dubois. p. 333. "Est profecto quiddam etiam, in barbaris gentibus præsentiens atque divinus: siquidem ad mortem proficiscens Calanus Indus, cum adscenderet in rogam ardentem, O-præclarum discessum, inquit, e vita, cum, ut Herculi contigit mortali corpore cremato, in lucem animus excesserit! Cumque Alexander eum rogaret, si quid vellet, ut diceret: Optime, inquit; propedieme videbo. Quod ita contigit. Nam Babylone, paucis post diebus, Alexander est mortuus. Divin. I. 23."

The system would be misapprehended, did we not carefully keep in mind, that austerities however healthful and incumbent, are *inferior to devotion*. The proneness to assign merit to self-inflicted mortification, has no encouragement in the pure Hindoo creed; it is not estimated as having other than a subsidiary negative value. That there is any thing positively saving in penance, the Hindoo theologian denied, the notion was too coarse for his speculative tendencies; it is a creation of corrupt, and vulgar minds.

"The Yogee is more exalted than the Tapaswees (Ascetis superior devotus,) those zealots that harass themselves in performing penances, respected above the learned in science, and superior to those who are attached to moral works. Wherefore O Arjoon, resolve thou to become a Yogee. VI. 46.

"Those men who perform severe mortifications of the flesh, not authorized by the Sastras, are possessed of hypocrisy, and pride, and overwhelmed with lust, passion, and tyrannic strength.

"Those fools torment the spirit that is in the body, and myself also, who am in them. Know what are the resolutions of those who are born, under the influence of the evil spirit.

"The zeal which is exhibited in self torture, by the fool without examination, or for the purpose of injuring another, is of the Tama Goon." XVII. 5. 6. 19.

It serves much to strengthen and exalt the *Yoga* doctrine, that it is presumed to engender moral sentiments: or in other words, that the stern and inexorable habits of the devotee, do not dry up the generous and amiable qualities of the heart. Did it blight, or offend the charities of life, and despoil us of the virtues, by which life is endeared, and ennobled; men would feel it to be unpalatable to themselves, as well as discreditable to God. Abraham Roger* was out of his latitude, when he enquires, "Can we believe that there is a generous spirit residing in a people, who for two or three thousand years, have placed the greatest degree of sanctity, and prudence in half starving themselves?" The truth is, that the very system before us, is not more distinguished for severity, than for generousness. It seems certainly somewhat unintelligible, that although it has in it so much of the morose, it is nevertheless any thing but misanthropic.

"They too who delighting in the welfare of all nature serve me in my incorruptible, ineffable, invisible form, omnipresent, incomprehensible, standing on high, fixed and immoveable, with subdued passions, and understanding the same in all things, shall come to me. XII. 3. 4.

"He my servant is dear to me, who is free from enmity, the friend of all nature, merciful, exempt from pride, and selfishness. XII. 13.

"Let him not wish for death, let him not wish for life, let him expect his appointed time, as a hired servant his wages. Menu. VI. 45.

"Let him bear reproachful speech with patience, let him speak reproachfully to no man, let him not on account of the frail and feverish body, engage in hostility with any one living." Ibid. 47.

The foundation of asceticism, is the debasing power exerted by the flesh, upon the spirit. Carnal entanglement defeats, and deludes the intellect; and trammels and pollutes the soul. Of all the influences that disturb the perceptions, and impede the activities of the mind, none are more insidious and fatal, than those which come from the animal nature. For the apprehension of truth, the mind must be purified from all that is vain and corrupt, shut in from extraneous and sensual stimulus. The soul recedes from that which is divine, in proportion as it is brought under the action of material bias; and its upward flight, the vividness of its vision, the grasp, the precision, the adroitness of its functions, become great, as it throws off, and strives against, the lower affections of our nature.

*A learned Hollander who in the 17th century spent fifteen years in India.

Exemption from fleshly contamination, is a felt condition of mental triumph; and still more clear is it, that the spirit must be released from sensuous encumbrances and perturbation, before it can appreciate the divine character and fellowship. The extent to which the mind is crippled and emasculated, by the ascendancy of bodily appetites, the confusion and imbecility, occasioned by the mastery of the lower, over the higher passions; whether it come by a wretched inheritance, or by personal indiscretion; who can tell? On the other hand, we are forced to think that the full capacities of the mind, in comprehending, and appropriating spiritual truth, on being disengaged from the drawbacks and perversions of sense; have never yet been fully ascertained. Energized and purified by rigorous persevering discipline, what barrier would obstruct its progress? what problem baffle its penetration? Chastised into lofty and severe efforts, and familiarized with the holy, and abstract, and invisible; there seems no occupation too refined, and no affinities too mysterious for it. This is to be predicated of the mind in relation to the whole realm of Truth; moral, mathematical and religious.* We measure ourselves by ourselves, and are beguiled into the persuasion that the dimensions we bear, are the last limits of the human being; whilst a different culture, and the application of more stringent aids, would invest our ideal of the perfect, with the littleness and deformity of an immature thing. Who will not at once accede to the sentiments of Warren Hastings? "But if we are told that there have been men, who were successively for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many, to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors, it is not assuming too much to conclude, that, as the mind ever gathers strength, like the body, by exercise, so in such an exercise, it may in each have acquired the faculty to which they aspired; and that their collective studies, may have led them to the discovery of new tracks and combinations of sentiment, to-

tally different from the doctrines, with which the learned of other nations are acquainted, doctrines which however speculative and subtle, still as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own.*

We are not to be suspected of advocating Hindoo austerities: we simply state that the Yoga doctrine is founded upon a deep acquaintance with the human constitution and wants. The vine is bled that it may yield its richest clusters. The cyst is pierced that its impurities may be drawn off. Gold parts with its dross, in the fiercest fires. The Apostles of the Lord Jesus Christ, used most comprehensive words, in relation to the discipline of the body. "If ye through the spirit do mortify (*θανατοῦτε*, put to death,) the deeds of the body ye shall live." Rom. VIII, 13. "Mortify (*νεκρώσατε*, kill,) therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." III. Col. 5. v. "But I keep under (*ἐπιμαρτύω* I beat under,) my body, and bring it into subjection." (*δουλαγωγῶ* I lead as a slave.) I Cor. IX. 27.

The remarks we had assigned to ourselves, are now brought to a close; not indeed from want of disposition, but of opportunity, to multiply them. Should this task be undertaken by other hands, we are assured that the gratification and advantage it would yield, will reward them for their trouble. We are in no danger of being suspected by the studious, and liberal minded, of gratuitous admiration of the Geeta; or of the ancient system of Hindoo philosophy, of which it is a fragment. All that we have aimed at is, the analysis of the instructions of Krishna, leaving them to find a way to the judgment, and commendation of the reader, as they may: peradventure it will appear, "rem gratissimam promittentes, magis quam probantes."†

There are they, however, who demur admitting all that may be said in relation to the truth and sublimity of Hindooism, because of the practical,

*If the moral feelings become sensitive, as the intellectual powers are raised, and invigorated; how dreadful the consciousness of guilt, and deficiency, under which the Yogee must labor. It is inconceivable, that conscience in such a state, could be bribed into silence or surrender, by the delusion that the austerities, by which it was developed, atoned for the abuse it had suffered. If however, it be so, what a revulsion must have come upon his moral nature. We should like to know more about this.

*Asceticism doubtless, received no insignificant encouragement in India, from the universal dissoluteness of its population. The animal passions, quickened and fomented by the climate and other incidental circumstances, have reduced the people to habits, the most averse from mental, or virtuous pursuits. Voluptuousness and apathy, are characteristics of the Hindoo. A specific for these evils, were cheap at any price. Patriotism could know no worthier aim than to devise it.

† Seneca, Epist. 102.

and popular errors of the people. How can that system have aught in it, that is good or pure, the advocates and professors of which, are so corrupt, and unprincipled? Does not Hindooism patronize cruelty and oppression? Are not its records stained with the blood of strangled infants, and of burning widows? Are not its priests licentious, and its temples polluted? True! and none would confess it more mournfully than we. But the errors committed by some of the heathen, are no proof that they were committed by all: that it was inevitable that they should be committed by any: neither may we conclude, that they were without the power to accomplish that, which by reason of their sinfulness they failed to do. Plato and Cicero recommended idolatry, in certain cases. Aristotle disapproved of the forgiveness of injuries. Socrates inculcated inhospitality to foreigners. Sensual indulgence, in its grossest forms, was allowed by Xenophon, and Solon. Cato committed suicide; and this after having read Plato's treatise on the immortality of the soul! Notwithstanding the encouragement of the vices, we have enumerated by these renowned men; their writings enjoin nearly every general duty, presented in the New Testament. It has been said that the dying speech of Cyrus, is far better fitted to raise the tone of moral feeling, in the breast of a young man, and to confirm his faith in the reality of moral distinctions, than the treatise on Moral Philosophy by Paley; though he was an Archdeacon. That many of the most brilliant passages of the English sermons of the seventeenth century, were borrowed from Plato and Cicero, and Seneca, is a well known fact. And who would not shrink from making Christianity responsible, for the ignorance and corruptions of its professors!

But when we have said thus much, we have said all, that can be said, in favor of Hindooism. We own, that all the while we have been pursuing our inquiries, we have felt a sense of dissatisfaction and uneasiness, which has in no measure abated, as we draw to a close. After having conducted us through many a tortuous path, and regaled us with many a delightful scene, it brings us up to the verge of an impassable gulph, and there leaves us; a chasm which the information we had gathered on the way, does not offer to illumine, and the delights wherewith we had been allured on, make the more to be deplored. Yes! Hindooism cannot conceal its great cardinal, crying defect. There

are wants in the human heart, which it cannot satisfy; misgivings and reproaches, which it cannot explain; problems, which it cannot solve. It gives no answer to the inquiry, coming from unnumbered hearts, how a sinner may be reconciled to God. The expiation of the guilt of wicked beings, is as far off as ever, even after all the humiliation, and struggles of the abject soul. The consciousness of guilt and of helplessness, burns in the heart as fiercely now, as aforetime. There are wounds within, which Hindooism cannot heal; distempers which it cannot eradicate. This *desideratum* in all its fulness, is announced to us, in the Gospel of Jesus Christ. The relief, the atonement, which we in vain search for elsewhere, we are graciously supplied with, by the intervention of the adorable Son of God. That which Chalmers said of the "defects and uses" of Natural Theology, might be applied with a slight accommodation to the defects and uses, of Hindooism. We do but substitute the latter term for the former in the following passage. "We hold that the theology of nature (Hindooism) sheds powerful light on the being of a God; and that, even from its unaided demonstrations, we can reach a considerable degree of probability, both for His moral and natural attributes. But when it undertakes the question between God and man, this is what it finds to be impracticable. It is here, where the main helplessness of nature lies. It is baffled in all its attempts to decipher the state, and the prospects of man, viewed in the relation of an offending subject, to an offended sovereign. In a word, its chief obscurity, and which it is wholly unable to disperse, is that which rests on the hopes and the destiny of our species. There is in it enough of manifestation to awaken the fears of guilt, but not enough again to appease them. It emits, and audibly emits, a note of terror; but in vain do we listen for one authentic word of comfort, from any of its oracles. It is able to see the danger, but not the deliverance. It can excite the forebodings of the human spirit, but cannot quell them, knowing just enough to stir the perplexity, but not enough to set the perplexity at rest. It can state the difficulty, but cannot unriddle the difficulty; having just as much knowledge as to enunciate the problem, but not so much as might lead to the solution of the problem. There must be a measure of light, we do allow; but, like the lurid gleam of a volcano, it is not a light which guides, but which

bewilders, and terrifies. It prompts the question, but cannot frame or furnish the reply. Natural (Hindoo) theology may see as much as shall draw forth the anxious interrogation. "What shall I do to be saved!" The answer to this, comes from a higher theology." B. T. II. vol. 285. p.

We conclude with the following passage quoted in the Calcutta Review. No. XIV. "The classical reader, cannot but be struck with particular sentiments, in the moral writers of Greece and Rome. But compare the most perfect body of moral rules, with which they were acquainted, with the law of God, and how great the difference;

how many virtues are omitted. But even supposing it to be complete as a code of moral laws, how destitute of power to enforce them. On the other hand, how grand, how mighty the motives which the Christian moralist can employ. We need not point them out; we shall only observe that while the study of comparative morality, would bring the Collegian's classic stores into requisition, it would afford his teacher an admirable opportunity of inculcating some of the most distinctive and important truths of the Gospel."

BANGALORE, Dec. 16th 1847.

NOTE BY THE EDITOR.

In the Advertisement prefixed to the First Part, it was stated that the Rev. R. NESBITT's Dissertation should be appended to the work; but having been enabled by the liberal assistance of a friend to print the TEXT OF THE GEETA, in the DEVANAGIRI Character, in addition to Schlegel's Latin Version, it was found impracticable to comprise the above tract also, within the limits assigned to the work. The object, however, of its publication here, is answered by the insertion of the preceding Essay.

J. G.

BANGALORE,

January 26, 1848.

NOTE BY THE EDITOR.

In the Advertisement prefixed to this issue, it was stated that Miss E. Walker's Dissertation should be appended to the work; but having been enabled to see the original manuscript of a friend to read the title of this Essay, in the Devonianian Character, in relation to the origin of the Yonkers, it was found impossible to complete the above tractate, within the limits assigned to the work. The right, however, of the publication here, is reserved by the author of the preceding Essay.

J. G.

NEW-YORK,

August 10, 1840.

