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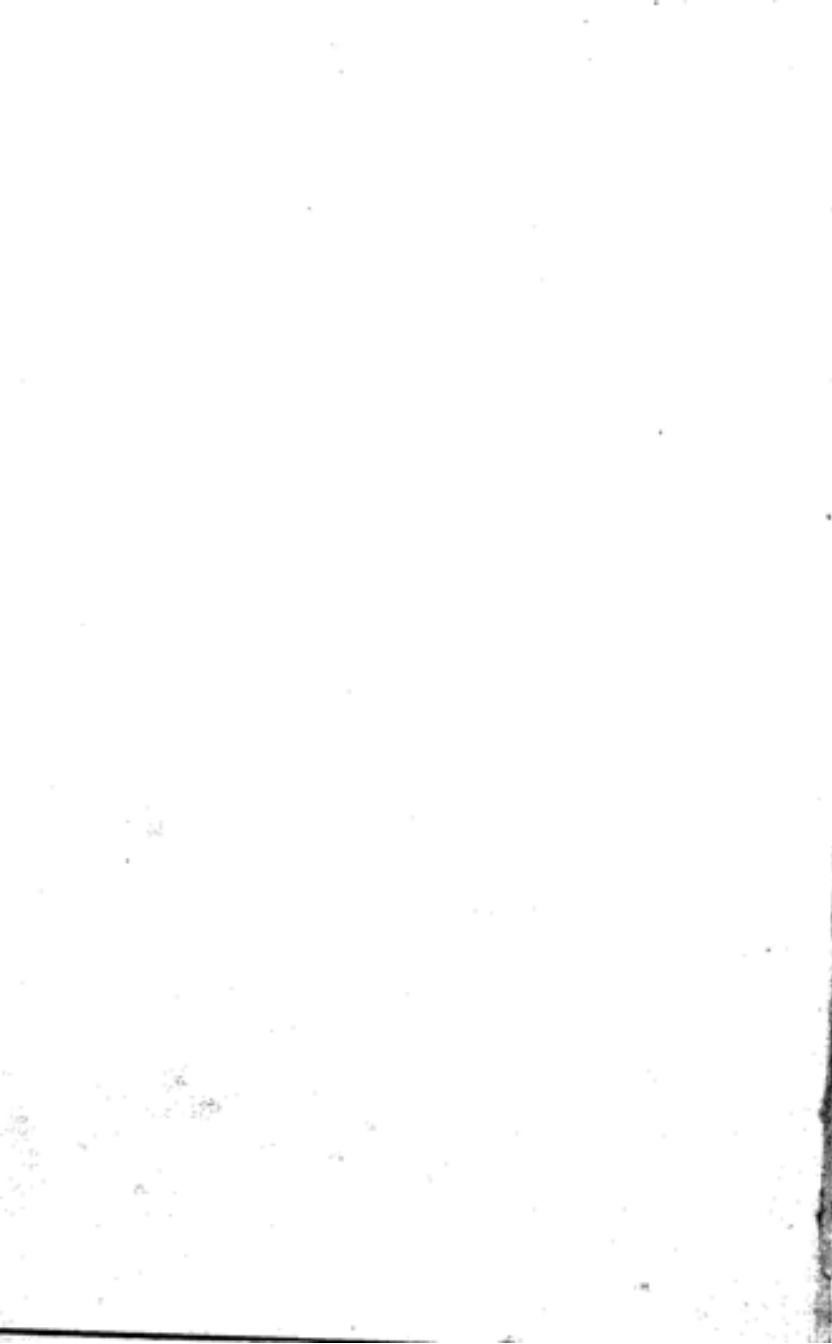
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SHRIMAD BHAGAVAD GITA

THE
Solution of Life-Problems

ANNOTATED

BY

BENGALI BABA

7264

2nd EDITION

294.5

Ben

आषाढ पौर्णिमा शके १८७२ (संवत् २००६)
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DEDICATED

TO

The Lotus-Like palms

OF

SWAMI BALADEVANAND GIRIJI, ZAFFARWAL.

SIALKOT DISTRICT

THE PUNJAB

NOTICE.

The readers are requested to have direct communication with Babu Sansar Chand Bhonot, M. A., M. O. L., Professor, Randhir College, Kapurthala,—in case of some doubt or inconsistency they come across in my works. Return postage should be sent with the letters for having an early reply to their queries.

KAPURTHALA, (India)

Dated the 1st August, 1944.

BENGALI BABA.

"ACKNOWLEDGMENTS."

I am ever-grateful to Shriman Lala Naubatrai Jairath, the Manager, Military Dairy Farm, Jullundhar City, and to Shriyukta Pandit Sant Ramaji Dogra, Retired D. F. O., the Kashmir State, Srinagar and an inhabitant of Zafarwal Village, Dist. Sialkot (Punjab),— whose memorable love and pious acts enabled me in moving on with the fulfilment of my life-mission by the publication of its Hindi Edition in June-July 1947 when I had to take refuge in Poona by being helplessly separated from all the foremost supporters under the pressure of very bad circumstances just on the eve of the partition of India.

I received a very heart-felt welcome from Shriman Sansar Chand Bhonot, M. A., M. O. L., Professor, Randhir College, Kapurthala, whose literary help improved my works to a great extent.

I cannot omit naming a few local gentle-men of Kapurthala (E. Punjab), who befriended me from the very commencement of the publication of the first edition in 1944. They are as follows :—

1. Babu Desh Raj Kapoor, B. A., LL. B., Advocate,
2. Babu Kishore Chand Dhir.
3. Lala Buya Datt of Randhir Hospital.
4. Babu Mani Ram Kochar.

Further the many-sided supports accorded to me from time to time by Advocate Shriman Desh Raj Kapoor and Shriman Mani Ram Kochar, worked really

in a way to hold up me spirited and energetic, but my poor heart fails here to find out proper terms for the purpose of expressing adequately its feeling of gratitude to them.

YERAVDA, }
June 1950 }

BENGALI BABA.

Shreeman Sham Sundar Mulka Raj Puri, B. A., LL. B., 35/II, Nisbet Road, Lahore (Punjab), was the Publisher of the first edition. But it is now a matter of great misfortune that I am still unaware of his whereabouts and present circumstances since the day of the partition of India. It is for this reason that Shreeman Ramachandrashastri Joshi, the Editor of the Akhanda Bharat, Poona, has been appointed as a temporary publisher of the Work.

Dated the
29th July 1950.

BENGALI BABA

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Lala Desh Raj Kapoor, B. A., LL. B.,
Advocate,
Kapurthala,
E. Punjab (India)

THE ONLY WAY TO THE ONLY REALITY

When it is the authenticated conclusion that Iswara, the Creative Agent of all the created beings, is the Single One; then it is also the demonstrated fact that the Fundamental Religion formulating the Scientific Way of having a direct communion with that Reality is one and the same for each and every individual of the man-kind. But, as the current thought of all the scholars of the modern historical age is based on an Analytic View, an idea about the possibility of innumerable religions with contradictory principles has become prevalent in the human brains. Consequently the Eternal and the Basic Laws have been depraved and given to the shapes of sectarianisms which are nothing but the products of individual mental creations. If the reader of an impartial view goes deeply and carefully through the Patanjala Yoga-Sutra and Srimad Bhagavad Gita (the Solution of Life-problems) annotated by Bengali Baba, he is sure to understand very clearly the root-solution of all the present anomalies and sectarial out-looks ensuing either from the subjects of dispute regarding the Monistic and the Dualistic theories about God-head, or from the antagonistic impressions about Prescribed and Prohibited food, idol-worship and abstract prayers, divisions of caste and life-order, etc., or from the questions of the transmigration of soul, the comparative value of the celestial bliss,

sociology, politics and so forth. It is the specific merit of the present editions of the said two works that the annotator has, by not coming into conflict with any portion of the authoritative texts, chalked out such a Synthetic Line of thought as has enabled him to thoroughly establish the six Philosophical Texts in the form of the six successive steps of one and the same ladder on the entire authority of the Vedic Scriptures such as the Srutis, the Smritis, the Puranas and the Itihasas. According to the Analytic View of the sectarians, those six Texts have been taken as contradictory to one another. Though a few among them simply assert that they are the six separate ways to reach the same Goal, they cannot establish their own theory by presenting a vivid picture of any reasonable hypothesis in a scientific basis; because the scope of each one of those Texts cannot separately extend over one and the same Truth. Hence the current speculations (or the philosophies) of the modern scholars, being based on an Analytic View, are exclusively misleading. Moreover, when the world has the 'Relation of Identity' (तादात्म्य सम्बन्ध) with its Ultimate Cause (ब्रह्म), the ideas about the possibility of many separate religions with contradictory principles are utterly perverted and destructive.

Bengali Baba has opened up an extraordinary flow in the field of speculation by his Synthetic View which is thoroughly based on the Authoritative Texts. And from this angle of vision, every thoughtful reader is sure

to understand very clearly that Religion, being 'the only Spiritua Science, has full power of establishing the Being of God as the Real Substance and the Experimental Truth. Further, he will definitely realise that as the Supreme Lord, the Creative Cause of the universe, is the Substance real and single which is distinct and different from Matter, so also the Religion, consisting in the Scientific Hypothesis for realising that Reality, is one and the same for each and every individual of the human world. The further reason for this solid fact is that knowledge is always dependent upon Substance, but the reality of the Substance cannot change in accordance with one's own mental projection. Under the influence of the changing time, the pure and simple Religion has almost disappeared from the world now-a-days on account of the springing up of many fraudulent (or spurious) forms of that Genuine One. But in reality, the contradictory theories and principles of Monism and Dualism, etc., as stated above, are baseless and destructive, since the Integral Vision (सम्बन्ध दर्शन) is always the same for all men of vision, and cannot be, in any way, an object of mental projection at any time.

Dated the
4th September 1947.

THAKUR HARBAKSH
SINGHA PARIHAR,
3, Yeravda; Poona-6 (India)

PREFACE

Every-where we find that the rules and regulations of a department conduce to harmony, prosperity, contentment and peace when they are fully obeyed. The Municipal Committee construct roads, open parks and prepare tanks and gardens for the good of the public. The Railway Board open lines and run trains for the comfort and convenience of the passengers. Now this end is fulfilled when every individual fully abides by the laws of those respective departments.

A father has ten sons. If all of them obey the authority of their father and perform their own respective duties, there can be no discord. They all can live happily; otherwise all become adverse to one another and suffer accordingly. In the same way, throughout the whole world whether in a great government or in a small family, full obedience to the laws leads to happy lives.

Similarly the Almighty Father has created this universe and at the same time has laid down the Laws by the observance of which the self-interests of all living beings are fulfilled and their mutual relation duly maintained.

This earth is the sphere of activity with Man as its prime figure. So man has the full responsibility for comfort

or suffering of all the worldly beings. The time, when the Vedic Laws and Rites are underground and not properly observed by mankind, is called the Iron Age (Kaliyuga). The Copper Age (Dwapara-yuga) is the time when the Laws come to light. When these Laws and Rites are properly observed, it is the Silver Age (Treta-yuga) and when mankind becomes fully established in the Laws and the Principles of the Vedas, it is the Golden Age (Satya-yuga). So Manu says that the administrative agency is the essence of the spirit of each Age. Consequently the administration cannot escape the responsibility for any thing good or bad done by the people.

The Vedic Laws are of two kinds,—the Shrouta and the Smarta. The Shrouta Laws come direct from the Vedas, because Shruti is another name for them. The Smarta Laws are revealed to the Perfect Seers. Both these Laws are considered to be eternal and not composed by any mortal being (Apourusheya). They have simply been discovered. It is sheer vanity on our part to try to ascertain the time when they were composed. When the Great Seers who could thoroughly know the whole universe with its past, present and future conditions within a single moment, describe them to be eternally related with the Highest Power of Ishwara, is it then possible for us to trace out their origin with our poor intelligence ?

The Bhagavad Gita is held to be one of the Smritis and is well known as such to all who have a little bit of

philosophical leaning. Hundreds of commentaries on it are to be found now-a-days.

Different commentaries have become the source of different sects which often become hostile to one another. Here I wish to present a short description of the different views which I have come across during my travels throughout India. There is an introductory verse stating that "all the Upanishadas (the final teachings of the Vedas) are the cow, the son of Gopal (cow-protector) is the milker, Partha—the calf, a man possessed of pure understanding—the Enjoyer, and the Great Nectar in the form of the Gita is the Milk".

Here some people think that when the Gita is compared to "milk" but not to "clarified butter", there must be some watery portion, *i.e.*, some non-essential part in it. Accordingly they become partial to those part only which are helpful to strengthen their own conclusions and they violently refute the rest by saying that those parts are but (रोचक भङ्कर) alluring (Rochaka) and terrifying (Bhayankara). For example,—Jnanis (who are partial to lip-knowledge) accept only those portions where the word "Jnana" is to be found somewhere half of a verse and some-where a quarter of it, and refute the other parts dealing with Karma and Bhakti as non-essential. Similar is the case of those that are partial to so-called Karma (action) and Bhakti. They who think that Pranayama (breath-control) is

the final stage of Yoga, try to apply the whole of the Gita to strengthening the position of Pranayama only. Again there are others self-conceited and of narrow out-look who, being puzzled by the colour of the words and finding no truth in the net-works of verbal fightings of the sectarians, try to do away with its whole authority by quoting some verse; which apparently seem to them to be self-contradictory. Thus making a mixture of their own fictitious theories with some convenient quotations from the Vedic Scriptures, all are busy with the aim of fulfilling their own mean selfish interests through propaganda under the name of some peculiar Dharma (religious merit) such as—Gita Dharma, Niskam Dharma, Ahimsa Dharma, Jiva-Raksha-Dharma, Tarka-Dharma, Seva-Dharma, Viashnava-Dharma, Bala-Krishana Dharma, Nistha-Dharma, Madhurya-Dharma, Bhagavat-Dharma, Kirtan-Dharma, Dasya-Dharma, Lila-Dharma, Yoga Dharma, Om-Dharma, Prema-Dharma, Nastika-Dharma and many others.

Some others who are not quarrelsome, hold that when the Gita is compared to "milk" it is adaptable to all the theorise. It is their idea that as milk is suitable for each and every one whether a new-born child or a dying old man, this Gita is equally fit for being the instrument for all whether appetent or reluctant, ignorant or wise and thiest or athiest. They take it for granted that the Gita chiefly shows three different paths,—the path of Knowledge (Jnana-yoga), the path of

devotion (Bhakti-yoga) and the path of action (Karma-yoga). Thus they try to adopt a comfortable path of indifference by saying that a man should oil his own machine and never bother himself with such complicated matters. They say, as peace cannot be found in worldly matters, a man should try to enjoy it within himself no matter what happens to the world.

Although I hear such big words from many a mouth, yet very scarcely I find any such person as has seen some light of peace at least within himself. Most of them are fully saturated with the inert nature (Tamah) but pretend to be highly possessed of illumination (Sattva). Is it possible for a man to enjoy constant peace without creating favourable environments for the tranquillity of his mind? God knows whether a man can have cool breeze by the side of a burning furnace or comfortable heat on the icy top of the lofty Himalayan chain!

Now let us judge the first point of view. When the Gita is accepted as the Great-Nectar, how can there be any non-essential part in it? When Nectar, to be itself, must ever be free from any kind of impurity, it is evident that the Great Nectar is always pure. The question of milk will be dealt with later on. Hence all these one-sided selfish sectarian views are meaningless. The Gita can never support such party-feelings and immoral teachings.

The second consideration is that a "person possessed

of pure understanding and not others" is said to be, the enjoyer of that Nectar which may only be tasted but not enjoyed by a man of ordinary intelligence, it is clear thus that those having impure intelligence can never have any access to it. Hence the above arguments of the modern people and teachers are fallacious as the true nature of religious merit cannot be ascertained from such arguments. Manu says—"Religious Merit is what is ascertained by the reasoning that has no contradiction with the Vedas and the truthful teachings of the Perfect Seers, and not otherwise". Therefore we must adopt such a method as will not run contrary to any portion of our Vedic Scriptures,—the Shrutis, the Smritis, the Puranas and the Itihasas. The verse referred to above that "all the Upanishadas are the cow, etc.," shall be explained thus :—

"The subject of discussion is based upon the most important teachings of the Vedas, Lord Sree Krishna is the instructor, Arjuna is the Truth-seeker, a person of Intellective Revelation is the enjoyer, (i. e., it is not the subject to be understood by an ordinary man with the exhibitiv habit of the mind) and the "Gita, the Great Nectar" signifies that this Gita is the extract of the whole essence of the Vedic Scriptures."

Now the doubt that some watery portion is found in milk but nothing of the sort is to be seen in the clarified butter will be dealt with.

Such doubt is baseless. Why? Because milk is

the common element from which come forth curd, butter and clarified butter. Similarly this Gita is the common compendium of the whole System of the Indian Philosophy which is the essence of the Vedic Scriptures. It, being touched with the Dharam-Sutra:(Purva-Mimamsa) as an acid (rennet), becomes transformed into the Niaya-Vaishesika as curd, then into the Sankhya-Yoga as butter and at last into the Brahma-Sutra (Uttara-Mimamsa) as the clarified butter. The meaning is that the Gita alone can guide us from the very beginning upto end for fulfilling both of our Interests,—the Worldly Prosperity (Abhyudaya) and the Final Emancipation (Nihshreyashah).

In the Mahabharata the pious king Yudhisthira says :—“The Vedas differ among themselves, so do the Smritis, there is not a sage who does not stand by a position of his own ; the Reality of the Righteous Path (Dharma) lies hidden within the cave ; the only way is what is the track of the Great Soul.” By citing this quotation the selfish sectarian teachers delude the simple-minded people by presenting to them the contradictory nature of the Vedic Scriptures and they themselves pretend to be the great souls (Mahajana), the guides to Heaven. Others themselves remain in the back-ground to delude the blind followers by exhibiting before them their own spiritual preceptors as true guides and thus invent a novel trade of transport which evidently leads both the parties to further painful darkness.

Now in the afore-said verse there is no term meaning "contradiction". The term "different" (विभिन्ना) can never mean "contradictory" (विरुद्धा). It signifies 'various' according to the various grades of qualification and aim. For example,—the Shreemad Bhagavat begins with the resolute king Parikshita who fully detests the royal powers and enjoyments and, being afraid of death, has taken refuge in the holy bank of the sacred river Ganges for the search of Immortality. Accordingly the Great Yogi Sukideva who is ever firm in his continence from the very boyhood, comes naked and prescribes for the pious king the practice of Spiritual Action so that the king can discover the Truth of Religious Merit by enlightening the cave of his own intellect. There is no description of any performance of the Vedic Rites and Sacrifices, as the Experience of the worldly enjoyment has already been fulfilled by the noble king and as he has fully arrived at the grade of Emancipation which is but his sole aim.

In the Markandeya Purana we find that the king Suratha, being defeated and dethroned by his powerful enemy and the Vaishya Samadhi, being neglected and scolded by his relatives for his old age, come to Medhas Muni and ask him for the way by which they can attain their desired objects and thus can remove their mental agony. Accordingly the Muni teaches them to propitiate the goddess Devi by means of sacrifice and worship. The king Suratha is the seeker after world

prosperity (i. e., the recovery of his kingship), so he adopts the laws prescribed in the Dharma-Sutra (dealing with the Material Sacrifices) by which he is to attain the post of Manu (the Creator) which is the Highest Stage of the worldly enjoyments and he will be the Eighth Manu for the future creation. The Vaishya Samadhi is the Seeker after Emancipation, because he has fully experienced the sense-objects and the consequences thereof. Thus he adopts the process of the Yoga-Sutra (dealing with the Spiritual Sacrifices) known as the preparatory action of the Uttar-Mimamsa, by which he attains to the Final Emancipation. They are the Great Souls whom we are to follow. A man who is fully unattached to the worldly comforts and amusements, can alone understand the truth of the Sreemad Bhagavat. It is simply beyond the reach of the understanding of the licentious so-called devotees. Such hapocrites can never be the Great Souls as are meant by the pious king Yudhisthira in the word "Mahajana".

Being confused by the apparent diversities of the Puranas and other texts, many people think that Lord Vyasa is not the same person who can be the author of so many works having different points of view but there must be many of the same name.

This is not the fact. The only cause of our present confusion and contradiction is that we do not, with sincere heart, consider the different grades of qualification of those for whom the Laws are prescribed, and do

not follow the proper course but try to take all on the same standard. Is it then possible for us to get the real solution of all the different questions? If we apply the standard of judgement as explained in the third and the fourth chapters of this publication, to any authoritative Scripture, it is my belief that we are sure to get the true solution of all the apparently contradictory questions.

There is another verse which is very often quoted by many selfish teachers in order to show the dreadful nature of the Vedic Scriptures. It is thus,—“*Shastra-jalam Maharanyam, etc.*”. The meaning is that “the net-work of propaganda (with convenient quotations of the Scriptures) is but a deep forest as also the cause of mental confusion; what is the lip-knowledge of the Vedanta is only for the gratification of the senses but not for the Final Emancipation.” By no means the verse can signify that the Vedas or the Vedic Scriptures can be compared to the deep forest, because there is no such words as “the Veda Shastram Maharanyam, etc.” But the selfish sectarian propagandists preach that the Vedic Scriptures are but a deep forest with a view to satisfying their selfish ends by plunging the innocent people deeper into the ditch of ignorance.

Some other people seek to disown the authority of the Smritis by taking them to be unrelated to the Vedic Truth and composed by ordinary men. They hold—“the Manu-Smriti was in force during the reign of Manu who was a powerful king in his time; but now that

time is gone, so it has at present no value for us ; if we get fresh water from a new well sunk by other people, why should we drink the obnoxious water of the old one built by our fore-fathers" ?

They are really pitiable. Many of them never go through these texts. Simply by hearing the sceptic words from the selfish propagandists, they have coloured their minds with such prejudices as have made them totally blind. If they would thoroughly go through these texts with sincere heart, they could never say so when they appreciate the real beauty therein. This Manu was not an ordinary powerful king only, but He is the Swayambhu Manu,—the Self-born Creator and the Permanent Ruler of this universe even at the present time. Maharshi Bhrigu learns those Laws from Him and then lays them down before all the Great Seers. This is the only text from which we can understand our mutual relationship with the whole creation and can find the broad way by which we can attain to the Highest Goal through proper obedience to mutual interests. If we thoroughly obey those Laws, we shall not have to suffer even from a touch of pain throughout the whole life. The illustration of a new well can never be the analogy. Other Smritis are also revealed to the Perfect Seers who had the full knowledge of the past, present and future and as such they cannot be said to be ordinary men. As the change of time was known to them, the Laws prescribed by them are also suited to all the times accord-

ingly. These Laws also are not contradictory to what Manu says but rather are supplementary to the Manu Smriti. Further these Smritis have different steps according to the different grades of qualification of the followers as in the case of the Puranas, etc, explained before. Again the Smritis, the Puranas and the Itihasas are not unrelated to the Vedic Truth but rather elucidate It and as such they are included within the Vedic Scriptures.

The Vedic Scriptures are the oldest. Their highest authority is unchecked and unquestionable. Do you find anywhere in this world any science or any text that can boldly declare—"Behold the whole universe in the Self and so in Me", or "the full knowledge of the whole creation with its past, present and future conditions is installed on a single moment"? Each and every individual can realise the truth thereof through proper submission to the Laws. Is there any science-student who can realise a formula of chemistry without experimenting it in Laboratory? Or is there any man to solve the geometrical problems without the help of the axioms? Hence both the theory and the experimental practice are indispensably necessary for the direct perception of the truth. The Vedic Scriptures can never be self-contradictory. It is but the sensual, avaricious and absolutely raw minds that show self-contradiction in them and set up different sects with many fictitious theories. They have no other support to rise excepting the help of the Vedic Scriptures and again they cut out

the component parts of the same support. It illustrates the story of a greedy man who, being desirous of milk, pulls a cow simply by her nipples but does not attend to her service and rather starves her. What can be the greater sin than this ?

The full performance of the Vedic Rites leads to mental purity which enables us to perceive the Truth signified by the Scriptures. Rational arguments alone have not the power to take us so far. By the rational arguments no body can ascertain his own father without putting faith in the statement of the mother, because the words of the mother are the only source of knowing the father together with his name. Thus the son becomes dutiful to his parents whose good-will and solicitude protect him from troubles and they make him happy with the last penny of their preserved funds earned through their utmost labour. But if he be such a rationalist as to question the truthfulness of the mother and also to think himself the out-come of pleasure enjoyed by his mother and father whoever the latter may be, his views would then be as follows—"when my parents sought their own pleasure, why should I not seek mine by attaching myself to my wife, the better-half of my own body and as such the dearest and nearest of all" ?

Then is there any eloquent orator or experienced astrologer, or any well-versed palmist or a practical scientist to prove the identity of his father and to satisfy him by the elaborate explanation of his dutifulness

towards his parents? The same analogy holds good in the case of those who try to refute the Laws of the Vedic Scriptures and the truth of Iswara with vague rational arguments. So our Lord designates them as the "people of devilish nature". The Vedic Authority never teaches us that the attainment of Iswara (Emancipation) is an unseen result to be had in the other world but commands us to obey the Laws and to get Him just like a fruit at hand (हस्तामलकवत्).

It was the all-powerful Time that came upon India to crush her by the heavy pressure of foreign oppressions and to break her into pieces under the strong blows of foreign cultures. Many new sects of mischievous devils (as the Lord designates them as such in the sixteenth chapter), which are very attractive in form but most ferocious in nature, have sprung up in the name of civilization. Those are like the figures of the cinema, which rise fresh and fall dry. But their beauty or ugliness is tested through the search-light of the everlasting Vedic Truth. The same rolling Time will come again with its own potency when the Vedic culture will regain its past glory in order to cure the deep sores of suffering humanity and to shower the rain of peace upon the blazing fire of pain.

It is a common belief with the innocent and ignorant people that as the same water of a tank is called by different names such as jal, water, pani, bari, aqua etc, and can be drawn by all from all the four sides, so

the component parts of the same support. It illustrates the story of a greedy man who, being desirous of milk, pulls a cow simply by her nipples but does not attend to her service and rather starves her. What can be the greater sin than this ?

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It was the all-powerful Time that came upon India to crush her by the heavy pressure of foreign oppressions and to break her into pieces under the strong blows of foreign cultures. Many new sects of mischievous devils (as the Lord designates them as such in the sixteenth chapter), which are very attractive in form but most ferocious in nature, have sprung up in the name of civilization. Those are like the figures of the cinema, which rise fresh and fall dry. But their beauty or ugliness is tested through the search-light of the everlasting Vedic Truth. The same rolling Time will come again with its own potency when the Vedic culture will regain its past glory in order to cure the deep sores of suffering humanity and to shower the rain of peace upon the blazing fire of pain.

It is a common belief with the innocent and ignorant people that as the same water of a tank is called by different names such as jal, water, pani, bari, aqua etc, and can be drawn by all from all the four sides, so

also the Existing Reality being the same for all and called by different names such as Iswara, Shiva, Brahman, God, Allah, etc., can be realised by all through different paths known by the name of different theories. They again hold out the illustration of Bombay, a city which can be reached mainly by three paths such as land, water and air (Jnana, Karma and Bhakti). Again the path of "land" having different routes, people may go either by a railway-train or by a bus or by a cycle, horse, cart, or on foot, etc. The path of "water" has various means of conveyance such as a boat, a steamer, a ship, etc. Similar is the way of "air" also. Again there are many halting stations and junctions of all those paths with innumerable routes from different places such as Calcutta, Nepal, Kasmir and Peshawar. Similarly they say that there are various ways in the form of innumerable theories and sub-theories, sects and sub-sects to reach God, the Common Supreme Goal of mankind. Each and every individual is free to go by his path according to his own preference and convenience whether these are due to selfishness or selflessness.

All this can never be true. Moreover this sort of illustrations as stated above is exclusively misleading, because we have fully understood from the explanation of the Yoga-Sutra that the world is nothing but the modification of the Pradhana due to its Conjunction with the Purusa. So this world has the "relation of identity" (साक्षात्सम्बन्ध) with the Existing Reality. But the tank

has no such relation with water nor has Bombay with Calcutta, Nepal, Kashmir and Peshawar. $\frac{1}{2}$ The afore-said argument is therefore fallacious.

The example of "Gas" and "Temperature" can be the only analogy here (Y. S. II-19). As Gas, being conjoined with Temperature, becomes cloud, drops of water and ice through the process of Evolution, so at the time of Dissolution it must have to pass through those successive steps by which it came. A fictitious theory can never lead to the correct truth. No religious doctrine or text can say that the selfish motive and the stupid imagination of power of prosperity can be the cause leading to the attainment of God.

Hence Iswara is One and the Scientific Path (Religion) that can lead to Him is also the only One for all though it has different successive steps. There in the Yoga-Sutra the description of that Path begins with the Higher Standard of qualification of the followers who are in the grade of Great Vow with the sole aim of Emancipation. But here in the Gita we find that the Path leads to the full achievement and enjoyment of worldly prosperity, and ends with the attainment of the Final Emancipation. The modern teachers are confused owing to the lack of Knowledge of the Yoga-Sutra. So they have had no attention to the inner significance of the concluding words,—“according to the teachings of Yoga, the Science of Infinite Reality”,—of Lord Vyasa at the end of every chapter of the Gita. They have explained

it in accordance with their own one-sided views after refuting one portion or the other of our Vedic Scriptures. Although some of them have tried to adopt some middle path for setting, at rest, the religious disputes by saying that they are the impartial teachers, yet they are seen to adopt some comfortable one-sided course by refuting, more or less, the Vedic Authority. Hence that effort is seen to be existent simply in flowery speeches. Practically they have all drawn sharp swords for fight.

We have explained the Gita fully in the light of the Yoga-Sutra along with the extensive and all-embracing authority of the Vedic-Scriptures. This process has enabled us to prove the six texts of the System of Philosophy to be the successive steps of one and the same ladder without antagonising any portion of the Highest Vedic Authority. Hence the Scientific Path (Religion) for having a direct communion with God and also the Religious Merit and Righteousness is but one for all and not many by any means. The Manu-Smriti has been chiefly quoted on proper occasions in order to prove the harmonious nature of all the authoritative Scriptures, because whatever Manu says is but the medicine for mankind to cure the disease of Rebirth.

My readers ! I have already informed you, in the preface to the Yoga-Sutra, of the disabilities I have worked under. Here also you are requested to ignore where I have fallen short of the mark. It is my special request to those, having any sectarial stand-point, to have

patience with me; because they may be offended by its naked truth. In attempting the explanation of His Sacred Teachings, I have been but an insignificant instrument in the hand of my Supreme Lord. I have done what I was destined to do. Now my appreciative and sincere readers will judge its truth.

My best thanks are due to Babu Kedar Nath Bhattacharya, Govt. Pensioner of Jaragram, who kindly went through these works and made some suggestions for their improvement.

Tapovan, Jaragram. P. O.

Burdwan-Dist. (Bengal)

The 17th May 1942.

"BENGALI BABA"

SECOND EDITION

A large number of twenty four years nearly have passed away where-upon I got inspired by the proverb 'God helps those who help themselves', and was wholeheartedly given to the vow of discovering the Basic Standard of Human Intelligence and Positive Morality by an investigation into the missing link about the harmonious relation of the Vedic Scriptures. Whatever might have happened on the journey, my unfaltering devotion to the cause of attaining to the goal went on

finding out its way with undaunted spirit in accordance with the example of the zig zag course of a river flowing over the mountainous landscapes for entering into an open sea. Thus, with a thorough expression of my thought, the Hindi Editions of the Gita and the Yoga-Sutra and the English edition of the latter only got published within a long period of the last four years. This revised edition of the English Gita was the last remaining one yet to be urgently published. But the time was so hard that it became exclusively beyond the reach of the power of my sincere supporters to persist in their further financial help to me towards this end. Finally, the Glorious Lord has now fulfilled my long-nurtured desire through the agency of the benevolent Mataji, Shrimati Rajkumaribai Pitti, the wife of Shreeman Mukundalal Bansilal Pitti, the owner of the Raja Bahadur Motilal Poona Mills Ltd., Poona, whose tender heart and generous hands have unreservedly helped me to complete the vow of my life-mission upto the extent of my entire satisfaction. This pious act of her has, indeed, become also a matter of extreme joy to all my friends who had been eagerly awaiting for the publication since long. Now let us all pray to the All-mighty Lord with all our meagre devotion whatever we possess by His Grace.

ALL SUCCESS TO THE GLORIOUS LORD

Dated the 17th Nov, 1949.

BENGALI BABA

INTRODUCTION.

नियतस्य तु खंभ्यासः कर्मणो नोपपद्यते ॥

"Prescribed Action does not admit of being abandoned". Rather :—

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

"Action in the form of sacrifice, charity and penance is emphatically obligatory, because this Course of Action is the purifier of the wise".

I along with other members of the Gita-Sanga was deeply impressed by the original interpretation of the Bhagavad Gita by the Bengali Baba, a sanyasi of ripe experience, hailing from Bengal. Lest the word '*Baba Sanyasi*' by its long acquired associations, should mislead any one into wrongly estimating the author, it is proper to state, at the outset, that the present bearer of the torch of Knowledge is not touched in the least by the sectarian bias commonly associated with each such cult. His vision is unblurred as his mind is balanced. This commendable trait in the character of this good soul urges me to recommend his edition of the Gita and Patanjala Yoga Sutra, to the careful perusal of the discerning readers.

Original thinkers generally do not find sympathetic

response readily, because they depart from the popular line of thought and seem to surprise the people by presenting to them what is altogether unfamiliar and new. So to understand such men aright, the reader has to begin with a clean slate ; he has to unlearn much that is merely conventional ; for impressions, however wrong, once made on the mind, take long to disappear. Such is the nature of impressions. The Bengali Baba has chosen not to drift along the current of popular thought which is running rapidly into the low level of sectarianism. He has made a bid for turning the tide of thought into the original channels of Vedic Life. So time only will bring him into his own.

Loka-manyā Tilak guarded himself against cold and angry reception by giving political bias to his interpretation of the Gita with the result that ' he woke one morning and found himself famous '.

Readers need not be introduced to the Subject-Matter of the Gita, the quintessence of the Upanisadas, the rich repository of Spiritual learning. It redounds to the erudition of Lord Vyasa who condensed and compressed the entire Scriptural lore into a nut-shell in the form of the Bhagavad Gita. Its simple, yet pregnant phraseology has, from time immemorial, been sifted and explored, and a rich harvest has been reaped by the mighty minds of yore, viz : Lord Sankaracharya and others who followed in his wake.

About three decades back, Loka-manyā B. G. Tilak

took the whole Gita-reading-world by surprise through his original approach to the subject. The publication of the Gita-Rahasya was an agreeable surprise and most opportune. It startled the masses from the depressing listlessness brought on by the pessimistic interpretations which had all along sought to prove that life is mere vanity, an empty dream, and had fostered sheer indifference towards the stern realities in the form of environments which go a long way in giving colour to life by the strong advocacy of the creed of renunciation which, if misapplied, exercises unhealthy and morbid influences on life in general.

This soul-inspiring interpretation was, at once, the cause and effect of the political ferment; consequently it stirred the masses out of dormancy. This epoch-making work served to convince the readers that the creed of renunciation had had its day. It was given a long and fair trial and was found wanting in its capacity of restoring peace and order to the suffering humanity.

At this juncture, the message of "disinterested action," unearthed from under the chokingly heavy lumber of sectarianism, by Lokmanya B.G. Tilak, a typically ideal worker (कर्मयोगी), through his erudite study of the Gita, found ready acceptance with the people who, having been fed up with the narrow-ranged renunciation, retraced their steps readily to the path of action shorn clean of all unseeing complacency.

The people, brought face to face with a gigantic

political problem, naturally looked forward to finding such leadership as might not fail them in times of trial, and they found an infallible guide, friend and philosopher in the 'disinterested action' advocated by the Gita as interpreted by the Lokamanya.

There are thus, broadly speaking, two schools of thought which draw their sustenance direct from the Gita. One is Sanyasa or renunciation, seeking to effect escape from the world, or what it stands for, by giving the widest berth to all the duties of social life; and the other is Karma-Yoga or disinterested action aiming at fighting the battles of life valiantly and worthily not for gaining petty selfish ends but for securing the good, in its noble sense, of humanity at large.

Sanyasa according to the school of renunciation is to cease all obligatory Action good, bad, or indifferent, because all material action leads to bondage in the form of rebirth which, in turn, keeps the individual soul back from losing itself into Universal Soul. The followers of this, sometime sublime creed, put forward the argument that the chain whether made of iron or gold makes for bondage. A chain of gold has nothing to recommend itself simply because it is made of gold, for it is not the less binding for that reason. This line of reasoning naturally led them to the conclusion that all action is productive of evil; hence it is to be shunned.

In order to be one with the Universal Soul, they provide to so work up the mind as it becomes God-intoxicated

and comes to think, in the course of time, that 'I am He' (सोऽहम्). Established in that frame of mind they hold, they acquire the necessary discipline, and begin to enjoy the lasting pleasure of illumination that comes from union with the God-head. To be totally unconcerned with what is going around is the chief characteristic of this sect of the spiritual workers. Individuality weighs most with them. They claim to be the followers of the line chalked out by Lord Shankara-charya.

Other bands of the workers in the spiritual field follow exclusively the path of devotion which brought the message of renunciation qualified with fervently vehement faith in the ameliorating Grace of the God-head in incarnation. This apparently appealing method, popularly called 'Bhakti', differs from the systematised philosophical thought in the method of getting unified with the God-head. It puts forward the plea that the Universal Soul is unattributed, and as such it does not admit of being meditated upon. It is simply hard to get at it : to grasp it. Hence it is imperative that some thing attributed must be fixed upon as a manifestation of the unattributed Self for focussing one's mind upon. So some of them turned their attention to the incarnation of God, and some fixed upon Rama, prototype (मर्यादा पुरुषोत्तम) of humanity, as an incarnation of God. Others turned to Shri Krishna for the salvation of their souls, still others went over to the worship of other deities. All these, taken collectively, take their stand on

the principle of complete and unconditional self-surrender to the object of the faith, and hold that the yielding up of the individual self would work out the destiny of the devotee. The cultivation of the fervent faith presupposes strong belief in the miraculous powers possessed by the object of worship. The very basis on which the whole structure stands, is irrational. They gave expression to the inarticulate feelings of the people who can be made to put their faith in anything. They spoke to them in the terms they appreciated and were believed to have placed, with unerring precision, their fingers on the weak point in the case of Sanyasa pure and simple. Their appeals went home to the masses. Their position can well be summed up in the words,—“More things are wrought by prayers than man can dream of”. These bands never listened to reason and they will never listen to it.

Lokamanya Tilak developed his thesis of disinterested action comprehensively in the Gita-Rahasya. He led his enquiry into the very spring-sources of the Bhagavad Gita in order to show the untenable hollowness of the position of renunciation in the scheme of life. He studied penetratingly the puzzling problems of life from almost all points of view spiritual, religious, ethical, social, political and economical, and came to the irresistible conclusion that life, after all, is duty stern and real and unremitting struggle is its chief characteristic. There is no escape from it. Every individual is

forced into work by the Energies born of Nature. True perfection follows duty well discharged. Great souls like Janaka won sublime success through Action.

For ascertaining the relative values of renunciation and disinterested action he sought the award from the Gita itself which is shouting, as it were, from the house-top :—

संन्यासः कर्मयोगश्च निश्चयसकराबुधौ ।

तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ Ch v 2

“Renunciation and performance of Action both lead to perfect bliss. Of the two, the performance of Action carries the palm”.

Having examined, with minute care, the cases of renunciation and disinterested action, we hold that if the term ‘Sanyasa’ is taken to connote the state of Ultra Activity in the Spiritual Absorption, in that case it is a distinction without any difference, for it is only the intellectual children who seek to draw a line of demarcation between knowledge and action. If, however, the term is sought to be stretched for covering all the base deserters from the ranks of active life, who meanly seek to enjoy the amenities of life without giving their shoulder to its wheel, who shirk its responsibilities and obligations simply because life entails discipline and exertion, in that case it amounts to making vice of a virtue, in as much as it goes against the explicit teaching of the Gita :—

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः

“The men of Vision hold that renunciation consists in the abandonment of actions for Desirable End only”.

Let it be borne in mind that only the actions for Desirable End is to be abandoned and the rest is to be adhered to for world-solidarity. To be more clear let us add that the swamp of sordidly base selfishness, blocking the path of progress, has got to be avoided, for the wheel of action, stuck up in it, comes to a stand-still, and stagnant life like stagnant water begins to emit stench. Life is a quickening force. It is progressive by being subject to Prescribed Action. It is gradually getting on. To sum up, it is action rendered clean of all meanness and vice. Renunciation, in its real sense, is a stage in it. It is a part of life. It can, in no way, be the life whole and entire and the part can never be greater than the whole.

The case stated above is fully borne out by the clear reasoning of the Gita that carries conviction to the hearts of the intelligent people. The conduct of every-day life moulded on the principle of the Graded Action advocated by the Gita will mark a turning-point in the intellectual out-look on life.

“The wheel has been thus set in motion. Sinful is he who does not shape his conduct in life, in conformity to it. He lives in vain, O Partha”!

Regarding the disinterested action, enough it is to

say here that, with Sanyasa left out, the picture is equally incomplete and that disinterested action by itself can never be one of the paths productive of release, for such an interpretation comes in conflict with "नान्वः पन्था विद्यते अयनाय" (there is no means for Release other than the Course of Knowledge).

Let us, in the light of this truth, examine the position of modern Sanyasa which, to all interests and purposes, is aptly comparable to a ship cut from its moorings. It seeks to enjoy unchartered freedom on the expansive waters of the universe, unincumbered with life's inescapable obligations and duties which are stern law-givers and yet do wear the God-head's most benignant grāṭe, and serve not only as light to guide but also as a rod to check the erring from falling a victim to chance-desires, and which submitted to in all humility, place within an individual's reach both the worlds,—the Material as well as the Spiritual, which put an end to all human weakness, and from which flow disciplined wisdom, the spirit of self-sacrifice and unshakable confidence in reason and self.

Energetic pursuit of duties is said to be God-head's portion in the human frame (पुरुषेषु च पौरुषम्). A ship with an empty hold comes to grief; so powers without the steadying influence of strict obedience to obligations and duties cannot but be suicidal. The possession of such qualifications makes an individual a true renouncer (संन्यासी) :— "The type of the wise who

soar but never roam, true to the kindred points of heaven and home". A renouncer, far from being an antisocialist, is an out-and-out socialist.

The present-day Sansasa mostly runs counter to the explicit commandments of the Scriptural Authority. As such, it knocks out the earth from under its feet. To be a non-co-operator without ever giving active co-operation to the world since life began is contradiction in terms. Renunciation is inconceivable unless ब्रह्मचर्य (Celibacy), गृहस्थ (House-hold life), वाणप्रस्थ (retired life in the forest) are previously gone through. The very etymology of the term Sanyasa presupposes the existence of Action previously performed; or else what is it that is to be renounced?

Means are always for some end. A soldier, equipped with weapons of offence and defence, is expected to give a good account of himself by laying the enemy low or dying in the attempt; or the object underlying the war-like equipment is defeated. Man enjoys the gift of organs both of action and sense. If they are not to be made use of duly, the purpose underlying the gift will stand frustrated. The organs of actions indicate one and the only one purpose for which they are meant. It is Action. The nobler the Action, the greater the merit. What is the noblest for man,—the crown of creation,—is laid down by the Scriptures; 'far better it is to wear out than to rust out.'

If, however, the organs are only to be mortified for

killing the soul-tormenting cravings, man does not only fall short of achieving his real aim but also fails to rise above the position of the Nihilist. Conversely, to exercise no discipline upon the senses is to allow them to vegetate or to let them run wild. The fact will make the coming-in of self-discipline doubly difficult. Hence the effort for securing the harmonious growth of the material and spiritual self should be made by passing through the Prescribed Course of Action. For working out his destiny, that is the only Path for man. Nobody can transgress against this Immutable Law and not be punished. Moderation in indulgence and in the application of discipline upon the senses is the time-honoured and well-beaten path leading to proper Enjoyment (भुक्तिः) and Emancipation (मुक्तिः). This is possible of achievement only if man is sincerely obedient to the call of Duties which change with the changed conditions of life.

The example of Lord Sankaracharya may be cited for justifying the present position of the order of Sanyasa. In this connection it is to be stated that, far from advising any contrary course, he did not countenance any transgression against the Scriptures. Put in the witness box, he will uphold the Scriptural Authority in its entirety. Or if this argument is to be combated, one can say with perfect fairness that "a single swallow does not make summer". He was an exception, and an exception can never be a rule. As the Gita itself

provides, he might have been a Yogi interrupted in his course, and having a large balance of merit in the form of residua, took up his course exactly where he had to leave it in his previous life.

Let us turn to the Bhagavad Gita for a clarification of the position. The Lord says :—

संन्यासस्तु महाबाहो ! दुःखमाप्नुमयोगतः ॥ Chap-5, v-6

“Unless the Course of Action is gone through properly, the renunciation leads only to trouble”. So Action first and Renunciation thereof afterwards is the only position. This order, once good, fitting well in the frame-work of life in the past, has, at present, become a round peg in a square hole. The sooner it is given re-orientation, the better it is for all concerned. The environments of life call for its speedy revision.

The qualified non-dualism aims at making things easy for the average man. It seeks to rise to the Spiritual heights with the help of some material object (स्थूललम्बन), a thing easily intelligible and comprehensible. It is a concrete method of approach to an abstract subject. It assumes an average man, though physically grown up, to be a child in matters Spiritual. An abacus (ball-frame) is a necessity for teaching effectively to a child the rudimentary principles of Arithmetic, but the same, in higher classes, ceases to be of any value. Similar is the position of the material object of worship in the Spiritual field. The method of devotion in essenti-

als, being a means to an end, cannot develop into the end itself, but its very conception, these days, is exclusive and narrow. The Spiritual Heights are not easy of attainment. There are no short-cuts and electric lifts here. Self-surrender, though well-meaning, amounts to blind faith without necessary qualifications. The needful discipline, bringing in the merit of devotion, is laid down by the Lord as follows :—

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ Chap-18 v-54

“A purified soul, unified with the Universal Spirit, neither grieves nor craves for anything. Behaving alike towards all creation, he obtains the best of My devotion.”

The virtue of “looking alike upon all” is the final and finishing limit of action (समत्वं योग उच्यते) which, in turn, is the outcome of the skilled performance of Action at its initial and starting stage (योगः कर्मसु कौशलम्). To aspire after sublime things, without first acquiring necessary qualifications, is tantamount to seeking admission to the college-classes without passing even the primary standard. First deserve and then desire is a rule of universal application.

The present work has got a message to deliver which is in perfect accord with the teachings of the Scriptures, the texts of which were let down by other annotators where they could not be brought on all fours with their

sectarian creeds. It vindicates all that has got its roots in the Scriptures and brushes aside nothing as an interpolation, simply because it is not conveniently manageable. Once in it, the reader feels inhaling the healthy air of the times of the Upanisadas and Epics. It makes a valuable contribution to the store of human knowledge by assigning proper place to Action with interest. It invests the "Interested Action" with nobility by making it out to be an unavoidably necessary course preparatory to achieving the Highest Good. Each rung of the ladder has got an utility of its own.

The disinterested action, evolved by Lokamanya Tilak, is almost a riddle hard to be read by a large majority of readers who fail to see any sense in engaging in action for action's sake without any definite aim, incentive and urge. It appeals effectively only to a few ennobled souls, risen far above the average run of mankind, to whom its appeal goes straight home. The present work, in a sense, improves remarkably upon the position taken up by the authors of the "disinterested action." This author does not fight shy of the vested interests of the sectarians. He does not mince matters. He makes no compromise where compromising means sacrificing the Scriptural Principles, and arrives at no conclusions which militate against the Scriptural Authority. Truth he accepts and rejects what is false, only make-believe.

He starts with the desire-prompted Prescribed Action which leads to Prosperity. The same, after it had

yielded lawful physical gratification, is adhered to as a preparatory and purificatory course for reaching the higher stage of Absorbent Cognition which, developed further, culminates in the loosening of the bonds of individuality, and helps the individual soul in becoming one with the Universal Spirit. The Course of Action varies with the changed conditions of life. With or without interest, it is there. Man cannot escape the call to Action. It is the top thing in the world. Who among men, in the conduct of his own life, dare claim exemption from action? Let us not forget that Arjuna is but a man, and that all his senses have but human conditions.

The call for action, prompted by residua, comes to all, and more often than not, it finds the man unnerved and unready, given over to sensations and night-mares. For understanding correctly the message of the Gita, let us study Arjuna at the beginning and at the end of this Divine Discourse.

The curious searchings of the intelligence and the sympathies strong in him by nature, strengthened further by the sight of his kith and kin, bade fair to take sole possession of his heart and to paralyse his will. He revolted against himself in a fit of despondency, absorbed in speculation, out of himself and unable to respond to the situation that had arisen. Then follows the illuminating and all-embracing discourse which penetratingly studies life in concrete and in all its possible bearings. The end is joined to the beginning so admir-

ably as to leave no room for misunderstanding the purpose, the Glorious Lord had in view. "I will not fight," says Arjuna in the beginning. And "I stand with my doubts dispelled; I will carry out Your command", says he at the end.

The Gita, according to the present author, conveys a message of graded Prescribed Action earnest and befitting average human conditions. It was delivered to Arjuna to rouse in him the sense of Duty, the spirit of Action and not the spirit of Renunciation. He was rather rebuked sharply for indulging in the tall talk of renunciation he sought to embrace without first acquiring the qualifications necessary for that.

Little wonder that the true message of the Gita escaped the grasp of the realistic readers so long. It was a German scholar, Schiller, who brought out the real import of Shakespeare in the 19th century. To the English, it was a discovery. Shakespeare himself an Englishman, wrote for the English in their own language only in the first half of the 17th century; yet he had to wait till a foreigner arose to interpret him aright.

What is true in the case of Shakespeare has hundred and one chances of being true with respect to the Gita which was written in the hoary past in a language which long ceased to be a spoken one, and as such gives an immense and plausible scope to any free lance for tempering with its vocabulary. Any test of

the accuracy of interested interpreters who delved deep for reading between the lines, is to see whether their findings are in perfect accord with the authority of the Vedic Scriptures. Any conflict with the Authority is enough to condemn them.

What is to be wondered at most is how the Order of Renunciation foisted itself on it and maintained its exclusive hold for ages. Let us pause a little to think and the explanation will not be long in coming.

There is no book other than the Gita, Patanjala-Yoga-Sutra excepted, which has been so misread and so mis-applied to real life, and made the subject of so many idle controvercies. The most casual lines in this book have been read between, twisted and squeezed in the hope that they will yield some secret support to the sectarian stand-points. Sectarianism was the spirit of the past ages after Lord Shankaracharya and so it is even at present. Then, as now, it was strong enough to hold its own against any force. Sectarianism arises from and leads to discord, and as such it is unmaking of life. The present work aims at restoring concord and harmony by attuning man's mind to the scheme of life divided into four integral parts. It takes special care to steer clear of all that smacks of sectarianism. It levels seeming discord by drawing upon the Scriptural Authority. The author has not given countenance to the arbitrary divisions of the Gita into Action, Devotion and Renunciation. He has taken a Synthetic View of the whole

work. The picture of life, under his pen, rises stroke by stroke into bold relief, real, fresh and absorbing. The movement of Action is rhythmical. By comparison and contrast he brings out vividly the destiny of the followers of the prescribed Course of Action and the sorry fate of the defaulter therein.

A brief synopsis of the book is given below for the convenience of the readers :—

Arjuna, on the eve of the battle between the two contending parties, is ready to give up his Prescribed Duties of house-hold life-order and proposes to having recourse to the life of a Religious Mendicant (संन्यास, भिक्षु) for attaining to the Highest Good (भवः). The Lord Shri Krishna, therefore, holds out the mental state of a man who is in the Finishing Limit of Action (from verse No. 11 to 17 of the 2nd chapter), and is fit for attaining to the Supreme Truth termed " THAT " (Universal Spirit) which is the Goal of the Highest Good and is beyond the Sphere of Action. Then from verse 18 to 28, He describes the form and character of the Single Soul termed " THIS " who is reached by arriving at the Finishing Limit of Action.

In 29-30, the Lord alludes to the indefinable mental state of the Yogi who attains to THIS Single Soul, and He establishes his Eternity.

From 31 to 38, the Lord refers to the Course of Action which begins with the performance of the Duties

according to the division of **Āste** and **Life-order** prescribed by the Scriptures, and warns Arjuna against the delusive Inert Energy by holding out a little hint at the Ultra-Activity of the Illuminative one which is to be acquired by a proper exercise of the Active Energy.

Then from 30 to 41, the Lord presents the First Step of the Course of Action before Arjuna by showing the comparative higher position of the grade of Desirable End than the course followed by the promptings of one's own wild will.

From 42 to 53, He shows the respective higher position of the successive grades of Action namely Material and Spiritual pertaining to the grade of the Agreeable End and to that of Emancipation respectively. Further, He holds the superiority of Spiritual Action which is the only proximate means for arriving at the Finishing Limit of Action.

From 55 to 58, the Lord, in reply to the question of Arjuna, describes the mental state of the Yogi who has arrived at the Finishing Limit of Action, because the bodily behaviour of the Yogi is the same as that of an ordinary man.

In 59, He shows the difference between inaction (below activity) and ultra-action (beyond activity) by elucidating the position of a man ignorant of the Systematic Course and that of a Yogi following the Prescribed Course of Action.

From 60 to 68, He shows the obstacles to the attainment of the unwavering steadiness in the Real Self even after obtaining the light thereof, and makes suggestion for the adoption of the Prescribed Course of Action for the proper discipline of the senses, in the absence of which, Peace can never come to a man.

Then from 69 to 71, the Lord alludes to the mental state of a Yogi, which is quite reverse to that of a worldly-minded man, and shows the difference between a man devoid of the Prescribed Course and one arrived at the Finishing Limit of Action, by elucidating their final positions, the former always remains destitute of Happiness while the latter attains to Perfect Peace.

At last in 72, the Lord concludes the Chapter by showing the Eternal State of the Yogi, which is to be attained to by following the Prescribed Course of Action. This is the sum total of the truth of the Gita. The following chapters will explain this condensed truth in many ways.

It is to be noted here that the term "Yoga" covers the full Course of Action signifying the Starting and the Finishing Limits of all the Grades of Action whether Material or Spiritual. But the term "Sanyasa" or "Bhakti" is applied only to the grade of Spiritual Action signifying both its Starting and Finishing Ends.

The third chapter chiefly deals with Material Sacrifices which consist in the furtherance of the mutual

interests of all beings whether of the human world or of the super-human world, and from 37 to 40, the Lord alludes to the bondage of action which comes to a man by means of the Intensive Force of the Supreme Reality through the Evolutionary Change. Then from 41 to 43 the Lord refers to the Exciting Cause (Human Action) as the only means of reaching the Root-Cause by the process of the Dissolutionary Change with the help of self-control.

The fourth chapter chiefly deals with the Science of Spiritual Sacrifices leading to the Supreme Goal.

The fifth chapter deals with the grade of the Great Vow (संन्यास) by a little hint at its Starting and Finishing Limits.

The sixth chapter elaborately explains the duties of a Yogi of the Great Vow and shows the destinations of the Yogis,—both the successful and the unsuccessful ones,—in their Vow.

The seventh and the eighth chapters unfold the Science which deals with the Sphere of Action both of the Intensive Force and the Exciting Cause. In other words, the Lord alludes to the Evolutionary Change of the Intensive Force which creates the whole universe, and to the Dissolutionary Thought-transformations of a Yogi through the successive steps of Spiritual Absorption.

The ninth chapter deals with the Distinct Truth which is beyond the Sphere of Action, by elucidating the

Intensive Force as the Power of that Supreme Reality, and divides the human creation into two categories,—the devilish and the divine. The devilish ones remain destitute of all sorts of happiness while the souls of divine nature reach the Supreme Goal with the help of Spiritual Action in the grade of the Great Vow after going through the Prescribed Course which begins with the performance of Actions for Desirable End as laid down in the Dharma-Sutra, and ends in the attainment of the Supreme Spirit, the Lord (the subject-matter of the Brahma-Sutra).

The tenth chapter chiefly deals with the distinctive features in the Phenomenal Manifestation regarding the Created Aspect of the Lord which is the beginning step for Spiritual Absorption.

The eleventh chapter reveals the Lord's Creative Manifestations which consist in His Attributed and Unattributed Aspects.

The twelfth chapter deals with the systematic steps of advancement in the ladder leading to Spiritual Heights, and shows the Final Goal to be reached by going beyond the Sphere of Action.

The thirteenth chapter repeats the same Science in another form as has been laid down in the seventh and the eighth chapters dealing with the Sphere of Action, and divides the Intensive Force into two divisions,—the Objective Matter (प्रकृति) as the Active Material Cause and the Purusa (पुरुष) as the Inactive Efficient Cause.

The fourteenth chapter reveals the Science which deals with the Distinct Truth beyond the Sphere of Action, and holds the Intensive Force as the Power (of the Supreme Truth) which consists in the three Energies. Further this chapter explains the functions of the Energies which are the actors in the real sense of creation. The Observation of this distinction between the Energies and the Purusa (the Soul) makes him free from the connection of the Energies, and he then becomes fit for being one with the Lord.

The fifteenth chapter summarises the whole Vedic truth by alluding to the Prescribed Course of Action beginning from the Dharma-Sutra upto the Brahma-Sutra for the attainment of the Complete Happiness by fulfilling both the Interests of Enjoyment and Emancipation.

After exhibiting the methodical order of the Spiritual Science, the Lord, in the sixteenth chapter, describes the signs of the souls who possess the divine nature by following the Course of Action prescribed by the Vedic Scriptures, and shows the evil fate of the devilish men who do not follow the same.

The seventeenth chapter deals with the Duties of the Ordinary Vow in the form of sacrifice, charity and penance according to the divisions of nature pertaining to the Illuminative, Active and Inert Energies.

The eighteenth chapter concludes the teachings of all the preceding chapters by showing the essentiality of

Material Actions in the form of sacrifice, charity and penance for rising on to the grade of Spiritual Action which is the only proximate means of reaching the Goal. The ultimate teaching of this chapter urges one to have full recourse to the Prescribed Course of Action without any doubt and vacillating tendency. This briefly is the subject-matter of the Gita.

For "the knowledge of the principles of cosmic evolution is essential to those who desire to know the precise place of man in the creation, his relation to it and the Creator", the author has compiled a chart of Terminology and it has been affixed to this work. If grasped properly, it will enable the readers to understand the text to their great edification and advantage.

The fore-going pages have been written in perfect obedience to truth. Nothing has been exaggerated, nothing has been minimised. I have detained the reader too long, let me finish in the words of the Glorious Lord on a note of free choice :—

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥

"Having given dispassionate thought to this all, you may act as it pleases you".

Kapurthala,
Dated :-5-5-1944.

SANSAR CHAND,
M.A. (Eng. & Sans.),
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FOREWORD

They say that the modern world is speedily advancing with the research of science, a man of upto-date fashion and education is not ready to acknowledge any thing which is not based on a scientific hypothesis. Blind faith always brings about down-fall to all, as they have made a test of it from the fate of the modern India. They are of an opinion that other nations have reached the maximum height of prosperity by the strength of the inventions of their material science whereas India is trampled down by others simply because of her religious mentality. Is then the Religion a science or some thing fictitious and fabulous ?

On the standard of our present condition, the above doubt is pertinent here, because a science is always a means to some definite end. The Scriptures hold that Religion (धर्म) alone is the source of happiness. Accordingly a doubt naturally arises in a man that if religion is the only source of hapiness, why then do the persons of religious bent suffer from miseries ? In reply to this question, it can be said here that if there is light in the front of a man, there must be dark behind his back. Similarly, happiness resides in the proper channel of the Science of Religion while misery alone originates from its perverted courses. Solid happiness is sure to come up when the Religion is duely maintained. But India is

now following the perverted courses of Religion, hence she is wholly pervaded by misery by being left untouched even by a glimpse of true happiness. She has to walk eastwards, but is walking with her face towards the west. How can she reach her Goal? The universal authority of the Vedic Scriptures has already been held out in connection with the subject of Religion in the Foreword to the Yoga-Sutra. Now the subject is to be dealt with elaborately here. The readers are requested to have patience in it.

There may be innumerable synonyms of the term 'DHARMA' in other languages, but all those synonyms are included within these two bounds, i e, either signifying the Intensive Force of the Root-Being or signifying the Exciting Cause otherwise called the Means consisting in the Course of Action for attaining to that Root Cause. Now, if any body thinks that there can be many separate religions in the world, which can go vastly different from and extremely contradictory to one another, then it must be said that to be moved by this sort of emotional impressions is verily to be actively engaged in the perverted courses of Religion, which are nothing but the projections of snobbish ideas for the destruction of the world of beings. When it is a concrete fact that the Supreme Lord, the Cause and Controller of the universe, is the Ultimate Goal of all the living beings, then the Right Path to that Goal must be the same for one and all. In English, the term 'religion' is thought

to signify the 'means of rejoining'. Hence the term itself shows that once we were in a state of unity with God, now we have been separated from Him, and the means which can lead us to join again the worldly soul with Him, is called Religion. Accordingly, if any body is of an opinion that the rise of many separate religions is possible in the world; then let him establish his theory by showing forth the hypothesis in a scientific formula for the solution of the following questions:—Is God the real substance? What is His pure and simple state of being? What is the cause of creation? What are the successive changes whereby we have come into this physical existence? And what again is the process of the Dissolutionary Change for attaining to that pure and simple State of Being? The religion which cannot supply materials for the answer of all these questions, is not at all a way to happiness but is verily the source of sin for the ruin of the whole world at large.

As Algebra, Arithmetic, Geometry, Chemistry, Trigonometry, etc., begin with some hypothesis or formula by the practical use of some technical terms, so also the technical terms forming the hypothesis of the Science of Religion have been put forward in the Terminology at the end, and the Religion has clearly been shown forth as the Systematic Science with infallible formula by the commentaries on the Patanjala Yoga-Sutra and the Srimad Bhagavad Gita (the Solution of Life-problems). However, with the rise of sectarianism

in the field of Religion, this Spiritual Science gradually began to go away from its originality, and is now almost lost to the people of the world. The same, in turn, will shine and regain its past glory according as the infectious germs of sectarianism will be scraped out from the mind of the people of the religious sects.

Now, the 'End' and the 'Means' of the Science of Religion are to be ascertained here. Every body wants to live for ever (सत्), he wants to know every thing (चित्) and he wants to be happy for all the time (आनन्द). The Life-problems rise with these three aims, and a man solves his problems on the attainment of the Single Substance at the end by gradually moving forward from the multifarious acquisitions towards the achievement of that One Complete Whole. For example :-A man, at first, indentifies himself with the dimension of his body beginning from his toe to head. Accordingly he tries for the growth and defence of his body with an idea of self-preservation therein, and he wants to live, to acquire knowledge and to enjoy happiness in his physical existence. Further, with the aim of fulfilling these purposes of human beings, the Vedic Scriptures prescribe the practice of physical exercises such as Posture (आसन), Breath-control (प्राणायाम), etc., for a strong and sound constitution of the body. They lay down the lists of the Prescribed and the Prohibited food, and the process of bed, seat and walk. They show forth the design of constructing the houses, and the place and process of

removing stool and urine for a good sanitation. They hold out the hour and manner of taking bath for keeping the body constantly clean. Further the Scriptures teach us the science of medicine and arms for self-defence from the attack of diseases and enemies. And for the fulfilment of physical enjoyment, they prescribe the laws of performing marriage, producing progeny and earning wealth and property in obedience to the division of caste and life-order. The study and revision of the grammar and the literatures have been ordained for the purity of speech and mind. The art of singing the Sama-Vedas has been ordained for music, and the science of Astrology for knowing the future about approaching happiness and impending dangers. The Scriptures impart the knowledge about the mutual relationship with all the created beings of the world and even with the presiding gods of the Creation. They enjoin the Srouta and the Smarta Sacrifices for the fulfilment of mutual interests. Thus the Vedic Scriptures point out the broad way to the attainment of the said Three Ends such as virtuous life, moral knowledge and solid happiness resting on the physical body as an instrument of the material world. When this aim of material enjoyment is fulfilled, a man goes beyond his self-identification with the limitation of the body, and begins to identify himself with the abstract field of the mind. Thus he enters into the spiritual world after turning away from these physical enjoyments, and ultimately identifies him-

self with the all-pervading, undecaying, eternal, One Universal Spirit by the help of his keen Intellect purified by the accomplishment of Spiritual Action such as Concentration (धारणा), Meditation (व्यान) and Spiritual Absorption (समाधि). At last he qualifies himself as immortal and omniscient by being one with THAT Supreme Spirit, and becomes the very self of the Eternal Bliss.

Many people say that the Vedic Laws cannot be applied every-where with their entire authority in this modern age, so the Laws are to be altered and modified in conformity with the change of time.

The affirmation or even the very conception of the above view is utterly misleading and destructive. As the strict laws of administration cannot be relaxed in compliance with the mischievous mentality and activity of the subjects, but their evil tendencies and immoral activities are chastised by the re-enforcement of emergency-acts, or as the touch-stone cannot be modified according to the degree of alloy in gold but the merit of gold is tested by the help of the simple touch-stone ; so also the stern Laws of the Vedic Scriptures cannot be altered or modified in compliance with the individual or the collective tendency of the mind, but the mind must be reformed and rectified in obedience to the strict injunctions of the Scriptures. The Vedic Laws cannot be altered according to the change of time; but the changes of time such as the Golden Age, the Silver Age, the Copper Age and the Iron Age,—are counted on the

authority of those Laws. It is for this reason that the current period of time is called the Iron Age purely on the authority of the Scriptures. The same flowing time will turn towards the Golden Age as soon as the Vedic Laws will come in force. The mass-mentality is moulded by the operative frame-work of the administrative agencies. So the Scriptures hold the mode of administration as the very spirit of the Age. Hence the mean-minded people who do away with the injunctions or modify the verses of the Scriptures, which do not accord with their corrupted ideas, are really the most sinful and hellish creatures. The verses of the Scriptures must not be changed or eradicated at any time. If done so, a vast store of knowledge is lost to our future generations by this sort of action of theirs. Every body, however, is free to comment on them according to his own standard of judgment. But by a process of comparison and contrast, the true import is sure to come out one day or the other whether it may take a period of a few days or a million of years. The people in general follow the example set up by the educated heads. So the leading scholars are requested to correctly think over the Laws of the Scriptures in conformity with the common link of the texts so as to set forth the right course whereby all sorts of discord and misgivings can be removed, the stream of love can be opened up and the human beings can understand their mutual relationship with one another. The sectarian bias arises whenever any portion of

the Vedic Authority is contradicted, and this sort of biased thoughts turns out to be destructive by causing hatred in man for one another.

Now, with the aim of fully grasping the true import of the Gita, the readers are requested to note down and commit to memory the following common words which correspond to the technical terms of the Terminology, and let them gravely think over the process of Evolution and Dissolution of the world. Otherwise the scientific truth of the Gita will appear to them to be too difficult to understand, or they being displeased may even give up the very study of it. The process of Evolution is, at first, being put forward as follows :—

The Root Cause, Brahman (ब्रह्म—the Supreme Spirit), is neuter on account of its being inactive, un-attributed, pure and simple. It is to be remembered here that the term 'unattributed' cannot mean 'Wanting of Power' in that Existing Reality with regard to the motive force of the Evolutionary Change, but the term signifies that the Self-expressive Power is inherent in that Simple Existence. Then that inactive neuter Brahman becomes masculine Brahma (ब्रह्मा—the Universal Spirit) as soon as the Power of Generation in the form of Attribute gets accidentally excited in Him. Accordingly the Purposefulness that He is one, so He shall manifest Himself into multiform appearances for Creation,—evolves in Him. It is also to be noted here that His Purposefulness was not to create something separate from

Himself but to manifest His own Self into plural forms. Hence the settled conclusion that the world has its 'Relation of Identity' with Brahman has been established in accordance with the example of Ice and Gas. Next to this stage, He appears as the Great Principle (called the Intellect in the Sankhya-Yoga and the Single Soul in the Vedanta-Darsana) or the Active Creator, from whom comes the Subtle Creation (in the form of the Created Minds), and thence come forth the sixteen Products (eleven senses including the mind as the chief of them, and the five gross elements) called the Created World. Thus these three Aspects such as Brahman (the Pure and Simple State of the Being), Brahma (the Attributed Subtle Appearance of the Being) and the Great Principle (the Gross Active Form of the Being) fall under the head of the Creative Manifestation of the Lord. Similarly, the Created Minds (the Subtle Creation) and the Phenomenal World fall within the category of His Created Aspect. Thus Brahman, Brahma, Purposefulness, the Great Principle, the Created Minds and the Phenomenal World are acknowledged as the six successive steps of the Evolutionary Change. The technical terms set forth in the terminology correspond to these respective common words showing the Scientific Hypothesis of all the Philosophical Texts.

Action exists always in Power alone but not in the Simple Substance. For example:—Rama remains the same unchanging entity in whom the sphere of activity

gets changed according to the change in his power in different stages of life such as infancy, child-hood, boy-hood, youth, middle age and old age. Similarly the Yoga-Sutra deals with the Sphere of Action by showing the Changes in Power, and the Brahma-Sutra determines the character of the Pure and Simple Substance beyond the Sphere of Action. In the primitive stage, the Self-expressive Power accidentally comes in motion in the neuter Brahman, the Substance pure and simple, according as we find in the case of a sleeping man or even in a little baby that the power of generation gets accidentally excited without any purposefulness. Then the desire for being manifold for Creation originates in the masculine Brahma. So the Brahma-Sutra holds the Creation as accidental, and the Yoga-Sutra considers it as coming from Purposefulness. Further, the Power has two divisions : the Positive and the Negative. The Positive Power is ever changeless while the Negative One remains with change. Accordingly the Sankhya-Yoga holds the Positive Power as Purusa and the Negative One as the Pradhana in the category of the power Brahma (Brahman + Attribute), and thus the Science of Yoga deals with the Sphere of Action. It is to be noted here that due to the predominance of Power in the Evolutionary Change, the Brahma remains related to the Great Principle, but the same Brahma (the Universal Spirit) appears as Brahman (the Supreme Spirit) from the absence of the Power at the end of the Dissolutionary

Change. The Yoga-Sutra must be gone through most carefully for a clear knowledge of this Spiritual Science.

In short, it can be said here that the Evolutionary Change begins with the Purposefulness of the Purusa's Interests consisting in Enjoyment and Emancipation, and coming from the impulse of the Intensive Force (the Root Objective Matter प्रकृति). Then the Plurality of the Soul comes to happen in the stage of the Created Minds; and after obtaining a gross physical body, man begins to perform action technically known as the Exciting Cause (निमित्त) for the fulfilment of the first Interest of Enjoyment in the start.

Further, the mind evolves with the Interest of Enjoyment which is correlated with its exhibitiv habit in the Evolutionary Change, and remains as such unless and until it fulfils the said Interest. The desire itself in the shape of Purposefulness is the impurity of the mind. There can be thousands of desire in man; but all those can be divided into two classes,—either the desire for enjoying sense-objects or the desire for having communion with God. The first category of the desires is called the gross impurity of the mind, and the last is the subtle thereof respectively. The Vedic Scriptures hold out the means of fulfilling these two Interests.

The Enjoyment, being dependent upon the senses and the body, is fulfilled by the actions performed by the help of the body in obedience to the prescribed Laws of the Scriptures. It must be remembered in this connec-

tion that the Ritual Actions, having dependence on the body as an instrument for being performed, are called the Material Sacrifices or the Material Actions to this end. Further, an enjoyment against the Vedic Laws increases more and more the sensual attachments of a man, and degrades him by fastening the bonds of action to the rut of rebirth whereas the Lawful Enjoyment gradually destroys his worldly attachments, and generates in him a keen desire for God by producing perversity of taste for material enjoyments. Thus, when man fulfils the Interest of Enjoyment by following the Prescribed Course of Action, he then naturally gets unattached from the sense-enjoyment, and acquires full aspiration after the attainment of God. But the people of the modern age cannot properly judge the Grades of Action on account of their insincere hearts. Some of them, being entirely surcharged with the sensual gratifications, want to achieve God from a cheap market of house-hold life, while on the contrary the others are wholly and solely engaged in gaining status and style of worldly life by a false show of asceticism behind the screen of the Great Vow of Emancipation. Consequently the whole methodical order of peace and project ordained by the Vedic Scriptures has been corrupted; and the only straight way to the Reality has been lost to the people on account of the rise of many fictitious theories and fraudulent forms of religion. But in fact, the distinguishing merit of the mind, whether it has been freed from

its gross impurities of sensual desires or not, can only be tested by its engagement in the Spiritual Action namely Concentration, Meditation and Spiritual Absorption. This subject is going to be explained in the following.

When the mind gets freed from the desires of sense-enjoyment, it, then by being imbibed with the full-aspiration-after-Iswara (ईश्वर प्रणिधान), turns its face towards the acquirement of the inhibitive habit after giving up its course of the exhibititive ones; and having completely a spiritual bent, it proceeds towards Iswara by crossing over the successive steps of the Dissolutionary Change. So a man can only attain to God by means of Spiritual Action consisting in Concentration, Meditation and Spiritual Absorption which are dependent upon the mind alone. Further, this Spiritual Action is termed 'Bhakti-Yoga', 'Buddhi-Yoga', 'Spiritual Sacrifice' (ज्ञानयज्ञ), 'Sankhya-Yoga', Samnyasa-Yoga and so on. The readers will come to fully understand this subject later on from the explanations provided by the commentary of the annotator. In short, the Spiritual Action in the shape of the said Trio such as Concentration, Meditation and Spiritual Absorption, begins with the 'Gross Support internal' of the mental grasp.

Now, the particular division of the Gross Support is to be noted here. The different images which are grasped by the mind from the connection of the eye-sight with the various shapes and forms of the visible world, are called the 'gross supports external' (अवलम्बन). On

the other hand, the only mental image which comes from the object of meditation by the retentive power after closing the eyes, is called the 'Gross Support internal' (भालम्बन); and the mental operation by this last sort of meditative grasp is termed the 'Intellective Revelation' (the inhibitive operation of the Intellect प्रज्ञा or the pure knowledge). When the mind becomes freed from the desires of sense-enjoyment, it then only acquires the capability of taking up the 'Gross Support internal' but not otherwise. On the contrary, though the modern people are too weak of taking up even this 'Gross Support internal' of the mental grasp related to a matter of direct perception from the objects of the phenomenal world, yet they are vainly proud of a false idea about being qualified for the Abstract Meditation (निर्गुण ब्रह्मोपासना) in its pure and simple form. The very idea of this type of deceptive conception has been designated as the perversive one by the Scriptural Authority.

The Dissolutionary Change begins with 'Gross Support internal' (स्थूलप्रज्ञा) which is otherwise called the Inhibitive Habit of the mind in its Spiritual-Absorbent-Cognition. The Subtle-Absorbent-Cognition (सूक्ष्मप्रज्ञा) comes in when the Gross Support of the object of meditation is passed through. Subsequently, the inhibitive cognition is transformed into the Instrumental (करण-प्राप्त) and the Subjective Manifestation (अहंप्राप्त-प्रज्ञा) successively. All this Absorbent Cognition, consisting in the four successive steps, is called the Cognitive-Spiritual-Absorp-

tion (सम्प्रगत समाधि) on account of its dependence upon some support in the inhibitive operation of the Intellect. The Yogi who has acquired the Subjective Manifestation of the Spiritual Absorption, is said to be possessed of the Unwavering Intellective Revelation. For example :—A man cannot be possessed of wealth if he spends away whatever he earns every day ; but he is considered to be wealthy when he possesses a reserved capital in balance of his credit and expenditure. Similarly, the Yogi acquires a sign of his success in Spiritual-Absorbent-Cognition (Inhibitive Knowledge) from the very 'Gross Support Internal' of his meditative grasp (स्थूलात्मग्रहण); but he is not then considered to have achieved steadiness in the Spiritual Absorption, as his absorbent cognition remains fluctuating even upto the stage of the Instrumental Manifestation. The steadiness in Spiritual Absorption like a constant flow of oil comes to the inhibitive operation of the intellect only at the time when the stage of the Subjective Manifestation is reached, in its Dissolutionary Course. So the Subjective Manifestation is called by other names as the Integral Vision or the Unwavering Intellective Revelation, etc. ; and the Yogi possessed of this Revelation is technically called Steady in Spiritual Absorption, or unified with the Universal Spirit, or to have gone beyond the Energies and so forth. The absence of Purposefulness or the freedom from action and affliction comes to the Yogi in this stage. In other words, when the Yogi attains to the Single Soul, the

Active Creator, then the subtle impurity of his mind in the form of the desire for coming into Communion with God gets destroyed. Thus this stage is called the Finishing Limit of Action where the Yogi obtains the Course of Gradual Emancipation termed 'Absoluteness'. Hence forth he has no more obligatory duty to perform, but simply depending upon the Highest Non-attachment he ceases from all bonds of action for attaining to the Final Emancipation. The point is that the Yogi attains to the Final Emancipation by the help of the Ultra-Cognitive-Spiritual-Absorption which is even beyond the inhibitive operation of the setting Intellect. Hence the merit of the Final Emancipation is ascertained by the Brahma-Sutra, as the point in question is far above the Sphere of Action. It is for this reason that the Brahma-Sutra does not deal with the Course of Action related to the Power, but reveals the real character of the 'Simple Substance'.

All this is the Scientific Formula of Religion, which has been set forth by the Vedic Authority in the form of the systematic method of attaining to the Life-Goal. As soon as the first step of the Course is achieved, the next higher one immediately follows. The deserving qualification is unavoidably essential for the ground-work of the spiritual building. So the readers are requested to ascertain their respective position by a thorough judgment on their individual standard of qualification, and let them engage themselves in the course of procedure

with perfect honesty and sincerity. It is also to be remembered here that knowledge is always dependent upon substance, but the reality of the substance cannot change in accordance with one's own individual mental projection. When God is the Real Substance, the knowledge about Him must be one and the same for one and all whosoever will come in front of Him. But the final judgment over the measure and the number of the Ultimate Cause can never remain uncertain by being a matter of dispute among innumerable contradictory theories of fancied ideas ensuing from the vague literal sound in accord with the word 'horse-egg' (अश्वडिम्ब). Further, the term 'ज्ञानम्' (Jnanam) signifies both the Ultimate Reality (ब्रह्म) 'Brahman' and the functions of the intellect in the form of the mental operations in both of its habits. The point is that 'ज्ञानम्' represents the pure and simple Substance 'ब्रह्म' (vide B. G. IV 33) as well as the exhibitivie functions of the intellect (बहिर्मुखी बुद्धिवृत्ति) which are the productive cause of actions (vide B. G. XVIII 18), and again the term denotes the inhibitive operation of the Intellect called the Integral Vision (सम्बन्धदर्शन) for realising the Substance (ब्रह्म) full in the face (vide B. G. XIII 7-11). Similarly, from the dogma that Brahman is real and the world is false, the people self-conceited and vainly proud of knowledge deceitfully preach that there is no world at all at any time through out the whole course of the three tenses, i. e., the world is exclusively non-existent, while at the same time they

actually run after the same world by being utterly merged into the sinful gratification of the senses. But the scope of their knowledge cannot grasp that the term 'false' can never mean 'non-existent'. Suppose if it is said that the words of Rama are false, then this expression cannot mean that Rama does not speak at all, but simply signifies that his speech is contrary to what is true. Accordingly, the correct import of the said dogma that Brahman is real, etc., conveys that Brahman is bliss itself while the world is the very form of misery quite contrary to that Bliss. Thus the Vedic Authority holds out the Course of Action which is the only way of attaining to that Blissful Reality by going beyond all the miseries of the world. But the people of the modern age have given a shape of a horse-egg to Brahman or Iswara by their ambiguous theories of mental projections.

I have tried to lay open, by foot-notes, the short explanations and the pregnant ideas of the annotator, in conformity to the lessons I have been taught by him. Now it is my humble request to the readers that they should kindly refer to the publisher the disabilities and inconsistencies wherever they come across by going through the works so as to ammend the deficiencies in the latter editions of the books.

Dated the
25th December 1945.

KUMARI BRIJ RANI
The Hindi translatress
of the Works.

A CHART OF THE COMMON WORDS PERTAINING TO THE CHANGES OF EVOLUTION AND DISSOLUTION OF THE WORLD.

Evolution ↓	1. Brahman (Siva)	10. Final Emancipation	↑ Dissolution
	2. Brahma	9. Absoluteness	
	(a) Purposefulness	(b) Absence of Purposefulness	
	3. (Siva) Great Principle (Visnu)	8. Subjective Manifestation	
	4. (Brahma) Created Beings	7. Instrumental Manifestation	
	5. (Visnu) World	6. Gross and Subtle Manifestation	

In the Evolutionary Change, the marks bearing '1', '2' and '3' fall within the category of the Creative Aspect and so also the marks '4' and '5' are included in the shows of the Created Aspect. In the mark '1', Iswara, (God) being in the Causal State is unattributed and inactive. Next to this stage, He becomes accidentally attributed but yet inactive by being in the Subtle State in the mark '2'. And in the third stage in the mark '3' He becomes active creator by coming into the Gross Attributed State of the Being. This Gross Active State of Iswara is the Causal Form of the World, so also the marks '4' and '5' refer to the respective Subtle and the Gross Forms of the world. The mark 'a' is not any state of the Being, but only signifies the Action of the 'inter-

sive Force (the Attribute). Further the mark '1' corresponds to the Pure and Simple Substance (ब्रह्मवस्तु) beyond the Sphere of Action, and the marks from '2' to '5' are related to the Sphere of Action.

In the Dissolutionary Change, the marks '6, 7 and 8' fall under the head of the 'Spirit of Meditation' (ध्यानब्रह्म), as they are connected with the Inhibitive Operations of the Intellect, and thus are dependent upon Spiritual Action. The Brahma (in mark '2') of the Evolutionary Change takes the form of Brahman at the time of Dissolution, and is cognized by the Yogi in his own Intellect on the moments when the absence of Purposefulness in the Intensive Force comes in from the attainment of the Subjective Manifestation of the Dissolutionary Course. Further, the mark '10' refers to the 'Spirit of Realisation' (ज्ञानब्रह्म) which is attained to by the help of the Ultra-Cognitive-Spiritual-Absorption by going even beyond that Inhibitive Activity of the Intellect. All these marks correspond to the respective technical terms set forth in the Terminology at the end of the Books. The Dharma-Sutra keeps connection with the 'Spirit of Connotation' (शब्दब्रह्म), as it deals with the Material Sacrifices which are dependent upon the body as an instrument for their performance (vide the 'Notice' published in the Yoga-Sutra).

A LIST OF THE CRUCIAL POINTS.

A few crucial points of the Shreemad Bhagavad Gita are being put forward here which are to be tackled by a deep and comparative study of the commentaries on the Sacred Discourse of the Lord. The critical examination of all these knotty points will certainly reveal which of the commentaries is the most genuine and precise one. Thus the readers are sure to be successful in solving all the points of dispute which have given birth to many contradictory theories in the Spiritual Field. Short answers of some questions are also given herewith for the convenience of the discerning readers of the Work. But the full accounts of all these points are to be particularly examined by a comparative study of all the commentaries found so far on the Sacred Book. The points are as follows :—

1 Q. What is the comprehensive meaning of the term 'निमित्तानि' in verse 31 of the first chapter? The term has been translated in other commentaries as to signify 'evil omens' which seems to be irrelevant, because from the statement of Arjuna we cannot get any hint at the portentous signs such as an empty pot in front or a jackal on the right-hand side or the passing away of a snake by the left or the falling of the shooting stars from the sky, etc., just on the moment of commencing his warfare. But on the contrary, we find from his

statement in verses from 32 to 46 of the very chapter that he is extremely afraid of the impending danger of incurring sins by killing his reverend Preceptors and nearest relatives in the war wherefore he is now about to lose all his hopes for earning the Supporting Virtues (रक्षात्मक धर्म) by the discharge of his duties of war as enjoined by the Dharma-Sastras. Thus the said meaning of the term seems to be defective for having no connection with the context of expression. Can it then be explained in a synthetic way (संयोगात्मक उपाय) so as to balance the importance of the subject ?

Ans. The above doubt is perfectly true, because an analytic view (भेदात्मक दृष्टिकोण) always gives birth to narrow out-looks by being based on the convenient quotations from the Scriptures. Here the term 'निमित्त' cannot mean 'evil omen' but signifies the Exciting Cause (उद्दोषक कारण) in the form of 'action done by man'. For example, the motive force coming from the engine of a motor car, etc., is called the 'Intensive Cause' (प्रकृति अथवा अन्तर्निहित आदिशक्ति); and the Control over the machineries by the driver of the car is called the 'Exciting Cause' (निमित्त वा उद्दोषक कारण). The conjunction of these two Causes is unavoidably necessary for the working of the machineries. Similarly with regard to the human machinery, the God-gifted power of activity in man has been set in motion which is to be controlled by the man, as a driver does, in a proper way in full obedience to the laws ordained for the achievement of.

definite aim. The Dharma-Sastras work as the infallible guide for the attainment of Spiritual Height. Accordingly the doubt in Arjuna about the possibility of his taking up of a perverted course of action in a mere show of proper observance thereof is pertinent here. Hence the meaning of the term 'निमित्त' cannot be any thing but the 'Exciting Cause' so as to test the merit of the line of action to be followed by Arjuna who is perfectly honest of purpose and sincere in action. Moreover the term has once again been repeated in the very sense of the Exciting Cause by the Lord in verse 33 of the eleventh chapter. Thus this meaning fully maintains the Synthetic View (संश्लेषात्मक दृष्टिकोण) by being based on the entire Authority of the Scriptures. The readers are requested to go also through the commentary on the Yoga-Sutra Chap. IV, Aph. 2, 3 and 10 in support of this view of the Exciting Cause.

If on the contrary, the meaning of the evil omens is somehow dragged down here, then the explanation evidently proves to be an out-come of light thinking for not touching any reference to the context, and as such is miserably based on an analytic view (भेदात्मक दृष्टिकोण). Thus this sort of commentary goes away from the Basic Standard of Moral Laws (सनातन नीति का प्रमाणित आधार) and hence is not worthy of being acknowledged here.

2 Q. When the Gita has been introduced as the Master-piece of all the Upanisadas (सर्वोपनिषदो गावो इत्यादि), then this Sacred Work may not even give support to the

Dharma-Sastras, since they deal with the Course of the Material Grade of Action (बाह्यकर्म-पदार्थ). Moreover if the Lord is of an opinion to acknowledge the authority of these Sastras for the actions of material grade, then He can easily dispel the doubt of Arjuna when the latter brings forward the charge against the execution of his duty of war from an extreme fear of sins to be incurred by him by being an agent for the caste-confusive offences which undoubtedly bring, to an end, all the Supporting Virtues enjoined by the Smritis. Where then is the answer given by the Lord on this point ?

Ans. The Lord is ever the full Supporter of the Dharma-Sastras, as they prescribe the very Starting Limit of Action which gradually moves towards the Supreme Perfection of the human soul, while disobedience to the duties enjoined by them opens up the way to utter misfortune. The Lord Himself has confirmed this view by means of refuting the above-cited charge of Arjuna in verses from 31 to 37 of the second chapter (B. G. II 31-37).

3 Q. What is the true import of the term 'भक्ष्यम्' in verse 5 of the second chapter ? Is it proper to take the term in the ordinary sense of the 'bread of beggary' ?

Ans. If the term 'भक्ष्यम्' is thought to signify 'bread of beggary', the same defect of narrow out-look pertaining to an analytic view comes in. Moreover Arjuna is possessed of a very high moral character with a keen sense of duty and responsibility, so his idea about

* 'मैश्वम्' cannot rest on the mean practice and profession of the modern street-beggars who are altogether dead to all the moral aspects of life but are surcharged with all sorts of beastly appetites. Hence the said type of superficial meaning, as interpreted by others, cannot stand, as their thoughts are nothing more than an out-come of analytic view of narrow range for having no solid basis on the entire authority of the Scriptures. In reality, the term 'मैश्वम्' here is the significant of 'संन्यास' (the Religious Mendicant Life) pertaining to the fourth stage of the Vedic Life-order (वैदिक चतुर्थांशम). Arjuna is, indeed, a true follower and strict observer of all the Supporting Virtues enjoined by the Srutis and the Smritis. Hence it is evident here that he wants to turn away from the battle by means of his recourse to the course of a life of the Religious Mendicant (संन्यासी) whereby he finds no cause of sin to be incurred from any kind of falling off from his duty of war which is purely bounden for him so long as he lives a life of the Household Life-order (गृहस्थ जीवन). Thus he honestly intends to go beyond the sphere of his worldly life for the attainment of a further stage of Spiritual Height.

4 Q. In the teachings of the verses from 17 to 30 of the second chapter, the Lord has used the term 'तत्' (THAT) in the neuter gender but the term 'अवम्' (THIS) in the masculine. Thus it is clear here that जीव (Soul) is something different from ईश्वर (God). Again on the contrary, we find in verse 18 that the term 'देहाः'

(bodies) has been used in the plural number while the term 'शरीरिणः' (of the Soul) in the singular wherefore the Theory of the Single Soul (एकजीव-वाद) of the Vedanta-Darsana evidently comes in. Now what is the solution of all these contradictory theories ?

Ans. It is well within the knowledge of all the thinkers that an analytic view with the convenient quotations from the Scriptures is the only cause productive of all confusions and contradictions in the Spiritual Field while the Synthetic View with the entire authority of the Scriptures becomes the infallible means of removing all doubts and misgivings by way of a thorough judgment over the different grades and standards in respect of all the aspects of life. Here the term 'तत्' (THAT) is the significant of the ज्ञेयब्रह्म (Spirit of Realisation) which is beyond the Sphere of Action and has been explained in detail in verses from 12 to 17 of the thirteenth chapter. And the term 'अयम्' (THIS) of this chapter refers to the ध्येयब्रह्म (Spirit of Meditation) which belongs to the Sphere of Action in the cognitive aspect of the Intellect. Consequently the Unwavering Intellectual Vision (अविद्यया विवेकख्याति) pertaining to अयम् (THIS) has been termed 'ज्ञानम्' (in verse 11 of the thirteenth chapter) whereby ज्ञेयम् (तत्-THAT) can be realised in substance. It is for this reason that the root 'दृश्' (to see) has been used in the verses which deal with the visible result of Spiritual Action pertaining to the Spirit of Meditation in the cognitive sphere of the Intellect.

And the roots 'ज्ञ' and 'विद्' (to know and to realise) are seen to have been used in those that are related to the Spirit of Realisation beyond the Sphere of Cognition.

5 Q. There are some people who take the term 'धर्मयुद्ध' in the sense of religious war. Is it then true that by the teachings of the verses from 31 to 37 of the second chapter, the Lord also is inducing Arjuna to fight in the war with a view to setting up a separate religious sect under the head of गीताधर्म?

Ans. The very idea of religious war as stated above is absolutely misleading and destructive, as it gives way to beastly-head in man. It is for this reason that the communal leaders and their followers have got too much imbibed with the worst kind of mean and base desires for gaining power and position even at the cost of mass-massacre of the weak and of secret murder of the men in power and position, and even by the devilish and demoniacal rapes and ravishments of the innocent girls and females of high families. Thus they are foolhardily engaged in such vilest forms of behaviour as are much lower than those of the beasts and demons. But in reality, the Sanskrit term 'धर्मयुद्ध' can only be taken in the sense of Righteous War. We can easily arrive at this conclusion from a thorough judgment over the nature and spirit of the war whereupon it was fought out by both the parties (vide B. G. IV 8 Foot-note).

6 Q. In the verses from 33 to 37 of the second chapter, the Lord clearly explains that a keen sense of

prestige and self-respect in a man is most praise-worthy as this conscientious scrutiny is the very essence of his noble personality. But again in the next verse 38, He says that a man should be evenly balanced of mind in respect of all these things such as honour and dishonour, praise and censure, victory and defeat, etc. Is it then true that the Lord is given here to some irrelevant talk simply for inducing Arjuna to fight in the war ?

Ans. All such doubt merely rests on light thinking but automatically melts away when the search is given to dive deep into serious thoughts whereby the mind becomes capable of finding out the truth by a thorough judgment upon the successive stages of spiritual growth. The verses as stated above are but the sly hints on the functions of the three Energies (गुण) such as the Inert Energy (तमोगुण), the Active Energy (रजोगुण) and the Illuminative Energy (सर्वगुण). Inactivity (below activity) is the working of the Inert Energy which is passed over by Proper Activity coming from the Active Energy and the latter again arrives at Illumination beyond activity. The functions of these three Energies have elaborately been explained in the fourteenth chapter. The foot-note on verse 33 of the second chapter will supply materials for all these points.

7 Q. Is it true that by the teachings of the verses from 42 to 45 of the second chapter, the Lord repudiates all the ceremonial rites and rituals prescribed by the Vedas, or discards entirely the Vedic Authority even ?

Ans. The same defect of narrow out-look in the field of speculation as stated previously, gives birth to such confusions and contradictions. The point sought to be made clear here is that the Lord does not, at all, disapprove the Vedic Authority but simply indicates the comparative value of the stages to be followed by a worker in the Course of Action which begins firstly with the grade of material actions for Desirable End (काम्यकर्म) and terminates lastly in the attainment of the Integral Vision (सम्यग्दर्शन) with the help of Spiritual Action (अप्यात्मकर्म) whereby the follower of the Course becomes competent for attaining to the Supreme Spirit (निर्गुण ब्रह्म) beyond the Sphere of Action. The true import of the verses is to be grasped in detail by thoroughly going through the commentary.

8 Q. There are some who uphold a view of ' निष्काम-कर्म ' (desireless or disinterested action) on the ground of the verse 47 of the second chapter. Is it possible and practicable for a man to perform any desireless or disinterested action in the world? How far are then the advocates of ' निष्काम-कर्म ' correct in their speculation?

Ans. The lame excuse of any निष्काम कर्म is not only absolutely false and fictitious but also misleading and destructive, because it is nothing more than the projection of perverted knowledge. Action of a man cannot be निष्काम (desireless or disinterested) unless and until he reaches the Finishing Limit of Action by properly

following the Prescribed Course thereof with keen interest in the attainment of noble aim. Originally all men are moved to action by force of the Intensive Cause as stated above in answer to the question 1 of this List. And thus they naturally cannot but be subject to desire (purposefulness) and interest. Hence all their actions are performed by being desire-prompted. But if a man properly directs his motive force towards noble aim with the help of the Exciting Cause of his personal effort, he becomes an heir of the eternal properties of the God-head and attains the immortal and undecaying State of Being. Again on the contrary, if any body gets engaged in action by the promptings of ignoble desire, he goes down to a standard far lower than that of the savage beasts. It is for this reason that just in the preceding verse 46, the Lord has set forth the high position of a well-disciplined soul who has arrived at the Finishing Limit of Action. And thus by going beyond the province of the Exciting Cause of his personal effort in action, he wholly rests on the setting operation of his 'regulated-fruitive-actions' (प्रारब्धकर्म). Now after describing the distinguished state of being of the accomplished soul, the Lord particularly points out here to Arjuna that his working concern is with Action alone but not with the 'fruits', i. e., not with the mere working of the regulated-fruitive-actions, as he is still within the jurisdiction of the Course of Action, and accordingly he shall have to go beyond it by performing actions with the help of his personal effort. Further the

point ever to be remembered here is that the term 'कलेयु' is the significant of the 'regulated-fruitive-actions' (प्रारब्धकर्म) by being used in the plural number, and the term 'Action' (कर्मणि) being put in the singular number refers to the whole Course of Action prescribed by the Scriptures. This view is all along supported by the verses wheresoever in the Gita the term 'कर्म' (action) is to be found in the singular number. Besides this, we can emphatically say that when the Gita is not a Gospel distinct and different from the Vedic Authority, then it cannot support any new type of performance of action which is not approved by the other Scriptures dealing with Action. It is a concrete fact well-known to all the thinkers that the Vedic Authority clearly prescribes many actions for the attainment of Desirable End (काम्यकर्म) of various sorts but never supports this modern view of disinterested or desireless action (निष्कामकर्म) for a beginner as advocated by some.

9 Q. By verse 49 of the second chapter, the Lord teaches Arjuna to take refuge in the Intellect (बुद्धि) and again by the verse 61 of the eighteenth chapter, He orders him to have full dependence, with all his being, upon Iswara. How then to adjust the inconsistency of all these teachings?

Ans. There is no inconsistency at all, because there are altogether three aspects of Iswara such as the Causal (कारण), the Subtle (सूक्ष्म) and the Gross (स्थूल). The Un-attributed and Inactive Aspect as Siva (सर्पः) is the Causal:

Form of Iswara (B. G. XI 40), the Attributed and yet Inactive Aspect as Brahma (ब्रह्मा) is His Subtle Form (B. G. XI 15) and the Attributed and Active Aspect as Vishnu (विष्णु) is the Gross Form of Iswara (B. G. XI 24 and 30). Further the Attributed Gross Form (विष्णु) in the character of the Active Creator (the Single Soul एकजीव) is the same as the Intellect (बुद्धि) of the Sankhya-theory. Thus the full detail of these three Aspects has been given in the commentary on verse 49 of the second chapter and on verse 34 of the tenth.

10 Q. In verse 3 of the third chapter, the Lord holds out सांख्य (Sankhya) and योग (Yoga) as vastly different from each other. Again in the verses 4 and 5 of the fifth chapter, He brings forward their inseparable oneness even though they are slightly separate from each other. Further in the verses 1 and 2 of the sixth chapter, He emphatically establishes them as one and the same without any difference. What is then the solution of these teachings of diverse kind ?

Ans. For example, when the word 'Bombay' is spoken of, the whole area under the Bombay-Corporation including all its divisions and sub-divisions is meant thereby. But as soon as the name of the Bombadevi-temple is pronounced, the rest parts of Bombay get excluded excepting the area of the Bombadevi-temple. Similarly Yoga covers the Whole Course of Action beginning from the Material Grade of the Ritualistic Observances upto the Spiritual Grade of the Complete Renun-

ciation of all Action, whereas सांख्य comprises only the division encompassed by the Starting and the Finishing ends of the Spiritual Grade pertaining to the last portion of the whole Course of Action, in perfect accord with the example of the Bombadevi-temple. Thus भोग and सांख्य of the third chapter are the respective significant of the mutually far different Grade of the Material and the Spiritual performances of Action (बाह्यकर्म-कोटि तथा अध्यात्मकर्म-कोटि), while those of the fifth chapter are but the same as the mutually little different Starting and the Finishing Limit separately of the Great Vow (महाव्रत वा संन्यास). And again those of the sixth chapter are only the indicative of one and the same Finishing End of the Great Vow. Hence there is no cause of any confusion about those terms.

11 Q. What is the meaning of the term 'निष्ठा' in verse 3 of the third chapter? Can it signify 'path'? If so, then on the authority of this teaching it is to be said that there are two paths only. But now-a-days we find that the people are given to the propaganda of numerous paths with numberless theories. Is then there any truth behind all these preachings?

Ans. The term 'निष्ठा' cannot mean 'path' in any way but from its derivative meaning (as नि + स्था) simply signifies 'clearly defined pause' indicating 'Limit'. Hence the phrase 'द्विविधा निष्ठा' denotes the Twofold Limit (स्थिति वा सीमा) of the Course of Action,—the Starting (आरम्भसीमा) and the Finishing (अन्तिमसीमा). On the

contrary, the idea about numerous paths as is generally found in the modern people, is exclusively baseless and destructive, as their findings are nothing but the creations of perverted knowledge of their own.

12 Q. In verse 13 of the third chapter, the Lord says that a man who eats what remains after performing sacrifice, becomes simply freed from all sins. But He does not mention here any sublime end to be achieved by him as a result of that Vedic Sacrifice. Again in verse 31 of the fourth chapter, He says that the enjoyer of nectar in the form of the remnants of his sacrifice goes to *इनातन ब्रह्म* (the Eternal Supreme Spirit). Now, when both of them are the performers of sacrifices, why then do they not reach one and the same Goal? What is the Cause of difference in result ?

Ans. The performer of the sacrifice as described in the third chapter, is the Yogi of the Material Grade of Action. It is for this reason that he simply becomes freed from sins, as his actions are performed in full obedience to the Laws of the Scriptures. But the performer as stated in the fourth chapter, is the Yogi of the Spiritual Grade of Action, so he is entitled to enjoy Emancipation. Thus comes the difference in the result of their sacrifices on account of the difference in their performances.

13 Q. In verse 43 of the third chapter, the Lord holds out the Soul as beyond the intellect. Again in verse 21 of the sixth chapter, He says that the Soul in

the character of perfect happiness is grasped by the intellect but is beyond the senses. What is the true import of these seemingly adverse teachings ?

Ans. This teaching of the third chapter is related to the Ultra-Cognitive-Spiritual-Absorption (अस्मत्प्रज्ञात-समाधि) where all effort of the intellect ceases after finishing its inhibitive Course. The said verse of the sixth chapter, on the other hand, deals with the Spiritual Absorption in the Cognitive Sphere (स्मत्प्रज्ञात-समाधि) where the intellect still remains active in its inhibitive Course.

14 Q. In verse 18 of the fourth chapter, the Lord holds out that He Himself is the Agent for the divisions of caste and life-order (वर्णविभाग-स्वधरणा). Now what solution can we get about the current quarrels over this matter among the rival sects all over the country ?

Ans. A short answer cannot be given on this point. The Commentary itself will show the way of adjusting the contradictory views of those groups of people (vide B. G. IV 13-14).

15 Q. In verse 33 of the fourth chapter, the Lord says that all action gets completely dissolved in ज्ञानम्. This statement gives a very strong support to the followers of the Advaita-vada (the theory of Monism or otherwise known as ज्ञानवाद). Again in verse 18 of the eighteenth chapter, He establishes that ज्ञानम् is one of the three Causes productive of actions. This statement, on the contrary, equally gives support to the followers of Dvaita.

vadas of all kinds (the theories supporting Jeeva and Iswara as two separate entities or otherwise known as भक्तिवाद). These two sets of people are the distinctive rival groups most popular in the Spiritual Field, both of them are thus sustained by the Gita itself. Further in verse 10 of the thirteenth chapter, we find that अव्यभिचारिणो भक्ति is one of the twenty good qualities which constitute ज्ञानम्. If भक्ति here be taken to be something different from or contradictory to ज्ञानम्, then the former is evident to fall under the head of अज्ञानम्, according to the authority of the verse 11 of this very thirteenth chapter. Now what is the solution of all these knotty points which have become the source of so many contradictory theories now-a-days ?

Ans. The word 'ज्ञानम्' includes, in itself, three comprehensive meanings. It is the significant of the pure and simple *Substance* ब्रह्म (सत्यं ज्ञानं अनन्तं ब्रह्म) beyond all Action, in verse 33 of the fourth chapter. The same again denotes the *Exhibitive Operation* (बहिर्मुखी वृत्ति) of the intellect in the character of a productive cause of actions, in verse 18 of the eighteenth chapter. And again the same term 'ज्ञानम्' indicates the *Integral Vision* (सम्बन्धदर्शन) which is achieved by means of Spiritual Action (भक्ति) in the Inhibitive Course (निरोधमुखी वृत्ति) of the intellect, in verses 10 and 11 of the thirteenth chapter. Thus there is no cause of confusion and contradiction for a judgful mind of the Synthetic View.

16 Q. In verse 20 of the third chapter, the Lord

highly extols कर्म, as it is His settled conclusion here that कर्म brings about supreme perfection to man. But in verse 38 of the fourth chapter, He establishes ज्ञानम् as the supreme purifier of the human soul. Again in verse 46 of the sixth chapter, He says that योगी is even higher than ज्ञानी and कर्मी. Further in the teachings of the twelfth chapter, He repeatedly says that भक्त is dear to Him. Are then कर्म, ज्ञान, योग and भक्ति the separate ways to reach one and the same Goal even though they go thoroughly counter to one another in respect of their practical principles ?

Ans. The ideas about numerous paths to God-realisation with contradictory principles are nothing more than the out-comes of perverted intelligence which is always prejudicial, and as such gives birth to stupid imagination of gaining power and position by being far off from the Basic Standard of Truth. Scrupulous thought, on the other hand, is perfectly unbiased and is always given to dive deep into the search of the Fundamental Truth by being thoroughly based on the Synthetic View of the Scriptures. What is sought to be made clear here is that the term 'कर्म' of the said verse as stated above is the significant of the whole Course of Action which finally results in the supreme perfection in the character of Spiritual Absorption signifying the Integral Vision (ज्ञानम्). Yoga also signifies the whole Course of Action and has its end in Spiritual Absorption in the form of the Union (योग) with the Reality, and as such represents

the Integral Vision (ज्ञानम्). Further the term 'भक्ति' denotes simply the Spiritual Grade of Action pertaining to the last portion of the whole Course of Action. Thus it being the significant of Spiritual Action (अध्यात्मकर्म) as well as of the Spiritual Absorption (समाधि वा सम्बन्धदर्शन), is equivalent to ज्ञानम् (the Integral Vision). We get strong support of this view from the very synthetic teachings of the Lord such as भक्तोऽसि मे सखा चेति (you are Bhakta as well as My intimate friend) in verse 3 of the fourth chapter and भयो हि ज्ञानमभ्यासात्तज्ज्ञानाद्दयानं विशिष्यते (ज्ञानम् signifying Spiritual Action is higher than external practice and again Dhyanam समाधि is considered to be higher than Spiritual Action ज्ञानम्) in verse 12 of the twelfth chapter, even though these two chapters are in the context of ज्ञानयोग and भक्तियोग respectively. Again we get another teaching, in a more explicit form to strengthen this explanation of our Synthetic View, in verse 17 of the seventh chapter such as तेषां ज्ञानी निरत्युक्त एकभक्तिर्विशिष्यते (he who is ज्ञानी, constant योगी and steadfast भक्त, distinguishes himself among them). Hence all idea about numerous paths with contradictory theories and principles pertaining to कर्म, ज्ञान, योग and भक्ति, etc., is absolutely false and fictitious and as such utterly destructive.

17 Q. There is a proverb in Hindi that 'अन्त मतिः सो गति' (the final destination of a man is doomed by his last thought) which is generally thought to have come from the meaning of verse 6 of the eighth chapter and whereupon many people are found to preach that a man's

stands in no need of following any certain procedure of spiritual practice from an early date when his future destination is liable to be determined by his last thought just before the death. How far is it true to nurture this view ?

Ans. The view as stated above is fabulous and fictitious for having no basic truth, because from the context of expression it must be acknowledged that the Lord is moving onward with His teachings in perfect accord with the want and enquiry of Arjuna. Now what is the question of the latter wherefore the Lord transfers this knowledge to him? The query is how the Lord is to be realised, at the time of leaving off the body, by the Yogis who have controlled their senses, mind and intellect (नियतात्मनिः). Thus it has its reference to the last verse of the foregoing seventh chapter where the Lord has openly declared that the Yogis who have recognised Him in union with His Elemental (साधिभूत), Divine (साधिदैव) and Creative (साधियज्ञ) Manifestations even at the time of death, can realise Him in essence, as they are Spiritually Absorbed (युक्तचेतसः). Hence the teachings of the eighth chapter cannot be applicable to any ordinary man other than the Yogis strictly following the Course of Action prescribed by the Scriptures. The future destination of the people ignorant of this Course of Action has, indeed, been described in the sixteenth chapter. Similarly that of the Yogis properly following the course of the Great

Vow (संन्यास) but unsuccessful in reaching the Finishing Limit of Action, has been dwelt upon in the sixth chapter in verses from 40 to 45, and again that of the performers of the Actions for Desirable End (काम्यकर्म) under full obedience to the Vedic Rites has been dealt with in the ninth chapter in verses from 20 to 21. Hence a man cannot achieve a high destination, all on a sudden, without following the Course in his life-time.

18 Q. In verses from 1 to 8 of the eleventh chapter, Arjuna says 'दत्त्वशोकं वचस्तेन मोहोऽयं विगतो मम' (this misapprehension of mine has completely been removed by the teaching delivered to me by You). And he further reveals the cause of his being doubtless by a statement that the appearance and the disappearance (भवाप्ययो) of all the created beings as well as the Imperishable Glory of the Lord have been heard in detail by him. Now what is the doubt still lurking in his mind wherefore he says 'द्रष्टुमिच्छामि ते रूपमैश्वरम्' (I wish to see Your Creative Form) ?

Ans. Thoughtful readers are expected to have understood that the expression 'Appearance and Disappearance' (भवाप्ययो) here refers to the respective process of Evolution and Dissolution (उत्पत्तिपरिणाम तथा लयपरिणाम) of the world, which have been termed by other names as Glory (विभूति) and Self-revealing Yoga (आत्मयोग) respectively in the tenth chapter whereby the thirst of Arjuna for the Distinctive Forms of the Lord to be meditated upon by him in the very beginning of his

Spiritual Practice (केषु केषु च भावेषु चिन्त्योऽसि) has been quenched down now. And from the last verse of the preceding chapter, it is evident that whatever Glory has been described there by the Lord, is related to the Distinctive Forms of His Created Aspect (सृष्टिकोटि). Hence Arjuna is now desirous of seeing here the Creative Form of the Lord with a view to knowing the Ultimate Goal to be reached by his Spiritual Practices. Accordingly the Lord will show him the three Forms in His Creative Manifestation such as Vishnu, Brahma and Siva known as the Gross, the Subtle and the Causal Forms of Iswara respectively (vide B. G. XI 24, 30, 15 and 40).

19 Q. In the first verse of the seventeenth chapter Arjuna begs from the Lord for a definite knowledge about the nature of the final position (निष्ठा वा स्थिति),—whether illuminative (सत्त्विक) or active (राजसिक) or inert (तामसिक),—of those that are ignorant of the Laws prescribed by the Scriptures but perform sacrifices with faith. Now where is the answer very clear to the point given by the Lord?

Ans. A short answer with the help of a few words cannot be given to the above question, because the future mental tendency (faith) of a man is subject to the principal action predominating over all others of its kind performed by him in his life-time. Accordingly the Lord gives here the full detail of the working of actions, which forms habit and the latter again leads one to actions. Thus the wheel of actions (कर्म) and habitual

potencies (संस्कार) has been set in motion, and is revolving without any rest. It is for this reason that in verses from 19 to 24 of the foregoing sixteenth chapter, the Lord has pointed out the evil fate of a man who is guided by the promptings of his wild will by discarding the Prescribed Laws of the Scriptures. And lastly He has ordered Arjuna there to strictly observe his action in full obedience to the Commandments of the Scriptures, as this is the only means of counter-balancing the habitual potencies of actions and so also is the means of going beyond the bonds thereof.

20 Q. In verses from 41 to 48 of the eighteenth chapter, the Lord enjoins separate duties on all men according to the four divisions of caste (वर्णविभाग). But now-a-days people are arrogantly engaged in giving new shapes to the old masonries of social structure by forming fresh gangs and groups of party-policies (एकाङ्गनोति) by means of their individual codes of laws and principles. Is it not then proper for a man to strive for making up himself with distinctive personality ?

Ans. High ideas and ideals in man are really most praise-worthy, because the actions which are performed by him under the persuasion of noble aim and high thinking, become the very cause of the perfection of his soul. But first of all, he shall have to judge, with the best of his honesty and sincerity, whether his aim is really high with all its glory or apparently high on the pretext of the haughty and aggressive self-conceit. It is for

this reason that in verses from 19 to 39 of the same eighteenth chapter, the Lord has already established the Basic Standard of all the motive causes of human machinery such as knowledge, action, actor (egoism or the notion of doership), intellect, firmness and happiness separately in perfect accord with the divisions of nature originating from the Energies (गुणोत्पन्न प्रकृतिविभागानुसार). Now on the authority of this Basic Standard as set forth by the Lord, the readers are requested to judge over the nature and spirit of the mental tendency either of an individual person or of a collective group in any field of the modern constructive works. Thus by a critical examination of all these points, a thoughtful man is sure to say that the most majority of the people every-where is now absolutely guided by the promptings of haughty and aggressive self-conceit whereby their knowledge, action and behaviour of all kinds are being conducted on a perverted course of operation. It is for this reason that all the modern schemes and projects of any constructive work towards the general welfare of human beings are positively increasing the unemployment-problems by causing death and destruction to the people instead of bringing any peace and prosperity to them. This steadily growing unemployment-problem cannot be solved unless and until the leaders and the followers of all classes and groups sincerely try to follow the course of their own hereditary profession by being fully submissive to the Laws according to the Divisions of Caste and

Life-order (वर्णाश्रम-विभाग). A man is born either in a family of Brahmin or in that of Kshatriya, etc , by the force of the ' regulated-fruitive-actions ' (प्रारब्धकर्म). Thus by his very birth in this world, he inherits his hereditary profession which is the only means and materials for worshipping the Lord wherefore he achieves all accomplishments and beatific qualities (कल्याणगुण) by His Grace (B. G. XVIII 46-48). But if any body tries to disown his natural duties inherited by birth in a certain caste, and seeks to take resort to those of other castes, then it must be acknowledged that he simply does so by being guided by mean and sordid motives of fulfilling his base desires originating from his haughty and aggressive self-conceit which evidently becomes the cause of death and destruction (B. G. XVIII 58).

21 Q. In verse 66 of the eighteenth chapter, the Lord says ' सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज '. Does He then teach Arjuna to discard all the Religious Rites and Principles, and to take Him as his sole Dictator? Is it not then proper for all others also to follow the dictatorship of their respective leaders of the respective groups and sects ?

Ans. From the current line of modern thoughts and propagandas of group-powers, the doubt as stated above is pertinent here, because mass-mentality whether good or bad is generally formed by the precepts and examples set forth by the leaders. This conclusion is arrived at in perfect accord with the proclamation of the

Lord such as 'सद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः' (B. G. III 21). Hence the leaders are solely responsible for all the anti-religious propagandas and sectarial out-looks which have unscrupulously caused the country to fall off from her unparalleled Height of Morality. And the very policies of party-politics are yet forcibly pressing her, even at present, to sink down into the worst form of demoralization. Though the Religion alone is the only thing that can keep up the balance of interdependence of the whole-world intact, and can duly maintain the mutual relationships by fulfilling the interests of all, yet it is now being brought before our young generations in such perverted forms as are daily degenerating them more and more from their moral aspects of life. A thoughtful man can easily understand the truth of this remark if he gravely thinks over the very spirit of the modern arts—such as paintings, dramas, cinema-shows, musics, dances, dress-makings, novels, literatures, weekly and monthly magazines, etc, which are being advertised with religious symbols and denominations. He is sure to realise here in all these things that altogether nothing is given to our children on a sound basis to develop their divine-qualities helpful to character-building but, on the contrary, the elements provocative of self-conceit and the objects of love-matter predominate there to stimulate their devilish impulses which are naturally very strong, and are not at all a thing to be gained by means of any extraneous impetus. Thus it is perfectly true that all

the materials of debasing effects are being supplied plentifully to our young children of immature intelligence by the leading heads from all the fields. If the leaders of all fields are really desirous of serving the humanity of the world, then their first and foremost duty is to ascertain, as early as possible, the Basic Standard of Truth, Morality and Religious Principles by a concerted effort and action. Otherwise they are sure to open up cleavage and breach of trust among human beings instead of promoting any universal peace and unity in the world.

Now on the authority of the Gita, no body can say that Arjuna is taught here either to blindly follow the dictatorship of the Lord or to act according to the promptings of his wild will. But just by the preceding teaching of verse 63, he has, on the contrary, to see that Arjuna has been instructed to select his own line of action according to his fitness after a deep and thorough judgment over the Laws and Principles set forth before him by the Lord on the entire authority of the Vedic Scriptures which are ever-acknowledged as the Basic Standard of Truth, Morality and Religious Principles (B. G. XVI 24). Further, it is a demonstrated fact ever to be borne in mind that the true answer of a question can only be brought forth when it is solved with reference to the context in perfect accord with the opening and the concluding ideas of the theorem. What is meant to be made clear here is that in the very beginning of this

Sacred Discourse between Arjuna and the Lord, the former is doubtful of his duties of the war and wants accordingly to turn away from the battle on account of his high fever of trepidation caused by an excessive fear of incurring sins from the death and destruction of good souls and noble families if he has to fight out the battle by a stiff encounter with his honourable preceptors and nearest relatives. Consequently the Lord teaches Arjuna here in this concluding verse to give up all the vacillating tendencies of his mind (सर्वधर्मान् अर्थात् सर्वचित्तधर्मान्) about the apprehended sins as stated above, and thus He holds out all the securities for him in respect of the consequences whichsoever may come to him from the complete execution of his stern duties of the war, as the discharge of this Obligatory Action is the only way for a Kshatriya either of achieving a prosperous life in this world by victory or of attaining to Heaven in the next after the heroic death.

22 Q. In verse 73 of the eighteenth chapter, Arjuna says that all his doubts and confusions have been removed by the teachings of the Lord, and thus he stands firm of his vow. Moreover the Lord has solemnly assured him to make him free from all sins. But why do we not get any description about his attainment of Emancipation ?

Ans. It is well within the knowledge of the seekers and the followers of the Spiritual Path that the mere dispelling of doubts and confusions about duty or the

mere performance of actions of the Material Grade cannot, by itself, bring about Emancipation. A further step of Spiritual Action resulting in the Integral Vision is unavoidably required for the attainment of this End. Secondly a teacher cannot bestow Emancipation on his disciple at a cost of any kind of service from the latter, but the thing is to be gained by himself by means of personal effort and whole-hearted engagement in the Systematic Course of Action. It is simply the mean and foul practice and profession of the hypocrites to undertake such contracts from their respective disciples or to give them such permit letters for the bogus supply of Emancipation at an exchange of many-sided services from them. But a real teacher is ever far away from this position. The Lord has only given Arjuna here the pledge of selecting the correct line of Action for him, but has never undertaken any contract for the bestowal of Emancipation. Accordingly it can be said with perfect fairness that simply the doubts of Arjuna about his duties of the war got removed by the teachings of the Lord, but his ignorance in respect of his mundane existence was not destroyed by means of realising the Supreme Spirit (Brahman). Hence the designation of the Heavenly State but not that of the Final Emancipation was achieved by Arjuna as a result of the performance of his duties of the war within the province of the Material Grade of Action (बाह्यकर्म-कोटि).

Thus a few knotty points along with the short

notes have been put forward here before the judgful readers for their deliberate consideration. The commentary which can supply materials for the solution of all the crucial points as given above, is really worthy of being regarded as the most genuine one. Thus the readers are requested to test the accuracy of the commentaries by a deep and comparative study in contrast with this one and with any other of the kind whichsover can be found so far on the Sacred Teachings of the Lord.

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श्रीमद्भगवद्गीतायाः प्रारम्भः

पार्थायप्रतिबोधितां भगवता नारायणेन स्वयं,
 व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
 अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनी-
 मम्ब त्वा मनसा दधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥
 नमोऽस्तु ते व्यासविशालबुधे,
 फुल्लारविन्दायतपत्र नेत्र ।
 येन त्वया भारततैलपूर्णः
 प्रज्वलितो ज्ञानमयः प्रदीपः ॥ २ ॥

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये,
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४ ॥

घसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ५ ॥

भीष्मद्रोणतटा जयद्रथजला गांधारनीलोत्पला,
शल्यग्राहवती कृपेण वहनी कर्णेन धेलाकुला ।
अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी,
सोर्त्तीणा खलु पांडवैः रणनदी कैवर्तकः केशवः ॥ ६ ॥

पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटं,
नानाख्यानककेसरं हरिकथा सम्बोधना बोधितम् ।
लोके सज्जनपट्टपदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपंकजं कलिमलप्रध्वासि नः श्रेयसे ॥ ७ ॥

मूकं करोति वाचालं पंगुं लंघयते गिरिम् ।
यत्कृपा, तमहं वन्दे परमानन्दमाधवम् ॥ ८ ॥

यं ब्रह्मावरुणेन्द्ररुद्रमरुतस्तुन्वन्ति दिव्यैः स्तवैः
वेदैः सांगपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो,
ब्रह्मांतं न विदुः सुरासुरगणाः देवाय तस्मै नमः ॥ ९ ॥



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श्रीपरमात्मने नमः

अथ श्रीमद्भगवद्गीता

CHAPTER I

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

*Dhritarastra said :—*O Sanjaya ! What did my sons and the sons of Pandu do who being desirous of battle assembled together in Kurukshetra, the field of virtue ? 1.

सञ्जय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

Sanjaya said : Seeing the army of the Pandavas, drawn up in battle-array, the prince Duryódhana approached his preceptor (Drona) and said these words:— 2.

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

O holy teacher ! Behold the vast army of the sons of Pandu, which has been arrayed by the son of Drupada, your intelligent disciple. 3.

अत्र शूरा महेष्वास्य भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

Here are the powerful archers who are equal to Bhima and Arjuna in battle, and also are Yuyudhana, Virata and the Great car-warrior Drupada, 4.

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुरुषः ॥ ५ ॥

Dhristaketu, Chekitana, the virile Kashiraja, Purujit, Kuntibhoja and Shaibya, the pre-eminent among men, 5.

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

The valiant Yudhamanyu, the brave Uttamauja, the son of Subhadra (Abhimanyu) and the sons and grandsons of Durpada, all are verily the great car-warriors. 6.

अस्माकं तु विशिष्य ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

O best of the twice-born ! please know, on the other hand, our chiefs who are the commanders of my army. I speak of them for your fuller information. 7.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

Your honour, Bhisma, Karna, Kripa, Smitinjaya, Ashvatthama, Vikarna and also Saumadatti, 8.

अन्ये च बहवः शूरा मदर्थं त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

And many other heroes are ready to sacrifice their lives for my sake. All are wielders of various arms, and are skilful in war. 9.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥ १० ॥

This army of ours, marshalled by Bhishma, is insufficient. On the other hand, that army of theirs being marshalled by Bhima is sufficient. 10.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

Further, let all of you carefully protect Bhishma alone by standing at the entrance of every line of defence according to your respective divisions. 11.

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनयोच्चैः शङ्खं धूमौ प्रतापवान् ॥ १२ ॥

The mighty grandsire (Bhishma), the old among the Kurus, cheering him (Duryodhana) up with lion-like roar, blew his conch. 12.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

Then conches, kettle-drums, tabors and trumpets were blown at once without pause. That sound was tumultuous. 13.

ततः श्वेतैर्द्वयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रधूमतुः ॥ १४ ॥

After that, Madhava (Shree Krishna) and the son

of Pandu (Arjuna), seated in a big war-chariot yoked to white horses, blew their divine conches. 14.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।

पौण्ड्रं धूमौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

Hrishikesha (Sree Krishna), Dhananjaya (Arjuna) and Brikodara (Bhima) the fierce, blew their own powerful conches known as Panchajanya, Devadatta and Paundra respectively. 15.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

The King Yudhisthira—the son of Kunti, Nakula and Sahadeva also blew their own conches known as Anantavijaya, Sughosha and Manipushpaka respectively. 16.

काश्यश्च परमेष्वासः शिखण्डीच महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

Kashya the great archer, Sikhandi the mighty car-warrior, Dhristadumna, Virata and the unconquered Satyaki, 17.

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान्धुः पृथक्पृथक् ॥ १८ ॥

O lord of the earth ! Drupada and his descendants and the son of Subhadra (Abhimanyu) of mighty arms blew their conches separately on all sides. 18.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

That tumultuous uproar, vibrating the earth and

the sky with sound, split the hearts of the sons of Dhritarastra, 19.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।

प्रवृत्ते शस्त्रसंपाते धनुर्ग्रह्य पाण्डवः ॥ २० ॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽव्युत ॥ २१ ॥

Now O lord of the earth ! when the missiles have just begun to be hurled, Arjuna the monkey-bannered one, having looked upon the arrayed sons of Dhritarastra, took up his bow, 20.

and said these words to Shri Krishna, O Changeless ! please place my war-chariot between the two (contending) armies, 21.

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन्नरणसमुद्यमे ॥ २२ ॥

so that I may see these persons, standing desirous of battle, with whom I am to fight in this imminent war. 22.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षिवः ॥ २३ ॥

And also I may look upon the soldiers [who will engage in the battle. They are the people, gathered together here, who wish to do what is dear to the heart of the evil-minded son of Dhritarastra. :23.

सञ्जय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

Sanjaya said :—O Bharata ! Shri Krishna, being thus addressed by Arjuna, placed the best war-chariot between the two armies, 24.

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ २५ ॥

and in front of Bhishma, Drona and all the rulers of the earth, said to Arjuna " O Partha ! see these Kurus assembled together ". 25.

तत्रापश्यत्स्थितान्पार्थः पितृन्थ पितामहान् ।
आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ २६ ॥

Arjuna saw standing there the fathers and the grand-fathers, teachers, maternal uncles, brothers, cousins, sons, grandsons and also comrades, 26

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः सर्वान्वन्धूनवस्थितान् ॥ २७ ॥

Fathers-in-law and allies of both the armies. Arjuna, seeing all these relatives present, 27.

कृपया परयाविष्टो विषीदन्निदमब्रवात् !

अर्जुन उवाच

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

and being engrossed by extreme tenderness, said in despondency. Arjuna said : O Krishna ! seeing these pugnacious relatives present, 28.

सोदन्ति मम गात्राणि मुखं च परिशुष्यति ।
क्षेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

my limbs are falling away, my mouth becomes dry, my body is trembling and my hair stand on end, 29.

गाण्डीवं स्रंसते हस्तास्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

Gandiva (bow) is slipping from my hand ; my skin is burning ; I am not able to stand, my mind is whirling, 30.

निमित्तानि च पश्यमि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

O Keshava ! I see the promptings of :the Exciting (Human Action) Cause tending to the opposite course ; for I find no good in slaying my relatives in battle. 31

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

O Krishna ! I do not wish for victory or kingdom and pleasures. O Govinda ! What shall we do with kingdom, enjoyments or even with life itself ? 32.

येवामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

Those people for whose sake we want kingdom, enjoyments and pleasures, are standing here in battle after shaking off the love of lives and riches, 33.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥ ३४ ॥

Teachers, fathers, sons and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives, 34.

एतासु हन्तुमिच्छामि व्रतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महींकृते ॥ ३५ ॥

O Madhusudana ! although I be killed, yet I do not wish to kill them even for the kingship of the three worlds, what then for the earth ? 35.

निहत्य धार्तराष्ट्राच्चः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेद्दस्मान्द्वैतानाततायिनः ॥ ३६ ॥

O Janardana ! what will be our joy if we kill the sons of Dhritarastra ? Verily we shall incur sin alone by killing these evil-doers 36.

तस्मान्नाह्ना वयं हन्तुं धार्तराष्ट्रान्स्वयान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

Therefore it is not proper for us to kill the sons of Dhritarastra, our relatives; because O Madhava ! how shall we be happy by killing our kinsmen ? 37.

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

Although these people, having their intelligence overpowered by greed, cannot see the evil consequences of the destruction of a family and the sin accruing from hostility to friends, 38.

कथं न ज्ञेयमस्माभिः पापाद्दस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

O Janardana ! why should we not know to turn away from such a sin when we are seeing the evil consequences of the destruction of a family ? 39.

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मं नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

On the destruction of a family, the Eternal family Traditions come to an end. In the absence of the Supporting Virtue, unrighteousness also overcomes the whole family. 40.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु तार्ण्यं जायते वर्णसंकरः ॥ ४१ ॥

O Krishna ! owing to the prevalence of unrighteousness the women of a family become corrupt. O Varsh-neya ! confusion of castes ensues when females are corrupted. 41.

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

Further, the offspring of mixed-blood becomes but the cause of hell for the destroyers of family and for the family too ; because their Manes, being cut off from participating in rice-balls and libations, fall away. 42.

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

The Eternal Usage of a race and the Traditions of a family are uprooted by these caste-confusive offences of the destroyers of the family. 43.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेनियतं वासो भवतीत्यनुशुभ्रम् ॥ ४४ ॥

O Janardana ! we have heard that those men,

whose family customs are lost, are to live constantly in hell. 44.

अहो वत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

Alas ! we are engaged in committing a great sin, as we are about to kill our kinsmen through covetousness of the pleasures of kingship. 45.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

घातंराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

It is better for me if the sons of Dhritarastra, being equipped with arms, kill me unresisting and unarmed in the battle. 46.

सञ्जय उवाच

एवमुक्त्वाञ्जुनः संख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्नमानसः ॥४७॥

Sanjaya said : After saying thus in the battle, Arjuna, being overwhelmed with grief and leaving off his bow and arrows, took a back seat in the chariot 47.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादेऽर्जुनविवादयोगो नाम प्रथमोऽध्यायः ॥१॥

This is the first chapter known as the Yoga of Despondency of Arjuna in the conversation between Shri Krishna and Arjuna according to Yoga, the Science of Infinite Reality (Brahma) in the Upanishadas known as the

SHRIMAD BHAGAVAD GITA

Commentary :—Just in the commencing verse we

find that the king Dhritarastra calls Kurukshetra as the field of virtue, because Kurukshetra is famous from time immemorial as a place of pilgrimage. The mind of every one is religiously affected whenever he visits a place of pilgrimage. So Dhritarastra naturally expected that his people and the sons of Pandu would not fight at all when they assembled for the purpose of battle in such a sacred place. Otherwise his first question to Sanjaya such as "what did my people, etc., do and so on," becomes meaningless.

Further, the Vedic Laws enjoin that such a place should be selected for the purpose of battle where no harm is done to the life and property of the civil population. Accordingly Kurukshetra was chosen as a battle-field by both the parties.

The battle-field referred to above was not like that of the present days. At present the governments open military centres just in the heart of towns and in the dwellings of civil population. The soldiers are well-armed but the civilians helpless. As a result of this arrangement the enemy kills thousands of innocent people instead of soldiers. Again the weak party complains that the enemy is bombing cities together with the religious centres, schools and hospitals, and is killing women and children. The battle of Kurukshetra was not of this nature. It was fully carried out according to the Vedic Laws. So the battle and the battle-field are both called holy.

From the words of sorrow expressed by Arjuna, we understand that he was not desirous of unlawful enjoyments. Of course he was anxious for regaining his lawful rights, so he performed all preparatory actions for the fulfilment of his aim. But now he thought that this war would do him no good, on the contrary it would involve him in sin owing to the destruction of a high and prosperous family. So he wanted to turn away from the battle not on account of any weakness on his part but through an apprehension of the extinction of the rites and customs of his family as enjoined by the Shrutis and the Smritis.

HERE ENDS THE FIRST CHAPTER.

CHAPTER II

सञ्जय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेश्णम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

Sanjaya said :—Then Madhusudana (the Glorious Lord) said these words to despondent Arjuna who was thus overcome by compassion, and whose tremulous eyes were full of tears. 1.

It should be understood in this connection that the Lord is Omnipotent and Omniscient. He can do every thing at will, but He does not do so in order to unfold and set up an ideal human character. It is for this reason that He works in such a way as will be easy to be followed by all people. The Lord Himself will express this idea in the third chapter (B.G. III 22-24). Hence as an ordinary guide, on the expectation of knowing whether Arjuna has arrived at the grade of real non-attachment to worldly enjoyments or not, He says :—

श्रीभगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमजुन ॥ २ ॥

The Glorious Lord said :—O Arjuna ! whence has this dejection come upon you in this fatal hour ? It

neither conduces to Heaven nor brings fame but is practised by a worthless (non-Aryan) fellow (a). 2.

क्लेश्यं मा स्म गमः पार्थ नैतत्स्वय्युपपद्यते ।

धुद्रं हृदयदौर्बल्यं त्यक्तवोत्तिष्ठ परंतप ॥ ३ ॥

O Partha ! do not give way to impotence, it does not suit you. O Parantapa ! leave off this mean weakness of the heart, and stand up for fighting. 3.

अर्जुन उवाच

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावस्मिन् ॥ ४ ॥

Arjuna said :—O Madhusudana ! how in the battle shall I fight against Bhishma and Drona with arrows ? As, O Arisudana ! they are worthy of worship 4.

गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान्कथिरप्रदिग्धान् ॥ ५ ॥

It is indeed better for me even to have recourse to the life of a religious mendicant in this world instead of killing the noble-minded teachers. On the contrary, I shall have to make use here of the pleasures in the shape of wealth and desirable objects which will be but smeared with their blood after killing the teachers. 5.

The first half of this verse refers to the grade of great vow pertaining to Emancipation and the

(a) The Non-aryans are those that are destitute of righteous intelligence, but are surcharged with brutal force and inordinate obstinacy. On the other hand, the Aryans are possessed of heroic valour and keenly moral strength of intellect.

last half to the ordinary vow with regard to the grade of Enjoyment.

न चैतान्निष्ठाः कतरशो मरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

Nor do we understand which of the two facts, whether we conquer them or they conquer us, is more weighty for us. They are the Dhritarastras sons standing in front after slaying whom we shall not indeed wish to live. 6.

A man wants wealth or kingdom in order to enjoy pleasures with all the relatives. But if those relatives are killed for the attainment of that pleasure, what can be its use? It simply leads to an opposite result. So Arjuna is of a mind not to fight in this battle which is the duty only for his house-hold life-order and he is ready to adopt Sanyasa (the fourth religious life-order). Upto this time he is very strong in his own point of view, but in the next verse we can fully understand that this is but the high sound of an empty vessel. How? Arjuna says:—

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

My heroic nature is over-powered by the vice of *unbecifity*, my mind is bewildered about duty. I ask you to tell me for certain what will be the Highest Good for me. I am Your disciple, please teach me. I fully resign myself to You. 7.

... We find that Arjuna very often asks for the Highest Good (श्रेयः) instead of the Agreeable End (प्रेयः). But here he throws out his own irresolute state of mind, because if he were free from all desires in regard to the fulfilment of Enjoyment, he could have firm determination of his own for adopting his own proper course for the attainment of Emancipation. But here he fully depends upon his Spiritual Master for the selection of a correct line of Action for his well-being. By this we get also some hints about the process of imparting the Spiritual Science, *i. e.*, this does not admit of unnecessary public lectures and propaganda but should be given only to those who are submissive and aspire after Truth.

The beauty which we find in the character of Arjuna is that though he is not free from all worldly ties, yet he is not addicted to unlawful gratification. Moreover he is qualified with a pure heart full of tenderness and simplicity. The following verse fully bears out this view.

Now why does he adopt such discipleship? Arjuna says:—

न हि प्रपद्यामि ममापनुयाद्
 यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
 अवाप्य भूमावसपत्नमृद्धं
 राज्यं सुराणामपि चाधिपत्यम् ॥८॥

Because even in the attainment of undisputed and prosperous empire on earth and also by the attainment

of supremacy over the Gods, I do not find any such means as can assuage my grief that withers up my senses. 8.

Arjuna is highly qualified, so he gets our Glorious Lord as his Spiritual Master. But the people are hypocrites, they want to conceal their sins under the pretext of Spiritualism. Accordingly they fall in clutches of the licentious rogues as their spiritual guides who plunder their wealth and property instead of bestowing peace, upon them by means of purifying their minds.

सञ्जय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।

न योत्स्य इति गोविन्दमुक्त्वा तूर्णान् बभूव ह ॥९॥

Sanjaya said :—After saying thus to Shri Krishna, the Controller of senses, “I will not fight,” said Arjuna, the scorcher of foes and the conqueror of sleep and he (then) became silent. 9.

तमुवाच हृषीकेशः प्रहसन्निप भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

O Bharata (Dhritarastra)! Hrishiksha (Shri Krishna) as if smiling said these words to sorrowful Arjuna in the midst of the two contending armies. 10.

By this it is clear that the Lord fully understands the qualification of Arjuna. But He does not wish to point out his weakness directly, as it would injure his vanity and also thereby Arjuna would not be able to

follow Him. So the Lord reveals the whole truth before Arjuna so that the latter may understand his own defect and may select his own proper course. Accordingly He says :—

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

The Glorious Lord said :—you grieve for those that are not worthy of grief; again you are speaking in the terms of those who have attained to the Pure Intellect. The persons who are possessed of the Intellective Vision never grieve either for the living or for the dead. 11.

(By the term "प्रज्ञावान्" the Lord refers to the Yogi who has obtained the unwavering Intellective Vision in the form of the Subjective Manifestation in the Cognitive-Spiritual Absorption of the Yoga-Sutra.)

Here we find some special clue for a very clear understanding of the subject-matter of every chapter of the Gita. The Lord concludes each chapter with the same idea which is put forth in its commencing verse. In the method of teaching adopted, here we find another peculiarity which cannot be found in any other message. Our Lord deals, hand in hand, with two points the Finishing and the Starting. Why? Because in other cases the teachers understand the ignorance of their disciples from their one-sided questions. Accordingly the disciples get answers covering one side

only. But here Arjuna cannot understand his own position and the need of the hour, and asks his Master to point out a proper course for him. For example:— If a man comes to a jeweller's shop in a big car but in poor dress and asks the jeweller to select a suitable ring which will befit him, then what can the jeweller do? He shall have to present the excellent jewel as well as the ordinary one before him, because the jeweller thinks him to be rich in status but simple in style. So at first he opens his stock and waits for the choice of his buyer. But if the buyer is not inclined to choose anything, then at last he sells something through pressure. Similar is the role of our Lord. On hearing the big words of Arjuna, He accen's him to be highly qualified and at first He puts forward the appropriate standard of qualification for the attainment of the Supreme Goal, the Highest Good, and describes the character thereof. Afterwards He begins with the Starting Point and the course of proceeding which can bring about the said fitness for the attainment of that Aim. So at first the Lord begins from the top end and says to Arjuna that he is devoid of stability but very great in speech. The meaning is that if Arjuna be a man of Intellectual Revelation which is the standard of qualification for realising the real nature of the Soul, then he shall have to thoroughly understand the truth of the following teaching of the Lord. Accordingly the Lord says:—

न त्वेवाहं ज्ञातुं नान्तं न त्वं नेमे जनाधिपाः ।
 न चैव न भविष्यामः सर्वे वयमतः परम् ॥१२॥

It is not that I was not at any time, nor were you not, nor these kings; and nor it is that we shall not be hereafter. 12.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धारस्तत्र न मुह्यति ॥ १३ ॥

Just as the soul experiences the change of childhood, youth and old-age in this body, such also is the change from one body to another. Accordingly a firm-minded soul never grieves there-at. 13.

It should be understood here that the soul is related to three bodies—the gross (स्थूल), the subtle (सूक्ष्म) and the causal (कारण). The gross body is that with which the soul identifies himself in the waking state. The body which works in the dreaming state is the subtle one and the causal body remains in seed-form in the sleeping state. It is the rule that the subtler matter becomes the cause and controller of its relative gross forms. Accordingly the subtle body works as a cause and controller of the gross body; again this subtle body enters into the causal state at the end of the Brahmic Day known as the great involutory change (प्रलय) which will be described in the eighth chapter. Thus simply the gross body undergoes the changes of birth, death and decrepitude, and the subtle body known as the vehicle-of-action becomes the cause of the change into different life-state, life-period and life-experience unless it is dissolved by means of the Spiritual Absorption (Y. S. - II 12-13). So a firm minded man known as the person

of Intellectual Revelation fully understands, through the light of his Integral Vision, the nature of the thick screen that comes at "death" known as the junction of the life-change. Thus he remains unmoved by seeing this change of life merely similar to the change of a new-born child into an old man, which takes place owing to the periodical change of age and nothing else.

Now what is the hinderance to this Steadiness? The Lord says:—

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
 भागमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

O son of Kunti! on the other hand, the contact of the senses with their objects generates (in man) the sensations of heat and cold, pleasure and pain. They are of short duration and impermanent. O Bharata! endure them. 14.

Here heat and cold are dependent upon the unconscious instrument—the body, and pleasure and pain are dependent upon the conscious instrument—the mind. By this it should be understood that all the pairs of opposites fall within the category of these two instruments.

Now the Lord gives the definition of the firm-minded man, and prescribes his fitness for the Highest Good:—

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
 समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

O pre-eminent among men! the firm-minded man

who is balanced in pleasure and pain and whom these pairs of opposites do not afflict, becomes fit for Immortality (the Final Emancipation). 15.

By this it is clear that this is the standard of qualification for the attainment of the Supreme Goal which is beyond the sphere of Action and is termed 'Substance' dealt with in the Brahma-Sutra. Now in the following the Lord describes the form and nature of this fitness known as the Spiritual-Absorbent-Cognition which is to be acquired by following the Course of Action and is the subject of the Yoga-Sutra :—

नास्तौ विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

The Unreal has no manifestation and the Real has no cessation. The final truth of these two has indeed been seen by the seers of the Reality (Y. S. IV-12) (f). 16.

This is a hint at the theory of the Yoga-Sutra read with that of the Brahma-Sutra. The Real Substance (or the Existing Reality) is indicated in the following verse by the term "Tat" (That Universal Spirit known

@ The existing rope appears in a show of snake when there is a defect in sight due to the covering darkness correspondent to Non-Science, but there can be no such manifestation of any non-existing thing. Again, the show of a snake disappears as soon as the bright light of lamp signifying the Integral Vision is brought forth. But the real rope remains changeless through out the whole course of all these performances.

as the Con-Science, the subject-matter of the Brahma-Sutra) in relation with the term "Tvam" ("This Soul"—which is in the sphere of the Yoga-Sutra).

अविनाशि तु तद्विद्धि यत्र सर्वमिदं ततम् ।

त्रिनाशप्रव्ययस्यास्य न कश्चिन्कर्तुमर्हति ॥ १७ ॥

Know 'THAT' to be indestructible by whom all 'THIS' is diffused. On the other hand, none can cause the destruction of "This Imperishable" (Soul). 17.

This refers to "Tat Tvam Asi" (you are That) of the Brahma-Sutra. It should be remembered here that this teaching is only for those that have arrived at the said standard of qualification for Immortality. Here the term "Tat" signifies the Universal Spirit known as the Con-Science, and the term "THIS" denotes the Cosmic Soul known as the Consciousness according to the Terminology, because the term "THAT" is found in the neuter gender and the term "THIS"—in the masculine in the following verses. The form and character of "THAT" will be explained in the thirteenth Chapter (B. G. XIII 12-17).

Now the Lord explains the real nature of This Single Soul who is attained to by those only that are qualified with the said fitness for Immortality :—

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

The bodies of the Single Soul who is Eternal, indestructible and immeasurable, are called finite. Therefore O Bharata, fight. 18.

(Here we need not quarrel over the quantity of the Infinite Soul whether one or one-half or hundredth. From the explanation of the Yoga-Sutra we have fully understood what the Truth is. Here also we see that the term "Soul" (शरीरिणः) is in the singular number but the term "bodies"—in the plural).

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

He who thinks 'THIS' to be the slayer and he who thinks 'THIS' to be slain,—they both do not know the Reality, because 'THIS' neither slays nor is slain. 19.

न जायते म्रियते वा कदाचि-

न्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ २० ॥

"THIS" is neither born, nor does "THIS" die; nor having been, "THIS" ever ceases to be. "THIS" is unborn, eternal, everlasting and ancient. "THIS" is not killed when the body is slain. 20.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

O Partha ! how can he who realises "THIS" as indestructible, eternal, unborn and undecaying, cause any one to be slain by any means; or whom can he slay ? 21.

वासंसि जीर्णानि यथा विहाय
 नवानि गृह्णाति नरोऽपराणि ।
 तथा शरीराणि विहाय जीर्णा-
 न्यन्यानि संयाति नवानि देही ॥ २२ ॥

As a man puts on other new clothes after casting off the thread-bare ones, so the soul passes on into other new bodies after leaving off the worn-out frames. 22.

(A doubt may arise why does a new-born baby die when its body is new? The answer is that though its body appears to be new, yet it is wasted by the habitual residue of previous actions just like a new worm-eaten cloth).

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
 न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

Weapons can never cut "THIS", nor can fire burn "THIS". Also water can never wet "THIS", nor can wind dry "THIS" up. 23.

अच्छेद्योऽयमदाहोऽयमक्लेद्योऽशोष्य एव च ।
 नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

"THIS" is indivisible, incombustible. "THIS" can never be wetted and dried away. "THIS" is indeed eternal, all-pervasive, firm, immovable and everlasting. 24.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
 तस्मादेवं विदित्वैनं नानुशोचिनुमर्हसि ॥ २५ ॥

"THIS" is said to be unmanifested, un-ima-

ginable and immutable. Therefore knowing "THIS" (Soul) as such, you should not grieve. 25.

The speaker can easily understand the feelings of his audience. Similarly, the Lord seeing the doubtful condition of Arjuna, begins the following expostulation:—

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

If, however, you think "THIS" to be constantly born and constantly dying, even then ● mighty-armed ! you should not grieve for "THIS" 26.

(This is the case with ordinary people who are in the Created Aspect and identify themselves with the limitations of the body and the mind).

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

As a matter of fact, death is certain for the born and birth is certain for the dead. Therefore you should not grieve for an unavoidable incidence (Y.S. IV—33). 27.

By this together with the preceding verse the Lord describes the nature of the "Created Minds" (प्रजा—Y.S. IV 4—11,) or the 'Cognition' which is the stage for the plurality of the Soul in the Terminology.

Now the Lord refers to the Root of all the created beings :—

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येष तत्र का परिदेवता ॥ २८ ॥

O Bharata ! creatures have their origin in the Universal Spirit, they have in the middle the specific states ; they disappear finally into the Supreme Being itself. Such being the position, your cry (grief) is pointless. 28.

(This aspect should be understood as the Con-Science termed "THAT").

आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्ब्रूदति तथैष चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

Some one sees " THIS " amazingly, some one speaks of " THIS " amazingly and some one hears of " THIS " amazingly. Again some one cannot understand " THIS " even after hearing of " THIS " .@ 29.

By this the Lord mentions the nature of the " indefinable cognition" in the form of the union of this Single Soul with the Universal Spirit, and by the last part of the verse He alludes indirectly to the unfitness of Arjuna for its attainment.

Now the Lord reiterates His own conclusion :—

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

@ The question which cannot be explained with any exclusive aim but is answered with separate lines of judgment, is called ' Indefinable '. For example :— Ice is nothing but Gas, and again the former is not the gas by itself,

O Bharata ! "THIS Soul" informing all the bodies can never be slain. Therefore it does not behove you to grieve for all the created beings. 30

Now the Lord begins with the Starting Point, *i.e.*, the performance of the duties prescribed by the Vedic Authority according to the division of caste and life-order for the achievement of the above mentioned standard of qualification for Immortality :—

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्यादि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

In consideration of your own Prescribed Duty as well, it does not become you to shrink back; because for a Kshatriya there is no other Higher Virtue than a Righteous War. 31.

* यद्दृष्ट्या चापपन्नं स्वर्गद्वारमपावृतम् ।

सुन्निनः क्षत्रियाः पार्थ लभन्ते युद्धमर्षशम् ॥ ३२ ॥

O Paratha ! a fortunate Kshatriya alone can obtain such a battle as comes of its own accord ; it is the open door to Heaven. 32.

Now the Lord shows the defects and the opposite results by way of refuting the position taken up by Arjuna in the first chapter (B.G. I 36—46). So the Lord says :—

अथ संश्रयिषं धर्म्यं संग्रामं न करिष्यासि

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

But if you do not fight in this Righteous War, you shall incur sin by falling off from duty and by losing your honour @. 33.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

Moreover all men will dispraise you for ever, and this dishonour of a famous man is more than death to him. 34.

भयाद्रणानुपरतं मंस्थेते त्वां महारथाः ।
येषां च त्वं यद्भुमतो भूत्वा यास्यसि लावणम् ॥ ३५ ॥

@ The difference between 'falling off' (हिल्वा) and 'renouncing' (त्यक्त्वा) is to be understood here. There is a similar verse in the Scriptures that 'the egoism in a man is equal to the intoxication of wine, the dignity in him is nothing more than the Raurava-hell itself and his fame is the same as excrement of a village-hog; hence he can be happy only after renouncing these three'. From this sort of Injunctions of different view, the people get confused by being unable to grasp the true import of the words. And thus they become misled by biased thought after taking those laws as opposed to one another. But there can be no confusion and contradiction in regard to the Injunctions when they are looked into by a deep study and penetrating thought. For example:— A man is disregarded if he does not possess any earning capacity in his young age, he is also looked down upon if he squanders away all his acquired wealth on account of his idleness and inadvertence, so also he deserves condemnation if he runs distracted after money even in his old age. On the contrary, a man becomes dignified when he acts according to the changing phases of his life, i.e. he observes the vow of student-life for scholarly education in his first age, and

All the great warriors will think that you turned away from battle through fear. You being once respected by them will come to be lightly thought of. 35.

अवाच्यवादांश्च बहुन्वदिस्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

Further your enemies will indulge in many censurable words and condemn your strength. What is more painful than that ? 36.

(By the above verses the function of the Inert Energy is suggested.)

then enters into the active life of a house-holder in his young age; and at last in his old age, he engages himself in divine worship after retiring from his worldly aspect of life. Such being authoritatively the general course of life, if a man leaves off his active life incomplete in the middle, he falls off from his human dignity. But if he retires from the social functions after finishing satisfactorily the course of house-hold duties, he is then called the renouncer of the world. So the Lord has put forth the term 'falling off' in the verse with the aim of warning Arjuna against falling a victim to the perversive knowledge which is the function of the Inert Energy. The reason is that this righteous war is the Incidental Duty for Arjuna who is well-equipped with all arms and ammunitions. So if he does not perform this ready sacrifice of war, and goes out for the life-order of a religious mendicant (in the Great Vow), then he is sure to follow a perverted course of action by a false show of the Illuminative Energy indicating a state beyond action while practically he must sink into the Inert one which tends to the state where there is want of activity. And thus this action of his will be a cause of disgrace to his noble name and fame.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

If you be killed, you shall go to Heaven; or if you be victorious, you shall enjoy the earth. Therefore O Arjuna, be resolute and stand up for battle. 37.

(By this the function of the Active Energy is suggested).

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

After making pleasure and pain, gain and loss, victory and defeat as equal, you do engage yourself in fighting. Thus you shall not incur sin. 38.

This verse conveys the same meaning as is expressed in the fifteenth verse of this chapter, and refers to the function of the Illuminative Energy known as the Unwavering Intellective Vision.

By the apparent sense of the six verses from 33 to 38, many of us are confused. They think of Gita to be self-contradictory or alluring and terrifying. But the fact is that those verses are but the indications of the three Energies. Although the Inert and the Illuminative Energies are identical in their out-ward appearances, i. e., both of them show the absence of activity, yet in reality there lies the difference of Hell and Heaven between them in point of their result. The former is dark and the latter is illumination itself. Activity destroys Inertness and afterwards comes in Illumination (beyond

activity). So this Active Energy is distinctive by its own nature in contrast with inertness and illumination. Accordingly Arjuna is warned against the Inert Energy, and is instructed to adopt the proper course according to his fitness with the help of the Active Energy. The Lord clears this subject in the following :—

एषा तेऽभिहिता सांख्ये बुद्धियोगे विवर्ता ऋणु ।
बुद्ध्या युक्तो यथा पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

This exposition of the Reality (Intellect) has been given to you according to Sankhya System (which deals with the Finishing Limit of Action). On the other hand, do hear of It according to Yoga (the Course of Action). Being possessed of this Reality (Intellect), you shall leave clean the bondage of Action. 39.

It should be remembered here that the whole teaching of our Lord, beginning from the eleventh verse upto the thirty-ninth is in the context of "Firm Mind" known as the Intellective Revelation and THIS Single Soul is termed ' Buddhi ' in the Sankhya System. So the Lord puts the term " Intellect " in the verse. Now in the following the Lord shows the usefulness of Yoga (the Course of Action) :—

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य वायते महतो भयात् ॥ ४० ॥

In this virtue of Yoga there never is the loss of what has been commenced. (The meaning is that if once it is commenced, it gradually moves forward but never backward). It never bears forth any opposite result. Even

a little of this virtue saves a man from great danger (hellish lives.) 40.

Here the term ' स्वल्पमपि ' (a little of this virtue) refers to the Desirable End prescribed by the Dharma-Sutra from which the Course of Action (Yoga) begins.

Now the Lord explains in the following the fitness for having union with the Intellect by going through the Course of Action:—

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

O Kurunandana ! in this Science of Practical Experiment, the Intellect has got to be One and Resolute because the intellects of the irresolute have many ramifications, hence they lead to no End @. 41.

The meaning is that the resolute mind alone is freed from the gross impurities (b) by the performance of

@ (a) Here the terms 'One' and 'Resolute' refer to the Starting and the Finishing ends of the intellect. In the Starting End, the mind remains engaged in the performance of Action with strong resolution and firm fortitude by following the prescribed Course of Action. At last in the finishing end, it becomes one with the Single Soul by a gradual progress with the successive steps of the spiritual ladder, and attains the Unwavering State of Being.

(b) Desire itself is the impurity of the mind. A man can have innumerable desires. But all those can be divided into two categories namely 'desire for sense-enjoyment' and 'desire for having communion with God.' If the mind has even a little touch of inclination towards the worldly enjoyment, it cannot possess any perfect bent for the attainment of God. The first kind of desire is called the gross impurity of the mind and the last the subtle thereof.

all actions enjoined by the Shrutis and the Smritis for the household life-order. So this mind being fit for the Great Vow (Sanyasa) can achieve the Intellective Revelation which is the Finishing Limit of its operation. But the ãresolute minds are many-pointed, as they have not been purified by the performance of the said Action; so they cannot arrive at the Finishing Limit.

Now the Lord explains the nature of Actions which are enjoined by the Vedic Scriptures in the Course of Action (Yoga), by showing the lower position of the Action for Desirable End in the following:—

याभिमां पुष्पितां याचं प्रबदन्त्यविपाश्रितः ।
 वेदवाद्दत्ताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥
 कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
 क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥
 भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
 व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

O Paratha ! the ignorant persons whose intellect is fully saturated with desires and engrossed in the fruit-promising statements of the Vedas (काम्य कर्म), declare, with their minds set upon acquiring the heavenly states, that there is nothing of more importance than that. They, of course, harp upon such flowery (enticing) speech as leads but to birth—the fruit of actions, and as, for bringing in enjoyment and power, abounds in special Rites and Rituals. The intellect, it being a deciding

factor, of such as have their minds ravished away by the flowery speech and are steeped in acquiring enjoyment and power, cannot be brought to a focus in Spiritual Absorption. 42, 43, 44.

By this many people think that the Actions for Desirable End are totally cut off from their very roots, and simply the desireless actions have been prescribed by the Lord.

Such an idea is quite misleading, because the aim of this teaching is to show the lower value of the Actions for Desirable End (काम्य) in comparison with those that have been prescribed for the Agreeable End (प्रेम). For example—the same ploughing, which once becomes the cause for the production of paddy plants, brings about their destruction when they are grown up. At that time, another form of action is necessary for their nourishment. Similarly they who have any inclination for any worldly object should perform the interested actions prescribed by the Vedas for the fulfilment of their Desirable Ends. But here Arjuna is the seeker after the Highest Good known as Emancipation. So the Gita begins with the Agreeable End according to the qualification of Arjuna. The Vedic Laws ordain the completion of two interests with four successive steps for the perfection of human Soul. Experience known as Enjoyment (भोग वा प्रेमः) and the Highest Good known as Emancipation (अपवर्ग वा श्रेयः) are the two Interests (पुरुषार्थ). And the Prescribed Course of Management (धर्म), Good fortune

(अर्थ), Fulfilment of Desire (काम) and Emancipation (माक्ष) are but the four successive steps (चतुर्वर्ग). The first Interest is accompanied by the first three steps and the last one is identical with the last. Further, the Prescribed Course of Management (धर्म) ordains two kinds of Action—the Ritual (वेद्य) and the Forbidden (अधर्म). Again the Ritual Action has three divisions—Obligatory action (निय-कर्म), Incidental action (निमित्तक कर्म) and the actions for Desirable End (काम्य कर्म). All these actions are again divided according to division of caste and life-order (वर्णाश्रम). He who is fully unattached to the Desirable End should carry on in obedience to the Obligatory and the Incidental actions for the fulfilment of the Agreeable End, i. e. for the achievement of full happiness in this worldly life. Both these Ends,—the Desirable and the Agreeable,—fall within the sphere of the Dharma Sutra. But there is no injunction at all for any desireless or disinterested action (निरकाम कर्म) to be performed by a man.

When we become firm in the Prescribed Course known as the beginning step of Action (Dharma), the Good Fortune (Artha) comes therefrom. Although it may be very little in another's eye, yet it has the power to fulfil all desires of the man following the Prescribed Course. Then the grade of Emancipation known as the Standard of Great Vow (Sanyasa) immediately follows. If a man does not follow the proper course, he may be the owner of immense wealth, yet it can never

quench his thirst. On the contrary, it produces unending cravings that lead him to much more darkness and ultimately destroy his humanity. Again if he wishes to be desireless without following the proper course, he must be merged into the Inert Nature in the false show of Illumination, *i. e.*, he is sure to hanker after riches by unlawful means or by begging and acceptance of charity, and thereby to run after name and fame by engraving his name in marble stones on the pretence of Religious Merit. This is nothing but to open a broad way to Hell under the cloak of easy Emancipation, because all actions are performed by being desire-prompted. Noble desire conduces to High End while the ignoble one leads to a perverted course.

Now are we bound by the duty of the Obligatory and the Incidental Actions for ever? The Lord says:—

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसर्वस्थो नियोगक्षेम आत्मवान् ॥ ४५ ॥

O Arjuna! the Vedas (ब्रह्माध्यात्म कर्म) are concerned only with the sphere of the objects born of the three Energies. Go beyond those objects. Be free from the pairs of opposites. Have firmness in the eternal illumination. Be careless of gain and security and be established in Self. 45.

Hereby, the lower position of the Agreeable End in comparison with that of the Highest Good is notified.

Some selfish people allege that the Lord repudiates the full authority of the Vedas. By holding this point

of view they assume the airs of so many new creators by preaching themselves to be the inventors of new comfortable paths which can never be found in the Vedas, so also in the Vedic Philosophical Texts. Accordingly, on the pretext of religious merit, they have found a golden opportunity for setting up new sects amongst the masses ignorant of the Vedic Laws.

Now can you find any such hint that the Lord repudiates the Authority of the Vedas? Suppose, if I say that neither Matriculation nor the degree of B. A. can make a man pleader, simply the degree of Law examination makes him such. Here, it does not mean that those preceding qualifications are totally useless, but it simply signifies, though essential, their lower value in comparison with that of the latter one. Similarly, the comparative lower value of the teachings of the Vedas (showing action) which deal with the Material Objects, is shown according to, the proportion of the Highest Good known as the subject-matter of the Vedanta Darshana which deals with the Substance (ब्रह्म) beyond the Sphere of Action.

The Course of Action termed "Yoga" begins with the Purva-Mimamsa (धर्मसूत्र) and ends at the Subjective Manifestation of the Cognitive-Spiritual-Absorption termed the "Unwavering Intellectual Revelation" (निर्विकल्पकज्ञान). At first Dharma-Sutra shows the means for the achievement of the Desirable End, then it prescribes the duties for the Agreeable End. When that End is

fulfilled, then follows the Yoga of the Intellective Revelation known as the preparatory Action for the Uttara Mimamsa (ब्रह्म सूत्र) which is the Science of Final Emancipation termed "Immortality". Hence the gradual progress in Perfection is that, by leaving off all the forbidden actions, the prescribed course of Ritual Actions for Desirable End which leads to Heavenly states, should be adopted along with the Obligatory and the Incidental duties. When that course is finished, then simply the Obligatory and Incidental Actions should be performed for the achievement of the Agreeable End which is but the peaceful house-hold life through proper obedience to the fulfilment of mutual interests.

All these actions are dependent upon body as an unconscious instrument. So they are called the "Material Action" (Bahya-karma) and are of lower value in comparison with the Yoga of Intellective Revelation. The latter practice is solely dependent upon the mind as conscious instrument. So it is called the "Spiritual Action." (अध्यात्म कर्म) and is the highest of all actions. Therefore, we are to note here that the respective preceding actions are material in comparison with the respective following ones and vice versa.

Now, for whom are these Obligatory and Incidental duties of no value? The Lord says:—

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

To the extent to which there is a use for a well when there is a flood of water every-where, to the same extent is there any necessity of the Vedas for a Brahmana (Yogi) thoroughly established in Knowledge. 46.

This verse refers to the unwavering Intellective Revelation where the Yogi goes beyond the Sphere of Action and becomes dependent upon the function of the Regulated-fruitive-actions (प्रारब्ध) coming from the residual potencies of the vehicle-of-action.

Now, what is the means of attaining to that state for Arjuna? The Lord says :—

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्वकर्मणि ॥ ४७ ॥

Your concern is with Action alone but not with fruits (i. e., you should not rest on the residual potencies but perform actions in such a way that they can never bind you in fruition, because the Active Energy tends to both ends either towards bondage or towards freedom). So, be not the agent for the fruition of actions. On the contrary, be not attached to inaction (which is the function of the Inert Energy). 47.

[Here the term "Action" (कर्मणि), being put in the singular number, refers to the Course of Action which brings about freedom from the bonds of residual potencies signifying "fruits" (फलेषु) produced by following a course against the Vedic Authority.]

Some people oppose this view by saying that a man has his full control upon the performance of action

but the fruit thereof is quite uncertain for him, so one should perform action without aiming at fruit, and so as to avoid evil actions, one should stop performing all Action whatsoever.

Such a view is quite false and fictitious. The Vedic Authority boldly declares that the duties of a man are difficult to be executed satisfactorily on account of some opposition caused by the habitual residua of actions previously done but the fruit of action is sure to ensue according to the merit of the performance. Hence the verse referred to above signifies that a man should have full recourse to the Course of Action with an undivided attention and great care; but he should not be merged into the function of the Inert Energy by a false show of Illumination on the lame excuse of the regulated fruitive actions (प्रारब्ध). The false show of disinterestedness, on the other hand, degrades a man to the lowest depth. Action can never be disinterested unless and until a man reaches the Finishing Limit of action by following the Prescribed Course with keen interest.

Accordingly, the Lord refers to the Course of Action in the following :—

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

O Dhananjaya! being firmly established in the Prescribed Course of Action (Yoga), perform Actions by forsaking attachment towards the dictates of passion

and be indifferent to success and failure. The state of equanimity is called the Final State of Yoga. 48.

Here the Lord explains the subject of Yoga with a sly hint at its Starting Limit as also the Finishing End which is identical with the function of the Illuminative Energy. This state of firmness in the Illuminative Energy known as the Intellectual Revelation has been fixed as the standard of qualification for Immortality in the fifteenth verse of this chapter.

Now, with a view to describing the process of advancement in Yoga, the Lord says :—

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

O Dhananjaya ! The Material Action is far inferior to the Yoga of Intellect (termed " Spiritual Action "). Take refuge in the Intellect. Wretched indeed are they who become agents for the fruition of actions. 49.

On the authority of the Yoga-Sutra IV 10, it has already been mentioned that the action, dependent upon the unconscious instrument (body) is called " Material ", and the action, depending upon the conscious instrument (mind), is called " Spiritual ". Hence the Material Action is termed " Yajna " (यज्ञ — Sacrifice) which comes from the root " Yaj " and the Spiritual one in the form of this trio—Concentration, Meditation and Spiritual Absorption—is termed

Bhagavad Bhakti, Budhi-yoga, Jnana-yoga, Jnana-yajna (ज्ञानयज्ञ) etc., Y. S. I—9 foot-note.

Now a doubt may arise as to when "Yajna" (यज्ञ) signifies the material action (sacrifice), then why is Vishnu who is to be attained by means of Spiritual Action, called "Yajna" (शो वे विष्णुरीतं भुक्तः)?

The answer is that by the Terminology, we have fully understood that Shiva is Pure Con-Science devoid of Attribute and is the Causal Form of Iswara. Brahma (ब्रह्मा) is Con-Science known as the Attributed Spirit who is the Root of the Universe in His Subtle Form; and Vishnu is Consciousness known as the Single Soul who is the Creator of the world in His Gross Active Form and is the Basis of Differentia. These three Forms are in the Creative Aspect of the Lord. Again with regard to the Created Aspect (the Cognition and the Cognizable combined in the Terminology), the Consciousness is the causal form of the world and is equivalent to Siva; the Cognition (चिन्त) is the subtle form thereof and is indential with Brahma; and the Cognizable (चिन्त्य) being the gross form of the world, Corresponds to Vishnu. Accordingly, Vishnu is the Spiritual Aspect with reference to the gross phenomenal world; again He is the Material Change upon the Pure Con-Science. So He is called by other names as Jnana-yajna (ज्ञान-यज्ञ) Yajna-Purusa (यज्ञ-पुरुष), etc. The term "Jnana" (ज्ञान) is rather confusive for us according to its general use in the present days. It, indeed, pervades the whole system

of Evolution beginning from the Pure Con-Science down to the Cognizable aspect, *i. e.*, the Substance (ब्रह्म) as well as the functions of the intellect in both its exhibitiv and inhibitive habits (vide B. G. IV 33; XVIII 18; XIII 7-11). So we shall be careful in explaining the term according to the context of expression. Further, on the authority of the Yoga-Sutra II—20, we are to note that the term " Intellect " has been used here in the sense of its Spiritual aspect termed " the Single Soul " who is identical with Vishnu.

Now what is the use of taking refuge in the Intellect? The Lord says :—

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

In this world, a man being united with the Intellect throws off both virtue and vice (which are the cause of afflictions that are to be destroyed by Meditation Y.S. II—11). Therefore, address yourself to the Course of Action which is said to be but skilfulness in Action. 50.

It has already been explained that the Intellect here is identical with the Single SOUL who is attained by the Intellective Revelation in the Subjective Manifestation of the Cognitive-Spiritual-Absorption known as the Finishing Limit of Action. Further, the term " skilfulness " refers to the full Course of Yoga by elucidating the Starting and the Finishing Limits of

Action, because the Yogi becomes square from all sides. He fully observes the entire course of his life-order by fulfilling the interests of Enjoyment and Emancipation. The meaning is that the Yogi does not become blind of one eye. He fully enjoys his peaceful worldly life and finally attains to the Highest Goal, and being freed from attraction and aversion becomes all-beautiful, all-embracing and all-beneficial.

Now what is the use of this Yoga in the form of Union with the Intellect? The Lord says:—

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

The wise-being united with the Intellect do cut off the fruition born of actions, and being freed from the bondage of rebirth, attain to the blissful state of Emancipation, 51.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

When your Intellect will cross clean over the swamp of Ignorance, then you shall become indifferent to what has been learnt and remains to be learnt by the study of the Vedas (कर्मकाण्ड). 52.

There are many people who think that when all learning will be of no use at the end, what then is the necessity for going through these useless things?

They are indeed very poor in intelligence, as they do not know the value of gold in contrast with the

cast-iron. Of course, if a man becomes the owner of valuable diamonds and precious jewels, gold may be of lesser value to him. But if he is a street-beggar and runs after a single pie from door to door and again says such big words as he has no desire for gold, will you not call him a fool and knave ?

Now taking notice of the doubt that the Vedas are then useless, the Lord says :—

धृतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ५३ ॥

When your Intellect being firmly resolved by the study of the Vedas will stand still and steady in the Spiritual Absorption, then you will attain to the final state of Yoga. 53.

Similar is the teaching of the Yoga-Sutra :—the Yogi accomplishing the Intellective Vision by these three means—the Scriptures, Inference and the pleasure arising out of the practice of Meditation,—attains to the Highest End of Yoga (Y. S. I—48). By Study Yoga is developed ; by Yoga the Study is confirmed; and the Highest Self is revealed by the combined power of Study and Yoga (Y.S. I—28).

Here some of us think that the Vedas and the Philosophical Texts are but the cause of mental confusion, as each of them stands by its own authority and does not keep up any connection with the theories of others by mentioning their names; moreover the powerful one

refutes, as they say, the authority of the weak. Hence they say that they have no harmonious mutual relation but are the cause of 'mental confusion, accordingly the term " Vipratipatti " (विप्रतिपत्ति) means " mental confusion. " This is a doubt.

Now the answer is that it has already been said that the Philosophical Texts are but the six successive steps of one and the same ladder. The meaning is that they are linked by the gradual development of grades as one after the other but not linked by sloping level that it will be a slippery height. If one step of it is attained, the next will automatically come in front. For example—in the second chapter of the *Manu-Smriti*, *Manu* says that the Vedic teacher is superior to parents. Why? Because the birth which a boy gets from his parents is common to that of all other creatures; but the birth which a perfect Vedic teacher gives to his very young pupil, becomes the means of his attaining to the Supreme Reality and as such is called undecaying and immortal (*M.S. II 147—148*). It is because the benevolent Vedic teacher takes the sole charge of that little boy, explains the Laws and Religion to him and teaches him the Vedic Scriptures which are but the true-eyes of a human soul. Further at the end of that very chapter, *Manu* says that a man should be fully devoted to his Vedic Teacher, parents and elder brother. The noble teacher is equated to the Supreme Reality (ब्रह्म), the father is identical with the Creator, the mother is similar to the earth and the

elder brother is his another self. In fact, even through hundreds of births a man cannot pay up his debt which is due from him to his parents. A man can fully conquer the three worlds only through the worship of these three—the parents and the Vedic Teacher. If he neglects them, he loses without any remainder the whole virtue acquired by the performance of the ritual actions enjoined by the Shrutis and the Smritis.

Again in the fourth chapter, Manu says:—"A man should be indifferent to his parents, wife and children and must earn virtue, as none of them can help him in the next world; virtue alone will stand by him. All living beings are born singly, die singly and enjoy singly the consequences of their own virtue and vice. The relatives come back after throwing away the dead body of a man just like a piece of wood or like a lump of earth but virtue alone always accompanies him." (M.S. IV 239—241).

Now let us look into the said teachings. Here we find that the little boy is trained up with the first instruction when he lives with his Vedic teacher in his student-life. The second is given to him when he returns from his noble teacher to his house-hold-life and the third is taught to him when he is fully involved in his worldly life. This process of teaching in accordance with the standard of development of the understanding and condition of the student, is called the successive-steps. When the first step is achieved, the next immedi-

ately follows and thus the full course is completed by their harmonious helpful support as one after the other. But can you find any such beauty if all those instructions are put together promiscuously, and you do not bring your critical eye to bear upon them ?

Similar is the case with the Philosophical Texts. They all deal with the same truth according to the grade of qualification by the full achievement of the course of proceeding. The higher one does not do away with the authority of the lower one, but simply signifies its minor position. Only for this reason the Brahma-Sutra says—"By this, Yoga is referred to (ऐतेन योगः प्रत्युक्तः) but not that Yoga has been refuted " (न तु योगः खंडितः). Hence the Vedic Scriptures are but the true eyes of the human soul and the Philosophical Texts are but the successive steps for the Perfection of Human Life. The systematic Study of the Vedic Scriptures and the performance of the duties prescribed by them are but the only guides for Peaceful worldly Life and Final Emancipation.

This verse conveys the same idea as has been expressed in verses 15, 38 and 48 of this chapter, and has been prescribed as the standard of qualification for Immortality. By the study of the Yoga-Sutra, it is well-known to us that the Spiritual Absorption is of two descriptions—the Cognitive and the Ultra-Cognitive. Again the Cognitive Spiritual Absorption has four successive steps—the Gross, the Subtle, the Instrumenta

and the Subjective. The Intellective Vision @ is opened up in the second step but remains fluctuating until the fourth step is fully achieved which is the last limit of the Cognitive-Spiritual-Absorption. This state of a Yogi is the said standard of qualification ascertained for Immortality. Further it will go on to be described by different names in different modes.

Now Arjuna wishes to know the nature of this Absorbent-Cognition and says :—

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

Arjuna said :— O Keshava ! what is the distinctive mark of a person who is established in Spiritual Absorption and is possessed of the Unwavering Intellective Vision ? How will such a person established in the Intellect speak, sit and walk ? 54.

Now the Lord describes, in the following, the internal signs of the Yogi having the Unwavering Intellective Vision,

(@) The Spiritual Absorption is called Cognitive so long as it remains with the Inhibitive Operation of the intellect and again the same is termed ' Ultra-Cognitive ' when it even goes beyond that Inhibitive Operation which, being the pure and perfect knowledge, is called the Intellective or the Integral Vision (प्रज्ञा-विदे the Foreword to this edition).

because the worldly behaviour is the same for both the wise and the ignorant.

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

The Glorious Lord said :— O Partha ! when he gives up all mental desires and rejoices in the very Pure Intellect (Single Soul) through the agency of his mind, then he is said to be possessed of the Unwavering Intellective Vision. 55.

Many among us hold that the Spiritual Absorption is of two kinds :—Engrossed (निविष्ट) and Rising (व्युत्थान). On this basis, they say that when the Yogi enters into the engrossed state, he becomes unconscious of all perceptions as in torpor; and when he rises, he loses his former state of the mind and becomes attached to the worldly affairs.

The position set forth above is simply untenable, because it runs counter to the Authority of the Yoga-Sutra. By the study of the Vyasa-commentary of the Yoga-Sutra upon the aphorisms from 42 to 45 and 50 to 51 of the first chapter and also from 6 to 15 of the third chapter we have fully understood that the respective destruction and production of the exhibitivè and the inhibitive habits in equal proportion will be the working

of the mind with the help of a single moment @ for all times until the mind completely finishes its course, i. e., until it enters into the Ultra-Cognitive-Spiritual-Absorption. In fact there remains some fluctuation in the beginning, which has been described above. But there is a certain limit which, when once it is reached, whatever may be the condition of the Yogi, he can never fall off from his Absorbed State. This certain limit is nothing else but the Subjective Manifestation of the Cognitive-Spiritual-Absorption and is the Finishing Limit of Action. From that time the Lord Himself takes upon Himself

@ As long as the mind remains with its exhibitiv habit' it thinks either of the past or of the future. But it does not stay on the present, because the present is a Single Moment and the rest fall within the division of the past and the future. On the contrary, when the mind enters into its Inhibitive Course of Operation, its exhibitiv habits get equally destroyed according as its inhibitive habit is developed. And the mind, depending on that Single Moment, begins its Inhibitive Course from the 'Cognizable Aspect' and moves in the same way upto the state of the 'Pure Consciousness' in the Terminology. Hence the afore-said descriptions given by the modern people about the character of Spiritual Absorption are utterly false and fictitious. For example:—As Gas undergoes the physical changes of cloud, drops of water and pieces of ice successively, so also each and every piece of ice cannot have any other easier alternative means of attaining to the simple state of Gas at the time of dissolution too than the very course of those successive stages of the Evolutionary Change. Similarly the 'Cognizable Aspect' in the form of the mind has evolved from the 'Pure Con-Science' called by the other name as

the full security of His Spiritual Worker. So the Yogi can never be separate from Him. If the case were not so, the question of Arjuna could not bear any value. Moreover in the question there is no alternative conception of the three adjectives qualifying the Yogi by means of any such conjunction as "or" (वा) for conveying the idea of Samadhi as an unconscious state of morbid sleep, but the verse signifies that the spiritually Absorbed Yogi speaks, sits and walks. Further the answer given by our Lord, does not point out to any such hint as can corroborate the view of those theorists.

the simple substance 'Brahman' (ब्रह्म), so the mind also must have to pass through the very successive stages for attaining to its simple state of Being in accordance with the example of ice and gas. If a piece of ice gets dissolved into its engrossed state as water and again is changed into the rising state as ice, and thus goes on becoming in this way; then it can never attain to its pure and simple state of being as Gas itself. Hence the said theories about the Engrossed and the Rising states of Spiritual Absorption set forth by the so-called enlightened souls are merely consolatory and exclusively misleading (vide Y, S. III 51). Thus it has been established that the idea of the modern people about the 'exhibitive' habit (व्युत्थान) is utterly fictitious. The mind cannot be unconscious at the time of Spiritual Absorption. But simply depending on the present 'Single Moment,' it enters into the Inhibitive Course with the help of pure knowledge (Intellective Vision), and ultimately gets dissolved into the Ultra-Cognitive-Spiritual Absorption by going even beyond that Inhibitive Knowledge of the Intellect, wherefrom the mind does not return again. This is the settled conclusion of the Scriptures.

Again if their view be accepted, in that case the teachings of the fifth and the fourteenth chapters and of many other places which describe the mental state of the Yogi who has arrived at the final limit of the Cognitive Spiritual Absorption that has been prescribed as the standard of qualification for Immortality, will become vain. How can we believe in this sort of modern teachings which contradict the Supreme Authorities of our Ancient Teachers? Hence it is certain that if the Unwavering Spiritual Absorption is once attained, it will always move forward but never backward (B.G. II 40). At that time these pairs of opposites will touch the Yogi but shall not overpower him. Accordingly the Lord describes his signs in the following :—

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
 शीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

The man with Stable Intellect, who is free from grief in troubles and is indifferent to pleasures and whose passion of attachment, fear and anger have disappeared, is called the holy Sage. 56.

Here the term "Sthitadhih" (स्थितधीः) signifies a Soul who is firmly established in the Intellect. The meaning is that when the Yogi reaches the fourth step of the Cognitive-Spiritual Absorption by destroying the exhibitiv habits of his mind by means of the Spiritual Action which consists in Concentration, Meditation and Spiritual Absorption, then he is said to be conformed with

the Single Soul and unified with the Universal Spirit (Con-Science), vide the Mahavakyas (Supreme Word) such as Tat Tvam Asi (you are That), etc. It is but the state of pure Illumination freed from effects of the functions of the Active and the Inert Energies. At that time, Higher Non-attachment is considered to be the only means of the Absorption into the Supreme Spirit (ब्रह्म-निर्वाण) known as the Ultra-Cognitive-Spiritual-Absorption or the Final Emancipation termed " Immortality ". Now the Lord says :—

यः सर्वत्रानभिस्त्रेहस्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

He who is fully free from all attachments and is neither pleased nor displeased with the contact of the respective good and evil, possesses the Unwavering Intellective Vision. 57.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

And as a tortoise withdraws its limbs into itself, so when a man fully restrains his senses from the objects thereof, then his Intellective Vision becomes firm. 58.

Now, the Lord shows the difference between a torpid person termed " Prakritilaya " who does not follow the Prescribed Course of Action (termed " Yoga " as the means of mental embellishment) and a Yogi following the Course of Action:—

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं हृद्यं निवर्तते ॥ ५९ ॥

The sense-objects for a man who goes without food, do cease to exist, yet the craving for enjoyment remains. When he sees the Higher Self, his craving, however, disappears. 59.

This is the farthest limit which the mortification of senses can attain to. What it does accomplish is a mere relief from the torment of senses, which by itself cannot develop into any thing approaching to the direct communion with the Higher Reality. Again this short-lived relief leaves the craving for the sense-objects unaffected. Hence mortification of senses will not carry a Yogi very far on the road to Emancipation though this is one of the means for acquiring the necessary qualification thereof. What is material here is the Killing of the craving for sense-objects; and that end can be encompassed by getting a glimpse of the Higher Self (परम्), the Consciousness (चैतन्य) in the Terminology.

The proper course is that without enjoying the lawful enjoyments, no body can be free from all cravings for the objects of senses. Accordingly Manu says:— the senses are naturally attached to their objects, so they cannot be fully restrained without satisfaction. Further they are perpetually controlled by Knowledge (the Unwavering Intellectual Vision). On the contrary, desires can never be fulfilled but are stimulated by the

unlawful gratification of the senses, as fire is more inflamed but not extinguished by the oblation of the clarified butter (M.S. II 94—96). Hence the Yogi is warned against the extreme power of the senses and is instructed to rise on the grade of the Highest Good with the help of his well-disciplined senses by following the Prescribed Course of Action watchfully. Accordingly the Lord says:—

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

O Kaunteya ! the disturbing senses indeed forcibly carry away the mind even of a wise man who is in the Course of Action. 60.

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।
वशे हि यस्योन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

Exercising your full control over those senses, be wholly established in Yoga by taking Me as your sole aim, because he who has his senses well under control, possesses the Unwavering Intellectual Vision, 61.

Now the Lord describes the impediments to fair progress, which are within the functions of Non-Science:—

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

The man who muses upon the sense-objects becomes attached to them; his lust is born out of that attachment. Anger arises when the lust is opposed, 62.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

Stupidity proceeds from anger, then memory is confused by stupidity. Thus understanding is destroyed by the confused memory and the destruction of the understanding brings about the ruin of the man. 63.

Now the Lord comes to the bright side of Action known as the way to the Highest Good (Con-Science), and describes the nature of the Yogi who has arrived at the Finishing Limit of Spiritual Action :—

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

On the other hand, an accomplished soul, who enjoys objects with the help of the senses which have been freed from attraction and aversion and are controlled by his own mind, attains to Luminosity. 64.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

When the Luminosity appears, all his afflictions get destroyed. The Intellect of that lucid Yogi verily ceases to act in no time. 65.

By the study of the Yoga-Sutra, we have understood that though the Perceivable (दृश्य) is eternal with all its change, yet it is destroyed in the case of him whose Interests have been fulfilled. The meaning is that this Intellect of the Yogi becomes fully dissolved

into the Supreme-Spiritual-Absorption known as the Ultra Cognitive one.

Now the Lord explains the value of Yoga :—

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

He who is not given to Yoga has no intelligence, nor has he any manifestation of Truth. Again when he is not given to the means of revealing the Truth, he has no tranquillity. Whence then can come happiness to him who is not tranquil? 66.

A doubt may arise here that people are proud of their own intelligence and happiness. No body thinks himself to be a fool. This rule holds good even in the animal world. All birds and beasts have the knowledge of their own comfort. As a village hog is very happy with his sow and feels pleasure in eating filthy matter, so also the people are seen to be very happy with their own wives and children and to feel pleasure in eating the Bengal sweets and Karachi Haluva. How then can it be true that they have no intelligence and hapiness? As an answer to this question, the Lord will fix the standard for all these items such as happiness, etc., later on (B. G. XVIII 29-30).

Now, the Lord describes the obstacles to the attainment of the Unwavering Intellectual Vision even after entering into its lower stages :—

इन्द्रियाणां हि चरतां यन्मनोऽनुबिधीयते ।
तदस्य हरति प्रज्ञां वायुर्नाशमिवाम्भसि ॥ ६७ ॥

When the senses are in their free action, then even one of them, with which the mind acts in conformity, verily draws away his Intellectual Vision just as a storm carries away a boat in waters. 67.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

Therefore, O mighty armed! he who has his senses fully restrained from their objects, possesses the Unwavering Intellectual Vision. 68.

Now, the Lord explains the indefinable mental state of a Yogi, which is quite reverse to that of the wordly-minded people:—

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

The Self-restrained Yogi keeps awake in that which is night for all other living beings; and that, in which the living beings awake, is the night for the age whose Integral Vision is active. 69.

Now, the Lord shows in the following the position of the people following an evil course of action:—

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमामोति न कामकामी ॥ ७० ॥

As rivers enter into the ocean which stands immovable and which having been filled up with waters from all sides, never gets its completion; so the man, following the dictates of passion, in whom the objects of desire enter, can never attain to tranquillity. 70.

Now, in the following the Lord explains the state of the good souls who are in the Finishing Limit of Action :—

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

After giving up all objects of desire, the person who moves desireless, disinterested and free from conceit, obtains tranquillity. 71.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थितास्यामन्तकालेऽपि ब्राह्मनिर्वाणमृच्छति ॥ ७२ ॥

This is the unwavering steadiness in Spiritual Absorption. O Parth! after obtaining it, no body gets bewildered. He who acquires it even at the time of death, gets Absorption into the Supreme Spirit. 72.

It should be understood here that the Yogi who obtains this Unwavering Intellectual Vision even at the time of death, attains to the Gradual Emancipation known as Absoluteness which will be explained in the Eighth Chapter. Further, it has already been mentioned that at the end of each and every chapter, the Lord concludes His discourse by emphasising the same idea as is set forth in the beginning. Now, what is the

idea in the commencing verse of His teaching? Arjuna is devoid of steadiness in the Course of Action and at the same time, he is very great in speech. This is also the case with all of us now-a-days. People are very slothful and do not wish to cultivate their fields but are extremely greedy of reaping a rich harvest. Of course, Arjuna is perseveringly active, so he understands the truth of the instructions of our Supreme Lord. Therefore, the subject-matter of this chapter is to raise an ignorant man to the state of Perfect Knowledge, thereby to destroy all his afflictions and finally to lead him to Immortality by the gradual development of his qualification through the proper course of proceeding. Hence this chapter bears the whole Vedic Truth within the nut-shell. The teachings of all other chapters are but its explanation.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे सांख्ययोगो नाम द्वितीयोऽध्यायः ॥ २ ॥

This is the Second Chapter known as the Yoga of Perfect Knowledge signifying the Finishing Limit of Action in the conversation between Sri Krishna and Arjuna according to Yoga, the Science of Infinite Reality, in the Upanishadas known as the SHRIMAD BHAGAVAD GITA.

CHAPTER III

Now Arjuna, being doubtful of the teaching imparted to him by the Lord in the 49th verse of the second chapter, puts a question here :—

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तर्हि कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

Arjuna said :—O Janardana ! if it is your belief that the Yoga of ^{the} ^{is} superior to Material Action, then O K^o, why do you set me to the horrible Material Action ?—1.

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

You are, as it were, perplexing my understanding by Your seemingly indecisive words. Please tell me for certain the one thing by which I can attain to the Highest Good.—2

Here we are to bear in mind for all time that Arjuna always asks for the Highest Good (श्रेयः) but not for the Agreeable End (प्रियः). What then to say of the Desirable End (काम्य) which is in the lowest grade? Therefore it is certain that whatever Action is prescribed in the Gita is only a means to Emancipation but not for the attain-

ment of Heavenly States. Accordingly the Lord has already described the lower position of the latter in verses from 42 to 44 of the second chapter in connection with the practical process of Yoga known as the Prescribed Course of Action.

Now as a reply to the question of Arjuna, the Lord says :—

श्रीभगवानुवाच

लोकेऽस्मिन्निविधा निष्ठा पुरा प्रोक्ता मया नम ।
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ ३ ॥

The Glorious Lord said:—O sinless Arjuna! in this world there is two-fold Limit (of Action) which has been mentioned by Me previously. The Finishing Limit is for those that are possessed of the Unwavering Intellective Vision by the help of the Spiritual Action (termed the “ Yoga of Intellect ” बुद्धि योग), and the Starting Limit is for the beginners in Yoga by means of Material Action. 3.

Here we are to note that the term “ Yogi ” signifies the persons both the practitioner in some stage of Yoga and also the possessor of the Final End thereof, just as a man leading the Vedic Student-life as well as the one possessed of the Vedic Truth, is called a Brahmachari.

Now the question is—where is the two-fold Limit (of Action) described by the Lord in the previous chapter? In reply, we can say that the Finishing Limit

has been fixed as the standard of qualification for the attainment of Immortality in the fifteenth verse of the a second chapter, and the Starting Limit has been prescribed in verses from 31 to 38 as the performance of the Vedic Rites according to the division of caste and life-order (वर्णाश्रम) with the help of the Active Energy which leads to pure Illumination known as the said standard of qualification. Then the Lord has described the process of development in the Course of Action termed Yoga and thereby He has prescribed mainly two kinds of Actions—the Material and the Spiritual. Again in verses from 49 to 72, He has explained the said standard of qualification for Immortality in the form of the Unwavering Intellectual Vision which is to be attained by means of Spiritual Action alone.

It has already been explained that the Spiritual Action termed "Budhi-yoga," "Jnana-yoga," "Bhakti-yoga" and "Jnana-yajna" is what is performed with the help of the mind alone, and the Material Action termed "Yajna" (यज्ञ—Sacrifice) is that which is performed with the help of the body. Again, the Material Action has many grades according to the difference of their merits as have been explained before and also will be explained later on at proper places. Similarly the Spiritual Action known as the Internal Component Parts of Yoga—Concentration, Meditation and Spiritual Absorption,—is Material in relation to the Ultra Cognitive-Spiritual-Absorption. Hence

all actions are comparatively Material and Spiritual according to their respective remoteness and nearness to Emancipation.

Herewith, we wish to attach a short list of the synonymic pairs signifying this two-fold Limit in different Texts of Philosophical System. These are as follows :—

Starting End (पूर्व मांसा) and Finishing End (उत्तर मांसा), Enjoyment or Experience (भोग) and Emancipation (अपवर्ग), Agreeable End (प्रेयः) and Highest Good (श्रेयः), Bondage (बंधन) and Freedom (मुक्ति), Wordly Prosperity (अभ्युदय) and Perfect Happiness (निश्चयसु), Peaceful Worldly Life (संसार) and Liberation (मोक्ष), Manifestation or Full Activity (प्रवृत्तिः), and Cessation or Ultra Activity (निवृत्तिः), Entrance (आगम) and Exit (निगम). Many people have their wrong notions about many such terms as Nistha, Pravritti, Yoga, Bhakti, Jnana (ज्ञान), Achara and many others owing to their indiscriminate usage in present days. So we must be careful about their meaning in explaining those terms. Here the term "Nistha" has been explained as "Limit" "End" or "Termination" which is its true meaning. The literal meaning of the term "Nistha" (निश्चयः) cannot be anything but one clearly Defined Pause, i. e., "Limit," it can never denote "Way," "Attachment" "Taste," "Inclination," etc., as we find its erroneous general use. We can never find any description of different paths leading to Emancipation. Vashitha

says—" O Raghava ! there are two successive steps (but not different paths) —Yoga and Jnana (ज्ञान); Yoga is the restraint of the mental operations and Jnana (ज्ञान) is the Integral Vision (द्वौ क्रमौ चित्तनाशाय). Again the accomplishment of four successive steps (but not of four different paths) of virtue has been prescribed by the Vedic Authority for the Perfection of Human Soul (चतुर्वर्गसाधनम्). Even in the Upanishadas and all other Authoritative Texts we find that the term " Path " has been put in the singular number by the Great Seers whenever speaking of it in regard to the means of Emancipation. All other terms referred to above will be explained later on.

Now the Lord begins His teaching with the Starting Limit of Action with a view to showing the process of attaining to its Fihishing Limit. Accordingly He says—

न कर्मणाम्नारम्भाच्चैकर्म्यं पुरुषोऽदनुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

A man can never reach the state of Beyond-Activity without the commencement of Action, nor can he attain to perfection simply by renouncing Action. 4.

Here the term " Action " denotes the Obligatory and the Incidental duties (नित्य-नैमित्तिक कर्म) according to the division of Caste and Life-order, but not the action for Desirable End (काम्य कर्म). Why ? It is because it has already been placed in the lower grade (B. G. II. 42—44) according to the qualification of Arjuna. The meaning

is that a man must begin to work with the Starting Limit of Action known as "Full Action" (प्रवृत्ति), and should come to an end in its Finishing Limit known as "Beyond Activity" (निवृत्ति:). Otherwise he can never escape from the bonds of Action. This is the central idea of the first-half portion of the verse, and the second half of it signifies that if he begins from the Starting Limit but gives up his action in the middle without the completion of the full course, he cannot attain to perfection. Accordingly, Manu says— "A man should, at first, pass through the successive steps of life-order with the performance of all Ritual Actions according to his own ability with regulated senses; then after finishing the duty of his active life, he should adopt his ascetic life. He should direct his mind to Emancipation after discharging all the three Obligations which he owes as debts due to the Pitris, the gods and the Rishis (Perfect Seers); but without discharging all these Obligations, if he wishes for Salvation (*i. e.*, he betakes himself to ascetic life), he must go to Hell. He should study the Vedas, beget children and perform sacrifices such as Jyotistome, etc., according to his own ability and thereafter he should engage his mind in Emancipation. But without studying the Vedas, without begetting children and without performing the sacrificial Rites which are the repayment of debts, if he wishes for Emancipation, he must go to Hell" (M. S. VI 34-38). Manu repeats the same conclusion thrice. Why? In

order to put due stress upon the Obligatory and the Incidental duties in the form of the said three debts which are the bounden Duties for a man. So the discharge of these three Obligations is said to be the performance of austerities for the purification of the gross dirts of the mind. Hence it is evident that this Course of Action is the only means of attaining to the Highest Good ; and there is no other way.

Now why should this Prescribed Course of Action be adopted ? The Lord says :—

न हि कश्चिद्व्यथामपि जातु निष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

Because no body can indeed remain inactive even for a moment, as all men are helplessly compelled to perform action by the force of the Energies born of the Objective Matter.—5.

It denotes that the functions of the Energies are but the Intensive Forces which are to be directed through the proper course with the help of the Exciting Cause known as Human Action in the same way as it is in the case of a driver engaged in controlling the gearing of a motor car when the car is in motion. But if this Intensive Force is not properly directed, a man must have to suffer the same consequences as come to the careless driver of that car (Y.S. IV. 8). Accordingly the Lord says :—

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

That foolish man, who simply controls the organs of action but inwardly remains longing for the objects of senses, is called a hypocrite.—6

By this the Lord warns Arjuna against falling a victim to the influence of the Inert Energy ; or more explicitly He instructs Arjuna to search his own mind whether he sincerely wants Emancipation or he has some inclination for Enjoyment so that he may not open the broad way to Hell by a false pretension of ascetic life.

Now the Lord refers to its bright side :—

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

On the contrary, O Arjuna ! the Yogi who @ regulates his senses with his mind and takes to the Prescribed Course

@ The Lord has used such forms of words for self-discipline as ' regulate ' (नियम्य), properly regulate ' (विनियम्य) and fully control ' (संयम्य) in the teachings of the Gita. The first term has been used in the verse no. 41 of the third chapter, the second in the verse no. 24 of the sixth and the last in the verse no. 61 of the second chapter. The sense-organs are considered to be regulated when they are lawfully engaged in enjoying the material objects prescribed by the Scriptures in regard to the Yogi of the household life-order. The same are called properly regulated when the Yogi observes the Great Vow in the life-order of religious mendicancy. And the restraint of the sense-organs is called the full control thereof when they are completely checked from all torments until the state of the Unwavering Intellectual Vision is achieved in the Inhibitive Course.

of Action by the organs of action, is unattached ; and as such he excels.—7.

Hereby Arjuna is instructed to bring into full play his organs of action in conformity with his mind. Now let us judge by this authority as to how many men of such a nature are to be found in the present days. People are inconsistent in their words and actions. Consequently almost all are devoid of both the Ends, *i. e.*, neither they can enjoy any peaceful wordly life, nor can they acquire any virtue for the next world.

Now what is the way for being unattached to the Enjoyment of worldly life ? The Lord enjoins sincere obedience to the Laws. Accordingly He says :—

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः ॥ ८ ॥

Do perform the Prescribed Action, because Action is superior to inaction. If however you choose to remain inactive, you shall be incapable of maintaining your very existence even.—8.

The term " Prescribed Action " refers to all the Ritual Actions ordained by the Vedic Laws. Here Arjuna is considered to have risen above the limit of the Actions for Desirable End, so he should carry on the Obligatory and the Incidental Duties. The Obligatory Duties are the actions prescribed for daily practice such as the religious services, recital of the Mantras of Gayatri and Sandhya at stated periods everyday, the Five Great

Sacrifices; etc. The Incidental Duties are those that are observed on proper occasions such as the sixteen ceremonies which begin with conception and terminate with death of a human being (गर्भाधानादि संस्कार), the purificatory actions (प्रायश्चित्त) for washing out the sins incurred by irreligious actions, etc. All these should be ascertained from the Manu Smṛiti; but the full account can be had from the Dharma-Sūtra and Śrouta-Sūtras.

Now the daily duties, performed as such, produce no specific result for any individual person. But their omission entails sin. Why? It is because they are but the duties for the furtherance of mutual interests which are to be accomplished by a man for the welfare of the whole universe. For example—Gayatri (the sacred verse from the Vedas) is to be recited by the twice-born castes at least three times every day—at sun-rise, at sun-set and also at noon. The prayer hymn has been composed in the plural number but not in the singular. What does it signify? The meaning is that it is a mass-prayer for ensuring peaceful conditions for the whole world. It is a mass-prayer with a distinction and is far different from the so-called mass-prayer of the modern types. Each and every man dressed in pure and simple clothes, takes his seat in a lonely place perfumed with incense and resin. Consequently he gets mental composure and prays to God with a pure and sincere heart for the good of all living beings. This is the main obligation, prescribed by the Vedic Laws, to be discharged by each and every

individual for the repayment of the debt which he incurs by his very coming into the world. It is not the mass-prayer of the present days that all males and females, being dressed in their distinctive clothings of peculiar styles and scented with strong perfumes, assemble together in an open field or in a big hall to attract the attention of the opposite sex by their respective specific beauty, and mutter the broken hymns with impassioned and distracted minds. Again, they blame God for the nonfulfilment of their prayers. What a pitiable spectacle it is ! People try to cheat even God.

Again, the Incidental duties are those that being performed produce good result for both the performer and the being for whose sake they are performed. But if those duties are neglected, they produce sin. For example—the initiatory ceremonies which are thoroughly performed for a human soul at the different stages of his life, become the cause of ennobling his mind and character. Otherwise a man can never be God-fearing and upright. He becomes a burden to his family, community and even to his country. So, how many truly God-fearing and sincere men can be found in the world now-a-days ? People indulge in unnecessary quarrels and cheatings. Consequently God or religion has become an instrument for making mischief or for gratifying lust.

Some people bring forward the charge that Religion is the only thing responsible for the degradation of India. Other countries are prosperous, as they keep sociology, politics, etc., aloof from religion. But Manu, they say, makes a mess of all those items with Religion. Accordingly it is but His (Manu's) blunder that has caused the total destruction of the Indian life.

The above view is quite misleading. Now let us consider why Manu interconnects politics with Religion. Fear from God alone makes a man brave and all-beautiful. He cannot even bear malice, any idea of evil to anybody, what then to speak of causing any practical harm to others? It is for this reason that no body can say on the authority of the past history of India that she was weak or aggressive or subject to any other power. On the other hand, he is sure to say that India was the strongest and the greatest of all other countries. It is simply owing to the loss of her Vedic Culture that she is now being taken for an old woman verging on idiocy with nothing but gloomy prospect before her. The judicial heads can easily understand why Manu welds politics with Religion. Can they, under the modern law, pass any verdict in accordance with their own conscience and with a sincere heart? You can find many such cases where the judges acknowledge that they are not only unable to punish the real culprits but also are obliged to inflict penalty upon the innocent when everything is turned upside down by the strong arguments of an intelligent pleader on the

strength of the deposition of his professional witness. Is there any justice then?

Again, why does Manu interconnect sociology with Religion? It is because the fear from God alone can keep the balance of mutual interests with peaceful harmony and unity, and can save a man from mean selfishness. Owing to the absence of the knowledge of mutual relationship, India is at present divided into so many armed camps. For example—a man is considered to be full and complete when he possesses all the different component parts of his body fully developed. So, no body can think that those parts are not complementary to one another. They are rather mutual helpers in fulfilling the purpose of man harmoniously and with united power. The sex-organ is considered to be the most inferior part of the body, because if it is touched with the hands, they are put to other uses such as divine worship, touching books, taking food, etc.,—only after being washed with earth and water. In spite of that impurity nobody tries to do away with this inferior organ, nor does he close his rectum by a peg. Hence the Vedic Scriptures are the Supreme Teaching that can show the harmonious mutual relationship by which each and every individual can live a happy worldly life by fulfilling the mutual interests in the midst of all diversities, and can finally attain to the complete happiness in the form of Emancipation. Accordingly, the Lord shows the Course of Action in the following:—

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

This "Cosmos" (the created beings) is bound by Action unless this Action is performed for the sake of Sacrifice (Vishnu), So O Kaunteya, being free from attachment (towards selfish end), you do perform Action satisfactorily for Its sake.—9.

By this the Lord points out the way for mental purification which is the primary condition for fair progress. For example—a military guard is considered to be dutiful when he fully observes the discipline of his own department with keen interest. It is the military rule to open fire after three calls at night time. If such action is performed by that guard, he does not become responsible for any loss of life or casualty due to that firing. On the other hand, he is rewarded and promoted to a higher grade. Why ? It is because he is fully obedient to the laws, and does not follow any prompting of a mean selfish motive. Similarly when a man becomes fully submissive to the Vedic Laws, he is sure to be free from all sorts of selfish motives in the form of attachment and aversion by performing sacrifices in which the prescribed animals are sacrificed; because the sin in the shape of attachment and aversion becomes a slippery ladder for the downfall of a man as has been described previously (B. G. II 62-68.). Further this submission gradually takes him up from the grade of Desirable End to that of peaceful worldly life known as the Agreeable End and finally to Emancipation.

Now the Lord explains the means and modes of attaining the Enjoyment of Worldly Life. Then in verse 17, He will show the further stage of non-attachment to this End,* resulting from this course of Action. Accordingly the Lord says:—

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेव वोऽस्त्विष्टकामधुक् ॥ १० ॥

The Lord of Creation (ब्रह्मा) after creating gods and men together with the Sacrifice in the beginning said:—“ Let you all flourish with ‘ This ’; let ‘ This ’ be the giver of all desirable objects to you. ”— 10.

From the Terminology we have understood that the Lord of Creation (ब्रह्मा) is Con-Science known as the First Principle or the Universal Spirit, and Vishnu (विष्णु) is Consciousness (चैतन्य) known as the Great Principle or the Single Soul as the Active Creator of the world. Hereby we should not form any idea of superiority or inferiority with reference to these stages, because all these steps are but the different aspects of the same Pure Con-Science known as the Supreme Spirit or the Lord. It is simply by the propaganda of the selfish sectarians that we have been thrown into darkness. Here we are to note that both the act of sacrificing as well as the Lord of sacrifice are called by the term “ Sacrifice ” (यज्ञ). This is the beauty of the Vedic Science but it has unfortunately become the cause of confusion for an absolutely unformed mind. Hence this verse is applicable to:

either side of the process of Evolution and Dissolution. In other words, Brahma (the Universal Spirit) is identical with the Vedas, Vishnu (the Single Soul or the Cosmic-Consciousness)—with the Sacrifice; the Created Beings (men and gods have been specially mentioned here as they are the chiefs of the animal world प्रजा)—with the Created Minds (निर्माण चित्तानि); and the Human Action in accordance with the Vedic Laws is also identical with the Sacrifice.

Now the Lord shows the mutual relationship of men with the gods and also with the whole world. So He says:—

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

“Do propitiate the gods with this sacrifice and let those gods nourish you in return; thus by fulfilling the mutual interest you shall attain to the Supreme End”.

इष्टान्भोगान्हि यो देवा दास्यन्ते यज्ञभाविताः ।

तेर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

“The gods being propitiated with sacrifice will give you the objects of your desire. He who enjoys their gifts without rendering them back their due, is verily a thief.”—12

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुङ्क्ते तेत्थं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

The pious men who eat what remains after performing the sacrifice, become freed from all sins. On the con-

trary, the sinful ones who cook food for their own sake, eat sin only.—13.

By this it is clear that if a man does not follow the Course of Material Action according to his fitness, he can never get the purity of the mind. How then can he hope for Emancipation all at once ?

Now the Lord shows how the whole world is inter-related:—

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

Living beings grow from food; production of food is caused by rain; rain comes from sacrifice and sacrifice arises out of Action.— 14

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

Action comes from the Vedas (ब्रह्मा), the Vedas rise out of the Supreme Indestructible Spirit. Hence the Omnipresent Supreme Spirit is eternally established in sacrifice.—15.

Here, both the order of the Terminology and the systematic process of inter-relationship have been beautifully given by the Lord. By this it is clear that the Vedic sacrifice in the form of performance of all Ritual Actions is the only source of solid happiness. So, Manu after laying down a short list of all Ritual Actions says that " whatever injuries have been prescribed by the Vedas to either moving animals or stationary creation,

you should know all that to be non-injury only, because Religion has its fountain-head in the Vedas." (M.S. V 44.). "The Vedas are the eternal eyes for the Pitris, gods and men, because it is a demonstrated fact that they are eternal, unbounded and can not have been done (by any mortal being)." "The Vedic Scriptures sustain all living beings. Hence they are considered to be the support of all the created beings. The knower of the Vedas alone is able to attain commandership, kingdom, ruling power, leadership and supremacy over the whole world." (M.S. XII 94-100.)

Some of us may wonder how can it be that the Vedas are the source of Religion when there are many other religious sects which do not acknowledge the authority of the Vedas ?

It is true. But if we look into the fact, we can see that the Eternal Religion (सनातन धर्म) comes direct from the Vedas. How? The point is that each and every individual wants to live for ever,—this is the Eternal Supreme Being (सत्). He wants to know all particulars,—this is the Supreme Illumination (चित्). And he wants to be happy for all times,—this is Eternal Bliss (आनन्द). The sole aim of all men, to whatever sect they may belong, is to achieve these three Ends which are nothing but the Root Principle of the Vedas. And the Science or the Course of Action traced out by the Vedic Scriptures alone can fulfil these three Ends which begin with Material Growths and culminate in the Single Whole

without a second one. Hence the Vedas have neither any beginning nor any end. Further, we find that we, being seekers after the same Truth, are all connected by a common link of harmonious mutual relationship. But in the cycle of the most powerful Time, we have become so forgetful of our aim that we have not only forgotten our common Goal but also have become totally adverse thereto.

No offence is meant by my laying bare, on the Authority of our Lord's Teachings, the present miserable condition of the human society. There is no dearth of such people as call themselves to be the true followers of the Vedas or of the Eternal Religion but have no clear idea at all of what these terms signify. They are so intoxicated with the drug of their own sectarian views that the intrinsic truth escapes their notice. Little need be said of those who have no faith in the Vedas.

Further among the so-called Sanatanists, there are many who preach the Sanatana Dharma (Eternal Religion) simply by words of mouth in order to obtain their mean selfish ends, but do not heartily reveal the Sanatan Truth. If they be the true followers of the Sanatana Dharma, then why do they run after their own worship by means of setting up some distinctive sects with the help of such modified verses as— "Om Namo Bhagavate Jnaneswaraya", "Om Namo Bhagavate Sidhadhu-

dhaya", "Om Namō Bhagavate Ramkrishnaya", "Om Namō Bhagavate Ramanaya" and many others instead of "Om Namō Bhagavate Vesudevaya"?

There are others who call themselves to be the true followers of the Vedas. But do they ever go through those texts? If they be the knowers of the Vedic Laws, they cannot preach against the performances of the Paternal Rites (*श्राद्धतर्पण*). Why do they quarrel over the animal sacrifices which are to be found in abundance in the injunctions of the Purva-Mimamsa and in the commandments of the Shrauta-Sūtras and almost in all other texts? What Systematic Science do they propound for the attainment of the Supreme Spirit? Shree Guru Nanak, Lord Buddha, Mahabir (the founder of Jainism), Shree Gauranga (Krishna Chaitanya Bharaty), Ramanuja, Tulsidas, Kavir, Goraksha-nath and others were all the Vedic Saints. Why do their followers hesitate to call themselves to be the followers of the Vedas? Who can say that Jesus Christ was not an off-spring of a Vedic family when He went out from Asia? In short the founders of all religious sects which are to be found at present are seen to have come out of the Vedic Religion. So Manu says—" In the course of time, these Kshatriya castes have gradually obtained the nature of the Shudras owing to the loss of the essential Ritualistic Observances and also on account of the ignorance of the Vedic Laws. They have been changed into such castes as Paundra, Oudra, Dravida,

Kamboja, Yavana, Shaka, Parada, Apahna, China, Kirata, Darada and Khasha. Of these Brahmins and Khsatriyas the castes which have been changed into out-castes due to their giving up of the essential Ritualistic Observances, are considered to be the plunderers whether they use the Aryan Language or they use a barbarian language" (M. S. X 43-45). Hence the Vedas are the Spring-source of all the religious sects, and we are all but one at the root. It is the powerful Time that has scattered us and has caused us to forget our common Goal and mutual relationship. Accordingly, the Lord shows the evil fate of a man who does not follow this Course of Action in regard to the fulfilment of the mutual interests, and says in the following :—

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

He who does not follow this wheel of mutual interest set revolving, is indeed of sinful life and is the slave of senses. O Parth ! he lives in vain.—16.

This teaching of our Lord signifies that this sinful man becomes deprived of both the Ends. He neither gets any peaceful worldly life nor Final Emancipation. He rather obtains the fate of helish lives.

Now, the Lord explains the position of a Yogi who has arrived at the finishing Limit of Action by discharging all the obligations.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

On the other hand, the Soul that rejoices in the Self, finds contentment in the self and is satisfied with the Self, has no Obligatory Action.—17.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

He has neither any interest to be achieved by Action, nor any loss to be suffered owing to inaction in this world; nor has he any connection of mutual interest with all living beings.—18.

Now the Lord explains to Arjuna the duty to be discharged by him. Accordingly He says :—

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

Therefore being constantly unattached towards selfish end, you do perform the Prescribed Action; because a man who is free from attachment towards the promptings of mean selfish motive, attains to the Highest Good by performing Action.—19.

Here the term " Action " (कर्म) being put in the singular number, refers to the Course of Action. By this, the Lord refers to the Scriptural Injunctions relating to the House-hold Life-order; because it is the Commandment of the Scriptures that every man has his particular duties according to the division of caste and life-order. For this reason a man may be a perfect Yogi, yet so long as he lives the life of a house-holder,

he will have to perform the duty prescribed by the Scriptures for that stage. Accordingly, the Lord illustrates this by citing the names of the Emancipated Souls who were in the house-hold life-order, and says in the following :—

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

It is through the agency of Action alone that the high Souls such as Janaka and others attained to complete Perfection. Even in looking to the world-solidarity in its proper perspective, it behoves you to engage yourself in Action.—20.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

Whatever a Great Soul engages Himself in, others do the same in conformity to His example. The people follow whatever He takes as an Authority.—21.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नान्वाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

O Partha ! I have no Duty awaiting to be performed in all the three worlds, nor is there anything that I have yet to obtain, and still I am ever engaged in Action. 22.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

Because if I be not ever diligent in Action, O Partha! people will follow My example blind-fold-23. @

उत्सीदियुरिमे लोका न कुर्यां कर्म चेदहम् ।

संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

If I were to omit Action, all these worlds would suffer. Besides I shall become an agent responsible for the miserable mess, and (owing to the faulty example) shall lead these created beings astray (to ruin).—24.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

O Bharata ! as the ignorant persons who are attached to Action, engage in their work with keen interest; so also should work the unattached wise being desirous of the world-solidarity alone.—25.

Here the term " attached " signifies the Yogi who is in the Course of Action, and the term " unattached " refers to him who is in the Finishing Limit of Action. A question may arise here as to when the Yogi arrives at the Finishing Limit of Action known as the standard of qualification for Immortality, he becomes free from all pairs of opposites. How then can he be desirous of the world-solidarity ?

@The completion of the Vow of the Material Grade of Action is termed ' Perfection ' सिद्धि whereas to arrive at the Finishing Limit of the whole course of Action is called Complete Perfection (संसिद्धम्).

It is true. But this Yogi is not moved by any desire of his own personal interest. So his desire does not become the cause of bondage like that of the exhibitiv mind. On the other hand, it is the progressive step for the Final Emancipation. How? Because though he is not bound by any duty, yet he has some obligation to life-order. Accordingly Manu says—"A Brahmana (Yogi who is fit for the grade of the Great Vow) should come out of his household life after placing the Ritual Fire in himself by the performance of the Prajapatya Sacrifice in which he is to give away all his wealth as has been prescribed in the Yajurveda" (M.S. VI 38). So the Lord prescribes the duty even for an Emancipated Soul who is in the household life, and says:—

न बुद्धिभेदं जनयेद्भानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

The Spiritually Absorbed Yogi, having the Unwavering Intellective Revelation, should not bring about any breach in the understanding of the ignorant people who are attached to Action, but working in conformity with them, should have them engaged in all Actions.—26.

Here the term "ignorant people" refers to those that are attached to the Actions for Desirable End, because it has already been said that the Starting Limit of Action prescribed in the Gita is for Arjuna-like Yogis who have no desire for worldly enjoyment. So the Obligatory and the Incidental actions have been

prescribed as compulsory duties for them. Hence the Yogi of the Finishing Limit of Action is instructed to perform even the Actions for Desirable End although he has no obligation of his own. As for instance—Sri Rama and Yudhisthira performed Ashwamedha and Rajasuya sacrifices respectively.

Now why is the Yogi not bound even when performing actions for Desirable End ? Taking this point of view the Lord shows the difference between the ignorant and the Yogi in the following :—

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

All actions are performed verily by the Energies of the Objective Matter. But the soul, being deluded by Egoism (i. e. , identifying himself with the limitations of the body and the mind), thinks himself to be the doer.—27.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

On the contrary, O mighty-armed, the person who realises the distinction between the Action and the Energies (through the Integral Vision), remains uninfluenced, as he perceives that the Energies are moving in their own spheres.—28

This verse together with the preceding one is used very often by the deceitful persons as an instrument for gratifying their sensuality. Most of the people are

ignorant of the Sanskrit language. So the slaves of the senses preach, by citing the illustration of a golden chain, that the Ritual Actions are the cause of bondage; these actions produce virtue which will be the cause of fruition in future birth. And at the time of performing the most sinful actions they claim to be far beyond the reach of sin, as they say that the soul has no connection with virtue and vice. What a pitiable fate it is that has come upon India ! As a result of this sort of propaganda the Vedic rites are not seen being properly observed anywhere, and the people have been misled to vice by a false show of virtue.

Now the Lord explains the cause of bondage and also shows the process by which the Yogi of the Integral Vision should put the ignorant people on the correct path.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९ ॥

The people who are absorbed in the Energies born of the Objective Matter become attached to the functions of the Energies. The Yogi possessed of the Integral Vision (सम्यग् दृश्यं) should not cause these ignorant people to diverge (from the correct Path).—29. @

@ It is to be noted here that the fruit of the Actions for Desirable End (काम्य कर्मा का फल) can be dedicated to Iswara at the time of their performance. But there is no binding fruit of the Daily and the Incidental Duties, hence their fruit cannot come within the scope of dedication when they are discharged.

Now the Lord shows, in the following, the process of performing Action suitable to both—whether the beginner or the finisher, because the Yogi of Starting Limit begins his Action with the full aspiration after Iswara and performs it by dedicating its fruit to Him. And the Yogi of Finishing Limit becomes absorbed in the profound Meditation upon Iswara by renouncing all actions (Y. S. II-1), when he is in the grade of the Great Vow known as the Religious Mendicant Life (भिक्षु). Here Arjuna may be a Yogi of the Finishing Limit but still he is in the Ordinary Vow known as the house-hold life-order. So the Lord says:—

मयि सर्वं तं कर्माणि संन्यस्य ध्यात्मानचेतसा ।
निराशीर्निर्ममो भूया युध्यस्व विगतज्वरः ॥ ३० ॥

After dedicating all actions to Me by your Spiritualised mind and being free from hope and interest, you do fight without trepidation.—30.

This verse has a very comprehensive significance. It denotes that if Arjuna be in the Starting Limit of Action, then it is his bounden duty to fight out the battle; or else he has no other way to attain to the Finishing Limit. Again if he be possessed of the Unwavering Intellectual Vision, *i. e.*, if he be in the Finishing Limit of Action, then also it is his duty to fight according to the illustrations of Janaka, our Skilful Lord and others, as he is in the household life which is the grade of Ordinary Vow.

Now is this the rule for Arjuna alone or for all ? The Lord clears up the doubt in the following :—

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
 भ्रष्टावन्तोऽनसूयन्तो मुच्यन्ते तेषां कर्मभिः ॥ ३१ ॥

Those persons who being free from ill-will and being full of faith act upto this Principle of Mine (the Course of Action previously explained), come, in turn, to be liberated from the bondage of action.—31.

Now the Lord explains the position of the foolish people who have not yet betaken themselves to the Course of Action prescribed by the Scriptures, and says :—

ये स्वतद्भ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
 सर्वज्ञानविमूढास्तान्निबिडं नष्टानचेतसः ॥ ३२ ॥

On the contrary, those who are given to ill-will, do not act in accordance with My demonstrated Conclusion, you know them to be foolish and dead to the Integral Vision and as such lost to the Highest Good.—32.

Now the Lord refers to the innate nature of all men, which comes to them from the habitual residua of their previous actions :—

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
 प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

Even a wise man acts in conformity with his innate nature. Hence ordinary beings cannot but be subject to

their own nature. What will then the Restraint (the prohibitive Commandments of the Scriptures) do (for the foolish) ?—33.

The Lord Himself will explain this Innate nature in the Seventeenth Chapter. From this teaching it is clear that the Highest Good is not so easy a thing that simply by the knowledge of books or by the false show of self-surrender to God, it can be attained. But it requires a good deal of effort and proper care for following this Systematic Course of Action, because even the wise feel difficulty in advancing in it.

Now the Lord shows the process how to proceed to the Highest Good.

इन्द्रियस्येन्द्रियस्थार्थे रागद्वेषौ व्यवस्थितौ ॥
तयोर्न ब्रह्मागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

Every sense has its attachment and aversion firmly established in its object. So one should not be a slave to these two, because both of them are impediments to one's own success.—34.

This verse refers to the " Abstraction " (प्रत्याहार) which is the qualification for the Spiritual Action termed the " Yoga of Intellect " known as the proximate means of arriving at the Finishing Limit of Action for the attainment of the Highest Good.

Now the Lord explains the Starting Limit known as the Material Action which brings about the said

qualification for the Yoga of Intellect. Accordingly He says:—

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

One's own Duty, though mixed up with injury, is better than another's duty well-executed. To die in pursuance of one's own Duty leads to the Highest Good while resort to another's duty is attended with Danger.—25.

This verse refers to the Duty of the Ordinary Vow in pursuance of the established Conclusion termed " the Course of Action " which has been previously explained by our Lord as the Starting Limit for Arjuna (B. G. 31 —37 of Chapter II.). Here the Lord finishes the subject of Material Action with a hint at the fitness for the Spiritual Action in conformity with the preceding verse. Accordingly Arjuna puts the following question for knowing the cause of the connection of the human soul with Action:—

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः ।
अनिच्छन्नपि बाष्पेण बलादिभ्य नियोजितः ॥ ३६ ॥

Arjuna said:—Now O Varshneya ! this soul (पुरुष the reflective perceiver of the intellect), being prevailed on by whom, commits sin ? Though he is unwilling, yet as if he is engaged by force in doing so.—36.

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

The Glorious Lord said:—It is lust, it is anger born of the Active Energy. It is difficult to be satiated and is most wicked. Know it to be hostile to the Highest Good.—37.

It has already been explained in the Yoga Sutra that the same mental tendency takes different names according to the difference of the spheres of action such as faith, affection, lust, anger, etc., (Y. S. I—20). Here the Lord also presents the same idea. The meaning is that the same Intensive Force taking the name of Non-Science comes down through the successive steps in the Evolutionary Change and again it goes back by taking the name of Faith (the Vehement Aspiration after Truth) as the Exciting Cause through those very successive steps in Dissolution, and at last becomes one with the Con-Science.

Now the Lord explains the function of Non-Science in the following:—

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

As fire is concealed by smoke, a mirror is blinded by dirt and a foetus is covered by amnion; so also ' This ' (Consciousness इह) is covered by this Ignorance in the form of lust and anger.—38

By the illustrations of smoke, dirt and amnion it should be understood that these are the three forms of filth of the Intellective Essence such as the exhibitiv habit, impurity and covering (विश्लेषमज्ञावरणम्) as have been described in the Yoga-Sutra. Further, THIS Consciousness is distinct from THAT Con-Science which is the true nature of the former. Accordingly, the Lord says :—

ब्राह्मृतं ज्ञानमतेन ज्ञानिनो नित्यवेरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

O Kaunteya! Consciousness is covered by the Purposefulness of this Lust (Non-Science), and it is a blazing fire which is very difficult to be satiated and is the constant enemy of the wise.--39.

A question may arise here as to how can this Non-Science be the enemy of the wise only but not of others?

For the answer see the Yoga-Sutra, Chap. II Aph. 15.

Now, the enemy has been discovered. If its source and resources can be ascertained, then it will be easy for us to kill the enemy. Accordingly, with a view to pointing out at once its source and resources, the Lord says :—

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येव ज्ञानमावृत्य देहिनम् ॥ ४० ॥

The senses, the mind and the intellect are said to be its habitation. This Non-Science bewilders the soul after covering his self-knowledge with the help of them.
—40.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

Therefore, O pre-eminent of the Bharatas, at first regulate your senses ; then get rid of this Non-Science, the most wicked, which is the fatal obstacle to both the understanding of the Course of Action and the Unwavering Intellective Vision.—41.

By this it is clear that no body can conquer the senses all at once. So they should be at first regulated by the lawful enjoyment prescribed by the Scriptures. But when the Higher Perception appears, then they are to be restrained wholly and entirely. Otherwise they will again become an obstacle. So the verse reinforces the idea previously explained. (B.G. II 59—63).

Now the Lord explains the comparative superiority of the Instruments in the following:—

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

It is said that the senses are high (subtle), the mind is higher (subtler) than the senses ; again the intellect is higher (subtler) than the mind and it is He who is higher than the intellect even.—42

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

Thus understanding Him as higher than the intellect O mighty-armed ! restrain the mind by the intellect and thereby kill the enemy in the form of Lust which is very difficult to be overcome.—43.

By this the Lord concludes the very idea put forward at the commencement of this chapter. It is the question of Arjuna there that when the Yoga of Intellect is higher than the Material Action, why then does the Lord engage him in the same horrible Material Action ? Accordingly after describing the gradual process of advancement, the Lord explains the comparative superiority of the senses, mind and intellect. The point is that the material actions being dependent upon the body should be at first performed with the help of the regulated senses. Then the senses should be controlled by the mind. Again the mind should be restrained by means of the Spiritual Action which is called the Yoga of Intellect. Thus it is the work of the intellect alone to destroy the Lust and to understand the Soul to be higher than and different from itself. Hence it is that the Yoga of Intellect is superior to the Material Action.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३ ॥

Here ends the Third Chapter known as the Yoga of Action in the conversation between Shree .Krishna and Arjuna according to Yoga, the Science of Infinite Reality, in the Upanishadas known as the SREEMAD BHAGAVAD GITA.

CHAPTER IV.

Now the Lord begins with the description of the Yoga of Intellect termed "Spiritual Action" which has been referred to at the end of the preceding chapter as the only proximate means of having a direct communion with the Supreme Truth.

श्रीभगवानुवाच

इमं विश्वस्वते योगं प्रोक्तवानहमव्ययम् ।
विश्वस्वान्मनवे प्राह मнुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

The Glorious Lord said:—I expounded this undecaying Yoga to Vivaswat (the First Presiding Deity). Vivaswat imparted in detail it to Manu and Manu in turn passed it on to Ikshwaku. 1.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

Thus coming down from generation to generation, it was well within the knowledge of the saintly kings. But O Parantapa! owing to the passage of long time the same Yoga became lost to the people. 2.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

It is the same very Ancient Yoga which has today been expounded by Me to you, because you are not only

of the Spiritual bent of mind but also My intimate friend, hence this Sublime Secret expounded here. 3.

By this it is clear that this secret Doctrine of the Scriptures should not be communicated to those that are unbelievers and are not the true seekers after the Truth. Otherwise it is neglected and is not made proper use of. On the contrary, it gets corrupted by various misinterpretations.

Now Arjuna smells an inconsistency in the statement that the Lord taught this Yoga to Vivasvat who was born long ago in the beginning of the creation, and the Lord was born only a few years before the battle of Kurukshetra. So he puts the question in the following:—

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विज्ञानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

Arjuna said:— You are born much later to Vivasvat who was born long ago. So how can I understand that You taught him this Yoga in the beginning?—4.

शुभिवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

साम्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

The Glorious Lord said:—O Arjuna ! I as well you have passed through many births. But O Parantapa ! I know them all and you do not know them. 5.

Here a question may arise. How does the Lord Himself know this cycle of rebirth which other beings do not know ? In reply to it Manu says—“ This cycle

of rebirth either in superior or in inferior life-state is difficult to be known by those that are not accomplished in the Knowledge of the Commandments of the Scriptures. This rebirth of the inner soul can be fully seen by means of the Yoga of Spiritual Absorption " (M. S. IV 73). The thing is that when a man becomes free from Non-Science by adopting the proper course of advancement in accordance with the injunctions of the Scriptures, then he is able to see fully the whole system of this cycle of rebirth (Y. S. II 12-13). Our Lord has not even a touch of Non-Science, so He knows. But Arjuna has not yet arrived at the stage, so he does not know.

Now another question is that without a union with the Non-Science how can the Lord obtain a body which is in the Specific Step of the Objective Matter (Pradhana)? In order to clear this doubt the Lord says:-

अज्ञोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

Although I am the unborn Supreme Spirit and though I am the Lord of all the created beings, yet I am born after assuming My Objective Matter through My Self-expressive Principle. @.

@ We are to bear in mind for all time that the Self-expressive Principle (माया) has been described in the Scriptures as the Power of Brahma (ब्रह्मशक्ति), which is neither real nor unreal but something Indefinable. Hence the Power (माया) cannot be utterly non-existent, but is only the Attribute of the Supreme Spirit to express Himself in the Phenomenal Manifestation.

From this it is clear that the Lord is not subject to any other power but He is the Cause and Controller of all. He is the Pure Con-Science (चित्) as well as the Cosmic Consciousness (चैतन्य).

Now when and wherefore does the Lord assume such material form ? The Lord says:—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

Because O Parthā ! whenever the Righteousness (the Religious Merit) declines and the rise of the un-righteousness occurs, at that time I come into Physical existence. 7.

(By this it is clear that the Lord is not subject to the vehicle-of-action).

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

For affording protection to the righteous souls and for the destruction of the evil ones, I am born from age to age to establish afresh the (Religious Principles) Righteousness. @ 8.

@ We are to deeply understand here the significance of the statement— ' to establish afresh the Religious Principles or Righteousness ' (धर्मसंस्थापनार्थाय) in the verse. It has already been established in the Foreword to the Yoga-Sutra and in the commentary on the fifteenth verse of the third chapter of this Gita that the Course of Action prescribed by the Vedic Authority is the pure and simple Religion by being the only means of attaining to the Supreme Lord; the decay of this Religion,

due to the rise of many contradictory theories of fictitious principles, is the corruption thereon; and the re-establishment of that Religion is to establish afresh the Righteousness.

From the above verse, many people are of an opinion that as in the modern historical age, many religious sects are seen to have been set up by carrying on war of aggressive nature or by means of money and propaganda under the influence of various sorts of mean and sordid motives; so also in the pre-historical age the Lord Shree Krishna too appeared as a prophet to set up a distinctive religious sect by fighting out the great war of Kuruksetra with the help of Arjuna after provoking him by a sectarian instruction of the Gita. This is a doubt here.

The above doubt is pertinent according to the mass-mentality of the modern age; because all the religious sects which are to be found now-a-days, have their own religious books composed by their respective prophets, and their sermons and principles are preached in extreme opposition to one another by the present religious heads. If we look into the grave circumstances of the modern historical wars of religion, we can clearly understand that the blood-shed which has been caused so far by the religious wars over the whole world, is far greater than that of the great wars of the imperialists imbued with an ambition of the rival supremacy over one another. The wars of the boastful sovereigns are sure to come to an end one day or the other whether after five years or after ten, and thereby bring peace to the human society. But the religious wars of the sectarians, which have broken out from the very day of the rise of those sects, have no end till now, nor do the people want to bring them to an end. What then to say of India alone? There are innumerable religious sects in this country. The revengeful mentality of

the sectarians is always stimulant to its extreme limit. Further, each of the main sects has many subsects which always go extremely adverse to one another. Thus the passion for vengeance among the opponent sects is excessively active through out the whole world. Now it is to be considered whether Sirco Krishna also was born as a prophet or not, to set up a distinctive religious sect by fighting out the battle of Kuruksetra through the agency of Arjuna after imparting a sectarial doctrine of the Bhagavad Gita to him and his followers.

It has already been pointed out in the Foreword to this Gita that the Eternal Religion alone is the only source of unity, peace and prosperity. But the man-made religion which brings about malice, disturbance and customary massacre, is not at all a generator of virtue, but is the very source of sin under the guise of devotion to God; and the organisation of this sort of religion is the very plantation and sustentation of a venomous tree on the false appearance of a nectre-yielding one. If one and the same father orders one of his sons to guard his treasure-house, and again orders his other one to destroy the same treasury, then the father cannot be the savior but must be the murderer of his sons. Nobody can even hope for any kind of happiness by being a dependent on such a whimsical father. Similarly the grievous position of the modern religious preachers is most heart-thrilling. All of them are very vehement in making a loud cry that the Supreme Lord, the Almighty Father of the universe, is one and the same for all, but at the same time one party goes extremely counter to the other when they explain the laws ordained by Him for His people. And they all get too proud of their own fictitious devotion to their Lord by the secret murder of the weak, by looting the wealth and property of the helpless and by ravishing and abducting the innocent girls and females of the well-born.

Now what is the original and fundamental standard of truth behind all these contradictory dogmas? As a solution of this question, it has already been held out in the Foreword to the Yoga-Sutra that the Vedic Religion is the first and foremost fountain-head of all the modern religious sects; and the Root-Principles can be had from the Vedas only. All the sects which have newly sprung up in course of the powerful time, are nothing but the covering imperfections upon that pure and simple Religion of the remote past. The Lord appears as Prophet from time to time only for removing those imperfections and for making the ancient edifice of Religion bright and vivid. Thus the Lord Shree Krishna was born not to set up any new religious sect of any kind, but only to establish afresh the Vedic Righteousness by removing all the covering dirt by means of fighting out the Great War of Kurukshetra. The work of a Religious Prophet is to promote unity by revealing the all-round perfect truth, and to bring forth peace by explaining the Basic Laws and Principles of Morality. His work can never consist either in bringing any breach of trust in the hearts of friendly faith and brotherly unity, or in creating disturbances within the peaceful atmosphere of the society by waging ensanguinary wars and mass-massacres.

Now on the standard of this judgement, it is to be considered that if the modern religious prophets be the incarnations of the Lord, then they cannot preach any thing against the Vedic Authority when the Vedic Religion alone is the only One coming benignly from the very pre-historic time, and is the fountain-head of all the religious sects and subsects of the modern age. Hence the followers of those sects must have to acknowledge that whatever religious discourses have been delivered by those prophets from time to time, are nothing but the suggestions to strong adherence to the Root after steering clear of all the imperfections imposed upon that pure and

simple Religion. The teachings are mainly of two descriptions,—Attractive and Scientific. The Attractive speeches always wait upon the Scientific truth. The only Systematic Spiritual Science which has been established, with a thorough description about the real character of God, by the Six Original Texts such as the Dharma-Sutra, the Niaya, the Vaisesika, the Sankhya, the Yoga-Sutra and the Brahma-Sutra, ever shows the only way for having a direct communion with that Substantial Truth called Isvara. But in course of time, the people of the modern age have been led astray from the Right Course of Action by their perverted intelligence, and hence they take those temporal sermons of attractive speeches as the complete whole of the Truth. Thus from an idea of those modern religious discourses as the principles of separate religions, they have become opposed to one another. Now the readers are to note down that if they regard the modern religious prophets as the great souls or the special manifestations of the Lord, then they shall have to adhere to the Scientific Course which has been referred to by the attractive sermons. Otherwise they can never claim for being the true followers of these great souls; because if a man, having an idea of being devoted to his master, serves him only by his feet but at the same time, hurts him by the head with the heavy blows of deadly rods, then he cannot be regarded as devoted to his master but is, indeed, the slave of mean and sordid motives.

Further, if any body says that the modern religious prophets are, indeed, the founders of various independent religions which have no concern with the Vedic One, then in that case no thoughtful man can call these prophets as the great souls or the special manifestations of the Lord; because from the teachings of the Lord, it is clear to all that the work of the prophets consists in laying open the proper edifice of the Vedic Religion after washing out all the impurities imposed upon that begin-

Here we are to note that this is the grace of the Lord simply for the general protection of the whole world. Now what special protection can a Yogi get from Him? The Lord says:—

ninglessly Original One, but their action can never rest on disregarding or standing against the same by casting much more filthy matters thereon. For example :—Nildhara at Hardwar is the original current of the river Ganges. The stream of water has been brought upto the vicinity of Kawnpore through the canal-heads after closing down the main flow of the river; and the very stream has been divided into many small drains at a distance far off from the proper channel. Now it must be admitted that the water of those distant drains cannot be accepted as the Ganges-water even though the water is coming from the Ganges herself. If any body wants the Ganges-water, he shall have to go to Hardwar proper for it. So also, if any aquatic animal of that ample flow enters into a small drain after passing a long journey through the canal-heads, then it neither finds any further way to pass on, nor does it hold any power to return although there is the way of returning to the original flow. But it must have to suffer, in that narrow space, from extreme pain. On the contrary, an intelligent creature alone can come back if it moves with patience and perseverance. Similar is the case with the followers of all the religious sects now-a-days. The religious battles are always fought with the intellectual power but not with any sharp sword and barbarous violence. The practice of brutal pursuit in this respect is utterly illegal and most sinful. Now with a deliberate consideration over all these points, the readers are free to choose a course which they think to be conducive to their own individual well-being and to the good of their country and nation and thus to the good of the whole world at large.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
 त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

He who knows thus My Divine Birth and Action in their reality, does not fall into the cycle of rebirth after leaving off his body. O Arjuna ! he comes direct to Me.—9.

(This alludes to the State of Final Emancipation beyond the Sphere of Action to be dealt with in the eighth chapter.)

Now what is the qualification for knowing Him in reality ? The Lord says:—

वीतरागभयक्रोधा मन्वया मादुषायिताः ।
 बहवो ज्ञानतपसा पूता मद्भावनाम्नाः ॥ १० ॥

Many Yogis, who have been purified by the penance of Spiritual Action after taking refuge in Me and on the complete disappearance of their lust, fear and anger have been absorbed into Me, have attained to My State. 10.

This being dependant upon Action, concerns itself with the State of Gradual Emancipation called " Absoluteness ". Now the Lord accounts for the difference in the degree of success in the following:—

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
 मम वर्तमानुषत्तन्ते मद्भुव्याः पार्थ सर्वशः ॥ ११ ॥

The manner and measure of acceptance on My part is determined by the method of approach adopted by

those who come over to Me; because O Partha! men from all directions follow My Path.—11.

Here a question may arise as to what is His Path? The answer is that His Path is His Divine Law. This Law is of two kinds,—the General and the Special. The General Law is the Intensive Cause or Force known as Nature which is responsible for Generation, Preservation and Destruction of the Creation. The Special Law known as the Exciting Cause is chiefly ordained for the human beings such as—"if this is done, this will be the result, *i. e.*, Action and its Fruition". Hence the people in general, though they are desirous of everlasting Existence (सत्), Perfect Knowledge (विद्) and Constant Peace (आनन्द), yet are moved to action by passion, anger and forgetfulness (मोह). Consequently they enjoy or suffer the result of their own actions. Again he who being desirous of Emancipation follows,—steering clear of the obstacles in the form of lust, anger and forgetfulness,—the Prescribed Course of Action, attains to the Highest Good by the gradual development of fitness through the successive steps.

Now the Lord notes down the essentials for the fulfilment of the peaceful worldly life which is the groundwork for the successive Higher Stages mentioned above:—

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥१२॥

The Yogis, who eagerly desire for perfection @ in regard to actions in their worldly life, perform Material Actions (sacrifices) for the propitiation of the gods ; because in the world of man the perfection ensuing from Action makes its appearance very soon.— 12

One can pertinently ask here if it is the opinion of our Lord that the worship of other gods cannot bring about Emancipation ? As an answer it can be said that in every drama the hero is only one and the rest are his associates. The same beauty we find in the teachings of the Vedic Scriptures. In the Siva-Purana Siva is described to be the Highest of all. Brahma (ब्रह्मा), Vishnu and all others are considered to be His associates. In the Vishnu-Purana Vishnu is the Highest. In the Devi-Bhagawat Goddess is the supreme Truth and so on. Why ? In order to draw full attention of the worshipper towards his desired deity. For example—a husband is described to be the highest preceptor and the supreme god for a wife. What does it mean ? The truth is that a wife ought to be fully devoted to her husband who is the only source of her happy life and fair progress. The chastity of a woman keeps the peaceful order of a family and as such of the whole world. So Manu says— “ Offsprings of mixed blood are born of an unchaste woman,

@ Here the term ' perfection ' refers to the complete accomplishment of the Duties pertaining to the house-hold life-order.

they are the very root of unrighteousness; so they are thought to be the cause of total degradation" (M. S. VIII 353). "Vileness, cruelty, harshness and slothfulness,—these qualities express the illicit birth of a man in this world. A man, born of illicit connection, obtains the nature either of his father or of his mother or of the both; he can never conceal his impure origin. If a man is an adulterine, even though born of a high family, he must obtain that immoral character of his father. The kingdom, in which such infamous adulterines grow, is destroyed in no time along with the whole nation" (M. S. X 58-61). Accordingly the husband is prescribed to be the sole object of devotion for a wife. It does not mean that she should be the deadly enemy of all other men and should hate all the relatives of her husband. If she does so, she can never be thought to be a faithful wife but will be considered as blinded by sexual appetite. On the other hand, she is esteemed to be devoted to her husband when she properly serves all his relatives with the respective lawful services and at the same time she serves her own husband in consideration of his special right.

Similarly our skilful Lord is the Hero of this drama ; so He is considered to be the sole agent of Emancipation, and all other gods are thought to be subordinate to Him in as much as they are the givers of worldly objects. It should be understood in this connection that if a man worships Siva or

any other god as his desired deity with the sole aim of Emancipation, it is but the direct worship of our Lord. But if he being desirous of worldly objects worships the Lord Shree Krishna, it is not His worship at all but is the worship of the other god. Consequently we never find any such account in any Scripture that Lord Vishnu stood against Siva and vice versa. Owing to our ill-luck all such accounts have become the cause of mental confusion in modern days. The people see their ugliness instead of appreciating their incomparable beauty, and take these all to be contradictory to one another.

Now the Lord classifies the people according to their mental tendencies and employments:—

चार्नुवर्ष्यं मया सृष्टं गुणकर्मविभागतः ।

तस्य कर्तारमपि मां विद्वयकर्तारमव्ययम् ॥ १३ ॥

Four-fold caste-order has been made by Me according to the division of qualities and employments. Though I am its Creator, yet know Me as the Inactive Supreme Spirit.—13.

It is this verse that has become the cause of great confusion in present days. I wish to put forth a short account of different opinions before all of my readers for their deliberation so that they may ascertain their own position.

There are some people who try to establish the superiority of the Brahmin caste on the authority of this verse

together with the convenient quotations from the Shrutis and the Smritis. They hold that a son of a Brahmin caste must be a Brahmin although he is destitute of the Brahmin-like Merit.

There are others who try to abolish the division of caste and life-order on the authority of this very verse. They hold that the Lord has classified caste according to qualification and employment, so a man who has returned from England with many university-degrees and government-titles must be considered to be a Brahmin where-as a son of a Brahmin, devoid of qualifications, can never be a Brahmin.

Again there are others who explain the term "Caste" (वर्ण) as species (जाति). They preach that as cow, horse, etc., are but respective species, so man is but one species. They do not acknowledge that in the one and the same species there can be many different kinds or sub-classes. So they hold that Manu is the root of all mischief, He has caused trouble by establishing the superiority of the Brahmin-caste and so on. Consequently they carry the Manu-Smriti as a dead body in a big funeral procession, and burn it in the cremation-ground. Thereby they satisfy their rage.

Though all of the said parties are very vehement in raising a loud cry at the time of establishing their respective theories, yet in practice they never follow their

own principles. The only cause of this present trouble is the want of sincerity in the leaders. The first teaching of our Lord to Arjuna is that he is devoid of Action but very great in speech. The same is the case with all the leaders at present.

Now let us try to find out the truth lying behind the teaching of our Lord with a sincere heart. In the Mahabharata we find that Parashurama is fully engaged in the occupation of a Kshatriya, still he is called a Brahmin. The noble teacher Drona is a professional warrior, still he is worshipped as a Brahmin. Ashwatthama does the most sinful deed by directing the Brahmastra for killing the embryo which is in the womb of Uttara, still he is called a Brahmin. Dharma-Vyadha is a butcher and at the same time an emancipated soul. Many Brahmins come to learn the Truth from him; Kaushika Muni is specially blessed by him. But still he is called a pious butcher instead of being called a Brahmin, and he maintains his family tradition by selling meat in the market but not by worshipping gods in the temple. In the Upanishadas we find that a proud Brahmin youth comes to a Kshatriya king for a discourse on Scriptural subjects with a view to ascertaining the character of the Supreme Spirit (ब्रह्म). But when the Brahmin boy sees himself to be too poor in knowledge before the Kshatriya king, he proposes to accept his discipleship for learning the Truth. The king says in reply—"You are a Brahmin boy and I am a Kshatriya king, so I have no right to

take you as my disciple; but I have my obligation to fulfil your demand by alms-giving and you have your right to meet your want by alms-taking from me". By these illustrations we find that a man is considered to be a Brahmin when he is born of a Brahmin caste.

On the contrary, in the same Mahabharata we find that our Lord Krishna instructs the king Yudhisthira to give a feast to all the Brahmins of his town and at the same time He suggests to him that he should know the completeness of Brahmin feeding when he will hear the sound of bell from the sky. Accordingly Yudhisthira invites all the people of Brahmin caste, and feeds them to their heart's content. When the Brahmins are gone, Yudhisthira says to our Lord—"O Krishna! all the Brahmins have gone away well-fed but still there is no sound of the bell"? The Lord says in reply—"Have you called Rohit (a shoe-maker)"? Yudhisthira says—O my Lord! is he a Brahmin? You told me to feed the Brahmins, so I invited the Brahmins alone". The Lord says—"Call Rohit and feed him he is a Brahmin". Accordingly when Rohit is satisfied with the feast, Yudhisthira hears the sound of the bell. In the Sreemad Bhagavat we find Suta (a Sudra by caste) to be selected as the expounder of Bhagavat before a good gathering of eighty-eight thousands of great sages. When Balarama kills him, all the sages who are present there, order him to set out on a journey for visiting all the sacred places of pilgrimage as a penance for purifying himself

of the sin incurred by killing a Brahmin. Shree Krishna is a cow-herd and Shree Rama—a Kshatriya, yet both of them are worshipped by the high class Brahmins as Supreme Lords. Risava-deva (a Kshatriya-king) had hundred sons, nine of whom were Brahmins and the rest were Kshatriyas. By these latter illustrations we find that qualification, *i. e.*, manliness is the sign of Brahmana and also of godliness.

In the light of the above examples some of us may think that the Scriptures are really the cause of mental confusion, as no truth can be found in them; hence they are of no value. We shall notice this point in the next verse.

Now why is the Lord not bound by actions even though He works? The Lord says:—

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्माभिर्न स बध्यते ॥ १४ ॥

Neither actions can touch Me, nor have I any desire for the fruit of actions. He who knows Me thus in reality, is not bound by actions. 14.

By this it is to be understood that our Lord refers to the same Non-Science in the form of Lust as has already been mentioned to be the cause of bondage (B.G. III 37-39). Here also it is clear that he who is free from Non-Science can know our Lord, and becomes freed from the bondage of the vehicle-of-action. Thus there can be no limitation of caste for him, because the

Lord has enjoined the division of caste only on them who are desirous of perfection in regard to material actions, *i. e.*, who are within the jurisdiction of action and its fruition in the sphere of Non-Science known as the grade of the Ordinary Vow. This explains in brief that the above cited illustrations (B. G. IV 13) are not the cause of mental confusion.

It is the injunction of the Scriptures that a man, simply born of a Brahmin but devoid of the Brahmin-like duties and qualities, is called a Brahmana-vruva (Brahmin in name only). He is considered to be a full Brahmin when he qualifies himself with the learning of the Vedas and is given to the austerities. It is for this reason that Ashwatthama is not called a Chandala. Although Rohita (the shoe-maker) is called a Brahmin as he is highly advanced in Spirituality, yet he is not invested with the duties of a Brahmin. He earns his livelihood by his own profession. The sons of Rohit and Dharma-Vyadha are not taken into the rank of the Brahmin caste, nor are they called Brahmin boys. Neither Rohit nor Dharma-Vyadha quarrel with the Brahmins over the sacrificial cord for their own descendants. Nor are the Brahmins proud of their own caste or orthodoxy at the time of taking lessons from those liberated souls of lower caste. Manus says on this point—"A man being possessed of faith should learn a good science even from a Shudra, should receive schooling about the Supreme Truth even from an out-

caste and should marry a good girl even from the lowest family " (M. S. II 238).

Further, Suta even though a Shudra by caste is thought to be the representative of Lord Vyasa, and is given the highest seat in a large assembly of eighty eight thousands of great sages. Why? It is because he is living the life of a religious mendicant, which is the fourth stage of life-order known as the grade of Great Vow. It is for this reason that the nine sons of Risavadeva are called Brahmins, because they are famous for their Great Vow (nine masters of Yoga नव योगीश्वराः). Shree Krishna and Shree Rama even though comparatively of lower caste are worshipped for their manliness and godliness, because manliness itself is godliness. Hence it is that he who has not yet arrived at the standard of the Great Vow, and is in the house-hold life-order with the Ordinary Vow, must abide by the rules of cast-distinction prescribed by the Scriptures; and the division of caste rests mainly upon birth and the fitness for the respective position of caste is to be acquired by the performance of the duties according to the prescribed laws of the Scriptures. Otherwise all is confused and there can be no unity, harmony and peace. Manu has beautifully dealt with this question (M. S. X69).

Accordingly the Lord advises every body to follow the Ancient Path,—the Prescribed Course of Action:—

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि सुमुञ्चभिः ।
 कुरु कर्मैव तस्मात्त्वं पुनैः पूर्वैरं कृतम् ॥ १५ ॥

On the clear understanding of this fact the Course of Action was gone through by the Ancient Seekers after Emancipation. You therefore have recourse, of course, to the same Course of Action adhered to by the Ancients from the remote Past.— 15.

Here we find another beauty in the teachings of our Lord. In the preceding verse He puts the term "action" in the plural number but in this verse the term has been put in the singular. What does it denote? The point is that man may perform various kinds of actions but the Course of Action prescribed by the Scriptures is but One and not many. Now on the authority of this teaching of our Lord let us look into our present condition in regard to the Course of Action termed the "Ancient Path". How many new paths of flowery speech are being set up day after day! Simply owing to the loss of our Vedic Culture we are misled by the selfish teachers. The modern paths of the sectarians deserve to be noticed here. They are as follows:—

"Gita-Dharma" means to engage our Lord Shri Krishna as a gate-keeper at the door-way of a house, or as a watch-man by placing Him on the roof, or as a canvasser by using the verses of the Gita as a design of painting the walls. "Niskama-Dharma" is to spend

a paltry sum in charity, then to advertise it in various ways and to make a name by engraving it in marble stones. "Ahimsa-Dharma" is to feed ants and insignificant insects with sugar by sucking virtually the blood of human beings. "Jiva-raksha Dharma" is to oppose violently the religious animal sacrifices, to offer no opposition to slaughter houses and to starve animals by enclosing them within a certain boundary. "Tarka-Dharma" is to apply foolish reasoning to all discourses on the Scriptural subjects for displaying cleverness by a brutal attack on the performance of the Scriptural Rites and traditional ceremonies. "Seva-Dharma" is to accumulate wealth and property by begging from door to door on the pretext of public service and to open there-with big institutions and then to preach all this to be a token of the spiritual greatness of their preceptor who is but their so-called personified god. "Vaishnava-Dharma" is to worship simply the forms of those gods who are thought to be the incarnations of Vishnu, with a strong hatred for all other forms of God. "Bala-Krishana Dharma" is to worship Krishha as a Baby but not as Dwarkapati and at the same time to nurse strong abhorrence to Shiva. "Acharya-Dharma" is to be vainly proud of the purity of one's own sect by keeping separate kitchen and utensils untouched by any other person of another sect, to take food behind closed doors and to nurse extreme hatred for other sects along with the forms of God they wor-

ship, especially for Shiva under the lame excuse of unfaltering devotion and orthodoxy. "Madhurya-Dharma" is to see simply the beautiful colour of Krishna but not to look at His noble Action and all-round perfect power. "Bhagavad-Dharma" is to enjoy voluptuously all sorts of sense-objects with a watchful eye kept on mean selfish interests in a polished manner and to take a rosary in hand to give to the public a notice of the seeming devotion. "Kirtana-Dharma" is pushing and shoving, rolling and tumbling, springing and jumping and also expression of devotional sentiments simply at the time of singing songs in praise of sectarial gods but proneness to all wicked actions in all other times. "Dasya-Dharma" means that a male takes the dress of a female with all sorts of ornaments, and covers his face with a long veil for playing a coquet under the guise of assumed modesty so that our skilful Lord attracted by his female beauty will take him as His wife. "Lila-Dharma" is to live a couple's mendicant life as Gopi-Krishna without observing any distinction of caste, chastity and age at the time of this mockery of spiritualised marriage. All these beginning with Vaishnava-Dharma and ending with Lila-Dharma have innumerable subjects with numberless distinctive marks. All of them are strictly prohibited from mixing with the people of other sects and from attending to any Spiritual instructions other than their own sectarial demonstrations.

Again "Yoga-Dharma" is to practise five items beginning with the letter "म", in English "F" such as Fish (मत्स्य), Flesh (मांस), Free-drink (मद्य), Female (मैथुन) and Function (मूत्रा). "Om Dharma" is to teach the males and the females that they are the Supreme Spirit, so they are not to abide by any law of the Scriptures and are not subject to any restriction of the conjugal life. The female indoor-members get one "Om" before their names as a title of spiritual development.

The afore-said sects function openly but the followers of "Prema-Dharma" are really the human brutes. They have their own big institution separate from that of their female canvassers under the guise of asceticism. They pretend to bring all divergences to an end by exalting love though base and ignoble. The work of their female canvassers is to entice the females of high families and to offer them as victims to their male members. They have fixed three or four steps of spiritual ladder and their disciples are promoted according to the degree of their service rendered by mind, speech, wealth and body towards their preceptor known as their so-called personified god. The females are at first taught secretly to love with full devotion their own respective husband, desired deity and the spiritual preceptor as one and the same, and are strictly ordered not to disclose this secret doctrine even to their own husband; because according to

them, to have firm resolve that the preceptor is the almighty husband is the process of Monism which is the only means of Emancipation. They take a solemn pledge from the female disciples. It is that if they disclose to any body this secret doctrine which, they say, has been prescribed by the Scriptures, they will certainly go to the everlasting Hell without fail. The female disciples are again taught to meet frequently their preceptor for rapid progress in the said spiritual ladder which is nothing but carnal *love, love and love* towards the preceptor. On the strength of such teachings when the human brutes find their female disciples to have fallen into their snares, they gratify their worst carnal desire even though they publicly address those females as mothers. They call this mean behaviour as 'Gopidiksha'.

These condemnable practices have proved to be a double-edged sword. They have demoralised not only those that are actively engaged in them but also have helped in creating, in others, aversion towards the Vedic Scriptures. As a direct result of this, many people, most of them good at heart, have begun to look down upon the Vedic Authority. Not only this. Strong agitations are carried on for doing away with the Injunctions of the Vedic Scriptures as an authority. This is what passes under the name of Nastika-Dharma. Thus there are innumerable sects and subjects which cannot be counted.

Now, what is the cause of such divergences? It is but the want of sincerity and loss of our own systematic culture. It is quite impossible for India to forget totally her own characteristic known as Spiritualism. But what do her people do? They wish to get its purest essence without any labour, so they fall a victim to the wiles of the hypocrites. When even a piece of bread which is but a trifling thing in comparison with that Spiritualism, cannot be procured without a systematic process; how is it then possible for them to attain such an invaluable thing as can destroy all afflictions belonging to the past, present and future without any effort and adoption of the proper course? Consequently, the Lord explains the nature of Action in the following :—

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यद्भारवा मोक्षयेत्शुभान् ॥ १६ ॥

Even the men of Vision are perplexed to draw clearly a distinct line of demarcation between what is Action (proper activity) and non-action (below activity). So I shall tell you the real nature of Action by knowing which you shall be freed from the trammels of the world. 16.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

The real nature of (Lawful) Action should be well understood as also that of reverse action (improper

action) and Non-action (Beyond-Action); because the working of action is too deep to be understood easily. 17.

By this, it is clear that no body, left to himself, can ascertain the real nature of action. So the Lord sets forth in the following the qualification of a Yogi who can perceive the true nature of action after arriving at its Finishing Limit by the performance of the Lawful Action through the proper Course prescribed by the Scriptures. Accordingly the Lord says:—

कर्मण्यकर्म यः पश्येत्कर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

He who sees the absence of action (*i. e.*, freedom from the bonds thereof) in Lawful Action and action (bonds of action) in inaction (absence of physical activity), is possessed of the Intellect among men. He is Spiritually Absorbed and is the performer of the Whole Action. 18.

[Here the term " performer of the Whole Action " (कृत्स्नकर्मकृत्) denotes the " Cloud of Virtue " (धर्ममेघ) of the Yoga-Sutra]

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

He whose all actions are free from the desire born of Purposefulness and whose actions are burnt up by the Fire of Meditation, is said by the Sages to be a Soul of the Unwavering Intellective Vision. 19.

The study of the Yoga-Sutra will make it clear that from Purposefulness comes the two-fold Interest,—Enjoyment and Emancipation,—the fulfilment of which is brought about by the Unwavering Intellective Vision known as the Finishing Limit of Action. So the Lord explains in the following the nature of this Emancipated Yogi having the Unwavering Intellective Revelation :—

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

He is permanently happy who leaves off the connection of the fruition of actions and is free from the vehicle thereof. He in fact does nothing even though he is engaged in Action. 20.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किञ्चिदपम् ॥ २१ ॥

He who is free from all cravings and has restrained his senses and mind and is free from all concerns, performing actions simply with body gets no sin. 21.

यदृच्छालाभसंतुष्टो द्वन्द्वार्तीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

He who is contented with whatever he obtains without effort and is free from the pairs of opposites and from malice and is indifferent to success and failure, is not bound even though he engages in action of all kind. 22.

After giving the characteristics of the Yogi who is Spiritually Absorbed and has reached the Finishing Limit of Action, the Lord shows his future in the following :—

गतसङ्गस्य. मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

Thus the Whole Action is dissolved of this Yogi whose attachment has disappeared, who is freed and is possessed of the Unwavering Intellective Vision and whose actions are performed for the sake of Sacrifice (Vishnu). 23.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

He attains verily the Supreme Spirit by means of Absorption into the Spiritual Action such as—his offering of oblation is Spirit, the clarified butter is Spirit and his oblation is offered by the Spirit into the Fire of Spirit. 24.

Here the point is that the Subject, Object and Instrument are all Spiritualised for such an advanced Yogi. By this it is to be understood that the Yogi being at first absorbed into the Subjective Manifestation of the Cognitive Spiritual Absorption known as the Finishing Limit of Action, enters into the Supreme Spirit (ब्रह्मनिर्वाण) known as the Ultra-Cognitive-Spiritual-Absorption of the Yoga-Sutra. This state of the Yogi is called the Final Emancipation or Immortality which is the subject of the Brahma-Sutra.

Now the Lord describes the alternative means of Material Action accompanied with the Spiritual One known as the Yoga of Intellect for the Yogis who are

in the Sphere of Action according to the different grades of qualification :—

द्वैतमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माज्ञावपरे यज्ञं यज्ञैर्नैवोपजुहति ॥२५॥

Other Yogis (who are not in the Finishing Limit of Action) fully perform the sacrifices to the gods. Some others offer sacrifice into the Spiritual Fire with the help of sacrifice. 25.

By this it is to be understood that the first alternative means of sacrifice is for those that lead their household life with the full observance of the Scriptural Rites along with the Spiritual Action. Further those Rites are but the material actions as they have been explained in the third chapter in connection with the Obligatory and the Incidental duties of the Ordinary Vow. The second alternative is for those that enter into the religious mendicant life-order after discharging all the obligatory duties for leaving off the house-hold life. At that time they adopt the Course of Action leading to Emancipation with the help of Great Vow as has been previously described (B. G. III 25). Now the Lord says :—

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥ २६ ॥

Others offer as oblation the senses such as the power of hearing, etc., into the fire of Restraint. Others offer all the sense-objects such as sound, etc., into the fire of senses. 26.

It should be understood in this connection that all these actions are but material, yet they are very proximate to the Spiritual Action which consists in Concentration, Meditation and Spiritual Absorption. Here the second set of the Yogis is the worshipper of the Five Fires (पंचाग्नि उपासक). Now the Lord says:—

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नी जुहति ज्ञानदीपिते ॥ २७ ॥

Others offer as oblation all the operations of senses and the functions of life-breath into the Spiritually enlightened Fire of the Yoga of mental restraint.— 27.

(These Yogis are not dependent upon the external component parts of Yoga. The division of Life-breath has been described in the Yoga-Sutra III—38.)

द्रव्यज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रता ॥ २८ ॥

Similarly others who are the saints of sharp vow, observe the full Course of Action (termed " Yoga ") by performing the sacrifices with material objects and penances and also with the sacrifices of Study and Spiritual Action.—28.

(We are to note here that all these actions are performed one after the other by a single Yogi, because the term " Others " (अपरे) is found only once in the verse. Hence this is the systematised and harmonious

Course tallying well with the Prescribed Course of Action recommended by the Scriptures.)

अपाने जुहति प्राणं प्राणेषानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

Similarly others offer as oblation the upgoing breath (प्राण) into the down-going one (अपान) and the latter into the former, and after restraining the working of the both become absorbed in the suspension of breath (प्राणायाम).—29.

[By this the Emission (रेचक), the Filling up (पूरक) and the Retention (कुम्भक) of breath are alluded to here]

अपरे नियताहारा प्राणान्प्राणेषु जुहति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

Others who are of regulated food, offer as oblation the life-forces into the main life-breath. All of them are the knowers of Sacrifice and have destroyed their sins by sacrifice.—30.

(All these Yogis should be understood as the performers of Spiritual Action with the help of its proximate support.)

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

These enjoyers of Nectar in the form of the remains of their sacrifice go to the Eternal Supreme Spirit; O the pre-eminent among the Kurus ! this world is not for him who has not yet gone through the course

of sacrifice, whence will be the future world for him?—31.

It should be understood here that the term "Nectar" (अमृत) signifies Emancipation which is the Finishing Limit of Action known as the standard of qualification for Immortality. And the terms "Eternal Supreme Spirit" (सनातन ब्रह्म) denote Final Emancipation or the attainment of Immortality. By this it is clear that the performance of material sacrifice purifies the mind of its gross impurities and thereby makes the mind competent for entering into the Spiritual Sacrifice which destroys the subtle impurities of the mind. At that time the mind attains to the Finishing Limit of Action in the form of Emancipation it enjoys. At last by means of Higher Non-attachment the Yogi attains to the Final Emancipation. It is for this reason that the Lord shows the result of these sacrifices to be greater than the result of those that have been described in the third chapter (B. G. III.—13), because the Lord has explained there the material actions for Agreeable End (प्रेयः) in order to clear the doubt of Arjuna by showing the difference of degree between the Material Action as a Starting Limit and the Yoga of Intellect (Spiritual Action) leading to the Finishing Limit of Action. But here the Lord describes the Material Action mixed up with the Spiritual One with a view to showing the result of the Spiritual Action (termed the Yoga of Intellect) which is the

subject-matter of this chapter. Accordingly the Lord has prescribed there in the third chapter that he who fulfils the obedience to mutual interests, becomes free from all sins. Consequently he enjoys the peaceful worldly life but does not get Emancipation. The last half of this verse beautifully expresses the same idea. The meaning is that though the person who simply performs the material sacrifices prescribed by the Scriptures, may not attain Emancipation, yet he enjoys the comforts of worldly life. On the contrary, he who does not even adopt the Starting Limit of Material Action which is of the subordinate grade, is sure to be deprived of the Interest of Enjoyment; what then to say of the Finishing Limit pertaining to the Interest of Emancipation which is of higher grade? Consequently he goes without both the Ends. Neither he can enjoy a peaceful life in this world, nor can he even hope for Emancipation in the next.

Now the Lord shows the essentiality of Action in the following:—

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्बिद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

Thus various sacrifices have elaborately been prescribed in the Vedas. Know them all to be originating from Action. The knowledge of this fact will enable you to be perfectly free.—32.

Here the term "Action" refers to both the Human Action as well as the "Whole Action" known as the Purposefulness of the Energies in the Terminology. Now the Lord establishes the superiority of Spiritual Action by showing its supreme result:—

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

O Parantapa ! the Spiritual Sacrifice is higher than what is performed with material objects, because O Partha ! the Whole Action @ comes to the final end in the Con-Science (the Substance)—33.

Now the Lord gives the means of obtaining the Science of Spiritual Action.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

@ We are to note here that the primitive 'Action' in the form of the original 'Purposefulness' of the Intensive Force begins from Brahma known as the Con-Science-Power in the Evolutionary Change. Again at the time of Dissolution, the same 'Purposefulness' termed the 'Whole Action' comes to an end in the purely Spiritual Substance, the simple Con-Science (चित्तिः) in the Terminology; because the Power of the Con-Science sinks down at that time. So the Brahma takes then the form of Brahman (चित्) itself. Action exists in the Power alone but not in the pure and simple Substance. Hence the Brahma-Sutra deals with the simple Substance beyond the Sphere of Action.

You should realise THAT by paying obeisance, proper questioning and service. The Spiritually Absorbed teachers who are the seers of the Truth (ॐ), will teach you the Science.—34.

We find now-a-days that on the authority of this teaching the wise-acre spiritualists who are very expert in cutting and tearing the theories of others by the strength of their flowery speeches and fallacious argu-

① The term 'Substance' has been placed here according to its technical use in the Spiritual Science. It is clear from the Terminology that there are altogether seven Basic Principles (पदार्थ) maintained by the Nyaya-Vaisesika. 'Matter' (द्रव्य) is one of them, and it (representing the mind as the soul) begins from the Specific Step of the Energies. The same Matter, even in the Dissolutionary Change, is called as such so long as it remains within the sphere of the Relative Cause termed the 'Single Soul'. Further, when this worldly soul (चित्त) becomes one with the Single Soul by the attainment of the Subjective Manifestation of the Spiritual-Absorbent-Cognition, then the soul goes beyond the Energies and becomes free from Purposefulness. Henceforth the same Matter (as Soul) is termed the 'Substance' (वस्तु), and realises oneness with the Absolute Cause, Brahman (ब्रह्म),—the Supreme Spirit. Thus the Brahma-Sutra designates Brahman as the 'Substance', and the Con-Science-^{ब्रह्म} as the 'Self-expressive-Principle' (माया—vide Y. S. III 34; and IV 12). It is to be borne in mind that the 'Matter' is called by this name so long as it is within the range of the Intellect; but the same is termed the 'Substance' by going beyond the sphere of the Intellect.

ments of Logic, assume the airs of seers of the Truth and pretend to be highly qualified with the virtue of Emancipation. They being elevated as personified gods by their mean flatterers and being influenced by the sole aim of gaining worship from the public, set up new sects which become the cause of our total degradation. Now let us consider how many of them are acquainted with any one of these primary processes of the Yoga of Intellect. When they do not even know the beginning step, how then can they be the seers of the Truth? Can you enumerate the newly created gods who can never be found in the Scriptures?

For this very reason Mohammad has strictly forbidden worship of any image of man and utterance of "Annualhauk" (I am He) and even keeping any portrait of mortal being, and has strictly ordered his followers to be always sincere and truthful; because this life is the only chance for acquiring virtue. It is for this reason that we find the sign of tomb in the Muslim religious centres. Why? It is because when mankind totally forgot the name of God owing to the false preachings of Nihilism and was solely engaged in worshipping the bodies of the hypocrite nihilists, at that time Mohammad appeared as a prophet for re-establishing the godly faith in men. So our Muslim brothers revere the tomb, as it is the only sign that can produce non-attachment in the minds of men towards the transitory enjoyment of the worldly life. Also

the tomb is the common end of all whether a wise king or an ignorant beggar. The Tantric Authority also holds the cremation-ground to be the most sacred place. But the ever-revolving wheel of time has overturned all of us. We have all forgotten our common Goal. No prophet tells us to neglect the Spiritual Science and to suppress the truth.

Now the Lord shows the necessity and scope of this Spiritual Science:—

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

O Pandava ! By the practical experience of that Knowledge you will not get such dejection again; and by the knowledge of THAT you will see the whole of the created beings in your own Self and so also in Me.—35.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥

If you be even the most sinful of the sinners, you will cross over all sins by the boat of the Integral Vision.—36.

(The illustrations of Valmiki, Vilva-mangal, Ajamil, etc., are the instances in point here. This subject will be explained in the ninth chapter, verse—30)

यद्यैर्धांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

As the blazing fire reduces the heap of fuel to ashes, so the fire of Meditation burns all actions into ashes.—87.

[It should be understood here that the habitual residua (संचित कर्म) and the habitual potencies (क्रियमाण कर्म) are destroyed. But the regulated-fruitive actions (शरब्धकर्म) known as the productive cause of the present life is not destroyed without fruition.]

न हि ज्ञानेन सष्टशं पवित्रमिदं विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

There is no other purifier in this world such as the Integral Vision is. He who is fully perfected by Yoga, understands himself to be THAT in his own Intellect in due course of time.—88.

Now the Lord explains the proper fitness for achieving the Integral Vision, and shows its final result as the Absorption into the Supreme Spirit (ब्रह्मनिर्वाण) :—

श्रद्धावाँहृभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

A Yogi who is possessed of Faith (with the full aspiration after the attainment of THAT Supreme Spirit) and has fully controlled his senses, acquires the Integral Vision and after achieving it he attains the Supreme Peace in no time—89.

It has already been explained that Yōga begins with the Full-Aspiration-after-Ishwara (ईश्वरप्रणिधान) and ends in the profound Meditation-upon-Ishwara (ईश्वरप्रणिधान). And Faith known as the Vehement Aspiration after the Truth is the primary qualification for the Course of Emancipation (Y. S. I—20.)

Now the Lord shows its opposite side :—

अज्ञश्चाध्रुधानञ्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

A man who is ignorant of this Science and devoid of Faith, and who is of a doubtful mind, absolutely deviates from the Highest Good. Neither this world nor the future one nor happiness is for him who is of a doubtful mind.—40.

In the teachings of our Lord we find in many places that the people who are not given to the Course of Action prescribed by the Scriptures, are described by Him to be devoid of both the Ends. Again we see in the world that every body is proud of his own happiness. So the Lord Himself will show the divisions of all these things in the eighteenth chapter.

Now after stating the evil fate awaiting an irreligious and ignorant man, the Lord indicates the proper way to unending happiness in the shape of Freedom from the Bonds of Action :—

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

O Arjuna ! actions can never bind him who has renounced all actions by the help of Yoga, and has cut off all doubts by the knowledge of the Science. (of Spiritual Action) and who is possessed of his own Self.—41.

By this the Lord refers to the Course of Action, the theoretical knowledge of the Science and the practical experience of Integral Vision as have been explained in the second chapter in connection with Spiritual Absorption (B. G. II—53), because these are the three means of Perfection in Yoga.

Now the Lord instructs Arjuna to have recourse to the said threefold means and says :—

तस्माद्ज्ञानसंभृतं हृत्स्थं ज्ञानासिनात्मनः ।

छिन्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

Therefore, O Bharata, cut off your mental doubts originating from Ignorance, with the sword of Scientific knowledge (of Spiritual Path); be established in Yoga and stand up.—49.

With this the Lord concludes the chapter by emphasising the idea set forth in the opening verses of this chapter. The meaning is that Arjuna should fully understand the means of the Yoga of Intellect with the help of Spiritual Science, *i. e.*, he should at first know the full Course of Action beginning with the Starting Limit of Material Sacrifices upto the Finishing Limit of

Spiritual Action and then he should set himself on the ladder of Yoga according to his own fitness.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे शानयोगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

Here ends the Fourth Chapter known as the Yoga of Integral Vision in the conversation between Shree Krishna and Arjuna according to Yoga, the Science of Infinite Reality, in the Upanishadas known as the SHREEMAD BAHAGAVAD GITA.

CHAPTER V

Now the closing two verses of the preceding chapter land Arjuna again in a state of suspense. He thinks that at first the Lord says to Renounce Action and again He asks him to be engaged therein. This becomes the cause of his confusion. So he puts the following question :—

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रुहि सुनिश्चितम् ॥ १ ॥

Arjuna said:—O Krishna ! You suggest Renunciation of Actions and again You suggest Yoga (the performance of Actions). Please tell me definitely the one of these two, which is better.—1.

श्रीभगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

The Glorious Lord said:—The Renunciation of Action and the Performance of Action both produce the Highest Good alike. But of these two, the Yoga (Performance) of Action is far superior to the Renunciation thereof —2.

It should be understood here that the same question as was put in the beginning of the third chapter, is raised here again. But the difference is that there it was the subject of showing the difference between the Material and the Spiritual Actions, and here it is to show the difference between the Starting and the Finishing Limits of Action. So the Lord definitely says that the performance of Action is better, for the Course of Action is the ground work on which the Spiritual Structure can be raised and because it is the general rule that the first step is indispensably necessary for arriving at the final step. Accordingly the Lord shows the aim which is to be attained to by the performance of Action, in the following:—

द्वेषः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्विन्दो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

He who neither hates nor desires (any thing) should be looked upon as a permanent Renouncer, because O mighty armed ! he who is free from the pairs of opposites gets easily freed from bondage.—3.

Hereby, it is fully clear that this verse denotes the same standard of qualification as has been prescribed as the Finishing Limit of Action for the attainment of Immortality. Now, the Lord shows the relationship between these two Limits of Action in the following:—

सांख्ययोगी पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ४ ॥

The men of undeveloped intelligence are loud in declaring that the Renunciation and the Performance of Action are two separate things. The wise are far away from this position. He who is fully established even in one, obtains the fruit of both.—4

Now the Lord develops and establishes the inseparable oneness of the Sankhya and the Yoga enunciated in the preceding verse:—

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

The goal, which is attained by the persons who have arrived at the Finishing Limit (*i. e.*, who are possessed of the Unwavering Intellective Vision), is reached by those as well, that are the Performers of Action. He who sees the Finishing Limit and the Starting Limit to be one, is strictly speaking possessed of Vision.—5

Here, we find a special beauty in the composition of this verse along with the preceding one. Both the verses convey the same idea. The only difference is that the former has been put in the active voice and the latter—in the passive. Why? The meaning is that the same idea has been repeated with a view to indicating some inner significance which cannot be grasped by the ordinary understanding of a man who has not gone through the commentary of Lord Vyasa, on the Yoga-Sutra (Y. S. III 6). For example—the general course of getting upon the roof of a house is to go up by each

successive step of a staire-case. People may climb step by step or jump over two or three at a bound according to their capacity. He who is strong enough may reach the highest top all at once by one jump. Similarly, this course of Yoga is considered to have two Limits—the Starting and the Finishing. The Starting Limit begins with the injunctions of the Dharma-Sutra in the form of the prescribed actions for Desirable End which is nothing but to attain the heavenly states in future world or to fulfil the desire for any kind of enjoyment in this world. Then comes the grade of Agreeable End prescribed by the same Dharma-Sutra. In other words the Yogi who is free from the desire for any such objects, should begin with those commandments in the form of the Obligatory and the Incidental duties that lead to the peaceful worldly life. Now comes the grade of Great Vow solely aiming at Emancipation, *i. e.*, the Yogi who is free from that Agreeable End even and has fully discharged all the obligations of the household life-order with Ordinary Vow, should be engaged in the Spiritual Action with the help of its proximate external means after leaving off all the family customs and rites according to the proper course of Renunciation as has been explained previously (B. G. III 4, 30; IV 25). These grades of Action are all but successive Starting Limits according to the grades of qualification of the followers, and the Finishing Limit of Action known as the Unwavering Intellective Revelation is one and the

same for all. The followers of this Course of Action are called Yogi.

It has already been explained that the Starting Limit prescribed by the Gita begins with the grade of Agreeable End according to the qualification of Arjuna who always asks for the Highest Good. So the Lord presents these two successive grades of Action,—the duties of the Ordinary Vow and that of the Great Vow before Arjuna so that he may understand his position by considering the merit of his own action.

Now a question may arise as to when the term "even" or "also" (अथि) is found in the verses, how then can they be the successive steps? Moreover it is plain from the verses that the aim can be attained by both of them independent of each other. Hence the doubt is that they are not the successive steps but are separate ways.

This apparent doubt rests on mere confusion which removed, the doubt will dissolve automatically. It has already been mentioned that to climb up step by step for reaching the roof is the general rule, but to get upon it all at once by one jump is the exceptional case which comes simply from the virtue of beatific action done in previous birth. For example—Jada-Bharat, Sukdev, Bamadev, Prahlad and others observed no Rule and Law in their present life. They were great Yogis from their very birth. The Scriptures notice and make provisions

for meeting all cases in all possible stages of Spiritual Growth. Consequently whoever in reality is the slave of the senses but assumes the fictitious position that he is qualified for the Highest Good and therefore does not follow the Course of Action, commits nothing but suicide. So our Lord says :—

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥६॥

On the contrary, O mighty-armed ! the Renunciation of Action without following the proper Course of performance thereof is to bring on sufferings only. A saint (मुनि) being possessed of Yoga (i. e., following the proper Course of Action) attains to the Supreme Spirit in no time.—6.

Now the Lord describes in the following the nature of a Yogi who has arrived at the Finishing Limit of Action by possessing the Unwavering Intellective Vision known as the Subjective Manifestation of the Cognitive-Spiritual-Absorption as has been explained previously in reply to the question of Arjuna (B. G. II—54) :—

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

He who is possessed of the final end of Yoga, whose intellect has been purified of its dirts, who has fully controlled his mind and senses, and whose Self is

the self of all the created beings, is left unaffected even though he works.—7.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ॥
पश्यञ्छृण्वन्स्पृशजिघ्रक्षन्गच्छन्स्वपञ्चवसन् ॥ ८ ॥

प्रलपन्विस्तृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

He who is Spiritually Absorbed and has realised the Truth, should, as a matter of fact strong in the belief that the senses are moving within the sense-objects, think ' I do nothing at all ', even though he sees, hears touches, smells, eats, walks, sleeps, breathes, speaks, gives, takes, opens and closes his eyes, 8—9.

It is to be noted here that when a Yogi arrives at the Finishing Limit of Action known as the Unwavering Intellectual Revelation, his vehicle-of-action becomes unproductive just like a parched-up-seed, and he goes beyond the sphere of Human Action known as the Exciting Cause. From that time he is moved simply by the Regulated-Fruitive actions (प्रारब्धकर्म) known as the Intensive Cause (प्रकृति) according to the merit of his own habitual residua which are but the actions of his previous lives.

Now, the Lord comes to the Starting Limit of Action, i. e., the initial stage of Renunciation for showing the process of gradual advancement in regard to the Grade of Emancipation (संन्यास) :—

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
 लिप्यन्ते न स पापेन पद्मपत्रमिधाम्भसा ॥ १० ॥

He who, being free from attachment (towards worldly Enjoyment) @ performs actions by dedicating them to the

(@) Here we are to bear in mind that the Lord does not show any relation of any thing particular at the time of using the word 'attachment,' (सङ्गम्) in the verses. Hence with reference to the context, we are to ascertain the link about the object from which a man is to be unattached. It is the proper course prescribed by the Scriptures that a man should, at first, forsake his attachment to Forbidden Actions, i e., he morally requires, first of all, to be free from all the wild tendencies of his mind by sticking fast to the performance of the Prescribed Actions for the fulfilment of the house-hold Enjoyment. When this course is finished, he then requires to be attached to the discharge of the duties pertaining to the grade of the Great Vow with a well-built spiritual bent of mind for Emancipation after being unattached from house-hold Enjoyment. Thereafter he quenches his thirst for Emancipation by the attainment of the Unwavering Intellectual Vision, and finally he being unattached from this bliss of Emancipation too, stands in need of being established in neutrality consisting in the Highest Non-attachment. All his actions and attachments come to an end in this state of Being. It is for this reason that the term 'सङ्ग' (attachment), has been explained in the sense of " Arjuna's attachment towards the dictates of passion " in the verses of the second and the third chapters, because those two chapters are in the context of the Forbidden (निषिद्ध) and the Ritual (वैश्व) Actions,— the former kind of actions is to be shunned away and the latter to be strictly adhered to.

Supreme Spirit, is not tinged by sin just as a lotus-leaf remains untouched by water.—10.

This is the grade of Spiritual Action which begins with the Full-Aspiration-after-Ishwara as has been explained in the Yoga-Sutra II—I. In other words the Yogi who is freed from the subjection to the extreme power of the senses because of Material Action, should have recourse to the Spiritual Action with the sole aim of Emancipation. Accordingly the Lord says :—

कायेन मनसा बुद्ध्या केशलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥

The Yogis being freed from attachment (towards Enjoyment) perform Actions simply by body, mind and intellect and also by the controlled senses with a view to purifying the Intellective Essence.—11.

This verse refers to the means of purifying the mind of its subtle dirt which consist in the desire for communion with God. Now the Lord shows in the following the difference between the Yogi who has passed over the Sphere of Non-Science, and the ignorant who is influenced by the functions of Non-Science :—

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकिम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

He who is Spiritually Absorbed, abandoning the fruition of actions, attains the Supreme Peace. But, he who is devoid of the Spiritual Absorption, being strained,

by desire is attached to fruition and as such is bound.—12.

Now, the Lord explains the final state of Renunciation which is nothing but the attainment of the Finishing Limit of Action :—

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

A Self-restrained Soul, renouncing all actions along with the fluctuating inner tendencies (of the mind) lives happily in the city (body) having nine gates. He neither works, nor causes any one to work.—13.

Now, the Lord explains scientifically the truth about the bonds of Action which comes into operation through the process of Evolution :—

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

The Lord (Con-Science चित्तिः) neither creates doership nor actions nor any connection with the fruition of actions for any created being. It is the Inherent Nature that comes in Motion.—14.

[Here the term "स्वभावः" (Inherent Nature) refers to the Pradhana of the Yoga-Sutra. For the fuller account see the Yoga-Sutra Chap. II Aph. 17-19].

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

The Cosmic-Consciousness (the Single Soul चैतन्य) takes neither any sin nor indeed virtue of any body.

Self-Knowledge is covered by Non-Science, thereby the created beings are perplexed.—15.

Herein the 'created beings' are meant as the Created Minds (मंजा—Y. S. Chap. IV 2-5). Now, the Lord shows in the following the freedom from the bonds of Action by means of the Subjective Manifestation of the Cognitive-Spiritual-Absorption :—

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

On the contrary, the Intellective Vision of those whose Non-Science has been destroyed by the Integral Vision, reveals THAT Supreme Truth just as the sun reveals other objects.—16.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धृतकल्मषाः ॥ १७ ॥

They whose intellects are saturated with THAT (Universal Spirit—चित्तिः) whose selves are unified with THAT, all actions of whom have been terminated in THAT, whose sole aim is THAT and who have been shorn of all sins by the Unwavering Intellective Revelation, attain to Emancipation where-from there is no turning back.—17.

By this verse together with the preceding one the Lord refers to the unified nature of the Single Soul (चेतन्य) with the Universal Spirit (चित्तिः) as we get the reference of the Mahavakya "Tat Tvam Asi" (तत् त्वमसि you are THAT), etc.

Now the Lord explains the position of the Yogis who are possessed of this Intellective Revelation:—

विद्याविनयसंपन्नं ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

The Souls who are possessed of the Intellective Vision look equally upon a Brahmin accomplished in learning and humility, as also upon a cow, an elephant, a dog and on a man subsisting upon dogs.—18.

Now whence do they acquire such a Vision? The Lord explains in the following:—

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

They having their minds fixed in evenness have really gone, even in this world, beyond the cycle of re-birth, because the Universal Spirit is Even and Pure; therefore they are established in the Supreme Being.—19

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमुदो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

He who having the Unwavering Intellective Vision has been freed from Non-Science, will neither be pleased with the gain of favourable objects nor displeased with the attainment of the unfavourable ones. He being the realiser of the Supreme Being is established Therein.—20

Now the Lord shows in the following the standard of qualification termed "Abstraction" (प्रत्याहारः) for the

practice of Spiritual Action which is the proximate means of realising the Supreme Being or the Universal Spirit (चित्तेः).

बाह्य एव शेषसत्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

Whatever pleasure there is in the enjoyment of sense-objects, the same pleasure a man of unattached mind finds in his own Self. The same man, in turn, having his intellect Absorbed in the Yoga of Spiritual Absorption, enjoys the Eternal Bliss.—21.

It is to be remembered here that the mind should be at first made free from the subjection to the senses by the practice of the external component parts of Yoga which are considered to be the means of removing the gross impurities of the mind. Thereby the mind, being purified of its gross dirts, i. e., freed from the heavy load of the senses, becomes fit for Concentration, Meditation and Spiritual Absorption (vide Y. S. II 53-55), which have been prescribed as the internal component parts of Yoga and are considered to be the proximate means of bringing about the Integral Vision in the form of Eternal Bliss by removing the subtle impurities of the mind.

Now in regard to the teachings of the Scriptures that the nature of the soul is always blissful and the sense-objects are full of pains, a doubt may arise how

can a man be happy with the material objects? Or how can he feel pleasure while enjoying those things, if all the objects of senses are full of pain?

Let us examine this doubt. The sun is up in the sky. A man is unable to turn his eyes towards the sun on account of some defect in his neck. So he is to see the sun in its reflection into the water of a tank. Now if the water is muddy, there can be no reflection of the sun; if the water be transparent but agitated by wind, then hundreds of suns will be seen indistinctly. Again if the water be transparent and calm due to the absence of wind, then the full reflection of the sun can be seen distinctly. Farther a lens (burning glass) can catch even the burning power of the sun.

Similarly the human soul is the sun, the mind the water, the function of the Inert Energy the mud, transparency the nature of the mind, the function of the Active Energy known as desire the wind, the absence of desire known as the function of the Illuminative Energy the calmness, and the defect of the neck is the exhibitiv habit of the mind in which it is not capable of seeing the Reality full in the face.

When the mind becomes overpowered by the Inert Energy, it becomes forgetful of pleasure. In the presence of the Active Energy, it gets agitated and becomes prone to the desire for thousands of objects in regard to

pleasure not as an undivided whole but in small fragments such as wife, children, house, car, wealth, name and fame, etc. Again when the Illuminative Energy appears, the mind enjoys happiness. As for an instance—a poor man being destitute of a rupee is unhappy. When he gets a lump of gold, he becomes extremely happy. How? It is because of the absence of desire, the calmness known as the Illuminative Energy appears; thereby he sees the full reflection of the Soul until the next desire (say a wife) agitates his mind. Again when he gets an exquisitely beautiful wife, he remains excessively happy until a next desire for a baby appears. Thus we find that desire becomes the cause of pain by being an obstacle to the way of clear reflection of the Soul in the mind and again the same desire when fulfilled brings calmness to the mind and accordingly by representing the full reflection of the Soul therein becomes the cause of pleasure. But an ignorant man thinks the sense-objects to be the source of pleasure like a foolish dog chewing a dry bone.

A Yogi at first becomes wise by the regular performance of his prescribed duties in accordance with the Course of Action. Then he realises the truth that the pleasure which is generally thought to have been derived from the external objects, comes in reality from the Soul and as such he becomes free from the desire for sense-objects which is but the gross impurity of the mind. Then by the practice of Spiritual Action, he becomes an

Intellective Yogi just like a lens or burning glass for enjoying the Eternal Bliss.

Thus it is clear that the mind as a simple fraction is multiplied by a number of desires and thereby feels pleasure and pain according to the degree of numerator and denominator. But when it is multiplied by zero, it goes then to Infinity, *i. e.*, the mind being free from desire becomes absorbed in the Perfect Peace.

Now the Lord confirms the above remark by showing the evil nature of the sense-objects and explains why they should be avoided:—

ये हि संस्पृशजा भोगा दुःखयो नय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२॥

Those sense-enjoyments that are born out of contact, are the very sources of pain. They have beginning and ending. So O Kaunteya ! a wise man never rejoices in them.—22.

Now in regard to this wise man, the Lord shows the further step of Action which brings about the termination of all his actions:—

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥२३॥

He who indeed in this very life (or in the Great Vow) can stand the impulse born of lust and anger before being separated from the body (*i. e.*, until he can separate his soul from the limitation of the body in the form of the complete disappearance of attachment

vide Y.S.I—37), becomes Spiritually Absorbed and is really a happy man (vide Kathopanisada II valli IV—17.)
—23.

By this it is to be understood that this is but the Finishing Limit of Action known as the Revelation of the distinction between the Purusa and the Intellective Essence, viz., the Unwavering Intellective Vision which is the Subjective Manifestation of the Cognitive-Spiritual-Absorption.

Now what will be the future of this Yogi who has arrived at the Finishing Limit of Action? The Lord answers in the following :—

योऽन्तःसुखोऽन्तरामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२३॥

This Spiritually Absorbed Yogi who is internally happy, internally contented and as such internally illuminated, comes to be absorbed into the Supreme Spirit.—24.

This verse refers to the Ultra-Cognitive-Spiritual-Absorption. Now the Lord puts in the following the whole truth in a nut-shell by showing the systematic process of development in the ladder of Spirituality beginning from the Dharma-Sutra upto the Brahma-Sutra :—

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूताहिते रताः ॥२५॥

The sages whose sins have been destroyed (by sacrifices), whose doubts have been removed (by the Scienti-

fic learning of Yoga) and who having their senses and mind restrained (by the practice of Spiritual Action) are engaged in the good of all living beings, come to be absorbed into the Supreme Spirit.—25

Here the terms " engaged in the good of all living beings " (सर्वभूतहितेस्ताः) refer to the " Cloud of Virtue " (धर्ममेघ) of the Yoga-Sutra IV—29.

Now the Lord shows the state of Higher Non-attachment as the direct cause of the Ultra-Cognitive-Spiritual-Absorption :—

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥

The Absorption into the Supreme Spirit is just within the grasp of the saints who having restrained their mind have been freed from lust and anger, and have realised their own Soul.—26.

Now the Lord explains in the following the external and the internal signs of a Yogi who has arrived at the Finishing Limit of Action. These signs are termed " the manifested " and " the unmanifested " qualities pertaining to the perfections of the body and the mind respectively of the Yoga-Sutra I—16 :—

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छामयक्रोधो यः सदा मुक्त एव सः ॥२८॥

The sage who has excluded all the external sense-objects and has ever established his gaze fixed on the eye-brows, who has equalised the upgoing and the down-going life-breaths moving within the nostrils and who with singleness of purpose is pursuing Emancipation after having restrained his senses, mind and intellect and whose desire, fear and anger have completely disappeared, is really free for all time.—27-28.

A doubt is raised here by some people that the Lord describes a Yogi to be always free when he has his gaze fixed between the eye-brows. Now is it possible for a man to keep such a position for all time? If we fix our gaze thus for five minutes, we get head-ache. Thus they say that this teaching is doubtful.

The fact is that the Yogi's look is always indifferent and not greedy for any thing. The look of a pigeon hatching her eggs has some similarity with that of a Yogi; because his look is fully abstracted from the world and is deeply engaged in seeing the beauty of his Lord. The first half of the above sentence (verse No. 27) signifies the bodily signs of a Yogi. In other words the Yogi will never be a dandy, nor will he have any restless greedy look, no movement of breath will be found in him; because his life-breath will work within the distance of two inches out-side the nostrils in his waking state and in sleep it will move upto nine inches in maximum and also he will have his steady posture in the form of straight back-bone for all time. The second

half of the sentence (verse No. 28) shows his internal signs which are beyond the grasp of the ordinary people but are known to the Yogis alone.

Now the Lord concludes the chapter with the idea which has been set forth in the commencing verse of this chapter:—

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

Having known Me as the Enjoyer of sacrifices and penances as also the Supreme Ruler of all the worlds as well as the Bosom Friend of all living beings, he attains peace.—29.

By this we are to note that the Yogi who is in the Starting Limit with Material Action, knows our Lord as the Enjoyer of all sacrifices and penances; so he is determined to perform all the prescribed actions for His sake. When he is in the Finishing Limit of Action, he knows Him as the Supreme Ruler of the universe, so he finds nothing as his bounden duty to be discharged; because he fully understands that Creation, Preservation and Destruction solely depend upon His Will. So he does nothing to interfere with His Government, as he goes beyond the sphere of the Exciting Cause. Again he who is in the grade of Spiritual Action and knows the Scientific Process by the study of the Science leading to Emancipation, thinks Him as the Bosom Friend and tries to come into union with Him by his sole engagement in Spiritual Action. And

this grade of Spiritual Action is known by another name as the Great Vow (संन्यास).

ॐ तस्मदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो नाम पञ्चमोऽध्यायः ॥ ५ ॥

Here ends the Fifth Chapter known as the Yoga of Renunciation of Action in the conversation between Sri Krishna and Arjuna according to Yoga, the Science of Infinite Reality, in the Upanisadas known as the **SRIMAD BHAGAVAD GITA.**

CHAPTER VI.

By presenting an elaborate explanation of the Course of Action termed "Yoga" with its Starting and Finishing Limits together with its present and future results, the Lord has referred to the Starting Limit of Spiritual Action in the last verse of the preceding chapter. Now He begins this chapter with the aim of describing the process of Spiritual Action which is the only means of coming into union with the Bosom Friend, the Lord. Accordingly the Lord at first shows the relation between Renunciation and Yoga which have been mentioned to be one in the preceding chapter (B. G. V 4-5). So He says:—

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरश्निर् चाक्रियः ॥ १ ॥

The Glorious Lord said:—He who being free from the fruition of actions performs the prescribed duty (of the Great Vow) is strictly speaking the Renouncer and is possessed of the final stage of Yoga, but not he who has not gone through the proper worship of the Sacrificial Fire as also through the performance of the Scriptural Rites.—1

It has already been explained that the person who has attained to the Finishing Limit of Yoga, is called a Yogi as well as he who yet is in the sphere of Action in any of its stages beginning with the Purva-Mimamsa upto the Subjective Manifestation of the Cognitive Spiritual Absorption of the Yoga-Sutra. By this verse the Lord explains the Renunciation of Action to be the result and the observance of the Sacrificial Fire as well as the performance of the Scriptural Rites to be the means thereof ; because without performing the sacrifices and without discharging the prescribed duties no body can get the mental purification which is an unavoidably primary qualification for entering into the Limit of Spiritual Action known as the grade of Great Vow. Now the Lord comes forward with another verse to strengthen this idea:—

ये संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

O Pandava ! you should know that state to be the last stage of Yoga, which is called Renunciation ; because nobody who has not renounced his purposefulness, can be possessed of the final end of Yoga.—2

From this it is clear that the Renunciation of Purposefulness (termed the " Whole Action " in the Terminology) is the Finishing Limit of Yoga in its true sense. Hence we are to note here that a man who has just arrived at the grade of Spiritual Action with the Great Vow by

discharging all his obligations to the house-hold life-order, is called a Renouncer (संन्यासी) as well as he who is in the Finishing Limit of all his actions/just like the term "Yogi" (योगी). Further the Lord repeats here the same idea as He has put forth in the preceding verse with a view to drawing our special attention towards the inner significance of these two verses. The meaning is that the Lord solves His own proposition which He has put forward in the preceding chapter (B G. V 4-5). In other words it means that Sukdeva, Bamadeva and others observed no Sacrificial Fire but they were all free from purposefulness from their child-hood ; because they arrived at the Finishing Limit of Action by virtue of their hard labour in previous births. This subject will be explained by the Lord later on in this chapter in a reply to the question of Arjuna about the future destination of the Yogis who have fallen off from Yoga in their present life.

Now the Lord explains the relation between these two Limits in the following two verses :—

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

For a saint aspiring after the final heights of Yoga, the performance of Action is said to be the means of getting there-upon, and the absence of purposefulness is said to be the means (of the Ultra-Cognitive-Spiritual-

Absorption) for him only who is already enthroned in (the Finishing Limit of) Yoga.—3.

Here the first half of the verse signifies the Starting Limit and the last half denotes the Finishing Limit of Action. From this it is clear that the purposefulness for the performance of the Prescribed Actions is the only cause for the rise of a Yogi who is in the Starting Limit of Action. But when he arrives at the Finishing Limit, the same purposefulness becomes an obstacle to his further advancement, because it has already been explained that the same ploughing as once becomes the cause for the growth of paddy plants, causes their destruction when they are grown up. Further the term "शमः" (absence of purposefulness) signifies the "Higher Non-attachment" of the Yoga-Sutra (Y. S. I 16.)

Now at what time should a Yogi understand himself to have attained the final end of Yoga? The Lord says:—

यदा हि नेन्द्रियाण्ये न कर्मस्वनुपज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

When he is indeed neither attached to the objects of the senses, nor is he attached to actions, then the Renouncer of all purposefulness is said to be enthroned in the Finishing Limit of Yoga.—4

Now the Lord explains the process of (Spiritual) Action as a means of attaining to the Finishing Limit of Yoga :—

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

A Yogi should elevate his own Soul by the help of his intellect (accompanied with his mind and senses) ; he should not let it waste away ; because it is the very friend of the Soul and also becomes the very enemy thereof.—5.

From this it should be understood that a Yogi should acquire complete mastery over his intellect by means of his senses and mind brought under control through proper exercise of restraint over them just as a big fish is brought under restraint with the help of a fishing rod. He should not exert extreme pressure over them in the beginning but should restrain them gradually by means of Proper Course as has been described previously (B. G. II 59 ; III 41). The intellect, thus made subservient, would greatly help the Soul in coming into Its own.

Now how does one's own intellect become either a friend or a foe ? The Lor I explains it in the following :—

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

The intellect (accompanied with its helping mates) is the friend to the Soul of him by whom it is restrained. On the contrary, it is the foe @ and behaves like a foe to

(@) The intellect is considered as the foe to the soul of him who has no thirst for God, and it behaves like a foe with that of him who has a thirst for God, but is not, at the same time, free from the desire for sensual enjoyments.

the Soul of him who is unable to control it or who has deprived it by improper use.—6.

Now the Lord explains the position of the intellect of a self-subdued Yogi in the following :—

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

The intellect of a self-restrained and peaceful Yogi is fully balanced in cold and heat, pleasure and pain as well as in honour and dishonour.—7

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

The Yogi who is satisfied with the Scientific Knowledge and the Practical Experience of Yoga, who is in unfluctuating position and has fully controlled his senses and to whom earth, stone and gold are equal, is said to be Spiritually Absorbed (or to have attained the final end of Yoga.)—8.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

He who looks equally upon lovers, friends, neutrals, referee, foes, relatives and also upon the virtuous and the vicious, is considered to be the best (among Yogis).—9.

All this should be understood as the description of the Finishing Limit of Action. Now the Lord begins to explain, in the following, the means of Spiritual Action suitable to the grade of the Great Vow :—

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

A Yogi staying in a solitary place should ever engage his mind in the Yoga of Spiritual Action. He, holding himself aloof and free from greed and accumulation by acceptance of gift, should restrain his mind and senses.—10.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्चितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

He should prepare a fixed seat of his own in an unfrequented place. It should be made up of silk-cloth, deer-skin and Kusha-grass one placed above the other and it should be done in such a manner that it may not be very high or very low.—11.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

Seating himself there on that seat the Yogi, having control upon the functions of the mind and the senses, should engage his mind in Yoga with undivided attention for the purification of his Intellective Essence.—12.

(Here the "purification of the Intellective Essence" should be understood as the separation of the Soul known as the Purusa from the connection of the Objective Matter.)

समं कायशिवोद्रीधं ध्यायन्नखिलं स्थिरः ।

संप्रेक्ष्य नास्तिकान् सर्वं विशद्वानपरोक्ष्यन् ॥ १३ ॥

He should hold his body, head and neck in a straight and steady posture. He should not look at any other direction, and should fix his gaze in the fore part of his nose.—13.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ १५ ॥

The Yogi being of pure heart, fearless and firm in the vow of continence and being absorbed in meditating upon Me by controlling his mind, should remain engaged in Yoga (of Spiritual Action) after taking Me as his sole aim.—14.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

The Yogi, having controlled his mind and thus engaging his intellect in Yoga for all time, attains Peace which conduces to the Absorption into the Supreme Spirit, and which exists in Me.—15.

नात्यश्नतस्तु ये गोऽस्ति न चैकान्तमनश्नतः ।

न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

O Arjuna ! the Yoga is neither for him who is given to excess in eating, nor for him who is extremely abstemious ; it is not for him also who is addicted to excessive sleep, nor also for him who does not sleep at all.—16.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

The Spiritual Absorption which is the destroyer of
B. II. a.

all pains, comes to him who is moderate in food and amusement, whose attempt at actions is regulated and who is moderate in sleep and keeping awake.—17.

यदा धिनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

When the mind being regulated in a proper way becomes established in the Intellect (Single Soul), then the Yogi being free from all desires, is said to be Spiritually Absorbed.—18.

It should be remembered in this connection that the process of Yoga should be learnt from a teacher who is experienced in the Science, because this subject has already been explained by our Lord in His previous teaching (B.G. IV 34).

Now what is the state of a Yogi's mind when Spiritually Absorbed? The Lord says :—

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

As the flame of a lamp in a windless place does not flicker, the same simile is said to apply to the intellect of the Yogi who having restrained his mind is engaged in the Yoga of Intellect.—19.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र वैवात्मनात्मानं प्रदयन्नात्मनि तुष्यति ॥ २० ॥

That in which the mind being restrained by the practice of Yoga ceases and that in which he really be-

comes satisfied by seeing his Soul in the intellect by the help of his mind,—20.

सुखमात्यन्तिकं यत्तद्वुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

And that in which he realises perfect happiness which is to be grasped by the intellect but is beyond the senses and wherein he being once established is not indeed moved from the Reality,—21

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

And after attaining which he does not find any other gain greater than that, and being established in which he is not shaken even by a heavy sorrow,—22

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

That should be known by the term "Yoga", which is the separation from the Conjunction of Pain (vide Y. S. II 23-24), and that should be accomplished by an energetic mind with the help of Higher Perception (vide Y.S. I 35-38.)—23.

Here the verses from 20 to 23 constitute but one sentence. Some people allege here that the Lord has mentioned the Soul to be beyond the intellect in the third chapter (B.G. III 43) and again He says here that the Yogi sees his Soul in his intellect and the former is grasped by the latter. By this they argue that the Spiritual Science is meaningless as it is inconsistent.

In refutation of the above remark we can say that there is no defect. Why? It is because from the Yoga-Sutra we have understood that the Spiritual-Absorption is of two kinds,—the Cognitive and the Ultra-Cognitive. In the Cognitive Spiritual Absorption the mind gives up its exhibitiv habit and acquires the inhibitive potency which is called the Higher Perception. Further, this Higher Perception termed "the Spiritual Absorbent Cognition" (समाधि-प्रज्ञा) comes to an end in the Ultra-Cognitive-Spiritual-Absorption which is the last stage of the inhibitive potency. All this has been beautifully explained by Lord Vyasa in the Yoga-Sutra in connection with the Thought-transformation and the Inhibitive Change of the Spiritual Absorbent Cognition (Y.S. I 42-51 ; III 11-15).

Now, the Lord refers to the same Absorbent Change of the mind together with the means of its restraint :—

संकल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

The Yogi should completely give up all the desires originating from purposefulness and should properly regulate, through the agency of the same mind, the multitude of senses from all sides.—24.

शनेः शनैरुपरमेद्बुद्ध्या धृतिरुद्धीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

He should then attain tranquility step by step with the help of the intellect well-fixed in firmness. He should

not think of any thing else by making his mind well-focussed in the Self.—25.

(Here the object of Concentration is the Self, the nature and scope of which is to be ascertained according to the fitness of the Yogi in the ladder of the Cognitive Spiritual Absorption Y.S. I—17).

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

Through whichsoever outlets the restless and unsteady mind seeks to escape, by blocking the same through restraint it should be so brought under control as to rest in the Self itself.—26.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

The Supreme Bliss comes to the Yogi of this description, whose mind has been fully restrained, whose Active Energy has been calmed down and who is Spiritually Absorbed and is sinless.—27.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

Thus the Yogi who ever engages himself in the practice of Yoga, becomes free from sins and easily enjoys extreme happiness in the form of the Union with the Universal Spirit.—28.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
इक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

The Yogi whose intellect has been absorbed in the Essence of Yoga and who sees the All-pervading Spirit everywhere, sees his own Self to be present in all the created beings and also sees all the created beings in his own Self.—29.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

For him who sees Me everywhere and sees all in Me, I never go out of his Sight, nor does he go out of My Sight.—30.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

The Yogi who, being established in the unified nature, Spiritually serves Me, present as I am in all the created beings, stays in Me even though he be moving in any condition.—31.

(The above position is to be understood as the Finishing Limit of Action known as the Subjective Manifestation of the Cognitive Spiritual Absorption. After attaining this state, the Yogi can never be aloof from his Spiritual-Absorbent-Cognition).

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

O Arjuna ! he is considered to be the Perfect Yogi who, under all condition, sees the Universal Spirit to be identical with the Intellectual Essence, though the former

is the source of Happiness and the latter the source of Pain.—32.

This is the sphere of the Ultra-Cognitive-Spiritual-Absorption known as the means of Final Emancipation (vide Y.S. III 54).

Now, Arjuna who had so long cherished an idea of getting the Highest Good from a cheap market of Religious Mendicancy (संन्यास), finds it to be too difficult for him to achieve even the Finishing Limit of Action by the performance of the Yoga of Spiritual Action with full control upon his body, senses and mind, not then to speak of the attainment of the Highest Good which arises from the conformity of the Intellective Essence with the Universal Spirit. So he puts the question here :—

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वादिस्थितिं स्थिराम् ॥ ३३ ॥

Arjuna said :—O Madhusudana ! on account of the changefulness of the mind, I do not find any unwavering steadiness of this Yoga which has been said by You to be attainable by means of the Conformed Nature (of the Intellective Essence).—38.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ॥

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

O Krishna ! the mind verily is fickle, afflicting, irresistible and unbreakable; so I think it as difficult to have control over it as over the wind.—34.

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

The Glorious Lord said—O mighty-armed ! it is undoubtedly true that the mind is fickle and very difficult to be subdued. But O Kaunteya ! it can, however, be controlled by means of Practice (a) and Non-attachment.—35.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

It is My firm opinion that (the final end of) Yoga cannot be attained by a man who has not properly regulated his body, senses and the mind. But it can be achieved by a self-subdued Yogi persevering in effort by pursuing the Proper Course of Action.—36.

Now Arjuna is beset again with a doubt that for the achievement of this Yoga, he is to regulate himself

(a) We are to note down here that the Lord has firstly mentioned the term ' Practice ' and lastly ' Non-attachment ' in the verse. From this sort of arrangement of the words, it is evident that nobody can be qualified for the practice of the Internal Component Parts of Yoga without following the External Component Parts thereof. In other words, the Non-attachment from the sense-objects and the Full-aspiration-after Iswara appear only at the time when the desires for worldly enjoyment get fulfilled by the performance of the Material Actions prescribed for the house-hold life-order.

in all respects even in his Mendicant Life. In other words, he is to live a solitary life, to observe the Vow of Continence, to practise Posture and not to accumulate any thing by acceptance of gift. Consequently he will not be able to follow the course of his own wild will. After all, if he fails to reach the Goal, what then will be the result? So he asks again :—

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

Arjuna said :—O Krishna! what fate does befall the Yogi (of Great Vow) who is possessed of Faith but is careless of proper effort, whose mind does not stick to Yoga for want of complete Perfection therein ?—37.

क्वचिन्नोभयविभ्रदिच्छन्नाभ्रष्टमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

O Mighty-armed! I hope the Yogi of the unestablished Merit, lost in the pursuit of the Spiritual Path, is not undone by being balked of both the Ends like a cloud broken (by the wind)—38.

(Here the term " Ends " refers to Enjoyment and Emancipation pertaining to the grade of House-hold Life-order and Great Vow respectively.)

एतन्मे सेशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न द्रष्टुं पश्यते ॥ ३९ ॥

O Krishna ! You should completely remove this doubt of mine ; because no one other than You can be competent for dispelling this doubt.--39.

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कस्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥

The Glorious Lord said :—O Partha ! he does not, indeed, suffer any set-back either in this world or in the next ; because O dear ! he who performs Beatific Action is never overtaken by ill fate.—40.

Here the term " Beatific Action " denotes the duties in regard to the grade of Great Vow (Religious Mendicancy). Now, what is the cause of imperfection in this Yoga ? It is either due to giving way to the temptation for worldly enjoyments after getting the light of Yoga (vide Y.S. III 50) or due to death before the completion of the full course. So, the Lord at first shows in the following the fate of him who stops short of reaching his Goal owing to temptations :—

प्राप्य पुण्यकृतां लोकानुपित्वा शाश्वतीः समाः ।

शुचीनां धीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

The Yogi who is fallen off from the Yoga, attains the heavenly states which are to be attained by virtue of the Ritual Action for Desirable End. He enjoys those states for innumerable years and then he comes to be born again in the house of pure and rich people.—41.

Here the Lord holds out a special hope which is not generally found else-where. The followers of the Ritual Actions for Desirable End (पुण्यकृत) have no certainty for their future fate. They may even go to the lower grades of life after the exhaustion of their heavenly states. But here in the case of a Yogi who, having the proper qualification for the Great Vow, has fallen off from the higher stage of Yoga, the Lord gives special guarantee for his well-being.

Now the Lord shows the destination of him who meets death before finishing the full Course of the Yoga of Spiritual Action :—

अथवा योगिनामेव कुले भवति धीमताम् ।
एताञ्चि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

Or he is indeed born in the family of the Yogis having the Intellective Revelation. But such a birth as this is much more rare in this world.—42.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

There he re-obtains the Intellective Intuition amassed in his previous birth and from that stage O Kurunandana ! he strives again for the Complete Perfection.—43.

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

He is even helplessly taken away by that very former practice. Even the seeker (the beginner) after

this Yoga goes beyond the initial stage of Spirituality (the Dharma-Sutra dealing with the Spirit of Connotation).—44.

From this we are to note that these seekers are far from the so-called inquisitive people who parade this Spiritual Science for making money on the lame excuse of Yoga, and cause the innocent and ignorant people to deviate from the Scriptural Rites. This search after the Truth is possible for those only who are properly qualified for the Great Vow and have fully discharged their obligations which have been explained before.

Now the Lord describes the position of the Yogi and praises him for his Beatific Qualifications:—

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिस्त्रियः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

On the other hand, the Yogi exerting with full perseverance becomes purified of his sins and thereby being fully perfected through many births goes to the Supreme Goal.—45.

तपस्त्रिभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

The Yogi (arriving at the Finishing Limit of Yoga) is considered to be higher than those that are given to penances and also higher than those that are possessed of the Scientific Knowledge of Spiritual Action. He is also higher than those that are given to the performance

of Material Action. Therefore O Arjuna ! be possessed of the final stage of Yoga.—46.

योगिनामपि सर्वेषां मद्गतेनान्तगात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

It is My opinion that even among all the Yogis, he who is possessed of Faith and who Spiritually works for Me with his intellect fully attached to Me, is the best in Spiritual Absorption.—47

By this the Lord concludes the chapter with the idea set forth in the opening verse of this chapter and also suggests the lower position of the Videhas and the Prakritilayas who rest on the Objective Matter on account of their having a duty-bound mind. (vide Y. S. I 19-20). The point sought to be driven home hereby is that he who begins the Spiritual Action with Faith, etc., known as the Yoga dependent upon System (उपाय-प्रत्यय-योगः) after taking Ishwara as his sole aim, is the real Yogi and the true Renouncer. He is worthy of attaining to the last stage of Yoga.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥ ६ ॥

Here ends the Sixth Chapter known as the Yoga of Self-Restraint in the conversation between Shree Krishna and Arjuna according to Yoga, the Science of Infinite Reality, in the Upanishadas known as the SHRIDAD BHAGAVAD GITA

CHAPTER VII

Now in regard to the Yoga dependent upon System (सुपावप्रत्यय योगः) as has been referred to in the last verse of the preceding chapter, the Lord begins here to explain its Theoretical Knowledge together with the Practical Experience known as the Spiritual Absorbent Cognition:—

श्रीभगवानुवाच

मय्यासक्तमवाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

The Glorious Lord said:—O Partha ! do hear of Me how you will know Me with My full glory, power and attributes without any doubt after having your mind fully attached to Me, taking refuge in Me and being engaged in Yoga.—1.

ज्ञानं तेऽहं सविज्ञानमिदं ब्रूयाम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

I will expound to you, in its entirety, this Science along with its Practical Aspect (the Absorbent Cognitions) after knowing which there remains nothing else to be known in the matter of knowing the God-head.—2.

Now if such be the case, why then can all people not know Him ? The Lord says in the following:—

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्पतः ॥ ३ ॥

Barely one among thousands of men tries for securing the Supreme Success. Even among the striving ones possessed of accomplishments, barely one succeeds in knowing Me in My real nature.—3.

A question may arise here as to what is the cause of their failure in knowing Him in reality? The answer is that they being proud of their accomplishments (सिद्धि) become careless of further progress, so they are dragged down by the temptation for worldly enjoyments:—

Now the Lord unfolds the Science of Reality:—

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेष च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

Earth, water, fire, air, ether, mind and indeed the intellect as well as egoism,—all this is the eight-fold division of My Objective Matter.—4.

From this it is to be understood that the whole phenomenon beginning with the Specific State upto the Material Aspect of the Pure Traceable Step of the Energies falls under this division of the Objective Matter. In other words the mind along with the five elements is taken under the head of the Specific Step of the Energies ; egoism (अहंकार) is included in their Unspecific Step and the intellect (बुद्धि) comes under the head of the material aspect of the Pure Traceable Step (लिङ्ग मात्र). We are to note here that the Lord puts special

stress upon the term "intellect". Why? It is because this term is used to signify both its Material and Spiritual aspects. We have already explained this subject in the second chapter (B. G. II 49—50). Accordingly we have put this term in the capital letter wherever it has been used in its Spiritual sense.

Now the collection of all these items is stated by our Lord as His Lower Objective Matter in the following:—

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

This is My Lower Objective Matter. On the contrary know that Objective Matter which is other than this, to be the higher Cosmic Soul by which, O mighty-armed ! this world is upheld.—5.

A doubt may arise here that in the Terminology the Pure Traceable Step of the Energies has been set forth as the Higher Objective Matter, but the Lord holds here the intellect as the Lower one. Hence the position is confusing.

In this connection it is to be born in mind for solution that this teaching is in the context of the Spiritual Absorbent Cognition. So the Lord says to Arjuna to know the distinction between the intellect and the Cosmic Consciousness, *i. e.*, to separate his Soul from the connection of the Objective Matter by the Intellective Revelation. Accordingly the Lord has previously instructed Arjuna to take refuge in the Intellect known as the Single Soul

(vide B. G. II 49), which is the Spiritual Aspect of the Pure Traceable Step and is identical with the Con-Science.

Now the Lord explains the nature of this Higher Objective Matter in the following:—

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

Know for certain that all the created beings have their origin in THIS (Single Soul); @ consequently I am the source of evolution as well as of dissolution of the Whole World.—6

Now the Lord explains how He is the Source of the Whole World:—

मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।

मयि सर्वमिदं प्रोक्तं सूत्रे मणिगणा इव ॥ ७ ॥

O Dhananjaya ! there is nothing higher than I. All THIS (separated from THAT) is arranged in Me as the pearls are in the thread.—7.

From this some may say that the Lord is not therefore omnipresent. But the fact is that the illustra-

@ We are to remember here that in the forty-ninth verse of the second chapter, it has already been explained that the Pure Con-Science (चित्), the Con-Science (चित्तिः) and the Consciousness (चैतन्य) are respectively the Causal, the Subtle and the Gross states of the Lord. Further this Gross Form of the Supreme Being becomes the Causal Form of the world. The Cognition (चित्त) is its Subtle, and the Cognizable (ज्ञेय) the Gross Form respectively.

tion of pearls and thread @ has been accepted in the sense of showing the Principle of Regulation and Control for the methodical order of the world.

Now the Lord describes Himself as the Essence of all whether concrete or abstract in the form of the external or the internal creation:—

रसोऽहमप्सु कौन्तेय प्रभासि शशिसूर्ययोः ।
 प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृपु ॥ ८ ॥

O Kaunteya, I am the viscosity in water, radiance in the sun and in the moon, the Pranava (the one syllabic word) in all the Vedas, sound in the ether and manliness in men.—8.

पुण्यो गन्धः पृथिव्यां च तेजश्चासि विभावसौ ।
 जीवनं सर्वभूतेषु तपश्चासि तपस्विषु ॥ ९ ॥

I am the pure smell in earth, heat in fire, life in all living beings and penance in the ascetics.—9.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
 बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

O Partha ! know Me as the Eternal Seed of all

@ Some may doubt here that as the thread covers a single portion of the pearls, but cannot pervade them wholly, so also from the above illustration of the thread, the Lord too may not be all-pervading but may stay partly somewhere within the living beings. Now with a view to removing this doubt, the annotator has explained the afore-said illustration of the Lord in the sense of the Principle of Regulation and Control for the methodical order of the world.

the created beings. I am the Intellect of all the intel-
lected beings and glory of the glorious ones.—10.

यत्नं बलवतां चाहं कामरागविषजितम् ।

धर्माविरुद्धो भूतेषु कामोऽसि भरतर्षभ ॥ ११ ॥

I am the power which, freed from the functions of the inert and the active Energies, belongs to the powerful ones. O pre-eminent among the Bharatas ! in regard to the created beings, I am the desire (motive power) which is not against the Laws of the Scriptures.—11.

A doubt may arise here that the Lord always holds desire to be the only cause of bondage, how can He then refer to desire as His distinctive form ?

Let us look into it. As the clearing nut (निर्मली-फल) purifies water even though it is by itself a kind of dirt, so the desire which is not against the Laws of the Scriptures, destroys all the mental impurities caused by evil desires and finally leads to Emancipation. So Manu says :—“ Purposefulness is not praise-worthy, again there is nothing without purpose in this world. The truth of the Vedas is indeed desirable and the Yoga of Action has also come out of the Vedas. Desire has its root in purposefulness; Sacrifice (यज्ञ) has come out of purposefulness; vows, restraints and ritual actions are all considered to be born of purposefulness, Desireless action of a man can never be found in this world, because whatever is done, is but the function of desire. He who fully observes the commandments of the Scriptures attains

immortality and enjoys all objects of his desires" (M. S.—II 2—5).

The whole question boils down to noble or ignoble desire, the former is to be held fast to, because it is approved by the Scriptures, and the latter is to be shunned for having been disapproved of by the Scriptures for its debasing effect.

Now the Lord says:—

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्बुद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

Know that all the aspects of nature such as the illuminative, the active and the inert ones, to have sprung forth from Me alone ; but I am not (contained) in them, they are (contained) in Me.—12.

(The aspects of nature pertaining to the three Energies will be explained in the seventeenth and the eighteenth chapters):

त्रिभिर्गुणमयैर्भावेरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

This Whole World, being stupified by these three aspects of nature in the form of the Energies, does not know Me in My real nature as the Indestructible, over and above these aspects of nature.—13.

Now, why do they not know Him as such? The Lord says:—

देवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

Because this Non-Science being but a variant of the three Energies, belonging to Me is Divine and very difficult to be passed over ; but they who attain to My very self, go beyond this Non-Science.—14.

From this, it is clear that when the Non-Science is divine, the persons possessed of divine nature can be unified with the Lord and then cross over the Non-Science. We are to note here that the Lord now describes Himself as the Basis of the created world, in the form of the Cosmic Consciousness termed the "Single Soul". So, the Subjective Manifestation of the Cognitive Spiritual Absorption is said to be the cause of the absence of Non-Science. Accordingly the Lord will explain, in the sixteenth chapter, the good qualities,—essential to the divine nature of a man,—which make him competent for acquiring the said Intellective Revelation. Further, He will teach that the full obedience to the Laws of the Scriptures is the only means of acquiring the divine nature. Now the Lord shows, in the following, the position of the wicked people :—

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

The stupid, the vile and the sinful people cannot come to Me ; because their understanding is carried off (from the Right Course) by Non-Science, possessed of the devilish nature as they are.—15.

Here the terms "Possessed of the devilish nature" refer to those people that do not follow the Laws of the

Scriptures. This subject will be fully explained in the sixteenth chapter.

Now the Lord explains the position of the virtuous :—

अमुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

O Arjuna ! O pre-eminent among the Bharatas ! the persons, who are the performs of virtuous actions, Spiritually work for Me. They are of four stages such as—distressed, seeking for Truth, aspiring after the attainment of Truth and possessed of Truth (the Unwavering Intellectual Vision).—16.

It is to be understood in this connection that the Lord has used such terms as "beatific action" (कल्याणकृत्) and "ritual actions for Desirable End" (पुण्यकृत्) in the preceding chapter 40—41. Here He uses the term "virtuous actions" (सुकृत्) known as the Ritual Actions which refer to the performance of the Obligatory and the Incidental duties in the house-hold life-order or in the grade of Ordinary Vow. The point is that when a man becomes free from the gross impurities of his mind by the due discharge of all his obligations to the house-hold life-order, pertaining to the performance of Material sacrifices and austerities prescribed by the Scriptures, then he can understand the whole world to be full of pain (vide Y.S. II--15) and thus becomes fit for entering into the grade of Spiritual Action which is called the Great Vow.

Accordingly the Yogi passes through these four successive stages such as, distressed, etc., in the grade of his Spiritual Action (Y. S. IV—25).

Generally we find that people understand such terms as "distressed" (अतः) to mean the sufferers from poverty or disease and "aspiring after the attainment of Truth" (अर्थार्थी) to be the beggars for worldly enjoyments.

In this connection the primary consideration is that a man suffering from poverty or disease can never have been the performer of virtuous actions. If such be the cases, i. e., if poverty and disease come as a result of virtuous actions, then it would be of no use to follow that course. The Scriptures never affirm this view. On the contrary, they proclaim that virtue alone is the only source of happiness. Hence the above interpretations cannot stand.

The second consideration is that no body can love an idle fellow who does nothing but looks for fulfilling his selfish motive by flattery in the garb of devotion. On the other hand, every body is always ready to help a laborious noble-minded man even though he may be a stranger. What then to say of helping a good friend or relative when he falls in a difficulty? Similarly the Lord has explained in many places that a mean motive is always reprehensible. No body can say that Draupadi, Arjuna and others being guided by some selfish interests became friends to our Lord. Hence it is that the said interpretations of the sectarians are but

consolatory and defective. Further in the verse, we find the term "persons" in the plural number and the terms "distressed" (आतः) etc,—in the singular. Also for this reason it is quite certain that those four successive stages are to be experienced by each and every individual. Otherwise the Lord can never call them "noble" in the eighteenth verse.

Now who is great among the Yogis? The Lord says:—

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

He who is possessed of the Unwavering Intellectual Vision, who is constantly Absorbed in Yoga and who has acquired the one-pointed Spiritual Action, distinguishes himself among them; because I am too dear to the Intellectual Yogi @ and he is also dear to Me.—17.

(@) We are to bear in mind that by the term "ज्ञानी" (the Intellectual Yogi) of this verse, the Lord refers to the Yogi who has acquired the Subjective Manifestation of the Cognitive-Spiritual-Absorption. Hence the Lord is too dear to this type of Yogi, but the latter is simply dear to the Lord instead of being too dear to Him; because the Yogi has still to go forward to a further step of spiritual height consisting in the Ultra-Cognitive-Spiritual-Absorption. In the Cognitive-Spiritual Absorption, the Yogi cognizes his unification with the Universal Spirit (शक्तिः). But the pure and simple form of the Lord is the Supreme Spirit (चित्) which is to be attained to by the help of the Ultra-Cognitive-Spiritual-Absorption. Thus in connection with this last Ultra-Cognitive one, the Lord will acknowledge the Yogi as too dear to Him when the Yogi arrives at this supreme state of Spiritual Absorption (B. G. XII 20).

It will be shown later on how an advanced Yogi becomes dear to our Lord even though He is impartial to all. Now let us compare this teaching of our Lord with those of the sectarians. In many places we find such descriptions as Jnana (knowledge) is a young man of gigantic appearance with awkward face, rough looks, disgusting teeth, long beard, big belly and extensive legs affected with elephantiasis. And Bhakti is a delicate girl of tender age with excellent beauty, she is bashful and slinking into the innermost corner of the house, she can never endure or see the open light of the sun; so as soon as she will see the face of Jnana (ज्ञान), she will at once die. But here do you find any contradiction among Jnana, Yoga and Bhakti? This is but the virtue of Fiction that has become the instrument of the sectarians to confuse the innocent people.

Now the Lord praises His Spiritual workers in the following:—

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

It is My opinion that they all are really noble, but the Yogi having the Intellectual Revelation is verily My own Self; because he, having his intellect fully absorbed in Me, is established in Me alone, the Supreme Goal.—18.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

At the end of a series of births, the Yogi possessed of the Intellective Revelation attains to Me. But such a great soul for whom Vasudeva becomes all, is very rare to be found.—19.

It is to be understood here that the first half of this verse refers to the Cognitive Spiritual Absorption and the last half to the Ultra-Cognitive-Spiritual-Absorption. This is the verse with which the sectarian teachers confuse the people in general by the misinterpretation of their one-sided views. They explain Vasudeva to be the Lord Sri Krishna having a body five feet and six inches in height.

All such views are exclusively defective. It has already been explained that our Lord is the hero of this drama, so He is considered here to be the Supreme Goal known as the abode of Final Emancipation. The meaning is that the Cognitive Spiritual Absorption is rare with reference to the majority of the worldly people, and also the Ultra-Cognitive-Spiritual-Absorption is proportionately rare with reference to the successful Yogis (B. G. VII—3.)

We are note in this connection for the solution of our religious dispute that the present worshippers of God may be chiefly divided into two divisions,—the followers of Vishnu and the followers of Shiva. Now

who is Vishnu and who is Shiva? From the description of the Scriptures, it is known to us that Vishnu is the Lord of the waking state, Brahma (ब्रह्मा)—the Lord of the dreaming state and Shiva—the Lord of the sleeping state. People want either to enjoy the peace of sleep or to enjoy the sense-objects in the waking state. But nobody wants dream, because delirium is a symptom of serious disease. Accordingly the religious mark of two descriptions approved by the authority of the Scriptures is used by these two sects on their fore-heads. What does it signify? The meaning is that the followers of Vishnu are trying to rise above all the differentiations of this material world known as the waking state. So they use the religious mark going upwards. And the followers of Shiva are trying to attain to the state of evenness known as Sleep, so they use the religious mark, formed of straight lines horizontally. This is the significance of the symbols.

But when I look at the world, I cannot but be amused by the beauty of the illusive power of our Lord Vishnu. His followers are really worshipping His illusive power to increase differentiations instead of moving towards their Lord. Each and every individual can appreciate the truth of my remark if he travels through all the parts of India by keeping a close connection with different sects of His followers. Their respective religious marks, merits, customs, movements, kitchens, vessels, forms of God they worship and modes of wor-

ship, etc., are all peculiar and innumerable. But it is my consolation that the power of Shiva is not so illusive. The religious mark, the demonstrated conclusion of Emancipation, discipline, worshipping forms of God, etc., are one and the same for all of His followers though they have difference in other respects. In short, a thoughtful man who has witnessed the Kumbha-mela festival either at Hardwar or at Prayag, can easily understand the difference between the followers of these two powerful Gods who seem to be different in name but convey the same Truth known as the Supreme Spirit.

Now, let us consider when the aim is one and the same for all, *i. e.*, every one of them is trying to attain the state of evenness after leaving off all differentiations of the mundane existence, what then can be the difference between Vishnu and Shiva? When all such terms as—Vairagi (non-attached), Udasi (indifferent), Nath (Self-controlled), Nirmala (pellucid), Sanyasi (self-resigned), etc.,—signify the same truth, where then is the ground for party-feeling? When our Vedic Authority prescribes four life-orders only, whence then come so many differences there-in?

The Vedic life-orders are as follows:—Student-life (ब्रह्मचर्यं), House-hold life (गार्हस्थ्यं), Retirement from Society (वानप्रस्थ) and Mendicancy (संन्यास). When all the said religious sects are considered to be in the fourth stage of the Vedic life-order, as they neither observe the vow of Student-life by keeping any restriction of

caste and ritual actions, nor do they observe the vow of House-hold-life by keeping any marriage system, nor observe the vow of Retirement by performing the obligatory duties, why then do they hesitate to call themselves Sannyasis? Why is the Sannyasi cult limited to ten designations? Shall we remain discordant for ever? Can we not hope for our unity? Are we to remain the slaves of the fictitious time? Let us ascertain the Religious Merit with a sincere heart and by concerted action.

Now, what is the cause of discordances? The Lord says :—

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

Other men (besides the Spiritual workers), whose understanding has been taken away by their respective desires, approach other gods; because they, being guided by their own respective nature, are established in those respective Laws.—20.

From this, it is to be understood that the people who are desirous of worldly enjoyments, are not indeed the worshippers of our Lord, but verily they worship other gods known as the different aspects of Non-Science, even though they are proud of their own fictitious one faith. On the other hand, if a man aspires after Emancipation with a strong Faith and follows the prescribed Course, he is really the worshipper of our Lord even though he may take any form of desired deity as his sole aim. It should

also, be remembered in this connection that if a man being desirous of any object, sincerely follows those respective Laws of the Scriptures, he is sure to attain his object aimed at. On the contrary, if he simply craves for objects but does not follow the systematic process, he is sure to meet with the same fate as comes to a deer running after mirage in a desert on the expectation of finding out water. Here also the same mean selfish motives have brought about our present deplorable condition.

Now the Lord shows the fate of a *spiritual worker* wishing for worldly objects pertaining to either external organs or to the internal spheres known as the manifested and the unmanifested qualities described in the Yoga-Sutra, because* he cannot cross over the said Non-Science, so he is to enjoy the terminable fruit of his own action without obtaining Him in His real nature. Accordingly the Lord says:—

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

Whosoever *spiritual worker* wishes to worship with faith any particular body, I verily provide him with a firm faith in the same.—21.

By this we are to note that the practice of hypnosis, etc., may be an analogy here. This kind of practice depends simply upon the mental activity which is nothing but a kind of spiritual action for developing the will-power. But the possessors of this power do not

direct their effort towards Spiritualism for the attainment of Emancipation. So the Lord explains the result of this sort of action in the following:—

स तथा श्रद्धया युक्तस्तस्याराधनमीदृते ।
लभते च ततः कामान्मयेव विद्वितान्दि तान् ॥ २२ ॥

He being possessed of faith tries to propitiate his object of worship. From that source he obtains his desired objects which are supplied by none but by Myself.—22.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

But temporary is the fruit that comes to them who are of small intelligence. The material workers of gods go to the gods and the Spiritual workers of Mine reach Me as well.—23

(Here the term ' as well ' signifies the Gradual Emancipation which is dependent upon Action. This subject will be explained in the eighth chapter).

Now why are the people of small intelligence unable to reach Him ? The Lord describes His own real nature which is the root of the Manifested Universe and is the Source of Un-ending Happiness:—

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

The dullards hold Me—untraceable (i. e., unknown and unknowable) to have come into visible mani-

festation (i. e., the Universe has sprung forth out of nothing) ; because they are incapable of knowing My Supreme Indestructible State of Being which is most Excellent.—24.

By this the Lord indicates the position of the followers of Nihilism and Momentary conception. Now He establishes His Real Existence in the following:—

नाहं प्रकाशः सर्वस्य योगमायाम्मावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

Shrouded as I am in the Divine Non-Science (which is to be crossed over by Yoga) @, I am not open to all. These created beings dull of understanding fail to know Me in substance as Unborn and Indestructible.—25.

(By this it is clear that the Lord cannot be attained by the exhibitiv habit of the mind.)

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

(@) The Root Action (Yoga) in the beginning of the Evolutionary Change, comes first from the Intensive Force of the Self-expressive-Principle (the Divine Non-Science माया) in the form of the Power of the Supreme Spirit (ब्रह्म-शक्ति). Again this Divine Non-Science can be crossed over by following the Exciting Cause consisting in the Prescribed Course of Action termed ' Yoga '. Hence the term ' योगमाया ' signifies both the Intensive Force and the Exciting Cause.

O Arjuna ! I know all the created beings who were, are and will be in existence. But no one knows Me.—26.

Now what is the cause of inability for knowing Him ? The Lord says:—

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७ ॥

O Bharata ! O Arjuna ! in the cycle of rebirth all the created beings are deluded by Ignorance in the form of the pairs of opposites caused by attachment and aversion.—27.

Now the Lord shows the qualification for knowing Him with the help of the Absorbent Cognition of Spiritual Action:—

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढवताः ॥ २८ ॥

On the contrary, the persons who are the performers of white actions and whose sin has ceased to exist, become firm in Vow and being free from Ignorance in the form of attachment and aversion, work Spiritually for Me.— 28.

By this it is clear that the gross impurities of the mind are to be washed off at first by the performance of the Ritual-Actions, then the subtle impurities are to be cast off by means of Spiritual Action in the grade of the Great Vow. Accordingly the Lord says :—

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥२९॥

They who strive for Emancipation from decrepitude and death by taking refuge in Me, can realise THAT Supreme Spirit, the Complete Self-Manifestation and the Whole Action.—29,

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥

They who have recognised Me in their union with My Elemental, Divine and Creative Manifestations even at the time of death, can realise Me absolutely, as they are Spiritually Absorbed.—

From the last two verses it is to be understood that these are the two states of the Yogis known as the Ultra-Cognitive-Spiritual Absorption and the Cognitive-Spiritual-Absorption respectively. He who obtains, in his life-time, the former state of Spiritual Absorption as referred to in the preceding verse, goes to the Supreme Spirit from this earth. This subject will be dealt with in the ninth chapter. And he who attains the latter state but gets no time for reaching the further stage of Spiritual Absorption, goes to the Region of Brahma (ब्रह्मा) which will be dwelt upon in the eighth chapter. Further the former state is called the Immediate Emancipation (सद्यः मुक्तिः) and the latter—the Gradual Emancipation (क्रम-मुक्तिः).

By the last verse the Lord refers to the gradual steps of manifesting the Spiritual Absorbent Cognitions known as the Thought-transformations of the Yoga-Sutra. The Elemental Manifestation signifies the Gross and the Subtle Absorbent Cognitions combined. The Divine and the Creative Manifestations refer to the Instrumental and the Subjective Absorbent Cognitions respectively. All these are to be ascertained from the Terminology.

Here we find some special beauty in the composition of the last two verses. In the former verse the Lord explains His aspects gradually from the top down-wards. And in the last verse He begins from the bottom and goes upwards. All these are but the different processes of describing the same truth. How? The fact is that from the descriptions of the Scriptures we get such terms as—Shiva-Durga, Hara-Gauri, Shyam-Shyama, (श्याम-श्यामा), ect., known as the former process, because in this process the Spirit predominates the Matter; and per Radha-Krishna, Sita-Rama, Lakshmi-Narayana, etc., known as the latter process where the Matter is of the foremost importance in its tangible aspects and the Spiritual Element is relegated to the back-ground. The former form of description is termed Jnana-yajna (ज्ञान-यज्ञ the material aspect of the Pure Con-Science) and the latter is called " Bhakti-yoga , " " Jnana-yoga " " Budhi-yoga " (the Spiritual Aspect of the Specific Step of the Energies). Thus both of them signify the same Science of Realising the Supreme Spirit. The material

point in this connection ever to be borne in mind whether the culminating appeal is Spiritual or Material in its final effect.

Now in the beginning of the eighth chapter Arjuna will put a question for the explanation of the said six terms. There we shall understand the meaning thereof.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ६ ॥

Here ends the Seventh Chapter known as the Yoga of the Theoretical Knowledge and the Spiritual Absorbent Cognition in the conversation between Sri Krishna and Arjuna according to Yoga, the Science of Infinite Reality, in the Upanishadas known as the SRIMAD BHAGAVAD GITA.

CHAPTER VIII

Now, just on hearing those six terms which are at the end of the preceding chapter, Arjuna intervenes in the speech of our Lord ; because it is the subject proposed by Him in the commencing idea of the preceding chapter that the Lord will explain the Truth along with the Scientific Knowledge and the Practical Experience (Spiritual-Absorbent-Cognition) by realising which there will nothing be left to be known. Accordingly, He has explained His two-fold phenomenal aspect with its connected references. Thereafter in the 28th verse, He opens His speech how a Yogi of white Actions, being freed from sins, can realise Him by virtue of Spiritual Action accomplished with intense effort. But as soon as He utters those six terms, Arjuna puts a question before the completion of His speech :—

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमाधिदैवं किमुच्यते ॥१॥

Arjuna said :—O Purusottama ! what is that Spirit, what is the complete Self-Manifestation and what is the Action ? What is called the Elemental Manifestation and what is said to be the Divine Manifestation ?—1.

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥

O Madhusudana ! who is the Creator and how is He in this body ? How are You to be realised at the time of leaving the body (death) by the Yogis who have controlled their senses, mind and Intellect (i. e., who have acquired their own respective Thought-transformation into the respective form of the Spiritual-Absorbent-Cognitions such as the Elemental, the Divine and the Creative Manifestations successively which have been set forth in the last verse of the preceding chapter) ?—2.

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंश्रितः ॥३॥

The Glorious Lord said :—The Supreme Indestructible is the Spirit, the Self-Becoming State is called the Complete Self-Manifestation, and the Purposefulness which is the Productive Cause of the created beings, is termed " Action. "—3.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधितक्षोऽहमेवात्र देहे देहभृतां वर ॥४॥

The destructible state of being is the Elemental Manifestation, the Purusa (चित्त—Egoism known as the lower form of the Consciousness which is Pure Egoism) is the Divine Manifestation. O the best of all living beings ! in the body I am the Creator (Vishu known as the Consciousness.)—4.

All these terms are to be ascertained from the Terminology. Now the Lord explains in the following the future destination of a Yogi who being in the Finishing Limit of Action meets with death :—

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥

He who at the time of death leaves off his body by meditating upon Me alone, goes to My Being (known as the First Principle or the Con-Science चितिः वा ब्रह्मा). There is no doubt about it,—5.

By this the Lord has described the future state of the Yogi who passes out of his body while in the Subjective Manifestation (अहंभाषा समाधिप्रज्ञा) of the Cognitive-Spiritual-Absorption. Now in the following the Lord explains the respective position of the Yogis who meet with death while in their respective Elemental and Divine Manifestations of the Spiritual Absorbent Cognition :—

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥६॥

O Kaunteya ! others who leave off their bodies by being engaged in meditating upon any of the respective Manifestations, also go to those respective states, as they are conformed with those respective aspects of nature.—6.

It is to be remembered here that the question of Arjuna is to know the destination of the Yogis only engaged in the Prescribed Course of Action but not of the ordinary people. So this verse refers to the Yogis who are Spiritually Absorbed in the form of the Thought-transformations into the Gross, Subtle and Instrumental Manifestations respectively as referred to in the last verse of the preceding chapter. Further the readers are referred to the Prashnopanisad question V for a better understanding of this verse.

Now in the following the Lord instructs Arjuna to have recourse to Yoga in the form of devotion to the Prescribed Duties with full aspiration after Ishwara :—

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनो बुद्धिर्मा मे वैष्यस्य संशयम् ॥७॥

The position being such as stated above, you for all time meditate upon Me and fight. With your mind and intellect made over to Me, you will come to Me alone without any doubt.—@ 7.

@ This verse conveys three comprehensive meanings. Firstly, if Arjuna has fulfilled his Interest of Enjoyment, and has been qualified for the Great Vow for the fulfilment of Emancipation, he then must have to remain engaged, for all time, in the Spiritual Action of Divine Meditation. Secondly, if he has not yet fulfilled his Interest of Enjoyment, he then shall have to fight in the war for the discharge of his duties of the Ordinary Vow pertaining to the Material Grade of Action. The Lord will describe these two Vows by the term 'सृति' (Grades of Action) in the twenty-seventh verse of this chapter. And thirdly, if Arjuna is a Yogi of the Finishing Limit of Action, then he shall have to make over his Single Soul termed the 'Intellect' to the Supreme Spirit (the Lord) by means of the Ultra-Cognitive-Spiritual Absorption; because THIS Intellect (the Single Soul) is eternal in comparison with the Created Aspect which consists in the collection of the Specific and the Unspecific Steps of the Energies. But when compared to the Supreme Spirit (चित्) the same Intellect is taken as Non-eternal. The said Supreme State of Being which is to be attained to by means of the Ultra-Cognitive Spiritual Absorption, is called the Immediate or the Final Emancipation.

Now the Lord explains, in the following, the nature of Gradual Emancipation in regard to a Yogi who has arrived at the Finishing Limit of Action :—

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८॥

O Partha ! a Yogi (Spiritual worker) of constant meditation goes to the Supreme Divine Purusa (ब्रह्मा Con-Science) with the help of his unwavering mind by following the methodical order of the practice of Yoga.—8.

Here the term “ अनुचिन्तयन् ” (constant meditation) refers to the Unwavering Intellective Vision. We are to note here that when the term “ ब्रह्म ” (Supreme Spirit) is used in the neuter gender, it then signifies the Pure Con-Science (चित् वा निर्गुण ब्रह्म) devoid of Attribute. Again when the same term is used in the masculine gender, it refers to the Con-Science (चितिः वा ब्रह्मा), i. e., our Lord is considered to have assumed His own Attribute known as the Self-expressive Principle (माया). In this aspect, He is termed “ the Supreme Divine Purusa ”, “ Supreme Being ”, “ Universal Spirit ”, “ the First Principle ”, etc. Now the Lord explains this aspect in the following.

कविं पुराणमनुशासितारमजोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥९॥
He who meditates upon the Omniscient, the An-

cient, the Enjoiner, the more Minute than the minute, the Supporter of all, the Unimaginable and the Refulgent like the sun beyond the Dark (Non-Science अविद्या),—9.

प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

And at the time of death, he who is absorbed in the Spiritual Absorption alone with the unwavering mind grown energetic with the power arising from Concentration, goes very near to the Supreme Divine Purusa by placing his life-breath in between the eye-brows.—10.

Here this verse together with the preceding one completes the sentence. By this, the Lord refutes the position of the Prakritilaya by using so many adjectives and adverbs in the sentence; because this state can never be attained simply by breath-control (प्राणायाम) only. Many people, being confused by the term "Yoga" think that this sort of Action is not at all a task for them, as they have an idea of Yoga to be Pranayama only. So they try to invent some easy-going process by the fiction of Bhakti. But can you, even by reading between the lines of this verse, find a hint at Bhakti divorced of the Course of Action (Yoga)? Physically this life breath is closely connected with the mind and also with the looks of the eyes. It generally moves upto the navel sphere.

As a result of this long breathing, the mind remains attached to passion. Again this life-breath rises up according to the degree of the practice of mental Concentration known as Spiritual Action (Bhakti). At that time, the mind becomes free from passion according to the proportion of short-breathing brought about by the practice of Spiritual Action. Thus, the movement of looks also gets restrained according to the degree of the mental restraint. Similarly this subject has also been explained previously (B. G. V—27). These are the signs which automatically come to the Yogi who has arrived at the Finishing Limit of Action known as the Subjective Manifestation of the Cognitive-Spiritual-Absorption. Hence it is but the dreadful Fiction that makes Yoga an object of terror to the ignorant, and under the persuasion of that fear to seek after any easy-going path is but much more Ignorance which leads to painful Hell. A man can never control his breath and mind at the time of death without the thorough practice of mental concentration in his life-time. Accordingly the Lord describes in the following the whole Science of Spiritual Action by showing the Goal and the means thereof, with an illustration of the one syllabic word "Aum" :—

यद्भक्तं वेदविदो वदन्ति
 विद्वन्ति यद्यतयो वीतरागाः ।
 यदिच्छन्तो ब्रह्मचर्यं चरन्ति
 तच्चे पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

I shall explain to you, in brief, the Supreme Goal,—which the knowers of the Vedas describe as the one syllabic word,—into which the sages who have shed off all attachment of passions, enter,—and aspiring after which others observe the vow of continence.—11.

By this the Lord refers to the Goal which is to be attained by means of the Yoga (Course of Action) dependent upon System (उपाय-प्रत्यय-योग). Now He shows, in the following, the qualifications for attaining the final end of this Yoga :—

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्या ध्यायात्मनः प्राणमास्थितो योगधारणाम् ॥१२॥

A Yogi who has fully controlled his senses (outlets of the mind), who has inhibited his mind in his Heart (Intellect) and who has placed his life-breath in his head, is established in the firmness of Yoga.—12.

This is to be understood as the Finishing Limit of Action known as the standard of qualification for Immortality. Now the Lord shows the means of Revelation in the following :—

भोमित्येकाक्षरं ब्रह्म व्याहरन्मामनुसरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

He who, while leaving off his body, passes away after bringing to a focussing point the whole truth derived from the one syllabic word " Aum "—the sole representative of the Supreme Spirit, by virtue of meditation upon Me, goes to the Supreme Goal.—13.

The process of manifesting the truth of Pranava has been explained in the Yoga-Sutra I—28. To put in brief, it is the same methodical process as has been set forth in the last verse of the preceding chapter. In other words, these are the Elemental, the Divine, and the Creative Manifestations which are the three aspects (A, U and M—अ उ म्) of the one syllabic word. These are known by other names such as—the Gross and the Subtle combined, the Instrumental and the Subjective Manifestations of the Cognitive-Spiritual-Absorption respectively.

After showing the process along with its result, the Lord describes, in the following, the mental state of a person who is fit for having recourse to the said process of Yoga. Or more explicitly, He means to show the qualification of the mind which, being freed from its gross dirts, becomes fit for Concentration, Meditation and Spiritual Absorption for the purification of its subtle impurities :—

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

For him who possessing an unwavering mind, constantly meditates upon Me without any interruption, O Partha ! I am easily attainable, as he is a Yogi ever engaged in Yoga.—14.

Now the Lord praises the Yogis for the perfection of their souls :—

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

The great souls, after coming over to Me, never fall into the cycle of rebirth which is open to destruction and is the abode of pain; because they have attained to the Highest Perfection.—15.

आद्यह्यभुवनाह्लाकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कान्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

O Arjuna! all the regions inclusive of those of Brahma (ब्रह्मा) come and go (i.e., are subject to rebirth). But O Kaunteya! there is no rebirth for those who have come very near to Me @.—16.

This state of the Yogis is to be understood as Absoluteness known as the attainment of Brahma (ब्रह्मा) but not the Final Emancipation. From this it is clear that simply the regions even of Brahma (ब्रह्मा) have their appearances and disappearances but the Yogis who reach ब्रह्मा (सगुण ब्रह्म—our Lord with His Attribute) known as the qualified aspect of Brahman, are not to come back to rebirth. This is the idea of the verse.

Now the Lord describes the period of the Brahmic Day and Night :—

@ We are to note here that the Lord occasionally uses the terms 'उपैति' (comes very near) and 'एति' (comes straight) in His teachings. Hence it is evident that the first term refers to the Gradual Emancipation, and the last one to the Final Emancipation.

सहस्रयुगपर्यन्तमह्यद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

The Yogis who know the day of 'Brahma (ब्रह्मा) to be one thousand ages in duration and the night to be one thousand ages in extent, are the knowers of Day and Night.—17.

(Four human Ages make one godly Age, one thousand godly Ages make one Brahmic Day. It is the calculation of the astrologers that 4320 millions of human years make one Brahmic Day, and the Night is also of similar duration.)

अव्यक्ताद्दृश्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

At the dawn of Day, all the created beings appear from the Universal Spirit (चित्तिः वा ब्रह्मा) and at the approach of Night, they disappear Therein termed the "Supreme Being."—18.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

He (ब्रह्मा—the Universal Spirit) is verily THIS Whole of the created beings. O Partha! He being helpless repeatedly appears and disappears according as the Day alternates with the Night.—19.

(This aspect is to be understood as the Con-Science).

परस्तस्माच्चुभावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

On the other hand, there is another Unattributed State of Being which is Eternal and Higher than THAT Supreme Being (ब्रह्मा). It is He (ब्रह्मा) Who is not subject to Dissolution when all the created beings are dissolved.—20.

(By this the Lord shows the distinction between His Pure and Qualified aspects i. e., between the Pure Con-Science and the Con-Science.)

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तज्ज्ञान परमं मम ॥ २१ ॥

He is said to be the Indestructible First Cause and is said to be That Supreme Goal. THAT is My Highest Abode (Self), by attaining which Yogis do not return.—21.

(This aspect should be understood as the Pure Con-Science—चित्).

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनभ्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वं भिद्ं ततम् ॥ २२ ॥

O Partha ! He is the Supreme Purusa Who is indeed to be attained by virtue of the Unwavering Spiritual Absorption (i. e., by the Ultra-Cognitive-Spiritual-Absorption). The created beings are in Him, and all THIS is pervaded by Him.—22.

Here the Supreme Purusa (परः पुरुषः) is to be understood as Ishwara known as the Special Purusa (पुरुष-विशेष इक्षरः) of the Yoga-Sutra. Now the Lord describes in the following the Yogis' respective destinations and

the states which admit and do not admit of any return to rebirth :—

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

O pre-eminent among the Bharatas ! I shall tell you the time (state) in which the Yogis leaving off their bodies are not to return, and that in which leaving off their bodies they do return.—23.

It is to be remembered in this connection that the destinations which will be explained in this chapter by our Lord, are for the Yogis alone. In other words, the Lord means to show here the respective positions of those that are in the grade of the Agreeable End and in the grade of Emancipation, but not of the people who are to suffer in inferior lives.

From the explanation of the Yoga-Sutra, we have understood that on account of the Conjunction caused by Non-Science, the Spirit (पुरुष) is reflectively bound in the intellect which is termed "Daharakasha" "Hridaya-Pundarika" "Brahma-Pura", etc. All these terms should be ascertained from the Upanisadas. This Soul remains subject to the cycle of rebirth until He is liberated by the destruction of the Non-Science.

In the Indian System of Philosophy, the term "death" is technically used as "Utkranti" which signifies "passing away of the body". Accordingly this death known as Utkranti is considered to be the

change of one state into another. This subject has elaborately been explained in the Yoga-Sutra II—13; IV 3—11.

Now, with reference to the Brahma-Sutra, I wish to make a short note regarding this Utkranti. It is as follows :—At the time of death speech at first enters into the mind ; then all the other senses abandoning their own functions enter into the mind ; then the mind withdraws all its operations and disappears in the chief life-breath (प्राण). Again the life-breath takes in all its functions and enters into the soul known as the Master (अप्सवः). Thus the soul being united with the life-force (प्राण) becomes the seed of the body and rests in the five-fold subtle element known as the collection of the subtle rudiments of earth, water, fire, air and ether. Thereafter this soul passes away along with the five-fold element. In course of time, his new body germinates in those subtle elements. This process of Utkranti is the same for both the ignorant and the wise. This subtle body is not dissolved until the Integral Vision (सम्यग् दर्शन) is obtained. This soul goes to the other world along with his subtle body which is irresistible and invisible. This subtle body is not destroyed even though the gross body melts away. The heat which is felt in the gross body, comes from that subtle one. When this subtle body becomes separated from the gross body, then the latter becomes dead and collapses (B.S. IV part II 1—11 Shankara-Commentry.)

At the time of death, the receptacle (ओकः वा कर्माशयः) of the soul becomes radiant and the soul, being accompanied with the collection of all the senses, enters into the pipe of the heart, thereby it also becomes radiant. Then the memory (vide Y. S. IV—9) of future life-state arises in him and he obtains a form consisting of ideas. The Utkranti takes place after the illumination of the heart, either through the eyes or through the tubular organ of the crown of the head or through any part of the body (B.S. IV part II 27 Shankara-Commentary).

This principle of Utkranti, *i. e.*, the prevention of rebirth is the sole aim of the Vedic Religion. All the Scriptures deal with the same principle in various ways, and the System of Philosophy holds them all in one methodical order. This transitory body which is full of dirt only in the form of skin, flesh, urine and excreta, must go away one day. But this worldly life is not the highest end of man, this destructible body is not the Soul itself. On account of having no knowledge of this Science, people have lost their sincerity and being influenced by mean and sordid motives are engaged in mutual quarrels and fighting which are contrary to the Ancient Rule (the Vedic Laws).

Now the Lord shows the destination of the Yogis who have acquired the Unwavering Intellectual Vision even at the time of death as has been mentioned at the end of the second and the seventh chapters :—

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

The men who are the realisers of Brahma (ब्रह्मा the Universal Spirit) go to Brahma (the Con-Science) by passing through the presiding gods of fire, light, day, bright-fortnight and six months of the period of the sun's progress to the north of the equator.—54.

In the Shrutis, it has been described thus :—They who live in forest by observing the third or the fourth religious life-order (वानप्रस्थ वा संन्यास) and are given to strong Faith and penances, go to the presiding god of light ; then gradually they obtain the presiding gods of day, bright-fortnight and month respectively ; then from there they go successively to the presiding gods of year, sun, moon and lightning. There comes the Divine Purusa (ब्रह्मा) to take these liberated souls to Brahman (ब्रह्म), vide Chandogya Upanisada V part X.

It is to be understood in this connection that the Yogi who experiences Utkranti from the state of the Subjective Manifestation of the Cognitive-Spiritual-Absorption known as the Finishing Limit of Action, attains the afore-said destination, and his soul passes through the middle tubular passage known as Sushumna which goes upto the crown of the head (ब्रह्मरन्ध्र). Therefrom he passes out of the body. This state of Utkranti is called Absoluteness (कैवल्य) or the Gradual Emancipation (क्रममुक्ति) which being

dependent upon Spiritual Action is the sphere of the Yoga-Sutra. But we are to remember here that the Yogi who experiences Utkranti from the Ultra-Cognitive-Spiritual-Absorption, is not subject to the said destination; he attains to the Supreme Spirit (ब्रह्म) here no this earth. This state of Utkranti is called the Final Emancipation (ब्रह्मनिर्वाण) or the Immediate Salvation (सद्योमुक्ति) which being beyond Action is the sphere of the Brahma-Sutra. This subject will be dealt with in the ninth chapter. Thus the difference between the result of these two Spiritual Absorptions has already been set forth by our Lord in the last two verses of the seventh chapter. Similarly the destinations of the Yogis who have arrived at the standard of the Spiritual Action with the Great Vow but are unsuccessful in the perfection thereof, have already been shown forth in the sixth chapter (B.G. VI 40—44).

Now the Lord shows in the following the destination of those that are the sincere followers of the Ritual Actions for Agreeable End. In other words, these Yogis perform the virtuous actions together with the Obligatory and the Incidental duties (नित्यनिमित्तक कर्म) in the grade of the Ordinary Vow. This destination being dependent upon Material Action is said to be the sphere of the Dharma-Sutra. But the destination of the Desirable End which is also the sphere of the same Dharma-Sutra is not considered here. Why? It is because Arjuna is not the seeker after that end. So the

destination of this Desirable End will be explained in the ninth chapter (B.G. IX 20—21) separately but not in the category of the Yogis. Accordingly the Lord says :—

धूमो रात्रिस्तथा कृष्णः पण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

The Yogi who passes away through the presiding gods of smoke, night, dark fortnight and the six months of the period of the sun's progress to the south of the equator respectively, comes back after obtaining the light of the moon.—25.

The commandments of the Shrutis are that they who being in the household life-order worship by performing sacrifices and religious acts of pious munificence such as the digging of wells or tanks, etc., and charity,—obtain at first the presiding god of smoke after their Utkranti. Then they successively obtain the presiding gods of night, dark fortnight, six months of the sun's southern progress. They cannot attain the presiding god of the whole year. Thereafter they obtain the region of the pitris, ether and the moon. This moon is the king of the Yogis. They stay there as enjoyables (the favourites) of the gods. Then at the end of the fruition of the merit they come back again through that very course, i.e., at first they get to ether, then to air, and then become smoke and subtle rudiments of water successively. Then cloud comes from the subtle rudi-

ments and showers rain. Thereby they are produced in the form of paddy, wheat, plants, herbs, trees, leguminous seeds of pulses, etc. Thus the cycle of rebirth is indeed very Painful. They are born again in those respective classes of creatures according to the emission of semen by the respective eaters of those things (Chand. Upa. V part X 3-10). Thus the whole creation is subject to rebirth and the people either enjoy or suffer according to the merit of their own actions sometimes in heaven and sometimes in Hell.

Now the Lord concludes this topic of destination in the following :—

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

These two,—Light and Darkness,—are indeed considered to be the eternal destinations of all. The former conduces to Emancipation and the latter tends to rebirth.—26.

We are to note here in this connection that the persons who perform the Ritual Actions for Desirable End fall within the latter destination although the Lord describes their fate separately in the ninth chapter 20-21. The difference is that the persons of Desirable End enjoy pleasure in heaven for many years according to the merit of their own actions. Then they come back to the human life owing to the absence of due purification of the gross impurities of their minds. But

the Yogis of the Agreeable End, after coming back to this earth, rise on to the grade of Spiritualism in the shape of noble-mindedness which comes from the purification of the gross dirt of their minds. Thus we find that the performance of the Scriptural Rites for the Desirable End saves a man from falling into the devilish nature. After this he rises on to the grade of noble-mindedness known as the standard of Agreeable End and then becomes fit for entering into the limit of Spiritual Action with the help of Non-attachment termed "Abstraction" (प्रत्याहार). Finally by means of Higher Non-attachment the Yogi attains the Final Emancipation known as the subject-matter of the Brahma-Sutra. These are called the successive steps of the Spiritual Ladder. Similarly the destination of the people of devilish nature will be dealt with in the sixteenth chapter. Hence it is evident that although this rebirth is common to all the people excepting the Yogis of the Finishing Limit of Action, yet there lies the difference of result according to the nature and activity of the persons mentioned above. So the Lord refers to the Authority of the Vedas and says in the following :—

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

O Partha ! no one of the Yogis becomes perplexed after thoroughly understanding these two Grades. Therefore, O Arjuna ! be engaged in Yoga for all time,—27.

(Here the term "सुती" (two grades) signifies the two Lines of Action,—the grade of the Ordinary Vow and the grade of Emancipation termed the "Great Vow" or refers to the two Limits,—the Purva Mimamsa and the Uttara-Mimamsa known as the respective Starting and the Finishing Ends of the System of Philosophy).

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥२८॥

Whatever meritorious fruit has been prescribed in regard to the study of the Vedas, the performance of sacrifices and the austerities and in regard to charity, the Yogi goes beyond that all by realising this Course of Action (i.e., after arriving at the Finishing Limit of Action). He comes very near to the Original Supreme Goal.—28.

By this it is clear that the Yogi (in the Finishing Limit of Action) attains the whole amount of the sinless fruits of all the afore-said items (i.e., Vow of Continence, House-hold-life and Retirement from society) just like the sum of hundred rupees which includes the items of five, ten and twenty, etc. Otherwise is it possible for a man to take those sinless fruits as insignificant and then to surpass them all by Non-attachment? A beggar runs after a single pie even though he boasts of his wealth before his foolish mates and ignorant wife. A

millionaire never cares even for a large sum of hundreds and does not declare himself as a rich man.

Further we are to note here that this Yogi of the Finishing Limit of Action comes very near to the Original Supreme Goal (उपैति) but does not fully attain to the same (एति). Now a question may arise " why does this Yogi come very near to the said Goal instead of reaching there " ? The answer is that the question of Arjuna in the beginning of this chapter is how at the time of death, the Lord is to be attained by the Yogis who have controlled their own senses, mind and intellect (निश्चिन्तात्मभिः), i.e., who have arrived at the unified nature of the Subjective Manifestation by means of the Spiritual Absorption into the Cognitions of the Elemental, the Divine and the Creative Manifestations successively. So the Lord shows Absoluteness (केवलम्) as their destination known as the subject matter of the Yoga-Sutra which deals with the sphere of Action, and He does not state Himself to be reached by them. Accordingly this teaching is not the final answer of our Lord. We shall get it in the concluding verse of the ninth chapter which is the sphere of the Brahma-Sutra that deals with the cessation of all activity. There the Lord will mention Himself to be reached by Arjuna by means of full Absorption into Him both by his conscious and unconscious instruments. In other words when both the body and the mind together with their respective functions become

fully absorbed in the Lord by means of the Ultra-Cognitive-Spiritual-Absorption, at that time the Lord can be attained to as a result of Final Emancipation (निर्वाणमुक्ति).

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां शोभशास्त्रे
श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो नामाष्टमोऽध्यायः ॥ ८ ॥

Here ends the Eighth Chapter known as the Yoga of the Indestructible Spirit in the conversation between Shri Krishna and Arjuna according to Yoga, the Science of Infinite Reality, in the Upanisadas know as the
SREEMAD BHAGVAD GITA.

CHAPTER IX

Now the Lord begins His speech with the aim of describing His own* real nature known as the subject-matter of the Brahma-Sutra which deals with the Substance beyond all Action :—

श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूये ।

ज्ञानविज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभान् ॥१॥

The Glorious Lord said :—On the other hand, I shall tell you in detail this most secret Science together with its practical experience (Absorbent Cognition); because you are of pure heart and free from ill-will. By realising this truth you will be free from Death (the cycle of rebirth).—1

Here on the strength of the term “ तु ” (on the other hand) which is generally used for disconnecting the previous flow of speech and for specifying another topic different therefrom, many people hold that our Lord shows here some other easy-going path which is quite separate from Yoga. Being stimulated by this point of view they establish “ Bhakti ” as a trap for catching our Lord without any labour and without following any Law of the Scriptures.

Let us consider it. It is known to all the readers that in the beginning of the seventh chapter the same topic as the unfoldment of "the Science together with the Absorbent Cognition" has been proposed by our Lord. Accordingly there He has explained His two-fold Objective Matter,—the Lower and the Higher. But the core of the subject is still left untouched, because He has been interrupted by Arjuna in the middle of His speech. So the eighth chapter is considered as an episode interveing between the seventh and the ninth chapters. Consequently the Lord disconnects here this subject from that of the eighth chapter and joins it with the discourse of the seventh by the term "ज्ञ" (on the other hand) with a view to describing herein His Root Objective Matter and to showing Himself to be distinct from all.

Now let us consider—if Bhakti were to be something different from Yoga and were some magic power for procuring Emancipation by playing tricks, why then did the Lord repeatedly advise Arjuna to engage himself in Yoga ? In the beginning of the fourth chapter the Lord has already addressed Arjuna as a Bhakta and His bosom friend, why does He again teach him Yoga and instruct him to be established therein in the last verse of that very chapter ? Why does He again press upon him for performing Yoga in chapter VI 46 and in VII 1. If the Lord would put up here Bhakti as opposed to Yoga, why then did He order Arjuna to be engaged in Yoga for all time just in the preceding chapter verse—27 ? Thus

we find that they are really pitiable who delude the innocent masses by preaching their own fictitious theories of Bhakti which is nothing but a trick of representing our Lord as a liar for the justification of their own fabricated devotion. The Lord knows what will be their fate in future !

Now the Lord shows the value of this Science :—

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

It is the Highest of all the Sciences and the most secret of all the secrets. It is the Supreme Purifier and the Visible Result. It is in accordance with the Authority of the Scriptures and very easy to be performed. It is the Imperishable Truth.—2.

It has already been stated that this discourse is the subject-matter of the Brahma-Sutra which is the Highest Text in the Ladder of Philosophy. Accordingly this Science is the highest of all in all respects. The standard of qualification for its attainment or the stepping ground of this Science is the accomplishment of all the four practices known as the Finishing Limit of Action. Therefore the Higher Non-attachment which is not at all any action but cessation from all activity as has been mentioned previously (B.G. VI 3), is the only means of achieving the Ultra-Cognitive-Spiritual-Absorption known as the attainment of the Lord, the Original Supreme Goal. The term "धर्म्यं" (in accordance with

the Authority of the Scriptures) signifies that the Vedas approve this Truth which may not enter into the understanding of those that believe in the theories of Nihilism and Momentary Conception. And the term "प्रसङ्गावगमम्" (Visible Result) denotes the Immediate Emancipation just like an emblic fruit in hand (इस्तामलकवत्).

Now the Lord shows the destination of the people who do not believe in this Truth:—

अश्रद्धाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥३॥

O Partha ! the people who have no faith in this Truth, cannot attain to Me. Consequently having failed to reach Me, they are to return to the cycle of rebirth which is Death.—3.

This also explains the final position of the Prakritilayas who lack mental purification. Now the Lord shows, in the following, the nature of His Root Objective Matter :—

मया ततमिदं सर्वं जगद्व्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

This whole Universe is pervaded by Me Who am in the form of the manifestation into the Supreme Being. All the created beings are contained in Me but I am not contained in them.—4.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥५॥

Again the created beings are not contained in Me. Behold My Creative Yoga (Divinity). My Creative Manifestation is the Support and the Efficient Cause of the created beings but It is not contained in them.—5.

By this the Lord describes the Indefinable nature of His own Self-expressive-Principle which is beyond the reach of an exhibitivite intelligence but can be realised (or seen) by the Intellective Vision through the practice of Yoga. Further this Indefinable Cognition is the basis of the Brahma-Sutra. This aspect of our Lord is to be known as the Con-Science (चिन्तिः वा ब्रह्मा) in the Terminology.

Now, the Lord explains this position by an illustration :—

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

Just as the wind, ever resting in the ether, on getting velocity spreads to all sides, thus know for certain that all the created beings are contained in My Creative Manifestation.—6.

Now the Lord explains in the following the state of Beginninglessness of the Creation :—

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षयेपुनस्तानि कल्पादौ बिभृजाम्यहम् ॥ ७ ॥

O Kaunteya! all the the created beings return to My Root Objective Matter at the end of the Brahmic

Period and again in the beginning of the next Period, I refashion @ them as they were before.—7.

Here the Brahmic Period is to be understood as the Great Latency (महाप्रलय) known as the rulling period of one Brahma (ब्रह्मा). Further, the created beings are bound by their own actions, so they having the seed-power of their own vehicle-of-action intact, enter into the Root Objective Matter known as the Self-manifestative Power of our Lord, and again they come out on the germination of that very seed. Accordingly the Lord says :—

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

By assuming My own Root Objective Matter I repeatedly revive this whole collection of the created

@ We are to remember here that the Lord has used the term 'सृजामि' in the seventh verse of the fourth chapter, but now He uses the term ' विसृजामि ' here in this verse. Thus it is clear that the Lord creates such a physical form for Himself as is newly made without any concern with the germination of any pre-existing seed of the vehicle-of-action, because He is not subject to it. It is for this reason that the term ' सृजामि ' (to create afresh) has been used in the fourth chapter. But in this case, all the created beings are subject to their respective vehicles-of-action; thus their physical forms are also formed by the germination of their individual pre-existing seed. Accordingly the Lord has used the term ' विसृजामि ' (to refashion) in this verse.

beings who are subject to the Law of the Objective Matter (i.e., bound as they are by the seed-power of the vehicle-of-action).—8

By this, the Lord clears up the idea of His previous teaching (B.G. VIII 16)⁶ that only those created beings who have their vehicle-of-action in seed-power, come back to rebirth at the dawn of the Brahmīc Day and disappear at Night-fall. The point is that even the Regions of Brahma (ब्रह्मा) are changed but the Yogis who attain to Brahmīc Regions do not come back. Why? It is because they are not subject to the Law of the Objective Matter on account of the absence of the seed-power of the vehicle-of-action.

Now a doubt may arise here that when the created beings are bound by their own actions, then the Lord also may be subject to His vehicle-of-action by causing creations and destructions over and over again. So as to remove this doubt, the Lord says.—

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

O Dhananjaya ! those actions however do not bind Me, because I hold Myself as if Indifferent @ and unattached to those actions. 9.

@ From the term 'उदासीनवत्' (as if indifferent), we are to note that in this verse the Lord shows His manifestation in the Qualified Aspect which is the Relative Cause of the world. Thus with reference to the Evolutionary Change, the Single Soul who possesses the Beatific Qualities by being the Active Creator of the world, does not fall into direct bondage of any kind, but He remains reflectively bound so long as He has connection with the Creation (on account of His being the Reflective Perceiver of the Intellect).

We are to note here that the people are bound by their own actions originating from favour and disfavour to thers, i.e., by the pairs of opposites. But our Lord is ever free from attachment and aversion brought about by Non-Science, even though He is the Relative Cause. Similarly He has described the Science of Evolution in the fifth chapter in verses 14-15.

Now the Lord explains the functions of the Objective Matter :—

मयाध्यक्षेण प्रकृतिः सृयते सखराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

An impulse from Me, the Over-Lord, makes the Objective Matter bring forth the whole Universe, both animate and inanimate. O Kaunteya! this being the primary cause, the Universe undergoes changes over and over again.—10.

Here the Objective Matter is to be understood as the Root Perceivable (दृश्य) of the Yoga-Sutra. The functions of this Objective Matter have fully been explained in that Philosophical Text (Y.S. II. 17—26). By this the Lord shows Himself as the Inactive Efficient Cause and refers to the Creative Power of His Self-expressive Principle (माया) as the Active Principal Material Cause (उपादान कारण).

Now He describes in the following His Specific Manifestation in human form :—

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

The stupid who do not know My Highest State as the Supreme Lord of the created beings, disregard Me when I assume a human form.—11.

By this verse together with the preceding one, the Lord refers to the whole of the Preceivable beginning from the Untraceable Change upto the Specific Step of the Energies. We are to note in this connection that there are three kinds of men who bring slur on our Lord. One declares war against the images in temples, the other confines Him in some particular human form for ever and the third degrades our Lord by dragging Him down to his own level of perversive knowledge. Such sets of men present Him as doing fantastic things suggested by their own devilish nature.

Now the Lord shows their fate in the following :—

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥१२॥

They are verily saturated with the infatuating nature known as the devilish and the demoniacal ones ; their hopes are vain, their actions are ineffective, their knowledge is nonsensical and their understanding is @ perverted.—12.

@ The devilish nature of a man engages him in a fantastic course of action, as : he cannot possess any correct knowledge about the difference between the Prescribed and the Prohibited actions. A man of demoniacal nature remains destitute of the injunctions pertaining to the Prescribed and the Prohibited lists of food, but gets attached to food according to the liking of his own wild ideas in pursuit of the demons who are always addicted to eating only. Similarly a man of the infatuating nature remains engaged in the unlawful gratification of the senses.

Our Lord has once mentioned this devilish nature in the seventh chapter, verse 15. Again He puts here the same idea with a view to showing their future destination in Hellish lives. In other words, these people of devilish nature may be proud of their present fortunes, but they shall have to suffer from extreme pain in future. The Lord will fully explain their activities and fates in the sixteenth chapter. It will be sufficient for our present purpose that the people who do not follow the Laws of the Scriptures, are called devils and demons, even though they may be proud of their own fictitious theories of religious merit. They are sure to adopt the opposite course by following the promptings of arrogance and hatred as we find in the present state of human society.

Now the Lord describes, in the following, the nature and activity of the good souls who abide by the Laws of the Scriptures :—

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाधिताः ।

भजन्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१३॥

On the other hand, O Partha! the good souls who are saturated with a divine nature, know Me as the Imperishable Source of the created beings, and with their unwavering mind Spiritually work for Me.—13.

It is to be understood here that the Yogis who sincerely follow the Laws of the Scriptures, obtain the purity of their minds by the performance of Material

Actions prescribed by the Scriptures according to the divisions of caste and life-order. Then they rise on to the standard of Emancipation with an unattached mind fully resolved on the Spiritual Action known as Concentration, Meditation and Spiritual Absorption in the grade of the Great Vow. It is for this reason that the sincere followers of the Scriptures are said to be possessed of the Divine nature which will be fully explained in the sixteenth chapter.

Now how do they Spiritually work for Him ? The Lord says :—

सततं कीर्तयन्तो मां यतन्तश्च हृदयताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥

They being firm in vow and full of effort always praise Me - and being engaged in Yoga for all time, respectfully bow and worship Me through Spiritual Action.—14.

By this the Lord describes the position of the Spiritual workers who are in the Starting Limit of Spiritual Action with the Great Vow and are not yet fully free from the gross impurities of their minds. So their Spiritual Action becomes mixed up with the Material Actions which are very proximate to that stage. This process of gradual development is termed "Jnana-Yoga" (ज्ञान योग).

Now the Lord describes the position of those who are engaged in the pure Spiritual Action known as the

Thought-transformations of the Yoga-Sutra (vide Y. S. I 42—44) :—

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥१५॥

Further, others worship Me in My Universal Form with the help of Spiritual Sacrifice by transforming their thoughts into unification, disunified manifestation and into manifold appearance.—15.

We have already explained the special beauty of these descriptions by means of different process at the end of the seventh chapter. Here also the term "Jnana-Yajna" (ज्ञान-यज्ञ) has been used which signifies Spiritual Absorption known as the Thought-transformations. Consequently these three such as Unification, disunified manifestation and manifold appearance, refer to the Creative, the Divine and the Elemental Manifestations respectively which have been mentioned by our Lord at the end of the seventh chapter.

Now the Lord describes the mode of Meditation in regard to the Yogis who worship our Lord with Unification and disunified manifestation :—

अहं कर्तुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

I am the sacrifice to the gods, I am the traditional sacrifice, I am the oblation offered to the Pitris, I am

the herb, I am the Vedic hymn, I am indeed the clarified butter. I am the Sacrificial Fire and I am the offered oblation:—16.

By this, the Lord shows Himself as every thing in the Sacrificial Rites for a Yogi who is established in the Great Vow. But He does not mention Himself as the performer of the sacrifice. Why? What is meant is that the Yogis who have acquired the Subjective and the Instrumental Manifestations of the Cognitive-Spiritual-Absorption, are dependent upon the practice of Higher Non-attachment. So they are not yet conformed with the Universal Spirit even though they have experienced their own Selves as unified with the Single Soul. The Yogi becomes conformed with THAT Universal Spirit simply by means of the Ultra-Cognitive Spiritual Absorption which is the state of Final Emancipation. Only for this reason, the Lord has described Himself, in the fourth chapter, as the Subject, Object, Instrument and every thing of the Sacrificial Rite in regard to the Yogi who is Absorbed in the Ultra-Cognitive Spiritual Absorption (B.G. IV-24).

Now the Lord describes the mode of Meditation for those that worship Him in manifold appearance known as the Elemental Manifestation of Spiritual Absorbent Cognition:—

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोँकार ऋक्साम यजुरेषु च ॥ १७ ॥

I am the Father, Mother, Supporter and the Grandsire of this world. I am the holy Truth to be realised. I am the one syllabic word Pranava (Aum) and also indeed the Vedas such as—Rik, Sama and Yajuh @.—17.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

I am the Final Goal, Supporter, Lord, Witness, Abode, Shelter, Bosom Friend, Origin, Dissolution, Foundation, Treasure-house and the Imperishable Seed.—18.

तपाम्यहमहं वर्षे निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसथाहमर्जुन ॥ १९ ॥

I give heat, I withhold and send forth rain. O Arjuna ! I am Emancipation and Death, I am the eternal (the Essence) and the non-eternal (the Manifestation).—19.

@ Some may doubt here that the Lord holds only the three Vedas as some of His Specific Glories, but what is now the cause of his not mentioning the name of the Atharva Vedas, the fourth one ? In reply to it, we can say that the incantations and the sacrifices pertaining to the attainments of bewitching, killing and maddening others, etc., have been prescribed by the Atharva Vedas. Those lower attainments of black quality are not helpful to Emancipation, hence the name of this fourth one has not been specified here.

Now the Lord describes, in the following, the position of those that are not in the standard of Spiritual Action but are in the first step of the Starting Limit of Action in the Ladder of Philosophy. In other words He means to show the destination of the Yogis who follow the Laws of the Dharma-Sutra for the attainment of their Desirable End which is perishable and non-eternal :—

त्रैविद्या मां सोमपाः पूतपापा
यद्वैरिष्या स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभागान् ॥ २० ॥

The persons who are the followers of the three Vedas, who are the drinkers of Soma-juice and who are purified of sins, beg for heavenly state after propitiating Me by performing sacrifices. They having reached the holy Swarga-loka (the region of the gods), enjoy divine pleasures in heaven.—20

ते तं भुक्त्वा स्वर्गलोकं विशालं
हृषीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ २१ ॥

Having enjoyed that vast heavenly state they come down to the mortal world on the exhaustion of their merit. Thus the persons who are desirous of enjoyments by following up the course of the Desirable End

prescribed by the three Vedas, come to the cycle of rebirth.—21.

By this it is clear that the Lord places these followers of the three Vedas for Desirable End in the category of the Divine nature, because they have adopted the ladder of rising towards Him.

Now a doubt may arise here that when the performance of Ritual Action is the only means of Enjoyments, then perhaps the Spiritual Workers do not get any enjoyable fruit as they do not perform any Ritual Action which is but material one. In order to remove this doubt the Lord says:—

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

The souls, who exclusively aim at Me, worship Me to the fullest extent by their Unwavering Meditation; I look to their prosperity and security, as they are constantly absorbed in Me.—22.

We are to note here that there is a certain limit where the Lord holds the full security for His Spiritual Workers. For example:—The current of the Ganges has full power of carrying the pieces of timber. But it cannot carry them when they are on the bank or not within the main flow. Similarly the Lord has full power of doing every thing, but He does not do any thing for His workers unless they properly deserve His Grace.

Now the Lord explains, in the following, the position of the *Spiritual workers* desiring for worldly objects by means of acquiring accomplishments of will-power:—

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्यविधिपूर्वकम् ॥ २३ ॥

Further, O Kaunteya ! the *spiritual workers* who being full of faith materially worship other gods, also worship none but Me, but their material worship is based on the perverted method.—23.

It is to be remembered here that this class of *spiritual workers* has already been dealt with in the seventh chapter (vide B. G. VII 21—23). Further, the terms “ other gods ” refer to the givers of worldly things. It has also been previously explained that the Lord is considered as the Hero of this drama, so He is thought to be the sole Agent for Emancipation. Accordingly the people desirous of worldly enjoyments are considered to be the followers of other gods, and they who solely aim at Emancipation, are thought to be the worshippers of the Lord.

Now a question is that if this be the rule, why then does the Lord call the followers of the three Vedas as the propitiators of the Lord Himself ? It is because they all perform the Ritual Actions for Desirable-End. Hence the desirable end being there in both the cases, the line of demarcation seems to be arbitrary.

Let us examine this. Those followers are in the state of gradually rising on the ladder of advancement, so their course of procedure is towards the Lord. But here the Lord shows the position of the *spiritual workers* who are not the true followers of the proper course of Action. So they having obtained some accomplishments of the mind, misuse them for the attainment of worldly objects. Accordingly their course of proceeding is overturned: This is the difference.

Now why is their worship perverted ? The Lord says :—

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति सत्त्वेनातर्क्यवान्ति ते ॥ २४ ॥

I alone am, indeed, the Enjoyer and the sole Lord of all sacrifices. But they cannot understand Me in reality. Hence they fall off from the Right Course.—24.

Now, the Lord shows in the following the difference between the people desirous of sense-pleasures and the Yogis aspiring after Emancipation :—

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥२५॥

The worshippers of gods go to the gods, the worshippers of Pitris go to the regions of the Pitris. The worshippers of ghosts go the ghosts and My worshippers like-wise come to Me.—25.

Here the term अपि (like-wise) indicates that Emancipation cannot be attained simply by Material Action. For this reason, by the last portion of this verse the Lord prescribes the mode of Action for those that are in the grade of Ordinary Vow with the Agreeable End:—

Now the Lord points out His own relation with His Spiritual workers who are in the grade of the Great Vow :—

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहतमश्मि प्रयतात्मनः॥ २६ ॥

I accept that spiritual offering of the pure soul who offers leaf, flower, fruit and water, to Me, by means of Spiritual Action.—26.

Now, in the following, the Lord plainly explains to Arjuna how to rise on to the grade of Renunciation (संन्यास) known as the standard of Great Vow from the grade of the Agreeable End of the Ordinary Vow :—

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कान्तेय तत्कुरुष्व मेदपेणम् ॥ २७ ॥

O Kaunteya ! dedicate all that to Me whichever you do, whichever you eat, whichever you offer as oblation whichsoever you give in charity and whichever you observe as penance.—27.

(This is the grade of Agreeable End with the Ordinary vow).

शुभाशुभफलेरेवं मोक्षसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

Thus engaging yourself in the Yoga of Renunciation you will be freed from all bonds of action bearing good and bad fruitions, and thus being liberated you will come very near to Me.—28.

This is the grade of the third and the fourth stages of life-order with the Great Vow. Further we are to remember here that the Yogis of the Finishing Limit of Action come very near to the Lord (Vide B. G. VIII 28). Now a doubt may be perrinent here that when the Lord can be attained simply by His Spiritual workers, He then may be Partial to them. With a view to removing this doubt the Lord says:—

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

I am impartial to all the created beings, I have neither any friend nor any foe. But they who worship Me by virtue of Spiritual Absorption, are in Me and also I am in them.—29.

By this the Lord sets forth His particular relationship with His Spiritual workers and also the general relation with the whole world. Many people come forward with an accusation here that the Gita bears no definite truth at all; because in the first line of this verse the Lord says that He has neither any friend nor any foe, again in the second line He contradicts His first

statement by saying that His Spiritual worshippers are in Him and He is in them. Therefore it is apparent, as they say, that He is subject to flattery.

This is not the case. For example ;—A king is the common friend to all his subjects : this is his general favour towards his people. But a man who is his most competent minister, can always live with the king : this is the special favour of the king towards his worker. Or as fire is inherent in wood and is indifferent to all. A man who knows the process of procuring it as well as its proper use, can easily enjoy all sorts of benefits from it. But a man ignorant of the said process may even die from its misuse. Similarly the Supreme Lord is the Common Friend and Impartial Judge of all; this is but His General Manifestation. But a Yogi can attain His Special Communion by the strength of his own Spiritual Action just as a lens or a burning glass can catch the heat of the sun.

Accordingly the Lord explains the power of Spiritual Action in the following :—

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेषु स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

If a man even though formerly following the most evil practices, worship Me with the Unwavering Spiritual Action, he, of course, is to be considered holy, because he is fully settled in Me.—30.

Here this man following the most evil practices should be regarded as a Yogi fallen off from the higher stage of Yoga such as Ratnakar, Bilva-mangal and others. This man is not indeed of devilish nature as has been previously described by the Lord, because the devilish men follow the course which is quite contrary to the Laws of the Scriptures even though they pretend to be the true followers of the same. On the contrary, the afore-said man is of simple heart. But owing to ignorance or the association of the bad, he is engaged in such evil practices. Again in due course of time he is drawn up towards God by virtue of his Spiritual Action of previous birth. So the Lord expands in the following the same idea as has been set forth in the sixth chapter, verses 40-44;—

क्षिप्रं भवति धर्मात्मा शश्वच्छातिं निगच्छन्ति ।
कान्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

He becomes a pious soul in no time and attains Eternal Peace. O Kaunteya ! know for certain that My Spiritual worker never perishes,—31

सं हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथाशूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥

Because O Partha ! the people who are even born of sinful sources, women, Vaishyas (the peasant caste) and Shudras (the serving caste) also attain to the Highest Goal after taking full refuge in Me.—32.

By this it is fully clear that these people are considered, on the Authority of the Scriptures, to be lower

than the Brahmins and the Kshatriyas, and Spirituality is not their general characteristic. If I explain here the characters and duties of a woman according to the Laws of the Scriptures, my educated sisters who have been struggling since a long for getting privileges and rights equal to those of man, will be maddened with rage. But if there be no control over the negative and the positive currents of electricity, the whole workshop will be burnt to ashes instead of yeilding a good production. An average woman can never conduct the worldly affairs which are to be conducted by man. So Manu has laid down separate duties for both these sexes. There is no such Law as can allow a man to oppress a woman in an undue manner. On the other hand, Manu enjoins upon a man to show honour to a woman (M. S. III 59—62) and to take special care for her protection which brings about the highest virtue to a man. Otherwise she being weak will cause the total destruction of a family. So Manu orders the king to watchfully observe whether his subjects are careful of conjugal rites or not, beacuse the sinful sons born of mixed blood or of illicit sources cause the ruin of the whole nation.

The sum total is that the Vedic Scriptures hold husband and wife as one entity. One is incomplete without the other. Initiative rests with the male. This conclusion is arrived at strictly in the light of the actual working of the Immutable Law of Mother

Nature. By merging the existence of the wife into that of the husband, no inferiority is reflected. The only import of this indissoluble unification is the division of the sphere of duties. House is the close preserve of the wife while the performance of out-door duties is assigned to the husband. Naturally these two souls rise and fall together. Again there is a safety valve. When husband, the active member, does something meritorious, half of the merit goes to the share of the wife, the sleeping member; and the evil done by the husband does not touch the wife.

But in these days of militant democracy, the Authority though good is challenged wherever it is found. The women have come out of the four walls of the house. They assert themselves. They clamour for their privileges minus responsibilities. The females are even seen to have occupied the highest seat of Spiritual guide by opening big institutions with a flock of males who with feeble hearts ask for protection from the females; because man also has fallen from the moral heights he formerly held. Consequently the present-day Indian household has become a house of disorder. Both the man and the woman stand at the parting of the way and happiness on either side is conspicuous by its absence. Due to our disobedience to the Vedic Authority, we have lost even the pleasures of peaceful worldly life; what hope is there for Emancipation without following the Laws of the Scriptures? Every body should at least

go through the Manu-Smṛiti and should try to observe the Laws which are the only source of happiness either for this world or for the next.

Now the Lord shows the higher position of the Brahmin and the Kshatriya castes :—

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

What to say again of the holy Brahmins and the saintly kings who are the Spiritual workers? Therefore you do work Spiritually for Me after obtaining this transitory human-life full of pain.—33.

By this it is evident that Spirituality is the general characteristic of these two castes. It is the Lord's proclamation that He taught at first this Science of Yoga to the Kshatriya kings. In the Shrutis we find many such instances where the Brahmins learnt the process of Spiritual Action from the Kshatriya kings. And from this teaching of our Lord it is also apparent that these two castes are very closely interdependent on each other. How? It is because a nation can exist only by the help of these two,—the Code of Law and the Arms. The Brahmin is the representative of the Code of Law and the Kshatriya of the Arms. So Manu says:—"The place which is occupied by both the royal power and the Brahmins who are at least the knowers of the three Vedas, is said to be the council of Brahma (M. S. VIII—11). The Kshatriya can never prosper without the Brahmin, nor can the

Brahmin prosper without the Kshatriya, they being combined together can mutually be prosperous in this world and in the next (M. S. IX 322) ”.

Now-a-days we find that most of the Brahmins are ignorant of the Vedic Laws. Though a very few of them are possessed of a little learning, yet most of them apply it to the fulfilment of their mean selfish end by the misinterpretation of those Laws. Thereby the whole Brahmin caste has been divided into many parts. The divisions from ten to fifteen at least are to be found in every province. Each of them is proud of his own respective orthodoxy and aristocracy: Most of them do not even take water touched by another. In many places, the Kshatriya caste is considered to be lower than the Vaishya, as the former cast uses meat-diet and is comparatively poor. What is the cause of such diversity? It is simply due to the absence of true knowledge about the Laws of the Scriptures.

A great conflict between the vegetarians and the non-vegetarians is found every-where. The Sindhee, the Punjabee, the Kashmiree, the Nepalee and the Bengalee are generally hated in other provinces by the people who are proud of their own purity due to their living upon grains. A thoughtful man can easily understand this difference between the vegetarians and the non-vegetarians, if he travels through all the parts of India and mixes with the people of those places. The

non-vegetarians, even though living upon fish and flesh as their food, are humble, hospitable, generous and pure in heart just like a lion. And the vegetarians, though living on grains only, are arrogant, jealous, mean and impure just like a sparrow. If the Sindh-Panjab province be bad, then the rest of the Northern India would be worse and the Southern India would be much worse than other parts of the country.

O my readers ! if any one of you wish to test the veracity of my remark, please set out on a pilgrimage in poor dress and without money. At first go to the door of a Kashmiri Brhmin and see his hospitality. He will never keep you outside but will give you a seat inside his house. Again go to the door of a South Indian Brahmin and see how beautifully he drives you away with awful gestures and postures. The South Indian temple-holders are not ready to spare even a handful of rice in the service of a poor Sadhu but will sell it for four or six pice, the selling of which is prescribed, by the Authority of the Scriptures, as the most sinful act. No body should think that I am black-mailing him. Of course there are good and bad people in every place. It is but my general idea which I have got from my travels. The South Indian Non-Brahmins are hospitable. But one thing is there that if I had not met with some Brahmin friends at Coimbatore by the help of a Gujratee friend, perhaps I would have formed a mistaken notion for

the whole South Indian Brahmin caste for ever. No one is to be blamed here. The powerful time has scattered us; we shall gain control again over the same time and shall be one in unity.

Now the Lord shows in the following the Final Stage of Spiritual Absorption:—

मन्मना भव मद्भक्तो मद्याज्ञी मां. नमस्कुरु ।

मांमेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ १४ ॥

Have your mind in Me and have your mental actions for Me. Perform all your material actions for Me and prostrate your body before Me. Thus having full dependence upon Me and completely Absorbing yourself into Me both by your conscious and unconscious instruments, you will come straight to Me alone.—34.

This should be understood as the description of the Ultra-Cognitive-Spiritual-Absorption known as the means of the Final Emancipation. By this the Lord concludes the chapter with the ideas put forward in the beginning of the seventh, eighth and ninth chapters respectively. The meaning is that with reference to the idea with which the seventh chapter gets opened, the Lord teaches Arjuna to be fully saturated with Him both by body and mind together with their respective functions and thereby to realise Him fully. With reference to that of the eighth chapter, the Lord says that He Himself is the Supreme Spirit (ब्रह्म) and the Yogi who is

solely absorbed in the said stage of Yoga, can have a direct communion with Him. And with reference to the starting idea of the ninth chapter the Lord points out that He Himself is the most Secret Truth and the said process of Yoga is the Highest Science. Now in the light of the above teaching of our Lord, there is no such easy-going path as can lead to the Lord by mere words of mouth or by fictitious imagination of Emancipation or of self-surrender.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः ॥ ९ ॥

Here ends is the Ninth Chapter known as the Yoga of Supreme Science and Supreme Secret in the conversation between Shri Krishna and Arjuna according to Yoga, the Science of Infinite Reality, in the Upanisadas known as the

SREEMAD BHAGAVAD GITA

Here ends the Ninth Chapter.

CHAPTER X

After giving, in outline, the Supreme Truth together with its Scientific knowledge and Absorbent Cognitions along with the destinations of the Yogis in chapters from seven to nine, the Lord reiterates in minute detail the same process of Evolution and Dissolution termed "Glory" (विभूति) and "Yoga of Communion with Him" (आत्मयोग) respectively. Now why does He reiterate His previous teachings? It is because the subject is very difficult to be understood. Hence the necessity of turning again to it. So the Lord says:—

श्रीभगवानुवाच

श्रूय एव महाबाहो शृणु मे परमं धनः ।
यत्तद्धं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

The Glorious Lord said—O mighty-armed I do listen to My Supreme teaching once more which I shall tell you out of regard for your well-being, as you are well-disposed to hear my words.--1.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

Neither the gods nor the Great-Seers known My

Manifestation, because I am the First Cause of all the gods and the Great-Seers in all respects.—2.

(This Manifestation of our Lord is to be understood as the Con-Science in the Terminology).

यो मामजमर्नाः च वेत्ति लोकमहेश्वरम् ।

असंमूढः स मत्पु सर्वपापैः प्रमुच्यते ॥ ३ ॥

He who understands Me as beginningless, unborn and the Great Lord of the world, is possessed of the Integral Vision. Among the mortal beings he is left clean by all sins.—3.

This aspect of the Great Lord is to be known as the Single Soul in the Finishing Limit of Action. By this the Lord describes the Origin (Single Soul) of the created beings and the result of Its attainment by Spiritual Action. I have already set forth the only authenticated conclusion before the readers that the System of Philosophy holds all the different sorts of descriptions of different Scriptures in one systematic ladder of unity. Accordingly, the Supreme State of our Lord has been termed " Shiva " or " Narayana ". Now what is the truth behind all the teachings about Shiva and Narayana? It is that Shiva is lying in a death-like state and Shakti is dancing upon Him after assuming all Her different aspects; similarly Narayana is lying in His Eternal State, Lakshmi is serving Him at His feet and Brahma appears from His navel circle. Hence all this is nothing more or less than describing the same

Substance and Attribute with the Evolutionary Functions. Consequently there is no reason for holding any idea of superiority and inferiority in regard to the different aspects of our Lord which are nothing but the stages of the Evolutionary Change upon the same Substance known as our Supreme Lord.

Now the Lord explains the functions of the intellect which is but the manifestation of His Power:—

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भयोऽभावो भयं चाभयमेव च ॥ ४ ॥

The intellect, the power of understanding, the Integral Vision, forgiveness, truthfulness, self-restraint, absence of purposefulness, pleasure, pain, appearance, disappearance, fear and also fearlessness,—4

अहिंसा समता तुष्टिस्तपो दानं यशोऽवशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

Harmlessness, equanimity, contentment, penance, charity, fame and infamy are the various innate properties which come to the created beings from Me alone.—5.

(This verse together with preceding one completes the sentence).

Now the Lord describes the process of creation:—

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

In the beginning of creation, the seven Great-Seers, the four Virgin-Youths (सप्तऋषयः) and also

the fourteen Manus who are but My Manifestations, were born of My Will-Power. All these created beings are born of them in this world.—6.

We are to note here that the production of progeny is mainly of three kinds,—by Will-Power (संकल्प सृष्टि), by the power of the Vedic Hymns (मंत्र सृष्टि) and by sexes (वैशुनी सृष्टि). The respective former process of production is better than the respective latter one. But the people of Iron Age are ignorant of the Vedic Truth, so they have lost their faith in any power other than their own ordinary standard of intelligence. Accordingly the Lord refers to the super-natural power of understanding for having a direct knowledge about His Movement, and says in the following:—

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

He who truly understands this Glory and Yoga (communion) of Mine, becomes Absorbed in the Unwavering Yoga. Here is no doubt about it.—7.

By this the Lord shows the whole system of Evolution known as the Four Steps of the Energies (vide Y. S. II-19) and also the successive steps of Spiritual Absorption in the course of Dissolution known as the disappearance of the mind into its Cause.

Now the Lord shows the standard of qualification where a man becomes really fit for Spiritual Action:—

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

The sagacious souls who are full of sincerity, work Spiritually for Me after understanding that I am the Source of all and that all comes from Me.—8.

From the study of the Yoga-Sutra it is known to the readers that the mind, being at first free from its gross dirt which are washed off by the help of Material Action, becomes fit for entering into the standard of Spiritual Action for the purification of its subtle impurities (B. G. V 21-22). Otherwise the mind, being fully stimulated by the idea of doership in the form of arrogance, adopts a false show of self-surrender and is sure to take the opposite course under the attractive cloak of spiritualism. So the Lord has used the term "भावसमन्विता" (full of sincerity) with a view to warning Arjuna against being taken away by the stupid imagination of gaining name and fame on the pretext of devotion.

Now the Lord shows, in the following, the characteristics and the gradual promotion of His Spiritual workers:—

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

They, having their thoughts Absorbed in Me and having their lives saturated with Me, convince one

another and converse about Me. Thereby they are perpetually happy and joyful.—9.

(This is to be understood as the grade of the Great Vow as has been previously described in the ninth chapter verses 13—14).

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
 वदामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

To them who are constantly engaged in meditating upon Me and work Spiritually with strong Faith, I give this Intellectual-Yoga by which they come very near to Me.—10.

Here the term "बुद्धियोग" (Intellectual Yoga) signifies the Subjective Manifestation of the Cognitive-Spiritual-Absorption. By this it is clear that no body can get promotion without proper qualification. The Lord is the Impartial Judge. He knows each and every corner of our heart. A man can cheat another by putting on a falsely pious appearance but he can never cheat our Lord in any way; he is sure to be punished heavily sooner or later.

Now the Lord prescribes the qualification for gaining His favour and its result:—

तेषामेवानुकम्पार्थमहमशानजं तमः ।
 नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

For showing mercy to them alone, I being established in their Spiritual Absorbent Cognition, destroy the

darkness born of Non-Science, by the effulgent light of the Intellective Revelation.—11.

By this the Lord has fully expressed His own indifferent nature, because he who sits by fire gets heat,—this is the rule. Further this Effulgent Light is to be understood as the Spiritual Luminosity described in the Yoga-Sutra (Y. S. I—47).

Now Arjuna who has been hearing about the Glory and Self-revealing Yoga known as the respective Evolutionary and Dissolutionary Manifestations of our Lord, wants to know the full Glory of Him. So he puts this question here :—

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

Arjuna said :—You are the Supreme Spirit, the Highest Goal, the Extreme Purity. All the Sages call You the Eternal Divine Purusa and the First God unborn and all-pervading.—12.

By this the three stages of Creative Aspect of our Lord known as the Spirit devoid of Attribute, the Attributed Spirit and the Single Soul,—have been expressed by Arjuna. In other words, these three stages refer to Shiva, Brahma (ब्रह्मा) and Vishnu respectively in the Terminology.)

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

All the Perfect Seers have thus spoken of You, and also Narada, the Divine Perfect Seer; and Asita, Devala and Vyasa have described You in a similar way. Now You Yourself are telling me thus.—13.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्ध्याक्लिं विदुर्देवा न दानवाः ॥ १४ ॥

O Keshava ! all that You tell me I take as perfectly true; because O Lord ! neither do the gods nor the semi-gods know Your own Distinct Personality.—14.

From the above statement of Arjuna, it is fully clear that the Vedic Scriptures are not self-contradictory. On contrary, all of them are harmoniously connected by a common link by which one system strengthens the authority of the other. Now a question may arise as many of us hold that if each of them deals with the same Truth, what then is the necessity of composing so many texts? Why has it not been explained by a single Scripture?

The answer is that the full course, beginning from the primary education upto the post-graduate class, can never be taught in one school. There must be different grades according to the differences of stage and qualification of the students. It is for this reason that no body can say that these different grades and different

texts are not linked in one systematic ladder. Similarly the Vedic Truth is very Vast and All-pervading. Accordingly the Vedic Scriptures are very Extensive and All-embracing. They never hold any idea of party-feeling. Consequently they enjoin the Commandments according to the different grades of qualification of the followers. But now-a-days people are all misled by the evil time because of the loss of their sincerity.

Now Arjuna expresses the impression he has formed on the point by his study of the Scriptures :—

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

O Purushottama, the Source and the Lord of the created beings ! O the God of gods and the Lord of the world ! You Yourself know Your own Self with the help of Your Self only.--15.

These are to be understood as the Creative States of our Lord to be cognised by the Cognitive and the Ultra-Cognitive-Spiritual-Absorptions. Now Arjuna wants to know the Specific Manifestations of the Lord, with which he should begin his Spiritual Action for the attainment of His Supreme State of Being. So he says in the following --

अकुमर्हस्यशेषेण विव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

It behoves You to speak, in full detail, of Your own extraordinary Glories by which pervading all these worlds You sit still.—16.

कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

O Yogi (accomplished One) how can I understand You by constant Meditation? O Lord! what are those manifestations in which You are to be meditated upon by me?—17.

विस्तरेणात्मनो योगं विभूर्ति च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

O Janardana! please tell me elaborately Your own Yoga and Glory once more; because the more I hear of You, the greater becomes my desire to listen to Your nectar-like speech.—18.

By this we are to understand here that Arjuna wants to hear of His Manifestations both in concrete and abstract forms with regard to the Created Aspect of the Lord, which is in the sphere of the Cognitive-Spiritual-Absorption. Now the Lord says in reply to the question of Arjuna :—

श्रीभगवानुवाच

इन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ तास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

The Glorious Lord said :— I shall be right glad to

tell you in brief some of My extraordinary Glories ; because O the pre-eminent among the Kurus ! they are too vast to be dealt with exhaustively.—10.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

O Gudakesha ! I am the Soul established in the receptacle of all the living beings. I am verily the beginning, the middle and also the end of the created beings.—20.

Here the term "receptacle" (आशयः) denotes the vehicle-of-action of the Yoga-Sutra, and the term "Soul" means the Single Soul or the Consciousness in the Terminology. It is to be remembered here that diamond as well as coal both are nothing but carbon which is their generic property. They come of the same source and lie together. Now mark the difference between them in their use. Similar is the case with the Single Soul and the intellect known as the vehicle-of-action of the living beings. Both of them are but one in their Supreme State of Being and have their origin in the Universal Spirit but are extremely different from each other in the Sphere of Action. Hence the Lord can never be attained simply by the haughtiness of the so-called "Jnanee" or by the false show of self-surrender of the so-called "Bhakta". If the Lord may be had from a cheap market, why then does Arjuna ask for knowing His Specific Manifestations for serving

Him as his Object of Meditation ? When the Lord is standing before Arjuna, why then does he want to realise Him by constant Meditation ? It is but the power of Fiction that deviates the people from the Correct Path.

Now the Lord goes on describing His Glories with reference to His Created Aspect :—

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामसि नक्षत्राणामहं शशी ॥ २१ ॥

I am Vishnu among the sons of Aditi, I am the radiant sun among the heavenly luminaries, I am Marichi among the Marutas (the forty-nine Winds), I am the moon amongst the stars.—21.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

I am the Sama-Veda among the Vedas, I am Indra among the gods, I am the mind among the senses, I am Consciousness of all living beings.—22.

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

I am Shankara among the Rudras and Kubera among the Yakshas and Rakshasas (the semi-gods). I am Pavaka (fire) among the Vasus and Meru among the high mountains.—23.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

O Partha ! know Me as Brihaspati (the master of speech and the priest of the gods), the foremost among the priests. I am Kartika among the field-m Marshals and the ocean among the receptacles of water.—24.

महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽसि स्थावराणां हिमालयः ॥ २५ ॥

I am Bhṛigu among the Great-Seers, I am the one syllabic word (Aum) among the words. I am the sacrifice known as the (ॐ) intelligent Study (स्वाध्याय) among the sacrifices, I am the Himalayas among the stationary objects.—25.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

I am the peepul among all the trees, Narada among

(@) In the commentary of the Yoga-Sutra chap. I—28, the term ' जपः ' has been explained in the sense of ' intelligent study ' by Lord Vyasa. Thus we are to remember here that the mind remains engaged in thinking over and over again upon the thing to which it is attached. Similarly the Yogi who aspires after the attainment of Iswara, remains constantly engaged in searching out the means and in performing the duties prescribed for this end. Hence it proves to be quite true that the term ' जपः ' cannot keep any connection with the counting of the beads of a rosary by the seeming devotees of modern type, but it signifies the intelligent search of the course of procedure and the performance of the duties prescribed by the Scriptures leading to Emancipation.

the Divine Seers, Chaitraratha among the Gandharvas and Kapila Muni among the perfect ones.—26.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

Among the horses know Me as Uchchaishravasa born out of nectar (at the time of churning the Ocean for nectar). Know Me as Airavata among the noble elephants and the king among men.—27.

आयुधानामहं वज्रं धेनूनामसि कामबुक ।
प्रजनश्चासि कन्दर्पः सर्पाणामसि वासुकिः ॥ २८ ॥

I am the thunderbolt of Indra among the weapons and Kamadhenu (desire-filling) among the cows, I am Kandarpa (cupid) as the procreator of progeny (in accordance with the Laws of the Scriptures) and I am Vasuki among the serpents.—28.

अन्तश्चासि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चासि यमः संयमतामहम् ॥ २९ ॥

I am Ananta among the snakes (with manifold hood) and Varuna among the sea-gods. I am Aryama among the Pitris and Yama among the disciplinarians.—29.

प्रह्लादश्चासि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं बैनतेयश्च पक्षिणाम् ॥ ३० ॥

I am Prahlada among the Daityas (the hostiles to gods) and Time among the calculators. I am lion among the beasts and Garuda among the birds.—30.

पवनः पवतामसि रामः शस्त्रभृतामहम् ।
 झषणां मकरश्चासि स्रोतसामसि जाङ्घी

I am the wind among the purifiers and Rama among the warriors. Makara among fishes and the Ganges among the rivers—31.

सर्गाणामादिरन्तश्च मध्यं चवाहमैर्जुन ।
 अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

O Arjuna ! I am the beginning, the ending and also the middle of creations. I am the Spiritual Science among the sciences and the decision of the investigators.—32.

अक्षराणामकारोऽसि द्वन्द्वः सामासिकस्य च ।
 अहमेवाक्षयः कालो घाताहं विश्वतोमुखः ॥ ३३ ॥

I am the letter "अ" (A) in the alphabets and the dual composition of the compound words. I am the Supporter as the All-pervading Universal Spirit (ब्रह्मा) —33.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
 कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेघा घृतिः क्षमा ॥ ३४ ॥

I am Death (Shiva), the destroyer of all existing things and the Origin of those that are to come into existence. I am the good qualities such as fame, beauty, sweet-word, memory, intelligence, firmness and forgiveness,—of the women.—34.

It has already been stated (B. G. II 49) that Shiva is the Inactive Causal Form of Iswara and is

equivalent to the Pure Con-Science; Brahma is the subtle Form thereof and is identical with the Con-Science; and Vishnu is the Active Gross Form of the same and is the Creator known as the Consciousness in the Terminology. These are the three Forms with regard to the Creative Aspect of the Lord. Again in relation with the Created Aspect, the same Consciousness is the Causal Form of the world and is equivalent to Shiva; the Cognition (चित्त) is the Subtle Form thereof and corresponds to Brahma; and the Cognizable (चेत्) being identical with Vishnu, is the Gross Form of the world. Hence Shiva signifying the Consciousness is considered here as the Destroyer and the Generator of the Destructible Created Phenomenon which consists in the Cognition (चित्त) and the Cognizable (चेत्) combined. Similarly with reference to the Creative Aspect, the same Consciousness corresponds to Vishnu as the Destroyer of all the warriors in the war (vide B. G. XI 30-31). Accordingly the Consciousness, being the Causal Form of the Created Manifestation, is indestructible. And again being the Gross Form of Iswara, the same Consciousness is non-eternal with reference to the Pure and Simple State of Being known as the Pure Con-Science in the Terminology.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहस्तूनां कुसुमाकरः ॥ ३५ ॥

Similarly I am the Vrihat Sama Veda (its particular portion which is conducive to Emancipation). I

am Gayatri among the poetical metres. I am Margashirsa (the month from the last-half of November to the first half of December) among the months and the Spring among the seasons.—35.

दूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्ववतामहम् ॥ ३६ ॥

I am the gambling of the cheaters and the splendour of the splendid. I am victory (of the conquerors) and determination (of the resolute); I am sincerity of the sincere.—36.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

I am Vasudeva among the Vrishnis and Dhananjaya (Arjuna) among the sons of Pandu. I am also Vyasa among the Sages and the Visioned Shukracharya among the poets possessed of Vision.—37.

दण्डो दमयतामस्मि नीतिरास्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

I am the sceptre of the rulers and the ethical morality of those that wish for triumph. I am silence of the disguisers and wisdom of the wise.—38.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

O Arjuna ! I am that whichever is the seed of all

the created beings. There is no such stationary or moving objects as can be void of Me.—39.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तद्देशतः प्रोक्तो विभूतेर्विस्तरोमया ॥ ४० ॥

O Parantapa ! there is no end of My extraordinary Glories. This, however, in brief, has been given the detail of My Glory.—40.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवाद्यगच्छ त्वं मम तेजोऽशसंभवम् ॥ ४१ ॥

You should know that all whichever is glorious, beautiful or strong, to have originated out of a particle of My Power.—41.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

O Arjuna ! or else do away with this curiosity of yours of knowing much about Me. I hold together this whole World with the one-fourth of My Power.—42.

Here this one-fourth part is to be understood as the Specific Step of the Energies as well as the first stage of the Spiritual Absorbent-Cognition (Y. S. II—19). By this the Lord concludes the chapter with the ideas both of the opening verse of this chapter and of the question put forward by Arjuna. What is sought to be made clear is that to realise this Specific Step of the Energies as to be present in the one-fourth of His Power, is the truth of His Supreme teaching and also this Specific

Step is the first stage about the object of Meditation for the progress in Spiritual Action known as Concentration, Meditation and Spiritual Absorption.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुन संवादे विभूतियोगो नाम दशमोऽध्यायः ॥ १० ॥

Here ends the Tenth Chapter known as the Yoga of Glory in the conversation between Sri Krishna and Arjuna according to Yoga, the Science of Infinite Reality, in the Upanisadas known as the

SREEMAD BHAGAVAD GITA

Here ends the Tenth Chapter.

CHAPTER XI

After hearing about the beginning step of the Spiritual-Absorbent-Cognition with reference to the Created Aspect of the Lord, Arjuna is now desirous of seeing His Creative Form (रूपमैश्वरम्) which is the Final End of Spiritual Absorption. Accordingly he prays to the Lord :—

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यस्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

Arjuna said:—My misapprehension about the first step of Spiritual Absorption has been fully removed by this teaching in regard to the Supreme Spiritual Secret, which has been described by You out of compassion for me.—1.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

O Lotus-petal-eyed ! the appearance and the disappearance of the created beings as well as Your Imperishable Glory have verily been heard by me in detail from You.—2.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

O the Supreme Lord ! all this about You is quite true as You have described. O Purushottama ! I wish to see Your Creative Form.—3.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमध्ययम् ॥ ४ ॥

O Lord ! if You think me capable of seeing that Form, O Lord of Yoga ! please show me Your Imperishable Self.—4.

Now the Lord says in reply :—

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

The Glorious Lord said :—O Partha ! behold My Divine Forms in hundreds and thousands ; they are of many sorts variously shaped and coloured.—5.

पश्यादित्वान्वसूनु रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

Behold the (twelve) Adityas, the (eight) Vasus, the (eleven) Rudras, the two Ashwini-kumaras and also the (forty-nine) Marutas (Wind gods). O Bharata ! behold many other wonders which were not seen before (by you).—6.

इहैकस्यं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

Now behold the whole world along with the stationary.

and the moving beings as fixed unitedly in THIS (Single Soul) known as My Body. O Gudakesha ! behold whatever else you wish to see.—7.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

But you are not capable of seeing Me, indeed, with the help of these physical eyes of yours. So I give you the Divine Sight and thereby see My Creative Yoga (Divinity).—8.

Here this Divine Sight is to be understood as the third eye known as the Intellective Vision. It is known to all that the act of seeing becomes possible only by the combination of these three—the mind, eye-sight and light. The light of the waking state, may it be the light of a lamp or of the moon, is considered as the gross elemental one (भूतालोक). On the other hand, in the dreaming state people see many things with the help of some light which is independent of the waking phenomenon ; no body can see any dream of darkness. Now whence does the light come ? It comes directly from the Intellect which is luminous in nature. This has been described as the Intellective Essence in the Yoga-Sutra. It is the illusive power of the Non-Science that shows its miraculous plays one by one, i. e., the waking, the dreaming and the sleeping states successively. It enables a man to experience the waking state after closing his inner gate and again takes him

to the dreaming state by closing his outer gates, thence it takes him to its own abode after closing all his gates. A Yogi can experience all these states at one and the same time. In other words, he becomes the master of all these states. Now what is the means for breaking through this tricky display of the Non-Science? The practice of Yoga alone in the form of Spiritual Action is the only factor for destroying the veil of Non-Science with the help of the Intellective Revelation. When the Yogi enters into the subtle sphere of the mental grasp after passing through the gross expanse of the object of Meditation, he sees a light which is as luminous as that of thousand suns and at the same time it is as cool as the light of million moons. Again it becomes purer and purer according to the degree of progress in the ladder of the Spiritual Absorbent Cognition. But here Arjuna gets this Divine Sight through the grace of the Lord and a Yogi acquires it by his hard labour. This is the difference here. Accordingly we shall see the difference in result also later on. Now Sanjaya says:—

संजय उवाच

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

Sanjaya said :— O king! then Hari, the Great Lord of Yoga, saying thus showed His Supreme Creative Manifestation to Arjuna.—9.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

(The Lord showed His Creative Manifestation)
possessed of many mouths and eyes,—having many wonderful aspects,—shining with many divine ornaments,—and endowed with many divine weapons raised up.—10.

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

(The Lord showed His Creative Manifestation)
dressed in divine garlands and clothes,—anointed with divine unguents,—full of all wonders,—boundless, refulgent and with faces in all directions.—11.

दिवि सूर्यसहस्रस्य भवेद्युग्मपदुत्थिता ।

यदि भाः सहस्री सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

If the radiance of thousands of suns were to appear simultaneously in the sky, it then might be similar to the effulgence of That Great Soul.—12.

तत्रैकस्यं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

At that time the son of Pandu (Arjuna) saw the whole world with its manifold division present unitedly there in the body of the God of gods.—13.

ततः स विस्मयाविष्टो हृष्टरोमा घनंजयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

Then Dhananjaya (Arjuna) , being struck up with wonder and having his hair standing on ends, spoke with folded hands after bowing down his head to the Lord.—14.

Now Arjuna says:—

अहं न उवाच

पश्यामि देवांस्तव देव । देहे
सर्वास्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थ-
मूर्पाञ्च सर्वानुरगाञ्च दिव्यान् ॥ १५ ॥

Arjuna said:— O Lord ! I see in Your Body all the gods and also the multitude of the distinctive created beings. I see Brahma (ब्रह्मा), the Creative Lord, sitting on His lotus throne. I see the Perfect Seers and all the divine serpents.—15.

अनेकयाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तथादिं पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

O the Lord of the Universe ! O the Possessor of the Universe-Form ! I see You having innumerable arms, bellies, mouths and eyes, and present every-where with endless shapes. I find no end, no middle and also no beginning of You.—16.

किरीटिनं गद्गिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

I see You having crests, maces and discuses; I see You

as a mass of splendour flaming every-where. I see You unbounded and shining with the lustre of blazing fire and sun on all sides, so I find You very difficult to be looked at.—17.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥१८॥

I think, You are the Imperishable Supreme Spirit worthy of being realised; You are the Sole Retreat of this Universe. You are Inexhaustible and the Protector of the Eternal Religion (of the Basic Laws); You are the Everlasting Purusa.—18,

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥१९॥

I see You as devoid of beginning, middle and end; I see You to have infinite power and innumerable hands. I see the sun and the moon as Your eyes, I see You to have mouths like blazing fire and I see You to scorch this world by Your own heat.—19.

We are to note here that the Creative Manifestation has two divisions,—the Unattributed Supreme Spirit and the Attributed Spirit. Again the latter has two aspects,—the Root Objective Matter and the Higher Objective Matter. However the Lower Objective Matter is the creational phenomenon but not the Creative One, so it is included within the Higher Objective Matter. It is also to be remembered that the Root Objective Matter (मूल

प्रकृति) is the same as the Self-expressive Principle (माया) which is identical with Brahma (ब्रह्मा वा चित्तिः Con-Science). And the Higher Objective Matter is equivalent to Vishun (Consciousness or the Creator) referred to in the Terminology.

There is a proverb that every thing is yellow to the jaundiced eye. Similar is the case with Arjuna too. Though he has obtained the Divine Sight by the grace of the Lord, yet he cannot bear its influence on account of the impurity yet lurking in his mind. So he sees every thing according to the standard of his own thought which explicitly shows the variation of his own mental condition. It is sure that Arjuna is in a state of panic due to the out-break of the war. But he has been some-what consoled by the teachings of our Lord. So he at first sees the Creative Manifestation in the form of the Unattributed Spirit and the Root Objective Matter known as the sphere of the Spirit of Realisation (शेषब्रह्म). Now his mind is changing towards its innate nature. Consequently he sees every being to be equally diversified according to the change in his own mind which is imposed upon.

Now what is the cause of his fear ? Arjuna says :—

यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तत्रेदं लोकात्रयं प्रव्यथितं महात्मन् ॥ २० ॥

Verily I see the aerial region coming between the

earth and the Heaven as well as all the directions pervaded by You alone. O the Great Soul! the three worlds are greatly terrified at the sight of this surprising and terrible Form of Yours.—20.

अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्क-
लाभिः ॥ २१

Those multitudes of gods are entering into You; some of them feeling afraid are praying with folded hands. The multitudes of Great Seers and Perfect Ones are praising You with many [pleasing hymns by uttering such words as "be propitious to all, be good to all".—21.

रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

Rudras, Adityas, Vasus, Sadhyas, Vishvedevas, Ashvini-kumaras, Marutas, Pitris and the multitudes of Gandharvas, Yakshas, Semi-gods and the Siddhas (a class of semi-gods),—they look at You and are dumb-founded.—22.

रुपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहुरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

O Mighty-armed ! the worldly beings are painfully agitated and so am I to see Your Form of immense size, --having many mouths and eyes,—set with many hands, thighs and legs,—possessed of many bellies and appearing horrible due to many awful teeth.—23.

नभः स्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शर्म च विष्णो ॥ २३ ॥

O Vishnu ! I cannot obtain firmness and peace of mind, because my inner soul is afflicted at seeing You so radiant and spreading all over the sky with many colours, and having Your mouths wide open and large eyes blazing.—24.

(This aspect is to be understood as the function of the Single Soul or the Consciousness in the Terminology.)

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वा कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥ २५ ॥

I do not know what to do. I cannot find comfort at the very sight of Your faces with horrible teeth looking like so many flames for causing destruction of the world. O the Lord of gods ! O the Foundation of the world ! be Gracious to me.—25.

अमी च त्वां धृतराष्ट्रस्य पुत्राः
 सर्वे सहैवावनिपालसङ्घैः ।
 भीष्मो द्रोणः सूतपुत्रस्तथासौ
 सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

All these sons of Dhritarastra along with the troops of sovereigns, Bhishma Drona and Karna too together with the generals on our side,—26.

वक्त्राणि ते त्वरमाणा विशन्ति
 दंष्ट्राकरालानि भयानकानि ।
 केचिद्विलग्ना दशनान्तरेषु
 संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

(They) in speedy haste, enter into Your mouths terrible and deformed by the awful teeth. Some of them having their heads crushed, are seen to be caught in the gaps between the teeth.—27.

यथा नदीनां बहवोऽम्बुवेगाः समुद्रेवाभिमुखा द्रवन्ति ।
 तथा तवामी नरलोकावीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥

As the numerous flows of streams tending to the ocean alone enter therein; so these sovereigns of mankind enter into Your all-round blazing mouths.—28.

यथा प्रदीपं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।
 तथैव नाशाय विशन्ति लोकास्तथापि वक्त्राणि समृद्धवेगाः ॥

As the moths with intense speed enter into the blazing fire only to get burnt, so indeed these people too with fierce speed enter into Your mouths to meet with death.—29.

लेलिह्यते प्रसमानः समन्वाह्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं भातस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

Devouring all men from all sides by Your blazing mouths, You are licking again and again Your lips. O Vishnu ! Your blazing rays scorch the entire world by filling it with heat.—30.

आख्याहि मे को भवानुग्ररूपो नमोस्तु ते देववर प्रसीद ।
विज्ञानुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

Please tell me who You are of Terrible Form. O the Great among the gods ! I bow down to You, be Gracious. I want to know You in Your Primeval Self, because I cannot understand You well in this developed manifestation of Yours.—31.

It is well-known to all the readers that people try to earn and accumulate wealth for the comfort of their future generations. But their worthless sons squander away the whole money soon after their death. Why? It is because they cannot understand the value of the wealth which is not earned by the sweat of their brow. Similarly the Lord wants his people to be happy for all times. But what do the people do? They turn away their faces to the opposite side. The same case we find with Arjuna too. He wants to see the Lord in His creative manifestation. Accordingly the Lord shows him the creative aspect,—the Attributed and the Unattributed, and orders him to see whatever he likes. But Arjuna sees

the worldly aspect of the war which comes within the sphere of Vishnu, on account of the tinge of impurity still persisting in his mind, because Arjuna has not obtained the Divine Sight by his own labour through the proper Course of Action. This is the difference between a Yogi and a worldly-minded man. The Yogi appreciates the grace of the Lord in all his conditions while the absolutely worldly-minded man becomes hostile to His name and to His Laws, because these do not tally well with his preconceived notions about God-head.

Accordingly the Lord shows, in the following, His main Law and the means of utilising it by human-effort:-

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रबुद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।
 क्लृप्तेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥

The Glorious Lord said:—I am the Ancient Time, the Regent of death, engaged now in the destruction of men. All the warriors, standing on the opposite side, will not survive even though you refuse to be an agent for bringing about their destruction.—32.

We are to remember here that Arjuna has already been instructed by the Lord to see every thing in His Creative Manifestation according to his free will. But Arjuna is now involved in war. Consequently he is desirous of seeing the future result of the battle. Accord-

ingly the Lord has appeared to him as a destructive agent for the ruin of the opposite party. Further this active aspect of the Creative Manifestation is termed "the Intensive Force" which is about to be explained in the following.

Now the Lord explains the Exciting Cause known as Human Action :—

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्स्व राज्यं समृद्धम्
मयैवैते निहताः पूर्वमेव निमिन्नमात्रं भव सव्यसाचिन् ॥ ३३ ॥

Hence stand up and obtain fame by conquering foes; enjoy the flourishing kingdom got thereby. They are already killed by Me alone, make yourself the mere Exciting Cause, O Arjuna ! :—33.

द्रोणे च भीष्मे च जयद्रथे च कर्णे तथाऽन्यान्पि योधवीरान् ।
मया हतास्त्वं जहि मा व्यथिष्ठा बुध्यस्व जेतासि रणे सपत्नान् ॥

Be not grieved, kill Drona, Bhishma and Jayadratha; kill Karna and other generals too, they are already killed by Me. Fight and conquer your foes in the war.—34.

From the above teachings of our Lord, we find that the Divine Law is two-fold,—the Intensive Cause and the Exciting Cause. For example, electricity is generated from the power-house and in the working field it is engaged in different actions for different purposes such as lighting, heating, fanning, machine-working, etc. The current generated from the power-house is

known as the Intensive Force (or Cause) and its special engagement in the working field is called the Exciting Cause. Accordingly it has been said in the Yoga-Sutra—" The Exciting Cause cannot be the founder of the Intensive Causes but simply the separation of the covering comes therefrom as by the farmer " (Y. S. IV— 3). There the Intensive Causes are nothing but the functions of the Energies, and the Exciting Cause is but the Human Action. Similarly it has already been described in other places that the Creator at first willed " Let it be so " and again He willed " If this is done, this will be the result ". The former will is called the " Law of Nature " and the latter the " Commandments of the Scriptures ". Hence it is clear that the Law of Nature is always favourable to all. In other words, the Lord is always gracious to all His people. But the people do not try to enjoy His kindness by following the proper Course of Action prescribed by the Scriptures. So Arjuna is instructed here to adopt the role of the Exciting Cause for gaining victory in the war. Disobedience to the Eternal Law has already sealed the fate of the opponents of Arjuna.

Now Sanjaya said :—

संजय उवाच

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वैपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भतिभीत प्रणम्य ॥ ३५ ॥

Sanjaya said :— Having heard this speech of Keshava, Arjuna, trembling with fear and bowing down with folded hands and again prostrating himself with extreme fear, spoke to Krishna in a voice choked with emotion.—35.

अर्जुन उवाच

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

Arjuna said :—O Hrisiksha ! it is proper that the world feels over-joyed and gets devoted by praising You. The devils flee to all sides out of fear and all the crowds of Perfect Ones are bent with respectful bows.—36.

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदत्तत्तपरं यत् ॥ ३७ ॥

O the Supreme Soul ! why will they not salute You ? You are the First Cause even Higher than Brahma (ब्रह्मा) O Endless ! O the God of gods ! O the Abode of the World ! You are Manifest and Unmanifest as well as THAT Supreme Spirit which is beyond them both.—37.

(Here the terms " Manifest " and " Unmanifest " refer to the " Consciousness " and the " Con-Science " respectively in the Terminology).

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधामम् ।
चेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

You are the First God, the Ancient Purusa. You are the Supreme Retreat of this whole Universe. You are the Knower and the Substance to be realised as also the Supreme Goal. The Universe is pervaded by You, O of the Endless Form !—38.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
 प्रजापतिस्त्वं प्रपितामहश्च ।
 नमो नमस्तेऽस्तु सहस्रकृतवः
 पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

You are the presiding god of air, death, fire and water; You are the Moon-God, the Father of creation and are the Great Grandfice. My salutation is to You thousand and thousand times; again and again I bow to You.—39.

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
 अनन्तवीर्यामितविक्रमस्त्वं सर्वं सगामोपि ततोऽसि सर्वः ॥

I bow to You from front and back; I salute You from every side O Shiva ! O the Possessor of Unbounded Power ! You are of immense strength, You pervade all. Hence You are Shiva.—40.

Here the term 'सर्वः' being put in the masculine gender refers to 'शिव'. This aspect is to be understood as the Pure Con-Science (चिन्) in the Terminology. By the whole statement of Arjuna, it is evident that he sees all the functions of the Attributed Aspect in the Creative Manifestation of the Lord as well as the peaceful nature of His Pure Aspect devoid of Attribute.

Now Arjuna says :—

सखेति मत्वा प्रसभे यदुक्तं हे कृष्ण हे यादव हे सख्येति ।
अजानता महिमानं तथेदं मया प्रमादात्प्रणयेन वाणि ॥४१॥

Under the impression that You are my friend, whatever words,—such as O Krishna, O Yadava, O friend, —I happened to say rashly, were due to my ignorance of this Glory of Yours. This fact, in turn, was due to my carelessness or love.—41.

यच्चावहासार्थमसकृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥४२॥

What-ever offence was done to You by poking a fun at You on the occasions of sporting, sleeping, sitting and eating either alone or before our friends, O Achyuta ! I beg You, the Bound'ess One, to forgive me for that all.—42.

पितोसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गोथान् ।
न त्वत्समोऽस्त्यभ्याधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रोक्षित-
प्रभाव ॥ ४३ ॥

You are the Father of this world full of stationary and moving beings ; You are the venerable Highest Preceptor. There is none equal to You, how can there be another greater than You ? You are of a Unique Power even in the threefold World.—43.

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहर्माशमीडधम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायाद्द्विसि देव सोढुम् ॥ ४४ ॥

Hence with my body prostrated, I propitiate You, the Lord worthy of praise. O Lord! it well behoves You not to mind (my faults) as a father does for son, a friend for friend or a husband for wife.—44,

अदृष्टपूर्वं हृषितोऽस्मि हृष्टा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देवरूपं प्रसीद् देवेश जगन्निवास ॥ ४५ ॥

I am happy at having seen Your Form not ever seen before, again my mind is pained by fear. Please show me that very Divine Form, be pleased O Lord of gods! O the Basis of the World!—45.

It is evident here that in the Creative Form of the Lord, Arjuna is happy to see His Pure Peaceful Aspect known as Shiva (the Pure Con-Science in the Terminology) and again he is afraid of seeing the destructive function of Vishnu (the Consciousness or the Creator).

Now the term “ देवरूपं ” (Divine Form) is being described in the following verse :—

किरोटिनं गदिनं चक्रहस्तमिच्छामि त्वांद्रुमङ्गं तथैव ।
तेनैव रूपेणचतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

I wish to see You such indeed as having crest, mace and discus in Your hands. Be in that very Four-armed Form. O Thousand-armed! O Universe-Form!
—46.

It is to be understood here that in regard to the beginning step of the Spiritual Absorbent Cognition, the Vedic Authority describes Vasudeva to possess four

arms with exceeding beauty and adorned with many divine ornaments. Again, the same term "Vasudeva" signifies the Final End of Spiritual Absorption (B. G. VII 19). Accordingly Arjuna wants to see the Lord in all His Aspects beginning from the Created:One upto the Pure State of Being. In other words, he has entirely seen His Creative Form in the Attributed shape of the Consciousness and the Con-Science and also the Pure State known as the Pure Con-Science. At present he wishes to see His Divine Form (देवरूप) in His Created Aspect on account of his extreme fear from the destructive function of His Creative Manifestation (Vishnu).

Now the Lord says in the following:—

श्रीभगवानुवाच

मया प्रसन्नेन तवाङ्घ्रिनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥४७॥

The Glorious Lord said:— O Arjuna ! this Supreme Form has been shown by Me, well pleased as I am, to you through My Self-expressive Yoga (Divinity). This Root Universe-Form shining and endless was seen before by none but you. —47.

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४९ ॥

O the best warrior among the Kurus ! neither by the study of the Vedas and the Science of sacrifices nor by acts of charity nor by the performances of Ritual

Actions nor even by austere penances, am I capable of being seen in this (Creative) Form by any one but you in this world of men.—48.

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृजममेदम् ।
व्यपेतभीः प्रतिमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

May you not be pained and bewildered at the sight of such a terrible form of Mine as ' THIS, ' and with your fear cast off and the mind delighted you see again that very (Divine) form of Mine.—49.

By the above teaching of our Lord it is clear to us that His creative form is not unseen by the natural Gods (आयान देवता) known as the presiding deities (दिक्-पालादि आधिकारी पुरुष) of the creation. The human-world alone is subject to the above rule. This creative form of the Lord cannot be seen simply with the help of those above mentioned actions which are nothing but material ones. Similarly we have already explained in many places that these material actions are not disapproved downright but simply their lower value has been signified with reference to the Higher Grade of Action.

Now the Lord shows His Divine Form as Vasudeva to Arjuna. This idea is clear from the words of Sanjaya in the following:—

संजय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भतिमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥

Sanjaya said:—Having thus spoken to Arjuna, Vasudeva again showed His own (Divine) Form to him, and the Great Soul again assuming the amiably gentle (human) form consoled this frightened Arjuna.—50.

(By this it is evident that the Lord at first appeared in His Divine Form as Vasudeva with four arms and then He assumed His own human form, because the term ' again ' has been used twice in the verse).

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तत्र सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

Arjuna said :—O Janardana! now having seen Your gentle human-form, I am pacified and have regained the normal state of my mind.—51.

श्रीभगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

The Glorious Lord said:— This Form of mine, which has been seen by you, is too difficult to be seen. Even the gods are always desirous of seeing this Form.—52.

Here the gods are to be known as the Vidēhas (कर्म देवता) but not the Natural Gods (आदान देवता), because the Vidēhas attain the state of gods by virtue

of their own Virtuous Actions prescribed by the Scriptures. Further, these Actions are but Material. So the Lord repeats the same idea of the said forty-eighth verse in the following with a view to showing the difference between the Natural Gods and the Videhas (the souls freed from the shackles of the physical body for enjoying temporarily the heavenly states earned by their merits) :—

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवमिधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

Neither by the study of the Vedas nor by the observance of penances nor by the act of charity nor by the performance of sacrifice, am I capable of being seen in this Form in which you have seen Me.—53.

By this it is clear that Arjuna alone has become able to see this form of the Lord by virtue of the said actions and also through the grace of the Lord. We are to note here that the term " this form " signifies all His creative form and the divine form too but not His human form, because His human form is always visible to all. But His divine form which is the first step of Spiritual Absorption can never be seen unless the mind becomes engaged in Spiritual Action by removing its gross impurities with the help of the said material actions. Accordingly the Lord explains, in the following, the means of seeing His divine form and the future result thereof :—

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
 ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥

O Arjuna ! O Parantapa ! however in this form, I am capable of being known and seen in reality and of being entered into by means of the Unwavering Spiritual Action.—54.

Here these terms such as "being known, being seen in reality and being entered into " are to be understood as the theoretical knowledge (the logical learning), the practical experience (the Spiritual-Absorbent-Cognitions) and the final end of the Spiritual Absorption (the Ultra-Cognitive-Spiritual Absorption) respectively. It is evident from this teaching of the Lord that even the knowledge about the means of Yoga cannot be acquired without the practice thereof. So it has also been said:—Yoga (Absorption) is to be understood with the help of Yoga (Action), Yoga comes up from Yoga (Concentration); he who is assiduous in Yoga (Absorption) rejoices in Yoga (Union) for ever (Y. S. III 6).

Now the Lord shows the helping qualities for Spiritual Action and the Final Result of the same :—

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जित ।
 निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

He who performs his Action for Me alone, who adopts Me as his sole aim, who is solely engaged in Spiritual Absorption for Me, who is completely free from

attachment (towards Enjoyment) and who has no enmity towards all the created beings,—comes to Me, O Pandava !—35.

By this the Lord concludes the chapter with the idea put forward by Arjuna in the beginning of this chapter. The point is that this teaching of our Lord is the only means of attaining to Him by seeing His whole Creative Form with the help of the Integral Vision. Thus all is beautiful.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः ॥१॥

Here ends the Eleventh Chapter known as the Yoga of the Vision for the Universe-Form in the conversation between Sri Krishna and Arjuna according to Yoga, the science of Infinite Reality, in the Upanisadas known as the SRIMAD BHAGAVAD GITA.

Here ends the Eleventh Chapter.

CHAPTER XII

Arjuna has heard of the two Aspects of the Lord in chapters from seven to nine. One of those Aspects is known as the Spirit possessed of Attribute (सगुण ब्रह्म वा श्वेप ब्रह्म Con-Science and Consciousness combined) and the other as the Indestructible Supreme Spirit devoid of Attribute (निर्गुण ब्रह्म वा श्वेप ब्रह्म—the Pure Con-Science). Also he has heard of two kinds of Emancipation,—the Gradual (क्रम मुक्ति) and the Immediate (सद्यः मुक्ति). These two Emancipations are termed by other names “Absoluteness” (शैबल्य) and “Final Emancipation” or “Immortality” (अमृतत्व). Again the Lord has instructed Arjuna that the latter Emancipation in the form of the attainment of the Supreme Purusa (परः पुरुषः) can be achieved by virtue of the Unwavering Spiritual Absorption alone (B.G.VIII 22; IX 84). Further in the eleventh chapter, Arjuna has seen those two Aspects of the Lord,—the Attributed Aspect known as the spheres of Brahma (ब्रह्मा) and Vishnu combined and the Pure Aspect as Shiva devoid of Attribute in His Creative Manifestation. There in the last two verses of the preceding chapter Arjuna again hears the name of the same Spiritual Absorption as he has heard before to be the only means of attaining to the Lord. So he is beset by a doubt whether he is to begin his Spiritual

Action from the beginning step of Spiritual Absorption which is within the sphere of the Attributed Aspect or he is to meditate upon the Supreme Spirit (devoid of Attribute) with an aim of attaining to the Immediate Emancipation, because Arjuna is already inclined towards the Pure Peaceful Aspect of the Lord on account of his extreme fear from the remembrance of the destructive function of the Attributed Aspect (Vishnu). So he puts the question here :—

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

Arjuna said :—Among those that being constantly engaged in the said process are given to the practice of Spiritual Action and meditate upon You with Attribute, and also among those who meditate upon You as the Indestructible Supreme Spirit devoid of Attribute, which of them are the excellent knowers of Yoga.—1.

We are to note here that there is no question of comparison between the two classes of the Yogis, because the terms “चापि” (and also) can never be used and the word “योगवित्तमाः” (the best knowers) can never be put into the Superlative degree in making a comparison between two things. Consequently no values of the two sets of the spiritual Workers are meant to be contrasted, but what is meant is the selection of the best out of the whole lot. The selective suffix “तम्”

(tam) is not a pen-slip due to oversight as pointed out by some, but the very thing is upheld by the Lord Who reiterates the same in the next verse. So it is evident that Arjuna is desirous of knowing whether he can go beyond the Attributed Aspect by any other way or not. Accordingly the Lord will explain the systematic process of Spiritual Action in the following verses. Now the Lord says :—

श्रीभगवानुवाच

मय्यवेद्य मनो ये मां नित्यशुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

The Glorious Lord said :—I consider them as the excellent knowers of Yoga who, being constantly engaged in Yoga and being possessed of strong Faith, meditate upon Me by having Absorbed their own mind in Me.—2.

We are to remember here that Arjuna has repeatedly been instructed by the Lord to become a Yogi (Spiritual Worker). So he wants to know the best knowers of Yoga but not the best knowers of the Lord. Accordingly the Lord answers to the point that the said Spiritual Workers are the best knowers of Yoga.

Now the Lord explains, in the following, the position of those who have gone beyond the Sphere of Action (Yoga) :—

ये स्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमच्चिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

संनियम्येन्द्रियश्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

On the other hand, they who having their own Unwavering Intellective Vision for all time are engaged in the well-being of all the created beings and who having controlled the aggregate of their senses meditate upon the Indestructible, Undefinable, Absolute, All-pervading, Unimaginable, Immutable, Unchanging and Eternal Supreme Spirit, reach Me straight. 3—4.

By this it is to be understood that these Yogis have arrived at the end of the Spiritual Action, which is the final accomplishment of Yoga. So they are not placed in the category of the Spiritual Workers on account of the absence of further mental operation. Simply by the practice of Higher Non-attachment in the form of the cessation of the mind, they are waiting for entering into the Ultra-Cognitive-Spiritual-Absorption known as the sphere of the Brahma-Sutra. Accordingly they are considered to be the knowers of the Lord (ब्रह्मविद्). Further the term "सर्वभूतहिते रताः" (engaged in the well-being of all the created beings) does not indeed denote the public-workers of modern days but signifies the term "धर्ममेव" (Cloud of Virtue) of the Yoga-Sutra IV—29. The modern 'Public Spirit', if some-how dragged down here, will narrow down the scope of the Supreme Spiritual Science (परविद्या) and the confusion of issues will arise at every step.

Now the Lord shows the ill-fate which befalls a man who does not pass through the successive stages of Spiritual Absorption :—

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
 अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

Sheer affliction is in the fate of those people whose minds (without necessary training) are set upon the Absolute Spirit " निर्गुणब्रह्म वा ज्ञेयब्रह्म ", because the attainment of the Supreme Goal is very hard to be reached by the embodied ones.—5.

Here the Lord repeats the same idea as has been explained in the fifth chapter verses 5—6. The point is that the Spiritual Action must be adhered to for the systematic process of Yoga. Otherwise all the efforts will bring about a minus result instead of causing any success therein. So it has been said :—The application of Samyama is to be through the Stages (Y. S. III 6).

Now the Lord comes to the subject-matter of Yoga with a view to explaining the destination of the Spiritual Workers according to the merit of their own Spiritual Action :—

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
 अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

On the other hand, in the case of the Yogis who take Me as their sole aim and being given to Meditation by abandoning all their actions on Me, work Spiritually for Me with the help of the Unwavering Yoga alone,—6.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
 भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

O Partha ! in no time I become their rescuer (to lift them up) from the ocean of the mortal mundane existence, as they have their minds fully Absorbed in Me.--7.

This verse together with the preceding one completes the sentence. It is to be understood here that this is the description of the Finishing Limit of Action known as the Unwavering Intellectual Vision which has been set forth as the standard of qualification for Immortality. If the Yogi meets with Utkranti at this stage, he obtains the Goal of Gradual Emaucipation termed "Absoluteness" (कैवल्य) which has been described in the eighth chapter known as the sphere of the Yoga-Sutra. So the Lord stands as a security for these best knowers of Yoga (योगविद्) who arrive at the Finishing Limit of Action. But He does not hold out such security for any other spiritual worker less than these.

Now the Lord explains the successive stages of Spiritual Action and their comparative results from the top down-wards:—

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

Fix your mind fully in Me and Absorb your intellect in Me. Thus from that stage you will live in Me alone without any doubt.—8.

(This is to be understood as the fourth step of the Cognitive Spiritual Absorption known as the Subjective

Manifestation showing the unified nature of the Single Soul with the Universal Spirit. This is also called the Finishing Limit of Action. This stage is the proper place for self-surrender which, unless this stage is reached, becomes a factor for dragging a worker far more backwards than helping him in his upward progress).

अथ चित्तं समाधानं न शक्नोति मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छान्तु धनंजय ॥ ९ ॥

If you lack the capacity for keeping your mind steadily Absorbed in Me, then O Dhananjaya ! seek to obtain Me by undergoing a regular course of the Yoga of Practice.-9.

(By this the Lord refers to the process of Yoga described in the first chapter of the Yoga-Sutra. In other words, the exhibitivite operations of the mind are to be restrained by Practice and Non-attachment through the successive steps of Thought-transformation in the form of Gross, Subtle, Instrumental and Subjective Manifestations successively).

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

If you be unable to perform the Yoga of Practice, then be fully engaged in the Yoga of Action @ for Me.

@ Actions cannot be performed with the sole aim of God so long as a man leads a life in the household life-order, because the material actions are of greater importance here, and the due discharge of the duties of fulfilling the mutual interests becomes the main object for him. So the mind cannot have any perfect bent towards the attainment of God unless and until it becomes completely free from all the things of worldly gain.

Even by performing the Yoga of Action for My sake, you will get success in the Yoga of Practice.—10.

(By the term "मत्कर्म" the Lord refers to the process of Yoga known as the Yoga of Action in the grade of the Great Vow described in the second chapter of the Yoga-Sutra. The mind, being freed from its gross dirt by the performance of the five external component parts of Yoga suitable to the Great Vow, becomes capable of performing Spiritual Action for the purification of its subtle impurities).

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

Again if you be unable to perform the Spiritual Action by depending upon the Yoga of Action for My sake, then having controlled your senses do try to renounce the fruit of all Actions.—11.

By this the Lord refers to the grade of Agreeable End which depends upon the Ritual Actions performed selflessly according to the prescribed method explained in the third chapter of the Gita. Further the term " यतात्मवान् " (having controlled the senses) signifies the Restraints and Observances (यमनियमाः) of the Ordinary Vow which are very proximate to those of the Great Vow.

Now the Lord finishes this subject of Spiritual Action by showing the comparative value of the successive steps from lower stage rising upwards :—

धेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

The Spiritual Action (Concentration, etc.) is higher than the external practice (Restraints, Observances, etc.), again the Spiritual Absorption (समाधि) is considered to be higher than the Spiritual Action, because the absence of the fruition of actions comes from the Spiritual Absorption, then Peace appears soon after the absence of the fruition of actions.—12

Here, the term " practice " has not been added to the term " Yoga ". Hence the former term refers to all the external practices in this teaching. Further, we are to bear in mind for all time that the Yoga prescribed in the Gita begins with the Full-Aspiration-after-Iswara by forsaking all the dictates of passion, and ends in the Profound-Meditation-upon-Iswara by causing the absence of the fruition of actions; because the vehicle-of-action can only be destroyed by Pure Meditation (समाधि) which is the result of Spiritual Action. In other words, the seed-power of the vehicle-of-action becomes burnt up by the fire of Spiritual Absorption (Y. S. IV-11, IV-6.)

Now the Lord gives the characteristics of the Yogi who is possessed of the result of Spiritual Action :—

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

He who is free from hatred towards all the created beings and is indeed friendly and compassionate to them,

and who is free from attachment and pride, who is balanced in pleasure and pain and who is of a forgiving nature (is My Spiritual Worker; so he is dear to Me),
—13.

We are to note in this connection that a soul, given to the practice of Spiritual Action, is called a Spiritual Worker (भक्त) as well as he who is possessed of the result thereof. Thus by the above teaching of our Lord, it is evident that there can be no difference at all between a Yogi and a Bhakta (Spiritual Worker). By explaining the thorough process of Yoga in a systematic way, the Lord notes down the signs of those that are the true followers of the said Course of Action. Hence the Lord reiterates the same subject of Spiritual Action (Yoga) in different modes. Why? It is because that this subject is very difficult to understand. The parallel case is the Yoga-Sutra where both the author and the commentator explain the same four kinds of Thought-transformation of the Cognitive-Spiritual-Absorption in various ways by means of various names and modes.

Further, we find here that the Lord puts at first the term " अद्वेष" (free from hatred) in the process of giving the signs of a Bhakta (Spiritual Worker). Why? In order to point out the primary qualifications of the Yogi who has acquired fitness for entering into the grade of Spiritual Action. Accordingly Friendliness, Compassion, Gladness and Neutrality have been prescribed as

the qualities indispensably necessary for the embellishment of the mind (vide Y. S. I--33). In other words, the said qualities come positively to him whose mind becomes freed from its gross impurities. But now-a-days how many among those that are proud of their own Bhakti, can be found to be in possession of this standard of qualification? Do they ever possess any such broadness of mind as not to be affected by hatred towards their fellow beings? On the contrary, they are seen as so many personifications of hatred striving to create big families of hatred with special care and great effort in obedience to the dictates of hatred. Can it be the way leading to perfect peace? Accordingly the Lord presents, in the following, a full detail of the qualities which make a man pure and perfect:—

संतुष्टः सततं योगी यतात्मा हृदनिश्चयः ।
मथ्यपितमनोबुद्धिर्यो मङ्गलः स मे प्रियः ॥ १४ ॥

He who is contented for all times, who is possessed of the final end of Yoga, who is self-controlled, who is firmly established in high resolve arising from the Higher Perception and who has absorbed his mind and intellect in Me, is My Spiritual Worker; so he is dear to Me.—14.

यस्मान्नोद्भिजते लोको लोकाश्चोद्भिजते च यः ।
हृषीमर्षभयोद्वेगैर्भुक्तो यः स च मे प्रियः ॥ १५ ॥

He who neither frightens nor fears the people and

who is unaffected by joy, anger, fear and anxiety, is dear to Me.—15.

अनपेक्षः शुचिर्दक्ष उदासीनो वतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

He who is self-reliant, honest, expert, indifferent and free from mental agony and who is the renouncer of all efforts, is My Spiritual Worker; so he is dear to Me.—16.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

He who is neither pleased nor displeased, who neither mourns nor desires and who abandons both good and bad alike, is possessed of the result of Spiritual Action; so he is dear to Me.—17.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविषडिंतः ॥ १८ ॥

He who is alike to friend and foe and also remains unmoved in such pairs of opposites as honour and dishonour, cold and heat, pleasure and pain, and who is completely free from attachment, (is My Spiritual Worker; so he is dear to Me). 18.

तुल्यनिन्दास्तुमौनी संतुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

The soul who takes praise and reproach alike, who

is given to the (@) Abstract Meditation, who is satisfied with whatever comes to him, who is homeless and is settled in the Unwavering Thought, is possessed of the result of Spiritual Action; so he is dear to Me.—19

By the above teaching of our Lord it is fully clear to the readers that this description indicates the same standard of qualification for Immortality known as the Finishing Limit of Action. In the second chapter this subject has been noticed in the context of the Unwavering Intellectual Vision of Spiritual Absorption. In the fifth chapter it has been prescribed as the standard of qualification for the Renunciation of all Action. Here it has been touched upon in the context of the Spiritual Worker.

Now a doubt may arise that if this Spiritual Action (भक्ति) is the same as Yoga, why then does the Lord repeat so many times that His Spiritual Worker is dear to Him ? No such hint is to be found in the teachings of the second and the fifth chapters. Hence the Spiritual Worker (भक्त) may be different from Yogi and Samnyasi (योगी वा संन्यासी).

@ Here the term 'मौनी' cannot refer to a man who keeps silent speechlessly, because the restraint of speech is exclusively out of purpose in this higher stage of spiritual field. If the said term would imply the penance of speech alone, then the Lord could, by no means, use it in the category of the penance of mind (B. G. XVII 16). Hence it is evident that the term has been used here in the sense of Abstract Meditation.

Such doubt is baseless, because it is well-known to all from the description of the eleventh chapter that Arjuna has been extremely afraid of seeing the destructive function of Vishnu known as the Gross Creative Aspect of the Lord. It is simply due to want of fitness which can only be acquired by means of Spiritual Action that Arjuna has seen that Form as most horrible and destructive instead of seeing the same as pleasing and peaceful. It is for this reason that the Lord explains to Arjuna that He will be the Rescuer instead of being a destroyer in the same Form if Arjuna sees Him by virtue of Spiritual Action, and again He will be the Bosom Friend instead of being a terrible foe if Arjuna can acquire the said qualities by the practice of Yoga through those very successive steps previously explained.

Now the Lord explains, in the following, the relation of THIS (Attributed Aspect) to THAT (Aspect devoid of Attribute) :—

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धाणा मत्परमा भक्तास्तेऽस्तीव मे प्रियाः ॥२०॥

On the other hand, the Spiritual Workers who being full of Faith and being fully Absorbed in Me thoroughly practise, in accordance with the said process, for this Final Emancipation, which has been prescribed by the Scriptures, are excessively dear to Me.—20

This teaching refers to the idea put forth in verses 2 and 3 of the ninth chapter. By this the Lord concludes

the subject of the practice of Yoga, and by the term "सु" (on the other hand) He joins this Finishing Limit of Action (known as the Subjective Manifestation of the Cognitive Spiritual Absorption) with the sphere of the Brahma-Sutra which deals with the subject-matter of the Ultra-Cognitive Spiritual-Absorption beyond Action. The point is that the Yogi who thoroughly observes the systematic process of Yoga, becomes the best knower thereof and being unified with the Creative Manifestation becomes dear to the Lord. Then by the practice of Higher Non-attachment, the Yogi becomes one with the Lord in conformity with Him. So he becomes excessively dear to Him.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२ ॥

Here ends the Twelfth Chapter known as the Yoga of Spiritual Action in the conversation between Sri Krishna and Arjuna according to Yoga, the Science of Infinite Reality, in the Upanisadas known as the

SREEMAD BHAGAVAD GITA.

Here ends the Twelfth Chapter.

CHAPTER XIII

In the teachings of the chapters from seven to nine the Lord has explained the Aspects of His own Objective Matter such as the Lower, the Higher and the Root Ones in the context of "Yoga together with the Scientific knowledge and the Spiritual Absorbent Cognition" (ज्ञानविज्ञानसहितं योगम्). But in the eleventh chapter when Arjuna felt extremely afraid on having seen the Gross Creative Manifestation which consists in the Higher Objective Matter, then out of compassion the Lord has again proposed at the end of that very chapter that His Spiritual Workers can know Him, can see Him in reality and can enter into Him by virtue of their own Unwavering Spiritual Absorption. Accordingly in the twelfth chapter the Lord has explained the systematic process of Spiritual Action in reply to the question of Arjuna. Now with a view to describing again the same Scientific knowledge and the Spiritual-Absorbent-Cognition by another name as "Knowledge" and with the aim of showing the future destination of His Spiritual Workers the Lord begins this chapter. Consequently the teaching of this chapter is nothing more than the representation of the subject-matter of the seventh and the eighth chapters in more explicit terms :—

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

The Glorious Lord said :—O Kaunteya ! this body is called the Field and He who knows it, is the Knower of the Field,—the Realisers of "THAT" (Universal Spirit in the form of the distinction between the Field and the Knower of the Field) say so.—1.

(The body is called Field, as the actions grow and fructify in it).

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

Further O Bharata ! know Me as the Knower of the Field in all Fields (bodies). I firmly hold that the Realisation of the distinction between the Field and the Knower of the Field is the knowledge proper in the true sense of the term.—2.

[As in the second chapter verse 18, the term "Soul" (देही) is seen to have been used in the singular number and the term "bodies" in the plural, so also here the term "क्षेत्रज्ञ" (Knower of the Field) is found in the singular number and the term " क्षेत्रेषु " (Fields) in the plural. Hence the term "Knower of the Field" signifies the Single Soul known as the Cosmic Consciousness which is proved to be identical with the Con-Science by the Maha-vakya (aphorism) " Tat Tvam Asi ".]

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३ ॥

Do hear briefly from Me what that Field is, how that is, what modifications that undergoes and whence the modifications come and also who He is and what power He has.—3.

[Here the expression "What that Field is" means the whole " Perceivable : इदम् "; " how that is " denotes that this Field is of the nature of illumination, activity and Inertia; " what modifications that undergoes " signifies that it consists of the realities of the elements and the senses; "whence the modifications come " indicates that the purposefulness of the Energies in the form of the Purusa's Interests becomes the cause of the Evolutionary Changes (vide Y. S. II 18—19) and the expression " Who He is " means that He is the Lord (स्वामी) who is Perceptivity itself (इक्षिमात्र) and " what power He has " denotes that although He is pure, yet He becomes the agent for imparting receptive power to the intellect (Y. S. II-20).]

ऋषिभिर्बहुधा गीतं छन्दोभिर्विबिधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

This subject has been sung spontaneously by the Great Seers in various ways through the vehicle of various Vedic Hymns separately and the same object has been dwelt upon by the decisive Aphorisms of the Brahma-Sutra full of reasons.—4.

By this the Lord alludes to the harmony of all the Vedic Scriptures. Now in the following, He presents the central principles of these various teachings :—

महायूना-व्यंक्तानि बुद्धिरव्यक्तमेव च ।

इन्द्रियानि दशैते च पञ्च वेन्द्रियव्योचयः ॥ ५ ॥

The subtle rudiments of the five elements, egoism, intellect and also the unmanifest (the Untraceable Step of the Energies), the five perceptive senses and the five senses of action, the mind and the five kinds of perceptible sense-objects,—5

(The five perceptive senses are ear, skin, eye, tongue and nose to which the mind is added as the sixth. Further the five senses of action are mouth, hands, feet, sex-organ and rectum),

इच्छा द्वेषः सुखं दुःखं संवातश्चेतना धृतिः ।

एतत्क्षेत्रं समाप्तेन सविकारमुदाहृतम् ॥ ६ ॥

Desire, aversion, pleasure, pain, collectivity, animation and retention,—all this is briefly said to be the Field together with its modifications.—6.

This verse together with the preceding one completes the sentence. In the former verse the subtle rudiments of the elements together with the egoism is to be understood as the Unspecific Step of the Energies, the intellect is the material aspect of the Pure Traceable Step of the same, the unmanifest is their Untraceable Step and the ten senses together with the mind and the five kinds

of perceptible sense-objects are taken as the Specific Step of the same Energies (Y. S. II-19). Further the items of the latter verse are considered as the characteristics of the internal organs of perception (अन्तःकरणधर्म).

Now the Lord explains the character of the Knowledge Proper :—

अमानित्वमदम्भित्वमर्हिसा क्षान्तिराज्वम् ।

आचार्योपासनं शीघ्रं स्थैर्यमात्मविनिग्रहः ॥७॥

Absence of Self-estimation, absence of deceitfulness, non-injury, forgiveness, simplicity, service to the Vedic Teacher, purity, steadiness of mind, self-control,—7.

इन्द्रियार्थेषु धैराग्यमनहंकार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥८॥

Absence of passion towards the objects of senses and indeed the absence of egoism, the observation of the defects arising from the pain of birth, death, decrepitude and disease,—8.

असक्तिरनभिष्वङ्गः पुत्रदारगृह्यादिषु ।

नित्यं च समचित्तत्वनिष्ठानिष्टोपपत्तिषु ॥९॥

Absence of debasing attachment, absence of self-identification with son, wife, home, etc., and the balance of the mind for all time on obtaining the pleasurable and the unpleasurable objects,—9.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरातिर्जनसंसदि ॥१०॥

The Unwavering Spiritual Action for Me with the help of the regular practice of Yoga, resort to solitude, absence of addiction to the society of people,—10

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमितिप्रोक्तमज्ञानं यदतोऽन्यथा ॥११॥

Consant steadiness in the Intellective Revelation and the Cognition of the Truth signified by the Spiritual Science (i. e., enjoying Emancipation),—all this is said to be the Knowledge proper (in the inhibitive operation of the Intellect). That which is opposed to it, is Ignorance (Non-Science).—11.

The verses from seven to eleven constitute one sentence. By this it is clear that the whole collection of these qualities is termed the "proper Knowledge". Now let us judge by the standard of this teaching how many Jnanees (ज्ञानी) are to be found at present. Further the Lord at first puts here the term "अमानित्वम्" (absence of self-estimation) in describing the signs of the Knowledge proper. Why? The meaning is that whatever a man generally does, he does so with the aim of gaining honour in his society. He bears even a heavy load of disgrace on himself in the mere expectation of winning name and fame in the public, and accordingly loses the sincerity of his heart. So the Lord warns us against the false show of humility under the pretext of devotion. This absence of self-estimation is not, indeed, the fashionably polished behaviour of the so-called devotees who are proud

of their seeming humility, but it is the heroic nature full of all beautiful tenderness. When a man is adorned with all these qualities, he is considered to have possessed the Unwavering Intellective Vision which has been prescribed as the standard of qualification for Immortality. Again this Subjective Manifestation of the Spiritual Absorbent Cognition has been explained by the term "THIS" in the second chapter (vide B. G. II 17-30).

Now the Lord explains the aspect of His own Manifestation, which is to be experienced in reality with the help of this Intellective Vision :—

शेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वा मृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

Now I shall tell you in detail THAT Substance to be realised which is worth knowing and by realising which a person enjoys Emancipation. " THAT " is the beginningless Higher Spirit which is said to be neither existing nor yet non-existing.—12.

[This aspect of the Lord is to be understood as the Con-Science—(चित्तिः) in the Terminology. Now a doubt may arise here that if all these terms such as the "Substance to be realised", the "Knower of the Field" and the "Purusa" are identical, why then is the term "शेयं" (the Substance to be realised) used in the neuter gender while the others are in the masculine? It is because when the Purusa is cognised with the help of Spiritual

Absorption, he then becomes free from all the attributes. It is for this reason that the term शेषं (Substance to be realised) has been used in the neuter gender; because Brahma (ब्रह्मा), being free from Attribute, takes the form of the neuter Brahman (ब्रह्म).]

सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतःश्रुतिमहोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

"THAT" has hands and feet everywhere, "THAT" has eyes, heads and mouths in all directions, " THAT " has ears in all places. Thus "THAT" stands by pervading the whole Universe.—13.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥

" THAT " shines with the faculty of all the senses and at the same time " THAT " is devoid of all senses. " THAT " is absolute and yet indeed is the Supporter of all. " THAT " is beyond the Energies and at the same time is the Enjoyer thereof.—14

By this the Lord describes the nature of the Indefinable Cognition of the Spiritual-Absorption. It is evident from the aforesaid statements that the Lord is with form (साकार) and at the same time is devoid of form (निराकार). Some people bring forward the charge that how can an idol be worshipped as God when it cannot save itself even from a stroke of an axe or even from the attack of an insignificant creature ? In refutation to this remark we can say that a really devoted son can never hold any

idea about the photo of his father as an ordinary piece of paper on account of its having no power of earning money for the maintenance of his family. But he worships the photo with full devotion by thinking it to be the very presence of his father. On the contrary, if a man neglects and hates the photo of his father, he is considered to be an idiot and the most worthless fellow among men. Now if God is destitute of all senses, why do they pray to Him with a loud voice? And why do they bow down their heads out of a token of respect to Him? Who is then to hear and to see such movements of theirs? Hence the people who deprecate the worshipping of the images of God, are really pitiable as they are fully saturated with Non-Science.

Now the Lord further describes the Indefinable nature of the Cognition of the Spiritual Absorption:—

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तद्विशेष्यं दूरस्थं चान्तिके च तत् ॥ १५ ॥

“THAT” is out-side and inside of all the Created beings, “THAT” is stationary and also indeed moving. ‘THAT’ is imperceptible on account of subtlety, ‘THAT’ is far off as also very near.—15.

[Here the term ‘Imperceptible’ signifies that this Truth cannot be cognised by the ordinary perception of the exhibitiv mind but can be realised by the Higher Perception of the Inhibitive Spiritual Absorption’ (Y. S. Chap. I-46)]

आविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं त्रसिष्णु प्रभविष्णु च ॥ १६ ॥

Though undivided yet 'THAT' seems to be divided in the created beings, "THAT" also is their Supporter and also the Substance to be realised. "THAT" is the Destroyer as also the Generator.—16.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं क्षेत्रं ज्ञानगम्यं हृदि सर्वस्य विष्टितम् ॥ १७ ॥

"THAT" is illuminator of all the luminous objects and is said to be beyond the Dark (Non-Science). "THAT" is the Con-Science, the Substance to be realised and is attainable by the Integral Vision "THAT" stays in the heart of all (by reflection).—17.

इति क्षेत्रं तथा ज्ञानं क्षेत्रं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

Thus the Field, the Knowledge proper and the Substance to be realised have briefly been described. My Spiritual Worker by thoroughly realising "THIS" becomes fit for Entering into My Being.—18.

By this the Lord finishes the Subject of His proposition set forth in the verses from one to four of this chapter. What is meant is that the Spiritual Worker of the Lord acquires the said Real Knowledge known as the Unwavering Intellective Vision in the form of the above mentioned twenty good qualities; thereby he sees the Lord in reality in His Creative Manifestation separated from the Objective Matter termed the "Field" and

then he becomes capable of entering into Him. In other words, by the term 'THIS' the Lord means to say that the Yogi being in the state of the Lower Subjective Manifestation of the Spiritual Absorbent Cognition, becomes fit for attaining the Gradual Emancipation termed "Absoluteness".

Now the Lord explains, in the following, the functions of the Field and also the sphere of the Knower of the Field (as He has proposed in the third verse) with a view to showing the difference between these two :—

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १९ ॥

Know that the Objective Matter (the Field - क्षेत्र) and the Purusa (the knower of the Field) both are indeed without any beginning; and also do know that the modifications and the Energies are born of the Objective Matter.—19.

(This aspect is to be understood as the absolute state of the Pradhana and the Purusa)

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

The Objective Matter is said to be the cause for the faculty of subject, instrument and object. The Purusa is said to be the Agent for the faculty of experiencing pleasure and pain.—20.

(The spheres of these two are to be understood from the explanation of the third verse of this chapter).

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २१ ॥

The Purusa, of course, being seated in the Objective Matter, experiences the Energies born of that Objective Matter; his attachment to the Energies becomes the cause of his birth in good and evil wombs.—21.

This lower self or Purusa is the Created Mind or egoism (Cognition - चित्त) in the Terminology.

Now what is the cause of his Emancipation? The Lord says :—

उपद्रष्टानुमन्ता च भर्ताभोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २२ ॥

In this body the Higher Purusa is said to be the Higher Self who is the Supervisor, Permitter, Supporter, Non-enjoyer and also the Great Lord.—22.

(This aspect refers to the Intellective Revelation of the distinction between the Purusa and the Intellective Essence. Further this Higher Purusa is the Pure Egoism known as the Single Soul or the Consciousness in the Terminology).

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

He who thus realises the Purusa and the Objective Matter along with the Energies, is not born again although he may be behaving in any way.—23.

The term 'सर्वथा' (in any way) will be explained in the fourteenth chapter (B. G. XIV 22—24). Now the

Lord shows the qualification for having a direct communion with the Higher Self and explains, in the following, the Starting Limits of Action according to the grades of qualification of the followers in the Course of Action :—

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अभ्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ ४ ॥

Some (Spiritual Workers) see the Self by the Intellective Vision in the intellect with the help of Spiritual Absorption. Others (see the Self by the afore-said process) by means of Sankhya-Yoga; and also some others (see the Self by the said-process) through the execution of the Prescribed Course of Action.—24.

Here the first alternative is for the Yogis who have arrived at the Finishing Limit of Action as a result of their hard labour in previous births. The second alternative is for those who are qualified for having recourse to the practice of Yoga in the Grade of the Great Vow as has been prescribed in the Yoga-Sutra. And the third alternative is for those that are fit for observing the Obligatory and the Incidental duties of the Ordinary Vow in the grade of Agreeable End as has been explained in the third chapter of the Gita. But all of them must have to pass through the Spiritual Absorption known as the Finishing Limit of Action or the standard of qualification for Immortality.

Now the Lord prescribes the grade for those that

are not advanced in merit but are qualified for hearing the Puranas :—

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरस्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

On the other hand, some other persons who are ignorant of this systematic process, attend to the discharge of their duties by hearing the Laws from others. Even they, being solely engaged in the execution of the injunctions of the Scriptures (i. e., by following the means of Emancipation), go beyond death.—25.

Now the Lord explains the cause of the Evolutionary Change in the following :—

यावत्संजायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६ ॥

O the pre-eminent among the Bharatas! do know that all the created beings whichever are born in the form of the stationary and the moving creatures, are thought to have come from the Conjunction of the Field and the Knower of the Field.—26.

The explanation of the Conjunction is to be fully understood from the Yoga-Sutra (Y. S. II-23). In other words, the Non-Science is the cause of Conjunction for the Evolutionary Changes.

Now the Lord explains, in the following, the Conscience or the real nature of the Knower of the Field and also the position of His Spiritual Worker possessed of the Unwavering Intellective Vision ;—

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्यविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥

He rightly sees, who sees the Supreme Lord as equally present in all the created beings and also sees Him as Indestructible in the destructible ones.—27.

समं पश्यन्ति सर्वत्र समवस्थितमेश्वरम् ।

न हिनस्यात्मनात्मानं ततो याति परां गतिम् ॥ २८ ॥

He sees indeed the Lord (the Single Soul) as the Universal Spirit (Con-Science-चित्तिः) equally present in all, and does not injure the Self by his self; and as a result of that Harmlessness, he attains to the Supreme Goal.—28

Now a question may arise here how can a man injure the Self by his own self? The answer is that if a man does not follow the path of Emancipation by the execution of the Duties prescribed by the Scriptures, he really causes his own suicide. There are many injunctions in the Shrutis as declare such conduct suicidal as is adverse to the Laws of the Scriptures. Further, this teaching of the Lord shows the identity of the Single Soul with the Universal Spirit (by Tat Twam Asi).

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९ ॥

He who sees the actions as performed solely by the Objective Matter and also sees the Self as actionless, rightly sees.—29.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥

When he sees the diversified existence of the created beings as fixed in One and also manifested from that Single One (the Manifestative Cause of all), then he becomes unified with the Universal Spirit.—30.

अनादित्वाभिर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

O Kaunteya ! on account of His Beginningless State free from the Energies, this Imperishable Higher Self neither performs actions, nor is He concerned with the fruit thereof even though He is stationed in the body.31

(This Higher Self, described in this chapter, is to be understood as the Pure Egoism known as the Great Principle or the Single Soul in the Pure Traceable Step of the Energies).

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३२ ॥

As the all-pervading ether is not implicated on account of its subtlety, so also the Self staying every where in the body, is not implicated.—32.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

O Bharata ! as the single sun illuminates this whole universe, so also the Single Soul (the Knower of the Field) illuminates the Whole Field,—33.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

They who cognise the distinction between the Field and the Knower of the Field and also cognise the Liberation from the Created Objective Matter with the help of the Intellective Vision, attain to the Supreme Goal. 34

Here the Created Objective Matter is to be known as the "intellect" and the Supreme Goal as "Absoluteness" (कवदय) but not the Final Emancipation. By this the Lord concludes the chapter with the idea put forth in the beginning of this chapter. The point is that this body together with the intellect is to be understood as the Created Objective Matter known as the Field, the Self as the Knower of the Field and the Unwavering Intellective Vision termed the "Knowledge proper" which separates the Self from the intellect, is to be understood as the Cause of Emancipation.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ॥ १३ ॥

Here ends the Thirteenth Chapter known as the Yoga of the Distinction between the Field and the Knower of the Field in the conversation between Sri Krishna and Arjuna according to Yoga, the Science of Infinite Reality, in the Upanisadas known as the

SREEMAD BHAGAVAD GITA.

Here ends the Thirteenth Chapter.

CHAPTER XIV

At the end of the preceding chapter, the Lord has mentioned the Liberation from the Created Objective Matter in the form of Absoluteness which is the sphere of the Yoga-Sutra. But there in that chapter the cause of the bondage of the Purusa (who identifies himself with the Objective Matter—प्रकृतिस्थ पुरुषः) has not yet been fully explained. Simply in the twenty-first verse, the Lord has put forward a little hint on the birth of the Purusa (the lower self known as the egoism चित्तं) in good and evil wombs owing to his attachment to the Energies. Now with the aim of explaining the Cause of Bondage known as the functions of the Energies and also for showing the Final Emancipation which is the Subject-Matter of the Brahma-Sutra, the Lord says as follows :—

श्रीभगवानुवाच

परं भुयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्वात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

The Glorious Lord said :—I shall tell you again, in full detail, the Supreme Knowledge which is the best of all the Knowledges and by the realisation of which all the sages have attained to the Supreme Perfection from this mundane existence.—1.

(This state of Emancipation is to be known as the Final Emancipation).

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गोऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

By having recourse to this Knowledge they who have obtained the state of My own Characteristic, are neither born again in the beginning of the manifestation of the Universe, nor are they afflicted even at the time of its destruction.—2.

(This state of Emancipation is to be understood as the Absolute State of the Con-Science or the Gradual Emancipation).

मम योनिर्महद्ब्रह्म तस्मिन्मम दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

O Bharata! My Root Objective Matter termed the "Great Eternal" is the Source, I place the seed therein; the production of all the created beings comes from that Conjunction.—3.

It is to be remembered in this connection that in the Yoga-Sutra IV 17, we have obtained two-fold division of the Substance,—the Pradhana and the Purusa. Again we find (in Y. S. III 13-14) that the Pradhana is considered as the Characterized Substance (धर्मी) and the Energies as its Characteristics (धर्म). Further at the end of all the successions of the (Dissolutionary) Change, when the Universe dissolves and the Pradhana coincides with the Purusa,

this Pradhana is then called the Characteristic (Y.S.III-15). At last in the Brahma-Sutra, the Purusa is considered as the Supreme Reality or the Characterized Substance (वर्णी) and the Pradhana known as the Objective Matter is thought to be the Characteristic (वर्म) or the Power of that Supreme Reality. It is for this reason that the Objective Matter and the Purusa have been explained as the two independent Realities in the preceding chapter (B. G. XIII 19) which is the sphere of the Yoga-Sutra. And here in this chapter which is the sphere of the Brahma-Sutra, the Lord describes the same Objective Matter as His own Characteristic or Power.

Now the Lord shows the process of Evolution in the following :—

सर्वयोनिषु कौन्तेय मूर्त्यः संभवन्ति याः ।
तासां ब्रह्म महद्योनिर्देवः वज्रप्रदः पिता ॥४॥

O Kaunteya ! whatever forms are produced in all the wombs, have their source in the Great Eternal and I am their generating Father.—4.

Here the Great Eternal is to be known as the Pradhana or the Root Objective Matter. From the explanation of the Yoga-Sutra (Y. S. II-23) we have fully understood how the Purusa becomes subject to the Objective Matter through Conjunction. Accordingly by this teaching, the Lord refers to the same subject of the Evolutionary Change :—

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥

O mighty-armed ! Illumination, Activity and Inertia are the three Energies born of the Objective Matter (the Great Eternal) ; they bind the Imperishable Soul to the body.—5.

Now what are the functions of the Energies ? The Lord explains them separately in the following :—

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

O sinless Arjuna ! among these Energies the Illuminative one, being of the nature of Transparency, is luminous and peaceful ; it binds the Soul with the bonds of happiness and with the bonds of knowledge.—6.

(Here the term "knowledge" refers to all the cognitions of the mind).

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भयम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

O Kaunteya ! know that the Active Energy is of the nature of passion and is born of desire and attachment ; it binds the soul with the bonds of action.—7.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

On the other hand, O Bharata ! know that the Inert Energy is born of Ignorance and is illusive for all beings ;

it binds the soul with perversive knowledge, slothfulness and sleep.—8.

Here the Lord puts the term “*तु*” (on the other hand) with a view to warning Arjuna against the apparent peaceful show of the Inert Energy so that he may not be deluded by thinking himself to be qualified with the Illumination. It is very difficult to distinguish this Inert Energy (*तमः*) from the Illuminative one (*वक्त्र*) on account of the delusive nature of the former. It is for this reason that the Lord has briefly explained this subject in the verses from 32 to 38 of the second chapter. Here He again describes the same in detail so that Arjuna may choose his own proper Course according to the standard of his qualification. Accordingly the Lord says:—

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ ९ ॥

O Bharata ! the Illuminative Energy joins the soul with happiness, the Active Energy joins him with Action but the Inert Energy covers his correct knowledge and again joins him with the perversive notions.—9.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

O Bharata ! in some cases the Illuminative Energy predominates by overpowering the Active and the Inert Energies. In others the Active Energy predominates by overpowering the Illuminative and the Inert Energies,

and again in other cases the Inert Energy predominates by overpowering the Illuminative and the Active Energies.—10.

(The functions of the Energies are to be learnt in detail from the Yoga-Sutra II 18-19).

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

In the cases where the light of knowledge is manifest in the body through all the gates of the senses, it is to be understood that the Illuminative Energy is prevalent there.—11.

[Here the term “यदा” (where) refers to the innate nature which shows the character of a man].

लोभः प्रवृत्तिरारम्भः कर्मणाश्रमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

O the chief of the Bharatas ! greed, activity, readiness for Action, continuation of the same and desire are found there where the Active Energy is predominant.—12.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

O Kurunandana ! idiocy, inactivity, perversive knowledge and stupidity, indeed, are born there where the Inert Energy rules predominant.—13.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥

Where an embodied soul departs from life when,

indeed, the Illuminative Energy reigns supreme, he then reaches the holy regions of the Great Sages.—14.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तनसि भृद्योनिषु जायते ॥ १५ ॥

If he obtains Utkranti in the predominance of the Active Energy, then he is born among those who are great by their actions (i. e., in the world of men). Similarly he who meets death in the prevalence of the Inert Energy, is born in the wombs of the inferior creatures.—15.

(The future destinations of all persons according to the division of their nature pertaining to these three Energies are to be learnt in detail from the Manu-Smriti XII 30-50).

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

It is said that the fruit of the White Action pertaining to the Illuminative Energy, is pure and peaceful, that of the Active Energy is painful and again the fruit of the action pertaining to the Inert Energy is, indeed, stupidity.—16.

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

The Intellective Revelation is born of the Illuminative Energy, and greed, indeed, is the out-come of the Active Energy. Further *inadvertence, stupidity and

perversive knowledge verily come from the inert Energy.
—17.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
अधो गच्छन्ति तामसाः ॥ १८ ॥

The souls established in the Illuminative Energy go upwards. The persons possessed of the active Energy, stay in the middle. And they who are possessed of the Inert Energy, by being given to the actions of the vilest nature sink downwards. 18.

It is to be understood here that at the time of death, the souls established in the Illuminative Energy pass out through the tubular organ going upwards from the heart to the crown of the head known as the Sushumna-Nadi. No deformation of their bodies is to be seen for some time after their death, their dead bodies look as if they are sleeping. The souls possessed of the Active Energy pass out through the passage of the eyes or mouth. This Utkranti is considered to be middle, and these souls must have to come back to the human life and then commence their journeys in the same way as has been explained in the sixth and the eighth chapters. Again the persons possessed of the Inert Energy pass out with the urine and stool through the respective passages. So they must have to suffer either in hellish lives or in the lives of the inferior creatures.

Now the said Utkranti of the Illuminative Energy

takes place even in the case of the Videhas and the Prakritilayas. But they cannot attain to Emancipation, as they have not gone up through the purification of their mind (Y. S. I - 19). Accordingly the Lord separately describes, in the following, the destination of the Yogis who are possessed of the Unwavering Intellective Vision known as the Finishing Limit of Action:—

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

When the perceiver (the soul) sees no agent other than the Energies and cognises the Self which is higher than the Energies, he attains to My own state of Being.—19.

Here, the Lord puts the term " soul " in the singular number but in preceding verse the same term has been used in the plural. Why? The point is that the persons described in the preceding verse have no purification of their mind with the help of the Spiritual Action, so they cannot cognise the Single Soul. Hence they are separated by the limitation of their own respective mind. But in the latter case although the Yogis are different in body, yet they are conformed with the Single Soul. Hence they are considered as One Whole.

Now the Lord says:—

गुणानेतानर्तास्य श्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

The soul, going beyond the three Energies from which the bodies have been produced, becomes freed from the pain of birth, death and decrepitude; thereby he enjoys Emancipation.—20.

This is the description of the "vehicle-of-action" whose seed-power has been burnt up, according to the teaching of the Yoga-Sutra. Further we are to note that this teaching refers to the same Finishing Limit of Action as has been laid down as the standard of qualification for Immortality. The Lord describes nothing new in this chapter, simply He repeats His previous teaching; because it is the proposition put forward by the Lord in the opening verse of this chapter that He deals again with His Supreme teaching but not that He will begin a new theme.

Now Arjuna is unable to follow our Lord. So he questions, as follows:—

अर्जुन उवाच

कैलिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानन्विवर्तते ॥ २१ ॥

Arjuna said:— O Lord ! what are the signs of a soul who has passed over these three Energies ? How does he behave ? And how does he go beyond the three Energies ? - 21.

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि कांक्षति ॥ २२ ॥

The Glorious Lord said:—O Pandava ! the soul (who has gone beyond these three Energies) neither hates the spontaneous presence of the Energies in such forms as illumination, activity and infatuation, nor does he long for them when they are absent.—22.

The function of the Intensive Force and also the employment of the Exciting Cause in the form of Human Action have already been explained at proper places (vide B. G. III 5, IV 11, XI 32—34). When the Yogi arrives at the Finishing Limit of Action, he goes beyond the Exciting Cause and simply becomes dependent upon the fruition of the regulated fruitive (प्रारब्ध कर्म) action known as the Intensive Cause, and his will-power coincides with that of the Creator. So he is then moved only by the habitual potencies of the residua of actions, or by the will of God just like a dry leaf driven by the wind or like a floating straw carried by the flow-tide and the ebb-tide of a river. The conduct and character of the Great Sages such as Vishwamitra, Durvasa, Janak, etc., fully bear out the point under discussion.

Now-a-days we find that there are many stupid knaves who pretend to be highly qualified like the said sages, and are solely engaged in gratifying their carnal appetites by throwing dust into the eyes of the innocent people. But alas ! they have no power to escape from the all-seeing Eye of the Great Lord; they cannot understand what a tremendous punishment, thousand times

dreadful in comparison with their mean enjoyments, is in store for them.

Now the Lord explains the behaviour which is also but the mental state of this Yogi, because the bodily behaviour is the same for both the wise and the ignorant:—

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥ २३ ॥

He who is firmly indifferent like one neutral, who is not agitated by the Energies and who keeps his peace by virtue of his direct Cognition that it is only the Energies that are operative, and hence remains unmoved, (is then considered to have passed over the Energies).—23.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्जनः ।

तुन्यप्रियाप्रियो धीरस्तुल्यनिन्द्रात्मसंस्तुतिः ॥ २४ ॥

He who is balanced in pleasure and pain, who is established in the Self, who regards alike a lump of earth, stone and gold, who remains unmoved in obtaining agreeable and disagreeable objects, who is firm in the Intellectual Illumination and who is indifferent alike to praise and censure, (is said to have gone beyond the Energies).—24.

मानापमानयोस्तुल्यभुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

He who is equal in honour and dishonour, and is impartial to the parties of friends and foes, and who is the renouncer of all efforts at action, is said to have passed over the Energies.—25.

Now the Lord shows the means of going beyond the Energies so as to reply to the question of 'Arjuna :—

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ २६ ॥

Further he who serves Me with the Unwavering Yoga of Spiritual Action, goes beyond these Energies, and then he becomes fit for being One with the Universal Spirit.—26.

This aspect of our Lord is to be understood as the Con-Science (चित्तिः) or Absoluteness known as the Gradual Emancipation which is dependent upon Action. By this process the Spiritual Worker attains to Brahma (the Universal Spirit) instead of reaching the Lord Himself (चित् the Pure Con-Science), as He is the Substance Pure and Simple beyond the sphere of Action.

Accordingly the Lord describes Himself as the Root of all Attainments in the following :—

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

I am, indeed, the Basis of the Universal Spirit and of the Final Emancipation, or (in other words) of the Eternal Religion and also of the Complete Happiness respectively.—27.

This aspect of the Lord is to be considered as the Pure Con-Science (निगुण ब्रह्म) in the Terminology. By this, the Lord concludes the chapter with the idea put forth in the opening verse. The point is that the

Supreme Knowledge which is the best of all the Knowledges, consists in realising the Lord as the Basis of Brahma (the Universal Spirit qualified with the Attribute) in the form of the Eternal Religion (the Vedas) as well as the Basis of the Final Emancipation in the form of the complete Happiness. Thus we are to note here that the Universal Spirit is identical with the Vedas termed the " Eternal Religion " which is the source of the Unending Happiness, and the Pure Conscience (Shiva) is equivalent to the Final Emancipation termed the " Complete Happiness. " Hence it is evident that the Lord refers to the Highest Authority of the Vedic Scriptures for the attainment of the Unending Happiness termed " Enjoyment and Emancipation (अमृतदशोनिःश्रेयश्च) and also of the Complete Happiness known as the Final Emancipation (ब्रह्मनिर्वाण). The former happiness is dependent upon Action and the latter is beyond the sphere of Action or of the Vedas. Accordingly the Lord has explained in the preceding verse that He Himself is not reached by the Unwavering Yoga of Spiritual Action. And again in the last verse He describes Himself as the Basis of all. Therefore it is quite certain that the ladder traced out in the System of Philosophy is the Only Path leading to the attainment of the Final Emancipation or Immortality which has been dealt with in the Vedanta.

अतस्त्वदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे गुणप्रवृत्तिभाष्ययोगो नाम चतुर्दशोऽध्यायः ॥ १३ ॥

Here ends the Fourteenth Chapter known as the Yoga of the Separation from the three Energies, in the conversation between Sri Krishna and Arjuna according to Yoga the Science of Infinite Reality, in the Upanisadas known as the

SRIMAD BHAGAVAD GITA

Here ends the Fourteenth Chapter,

CHAPTER XV

In the chapters from two to fourteen, the Lord has explained the Vedic Truth showing Enjoyment (Agreeable End or peaceful worldly life) and Emancipation through various ways. And at last He has mentioned in the preceding chapter that He is the Root of the Vedas known as the Eternal Religion which produces Enjoyment and Emancipation in the form of the Unending Happiness and also He has described Himself as the Root of the Final Emancipation termed the "Complete Happiness" which is beyond the sphere of the Vedas (showing Action). Of course, it must not be forgotten that this Final Emancipation has been dealt with in the Vedanta (the culminating sum of the Vedic Teachings). Now the Lord begins this chapter with the aim of summarising the whole Vedic Truth in one Systematic Series. Accordingly the Lord say:—

श्रीभगवानुवाच

उर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

The Glorious Lord said:—It is said that the Universe is an indestructible peepal tree having the root growing upwards and the branches downwards, and the

Vedas are its leaves. He who knows that tree, is the knower of the Vedas.—1.

It is to be understood here that in Sanskrit the term "अश्वत्थं" (peepal) signifies the object which does not exist tomorrow. Again the Lord describes it to be an indestructible Tree. Why? It is because this Universe known as the Perceivable (द्रश्य), is destroyed in regard to him whose said Interests in the form of Enjoyment and Emancipation have been fulfilled, but it is not destroyed for him whose said Interests have not yet been fulfilled (Y. S. II 22). And also there are two kinds of Eternity,—the Unchanging and the Changeful (कृतस्थानित्यता परिणामी नित्यता च). This Universe is considered to be of the @ Changeful Eternity. In other words, the Perceivable is Eternal in Change (Y. S. IV 33) or Eternal in Flow (प्रवाहरूपेण नित्यं).

Further the Lord holds the Vedas as the leaves of the Tree which has been allegorically used for the Universe. Why? The meaning is that the leaves are the

(@) The Unchanging Eternity is said to remain identical without ever getting any change as in the case of the 'Purusa,' the Positive Power of the Substance (ब्रह्म). And the Changeful Eternity is that which does not go away from its reality even though it comes under change. This happens to the Negative Power 'Pradhana' which is said to be of the Changeful Eternity. This subject has clearly been explained in the commentary of the Yoga-Sutra (Y. S. IV 33).

only distinguishing marks by which we can easily ascertain whether the tree is in a healthy condition or it is in a withering state. Similarly this worldly life moves peacefully towards Perfection so long as the Vedic Authority remains in force. But if the Vedic Laws are neglected, the Vedic Rites (which are but the means of fulfilling Mutual Interests) are not observed, the Systematic Course of Action is not followed and the people do not properly exercise their own Active Energy, then they must be overcome by the illusive power of the Inert Energy and are sure to be adverse to one another by the stupid imagination of mean self-estimation and thereby become surcharged with all sorts of devilish impulses. How then can there be peace in the world? So the Lord says:—

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रबालाः ।
अधश्च मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

Its branches, being nourished by the Energies and having the sense-objects as their shoots, are expanded downwards and upwards. Further the roots depending upon Human Action have spread downwards into the world of men.—2.

By this the Lord indicates the superiority of this Earth, because man alone has the power to make himself either a god or a devil by virtue of his own action. The creatures of other worlds, except those of the regions of Brahma (ब्रह्मलोक), simply enjoy or suffer the consequen-

ces of the regulated fruition. So the term "कर्मानुबंधीनि मूलानि" (roots depending upon Human Action) denotes the Exciting Causes by which a man either can enjoy the Sense-Objects of the heavenly states as signified by the "branches expanded upwards" or can suffer the pains of Hellish lives as expressed by the "branches expanded downwards". Further we are to note that this teaching of our Lord refers to the Laws of the Dharma-Sutra known as the Starting Limit of the Course of Action pertaining to Enjoyment (भोग).

Now how can a man reach the Root (Intensive Cause)? The Lord answers the question in the following:-

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण वृद्धेन छित्त्वा ॥ ३ ॥

Neither any form of the said Tree can be perceived in the state of Final Emancipation, nor has it got any beginning or end or firm foundation. Yet this Peepal Tree is strongly rooted. So it is to be cut down at first by the sharp sword of Non-attachment.—३.

By this, the Lord describes the indefinable nature of His Self-expressive Principle (माया). As darkness has no substantial form which can be seen with the help of light, but still it appears to be substantial in the absence of light, so also this Universe known as the Perceivable has no substantial form of its own which can be seen with the help of the Unwavering Intellective Vision. Hence it has no separate existence independent of Brahman (the Supreme State of the Purusa).

How then can there be any beginning and ending of this Root Objective Matter? Again this Perceivable appears as the most substantial thing within the sphere of Non-Science. So the Lord instructs us to cut it down by the sharp sword of Non-attachment. In other words, He enjoins to get rid of this Non-Science by the fulfilment of both the interests,—the Enjoyment and the Emancipation which are dependent upon Action. Further, it is to be borne in mind that this fulfilment of the Interests is termed "Higher Non-attachment" which is the means of attaining to the Final Emancipation or Immortality. Again, the Final Emancipation is the Subject-matter of the Brahma-Sutra which deals with the Substance beyond Action, and is the Finishing Limit of the Philosophical Ladder.

Now the Lord prescribes this Higher Non-attachment as the standard of qualification for seeking after the Final Emancipation :—

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

Thereafter, THAT Goal is to be sought out on the attainment of which there can be no return (to the cycle of rebirth). (Then the realisation begins to come to the Spiritual Worker that) I go to That Primeval Purusa alone from Whom this Ancient Manifestation (the Universe) has come forth.—4.

By this the Lord plainly shows the steadily growing conformity of the Single Soul (in the Subjective Mani-

festation of the Cognitive Spiritual Absorption) with the Universal Spirit. Here the term "ततः" (thereafter) refers to the standard of qualification known as the accomplishment of the four Sorts of Practices (साधन चतुष्टय) for seeking after the Truth signified by the Brahma-Sutra. It is clear from the teaching of our Lord that if a man gets the theoretical learning of the Brahma-Sutra without following the Systematic Course of Action, he is sure to be proud of his own fictitious emancipation by following the opposite course caused by the perverse knowledge of the Inert Energy. Accordingly the Lord says:—

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंश्लेषच्छान्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

They who are free from arrogance and stupidity, who have triumphed over the vice of attachment, who are constantly established in the Spiritual Luminescence, from whom all desires have completely disappeared, who have been freed from the pairs of opposites termed "pleasure and pain", etc, and who are possessed of the Integral Vision, attain to That Final Goal.

—5.

Now the Lord explains, in the following, His own Distinct Position in relation to the Created Universe:—

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्भाम परमं मम ॥ ६ ॥

That is My Supreme Abode (Self) which neither the sun can illumine nor the moon nor the fire, and where having reached they are not to return.—6.

Now the Lord describes the created aspect as His own Manifestation which is attached to the Objective Matter:—

मधैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

The Eternal Aspect of My very Self has been transformed into Living Being in the world of beings and draws the senses together with the mind as the sixth among them which exist in the Objective Matter.—7

Here the term " जीवभूतः " (Living Being) refers to the Single Soul, the Reflective Perceiver of the intellect, who is nothing but the external form of the Universal Spirit. This subject has been explained in detail in the second chapter of the Yoga-Sutra (Y. S. II 16-26).

Now the Lord explains how the reflective perceiver draws the senses:—

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
शृङ्गात्त्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

When the Lord puts on a body and also when passes out of it, He takes away these senses and goes like the wind which takes away different smells from the the various sources.—8.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

आधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

Being installed on the senses of sound, sight, touch, taste and smell and also on the mind, He reflectively enjoys the objects of senses. @ 9.

It is to be noted here that the Single Soul is considered to be reflectively bound so long as He is related to the Evolutionary Change but the actual bondage rests on the Created Minds (चित्त) in the Terminology.)

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

The ignorant people cannot see the said Lord when He passes out and stays in the body, or enjoys the sense-objects by being related to the Energies; but the wise who are possessed of the Intellectual Vision, do see Him. 10.

Now, the Lord refers to the Course of Action, in the following, as the means of holding communion with the Lord :—

@ This Active Creator termed the ' Single Soul ' has been described by the Scriptures as the Reflective Perceiver (बुद्धेः प्रतिसंवेदी पुरुषः) and the Indifferent Enjoyer, etc., so long as He remains related to the Evolutionary Change. It has thus been explained that He has no direct bondage of any kind, but is reflectively bound till the Creation. The direct bondage rests only with the ' चित्तानि ' (the Created Minds) in the Terminology (Y. S. III 54).

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

The (holy) Yogis, persevering in the practice (of Yoga) see the Soul established in the intellect. But the people lacking self-discipline cannot see Him even if they persevere, because they are ignorant of the Systematic Process.—11.

Here, it is evident that a man, all at once, can never get a diploma of the post graduate class without following the university course. Similarly, if a man tries to reach the Supreme Goal all at once, all his efforts are sure to go in vain because of the absence of his mental purification, just like the oblation of the clarified butter poured into ashes. The mind can be purified of its gross and subtle impurities only by the performance of Material and Spiritual Actions respectively in accordance with the Laws of the Scriptures.

After finishing the description of His Created Aspect, the Lord now explains, in the following, His own Manifestation as the Intensive Cause by means of the Evolutionary Change :—

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

Do know that the radiance which is inherent in the sun and illuminates this whole universe and also that in the moon and in fire, comes from Me alone. 12

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

Further, by permeating the Earth, I hold the created beings by My own power and also I, being the watery moon, nourish all the herbs. 13.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्रक्षणापानस्रमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

I, being the Gastric Fire which is present in the body of all the living beings, digest the four kinds of food with the help of the life-breath in the shape of Prana and Apana. 14.

(Food is of four kinds, viz : " to be chewed ", " to be sucked ", " to be licked " and " to be drunk ".)

सर्वस्य चाहं हृदि संनिविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

I am established in the heart (intellect) of all ; memory, knowledge and the reasoning faculty come from Me. I am the only Truth to be known through the Vedas, I am the Author of the Vedanta and also I am verily the Knower of the Vedas.— 15.

Now the Lord concludes, in the following, the subject of His Created, Creative and Pure Manifestations by explaining Himself as the Be-all and the End-all of the Universe :—

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

There are two Purusas only in this World,—the Destructible and the Indestructible. All the created beings are considered as the Destructible Purusa, and the Indestructible Purusa is called the Unchanging One. 16.

(The Destructible Purusa is to be understood as the egoism (चित्त) and the mind (मनः) combined. He is also known as the collection of the Cognition and the Cognizable. And the Indestructible Purusa is the Pure Egoism known as the Consciousness or the Single Soul in the Terminology).

उरामः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य विभक्त्यव्यय ईश्वरः ॥ १७ ॥

On the other hand, there is another Higher Purusa who is called the Supreme Being, He is the Imperishable Lord who pervades and holds the threefold World,— 17.

(This Higher Purusa is the Con-Science whose external form is the Consciousness. The Con-Science exists in relation to the whole Universe and the Consciousness to the body. But both of these are proved to be identical by the Aphorism ' तत् त्वमसि ' (You are THAT). It is for this reason that the Destructible and the Indestructible Purusas come in the sphere of this world, while the Higher Purusa holds the whole Universe).

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

As I am beyond the Destructible Purusa and also Higher than the Imperishable even, so I am well-known

as the Highest of all the Purusas in the world and in the Vedas. — 18.

(This Supreme Purusa is the Pure Con-Science devoid of Attribute. The Specific significance of all these aspects is to be ascertained from the Terminology).

यो मामेवमसंसूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

O Bharata ! he who being possessed of the Integral Vision knows Me thus as the Supreme Purusa, is Omniscient, he meditates upon Me with the Whole of his Being. — 19.

This is the state of the Ultra-Cognitive Spiritual Absorption known as the means of the Final Emancipation which is beyond the Sphere of Action and has been dealt with in the Vedanta. So the Lord describes it as the most secret teaching in the following :—

इति गुह्यतमं शास्त्रमिदमुक्तं मया नघ ।

एतद्युद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ : ० ॥

Thus O sinless Arjuna ! this is the most secret teaching which has been disclosed by Me. By realising this Truth, a soul becomes possessed of the Integral Vision and gets all the interests fulfilled. — 20

By this the Lord concludes the chapter with the idea put forward in the opening verse. The point is that the whole Universe is nothing but the Manifestation of the Lord Himself. The interests are but Enjoyment and Emancipation. The Vedas (showing Action) are the

only means in regard to the achievement of these two Ends. He who follows the Systematic Course of Action prescribed by the Vedic Authority, becomes omniscient by fulfilling both these Interests and finally becomes conformed with the Lord by the strength of his own Intellective Revelation. This is the moral truth of the Vedic Scriptures, so this teaching is termed "most secret."

ॐ तस्यदिति श्रीमद्भगवद्गीतासुपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

Here ends the Fifteenth Chapter known as the Yoga of the Supreme Purusa in the conversation between Sri Krishna and Arjuna according to Yoga, the Science of Infinite Reality, in the Upanisadas known as the

SREEMAD BHAGAVAD GITA.

Here ends the Fifteenth Chapter.

CHAPTER XVI

From the description of the first chapter, it is known to all the readers that just at the commencement of fighting in the battle field of Kurukshetra, Arjuna is of the opinion that this war is not at all conducive to happiness ; it will rather bring about sin by causing devastation of the country as also death and destruction and various sorts of mischief even to the families of the belligerent parties. He cannot bear the idea of killing his noble teachers and superiors in the battle. So he opens his mind to Sri Krishna and wants not to fight in the war. And in the second chapter he proposes to adopt Mendicancy (the fourth stage of the religious life-order) by leaving off the Laws and Duties of his House-hold-life. The Lord Sri Krishna, therefore, explains fully the Spiritual Science in many ways by showing the Starting and the Finishing Limits of Action as also the standard of qualification for the attainment of Immortality (the Final Emancipation known as the Highest Good). In order to drive His point of Systematic Action home to Arjuna, He takes up the different categories of men for treatment so that he may see himself to which category he belongs in the absence of requisite qualifications. In the ninth chapter (B. G. IX 12-18), He represents such men to be of devilish nature as are devoid of both the Interests for violating the Laws

of the Scriptures, and concludes that the great souls alone who abide by the commandments of the Scriptures are of divine nature and are fit for entering into the grade of Spiritual Action which is the only proximate means of Emancipation. Further the prescribed House-hold Life-order and the Religious Mendicancy mentioned above are otherwise called the Ordinary Vow and the Great Vow respectively. But for entering into the Great Vow one has to perform the duties and sacrifices prescribed for the Ordinary Vow. Now on the Highest Authority of the Vedic Scriptures the Lord tries to bring home to Arjuna that there is no sin at all in killing the relatives in a righteous war, it is rather the bounden duty for a Kshatriya to fight in the grade of the Ordinary Vow; because the killing of animals is indispensably necessary for the performance of Sacrifices, so this killing in the Ordinary Vow is not at all an injury (हिंसा) in the proper sense of the term. Therefore with a view to delineating the true nature of Non-injury (अहिंसादयः), etc., as also to indicating the duties of the Ordinary Vow, the Lord commences this chapter.—

श्रीभगवानुवाच

अभयं सखसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च ब्रह्मश्च स्वाध्यायस्तप आर्जवम् ॥१॥

The Glorious Lord said :—O Arjuna ! fearlessness, purification of the mind, firmness in the Unwavering Yoga of Spiritual Action, charity, self-control, performance of

sacrifices, Study of the Vedas, penance, unpretentiousness, - 1.

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

Harmlessness, truthfulness, absence of anger, generosity, peacefulness of the mind, abstention from back-biting, compassion to living beings, absence of avariciousness, mildness, modesty, absence of fickleness, - 2.

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ ३ ॥

Valour, forgiveness, fortitude, purity, absence of enmity and absence of self-conceit,— these qualities come to him who is born with the divine nature.—3.

(This verse together with the preceding two completes the sentence).

दम्भोदर्योऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥

O Partha ! hypocrisy, pride, haughtiness, anger, harshness and perversive knowledge,—these are the very qualities of him who is born with a devilish nature. - 4.

दैवीसंपद्धिमोक्षाय निबन्धायासुरी मता ।
मा शुचं संपदं दैवीमभिजातोऽसौ पाण्डव ॥ ५ ॥

The divine nature, as a matter of fact, leads to Emancipation and the devilish nature tends towards bondage. O Pandava ! do not grieve for the divine nature, for it is inherent in your high birth. - 5,

By this it is clear that the Lord does not teach Arjuna to observe the Vow of Harmlessness, truthfulness, etc. On the contrary, He assures him that he is sure to attain Emancipation, as he is endowed with the divine nature from his very birth. From this we are to conclude that Arjuna is harmless even after killing the eleven Akshouhinis of soldiers in eighteen days, he is compassionate to all living beings though he destroyed the whole Kaurava family, he is tender even though killing his own teachers and he is free from enmity though fighting in the great war. In the Mahabharata, such good qualities of Arjuna and of his noble teachers are noticed in many places. Were it not so, why then did Arjuna take advice from Bhishma for gaining victory in the battle? Why did he properly serve his grandsire even in the midst of hostilities? Further we are to note the heroism of Bhishma. He wants a pillow for his head when he is lying on the bed of arrows. Duryodhana offers him a royal pillow. But Bhishma rejects it and orders Arjuna to serve him with a pillow. Accordingly Arjuna comes forward and serves his great grandsire with the pillow of arrows, which is approved by him. These are the signs of the pure-hearted. They are really free from all mean motives, and fight simply for the performance of the duties of righteous war prescribed by the Scriptures, and again in their leisure-hours they gladly discharge the duties incumbent upon them in view of the ties of love and relationship.

Many people accuse Sree Krishna of having ado

ted foul means on many occasions for ensuring the victory of the Pandavas in the war. Sree Rama also killed Bali by assulting him from behind. Hence they say that our said Lords deserve condemnation for their said unlawful actions.

Such an idea is quite erroneous, because the Vedic Scriptures proclaim that an assaulting or mischievous man, whether he may be a teacher, a boy, an old man or a well-versed Brahmin, must be killed anyhow without any consideration (M. S. VIII 350). Like to the like is the Law of Nature. Such is the character of the Vedic harmless, truthfulness, etc. This is not the so-called harmless of the foolish people who feed the insignificant insects with human blood by daily robbing their fellow brothers of their life and property. The above-mentioned injury, falsehood, theft, etc., prescribed by the Vedic Authority on such occasions as battle, sacrifices, welfare of the public, etc., are verily harmless, truthfulness, etc., and this kind of harmless, etc., is called the Ordinary Vow which is the beginning step for rising on to the Great Vow prescribed for the fourth stage of the Religious life-order (Mendicancy - संन्यास). So Lord Vyasa says:— " The more a Brahman (the Yogi in the Ordinary Vow) accepts the Vows, the more he turns away from the origins of injury caused by inadvertence and thereby simply he makes his harmless pure and perfect (Y. S. II 30). The Laws of this Ordinary Vow have been fully delineated in the Manu-Smriti,

Darma Sutrā, etc., and the Laws of the Great Vow have been stated in the Yoga-Sutra, Harita-Smṛiti, etc., (Vide the Mahabharata Santi-parva).

Now the Lord explains the characteristics of those that are of the devilish nature:—

द्वी भूतसर्गौ लोकेऽसिन्दैव आसुर एव च ।

देवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

O Partha ! in this world there are two categories of human creation,—the souls of divine nature and the people of devilish nature. The divine nature has been described in detail. Now do hear of the devilish nature from Me.—6.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

The people of devilish nature are far from understanding correctly the Enjoyment and Emancipation (i.e., where the former terminates and the latter commences), for they are utterly destitute not only of the honesty of purpose but also of right Behaviour (Action) and truthfulness. — 7.

It has already been noted in many places that a man can never understand the Correct Path without the knowledge of the Scriptures which are but the True Eyes for all. So the Lord says that the people of devilish nature are not only ignorant of the Correct Path but also are quite adverse to it for want of Purity, Action and Truthfulness ; because when they do not perform the Material

Action which is the duty for the Ordinary Vow, it is simply impossible for them to get rid of the perversive knowledge by removing the gross impurities of their own minds. This is the very case we find in India at present. In Bengal they think that purity consists in frequent baths. In Orissa chewing betel leaves with tobacco or puhishing it into nostril is consistent with purity but smoking is severly condemned. In the United Provinces purity exists simply in sunned rice and in food cooked personally. In Marwar, Gujrat, Kathiawad and Maharastra, people think that purity is maintained simply by a visit to a temple twice a day but cheating others in business-transactions does not run counter to their notion of purity. In South India, people observe purity by taking food behind closed doors, as they are extremely afraid of an evil eye of other. According to them purity exists in the bodies of the females but all the impurities are thought to lie in the bodies of the males belonging to other castes or societies. Further untouchability, in one form or the other, is the common characteristic of all people every-where. But in the Sindh and the Punjab Provinces purity is thought to consist only in the service of the religious mendicants without any distinction of dress or religious mark. This temperament seems to have been fostered in the people of these provinces only by the influence of the impartial teaching of Sree Guru Nanak. It is regrettable that at present my Sikh brothers think their religion to be independent of the

Vedic Scriptures. Here they are enthusiastic in making out a distinction without a difference. They have totally forgotten that they are the real Kshatriyas formed in to a society, by Sree Guru Govind Singh only for the protection of the Vedic Religion from the heavy oppression of the foreign aggressors. Sree Guru Nanak is seen to refer to the Vedic Authority in each and every line of the Guru Grantha Sahib. He uses the technical Sanskrit terms in many places. For example, the term "Shavdam" signifies the commandments of the Vedic Scriptures; this term is found in such forms as "Jnana-Shavdam", "Yoga-Shavdam", etc., which means that it is the commandment of the Vedic Scriptures that the Yogis should practise Yoga, the Brahmin should read the Vadas, the Kshatriyas should protect the subjects and the Shudras should serve all the higher classes; but he who realises the Truth, sees them all as One Whole (Asadi-var). It is the powerful Time that has made all of us fall off from our common Goal.

Similarly we find various ideas about Action (आचार) in different places of India. But Manu says on this subject :- "The Vedic Rites, prescribed by the Shrutis and the Smritis, are verily known as Action which leads to the Highest Good. Therefore a man of twice-born caste, seeking after his own well-being, should be constantly engaged in Action. He being devoid of this Action can never attain to the fruit of the Vedas known as Emancipation. But if he is engaged therein, he gets the Whole Fruit in the shape of Enjoyment and Emancipation.

Thus on seeing the achievement of the Highest Good by means of Action alone, the Sages hold it as the root of all the Austerities (M. S. I 107-110)".

Now let us consider how far truthfulness can be found in them. Accordingly the Lord says:—

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहेतुकम् ॥ ८ ॥

They say that the world is without any basic truth (Authority of the Vedas), without any firm basis (of virtue and vice) as also without any God as the Supreme Ruler, there is no inter-dependence in its coming into existence, it (the World) is nothing more than a product of the union of males and females influenced by carnal desire. 8.

पतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्सुग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

By holding this view the heinous people of depraved mind and of small intelligence rise as enemies only for the destruction of the world.—9.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिग्रताः ॥ १० ॥

They, having given themselves up to the insatiable desires and being surcharged with hypocrisy, self-estimation and arrogance, cherish the evil ideas caused by the perversive knowledge, and become pledged to the execution of evil deeds.—10.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

Overwhelmed by infinite anxiety which lasts till death, clinging with pleasure to the enjoyment of the objects of carnal desires, strong in the conviction that (this much) life is the be-all and end-all of all existence,

—11.

आशापाशशतैर्धन्नाः कामक्रोधपरायणाः ।

इहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १२ ॥

Entrapped fast by the innumerable bonds of expectations and utterly given over to lust and anger, they try to amass hoards of wealth through unlawful means for the gratification of their base desires.—12.

(This verse together with the preceding one completes the sentence).

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

(They are distracted by such varying impulses as "this has been obtained by me today, this object I shall gain, this much of wealth is already with me and again this much will be mine in future".—13.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्मुखी ॥ १४ ॥

(They are distracted by such varying impulses as "that enemy has been killed by me and I shall kill others also; I am the ruler, I am possessed of enjoyments, I am perfect, powerful and happy".—14.

आढ्योऽभिजनवानसि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥

(They are distracted by such varying impulses as)
"I am rich and of noble birth, who else is there that can be equal to me? I shall perform sacrifices, I shall give alms and I shall rejoice". Thus they are completely deluded by the perversive knowledge.—15.

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

Being distracted by these innumerable impulses and being entangled in the net-work of the perversive knowledge, they are engaged in the gratification of their sensual appetites, so they fall into the filthy hell.—16

आत्मसंभाविताः स्तब्धा धनमानमदाश्रिताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाधिधिपूर्वकम् ॥ १७ ॥

They are self-conceited, stubborn and proud of riches and honour. They perform nominal sacrifices through hypocrisy and against the prescribed Laws of the Scriptures.—17.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

Well-pitted in egoism, violence, pride, lust and anger they, given to vilification (of the Great Sages), hate Me in the bodies of others and in their own.—18.

Here we are to note that the Lord calls them devils who try to refute the Laws of the Scriptures. They say

that the Scriptures have been composed by the selfish Brahmins for the purpose of deluding the innocent people, those Laws are quite false, the saying of 'eat, drink and be merry' is the only aim of human life. Again many of them cynically ask—are the Brahmins the letter-boxes that they will carry our offerings to the gods and the Pitris? Now as a reply to their view we can boldly say that the letter-boxes by themselves do not transmit the letters to their respective destinations. But the responsible governments are liable to make good any loss or damage done to the goods to be delivered, in obedience to the laws promulgated by them. Similarly the Brahmins by themselves do not deliver the offerings to the gods and the Pitris, but the Supreme Government of our Lord is fully responsible for the delivery of the things posted as letters into the Brahmin-like letter-boxes in obedience to the Laws laid down by the Legislative Council of the Supreme Lord of the universe.

Now the Lord shows in the following the evil fate of these devils :—

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजन्मशुभानासुरीष्वेव योनिषु ॥ १९ ॥

Time and again do I throw down these hateful, cruel-hearted and impure rascals into the very wombs of the devils in the cycle of rebirth.—19.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

O Kaunteya! these foolish people who obtain the lives of devils birth after birth, cannot attain to Me; so they sink down into the lowest depths.—20.

Here a doubt may arise,—if the Lord repeatedly throws these devils into hells, how then can He be Gracious to all? Hence, they say, it is apparent that He is also subject to malice and anger.

This doubt is groundless. Why? It is because a compassionate father is seen to punish his little boy for his bad conduct with a view to correcting him. A kind teacher is also seen to punish his students for their negligence in study with the aim of improving them. And an impartial judge is found to pass a death-sentence on a culprit for the welfare of both the society and the culprit himself. Are they subject to lust and anger? This kind of punishment is indeed their very mercy upon those evil-doers. So Manu holds the lawful punishment as the purifier of the culprit and also as the only source of peace in the world. Accordingly the Lord warns us against the evil courses which lead a man to pain and suffering :—

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

Lust, anger and avarice,—these are the threefold gate of hell, which degrades the soul. So one should avoid this threefold mental tendency.—21.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

O Kaunteya, a man left free by these three portals of dark hell, turns to achieving his own well-being. Thereby he attains to the Supreme Goal.—21.

By this it is clear that at first a man must be freed from the evil tendencies which are but the gross impurities of the mind and are obstacles to the Strong Faith (the vehement Aspiration after the realisation of the Truth) known as the Primary Qualification for entering into the grade of Spiritual Action (Y. S. I-20).

Now the Lord shows the final end of the devilish life in the following :—

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

He who leaves off the commandments of the Scriptures and follows the promptings of his own wild will, can neither obtain success nor happiness nor the Supreme Goal.—23.

By this it is evident that without following the Systematic Course of Action laid down by the Scriptures, no body can be free from the influence of the perversive knowledge; how then can there be any success for him in the attainment of Enjoyment and Emancipation ?

Now a question may arise here. If obedience to the Laws of the Scriptures is the only source of success and happiness, how then can the people of devilish nature be successful and happy ? But they are generally seen to be very happy with immense wealth, cars, servants and the like.

Let us examine this. The Scriptures describe Lakshmi (the goddess of wealth) to have two conveyances,—an owl and a lotus. These symbols signify that wealth comes both by foul and fair means. They who acquire it through foul means, can never get any satisfaction by this ill-gotten gain. Their hearts can never enjoy the light of the Soul as owls are deprived of the light of the sun. Their happiness is just like that of a foolish dog chewing a dry bone. The blood comes verily from the gums of the dog but he foolishly thinks it to have come from the very bone. This sort of happiness is merely self-deception, it is rather pain in the garb of pleasure. On the contrary, they who acquire wealth by lawful means, are fully satisfied with whatever little they may earn. Their hearts bloom to the light of the Soul as a lotus does to the light of the sun. Having once realised the Soul, they become heir to the Perfect Happiness.

Now in the following the Lord exhorts strict obedience to the Scriptures, the first essential of the divine nature :—

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
 ज्ञात्वा शास्त्रविधानोक्तं कर्मकर्तुमिहाहंसि ॥ २४ ॥

Therefore the Scriptures are the only Authority for you in the ascertainment of what ought to be done and what ought not to be done. Hence in full accord with the Injunctions of the Scriptures, it behoves you to ascertain your Line of Action in this world,—24.

By this the Lord concludes this chapter with the idea put forth in its beginning. He means to say that full obedience to the Laws of the Scriptures is the only means of obtaining the divine nature which leads to the Supreme Goal. In other words, He points out that the performance of the Material Actions in the grade of the Ordinary Vow brings about the qualification for rising on to the Great Vow which is the only proximate means of Emancipation.

Further we are to note here that the Lord does not teach Arjuna to follow the precepts and examples of the blind teachers who are ignorant of the Laws of the Scriptures or who refute the Laws thereof by presenting various misinterpretations of their own fictitious theories.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे देवासुरसंपद्विभागयोगो नाम षोडशोऽध्यायः ॥ १६ ॥

Here ends the Sixteenth Chapter known as the Yoga of the Distinction between the Divine and the Devilish nature in the conversation between Sri Krishna and Arjuna according to Yoga, the Science of Infinite Reality, in the Upanisadas known as the

SHREEMAD BHAGAVAD GITA

Here ends the Sixteenth Chapter.

CHAPTER XVII

In the preceding chapter Arjuna has heard that every body should perform his own duties with a full knowledge of the Laws of the Scriptures for the purpose of obtaining the Divine nature which is the essential qualification for the grade of Emancipation. Now he finds that all the people are extremely weak to perform their Material Actions in accordance with the Injunctions of the Scriptures. So he asks :—

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

Arjuna said :—O Krishna ! what is the final position,—whether illuminative, active or inert,—of those who leave off the Laws of the Scriptures but perform sacrifices with faith ?—1.

Now in reply to the question of Arjuna, the Lord explains, in the following, the residual potencies of the vehicle-of-action by the term "nature" which is known by another name as the Principal Cause for the change into different life-states (जाति), life-periods (आयु) and life-experiences (भोग) (vide Y.S. II 13 foote-note—c); because no definite answer within the frame-work of a single sen-

tence can be given to meet the point on account of the abstruse working of action. So the Lord says :—

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

The Glorious Lord said :—Therefold is the faith which comes to all souls ; it is born of their own nature. It is either of the illuminative, or of the active, or of the inert nature. Do hear of it all.—2.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

O Bharata ! every body has his faith according to the nature of his own intellect (vehicle-of-action) ; this Purusa (the soul distinct from THAT) is full of faith. He is verily such as his faith is.—3.

It has already been explained that faith is nothing but the mental tendency which comes to a man from the Principal Cause belonging to the vehicle-of-action. It has also been known from the Yoga-Sutra that action forms habit and again this habit leads one to action. Thus the beginningless circle of action and habitual potency revolves with the vehicle-of-action. It is for this reason that the Purusa (soul) identifying himself with the vehicle-of-action, is bound thereby ; so he becomes subject to the mental tendency according to the Principal Cause generated from the residua of the habitual potencies.

Many people are confused here owing to the want of the knowledge of the Yoga-Sutra. Some of them think that when their faith of being identical with Brahman is strong, they are sure to be Brahman and nothing but Brahman. In other words they cherish the hope that they must attain to Emancipation after their death without fail. Others hold that to think to have surrendered themselves to God is to have strong faith in God, and by virtue of this strong faith they are sure to be the companions of their merciful God. All these persons cannot understand that Salvation is not so easy a thing as can be attained by this cheap means namely the faith unaided by the Prescribed Course of Action. Let it be borne in mind that the Spiritual Goal admits of no short-cuts. This chapter deals with the performance of Sacrifices (यजन) but not with mere faith,—a thing of imagination which is a mere hallucination. Again this faith can be blind one or perversive one. In our daily life, mere faith however strong but devoid of necessary action, does not carry us far. If faith is all, no body wishes for pain and death, why does he repeatedly become subject to them? If this kind of faith could bring about the completion of the desired object, why then should he not appease his thirst and appetite by merely thinking of water and food. Why should he work at least for eight hours a day for earning his bread? This sort of faith is illustrated by the story of a bull grazing on a pasture and a foolish crane following him

by looking at his hanging testicle on the expectation of getting a good feast when it falls. Accordingly the Lord explains, in the following, the tendencies of the mind for the performance of action according to the division of nature :—

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

The souls of the illuminative nature perform sacrifices to the gods. The souls of the active nature perform sacrifices to the semi-gods viz Yakshas and Rakshasas (कुबेरादि the givers of wealth) and the souls of the inert nature perform sacrifices to the nature-ghosts and nature-spirits (मातृकादि the givers of the lower kinds of attainments).—4.

It is to be understood here that all these sacrifices are performed in accordance with the Laws of the Scriptures. So the worshippers of the nature-ghosts and the nature-spirits are not represented as being possessed of the devilish nature.

Now the Lord explains how the souls of the devilish nature perform action :—

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

The persons who are full of hypocrisy and egoism and who are impelled by the force of desire and attachment, perform severe penances by misinterpreting the Scriptures and also against the Laws thereof.—5.

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तःशरीरस्थं तान्निद्विद्यासुरनिश्चयान् ॥ ६ ॥

They being directed by the perversive knowledge, put to extreme pain the aggregate of the senses in their bodies. So do they verily torture Me established in their own intellect. Do know them as the people of the devilish nature, as they have the determined purpose of the devils.—6.

By this together with the preceding verse the Lord calls these people also as the devils even though they perform severe penances. Why? It is because they perform penance against the Vedic Laws. So their determination is not "faith" but is the foolhardiness termed "the determined purpose of the devils". This is the case with the most of the modern teachers and priests who parade their theoretical learning of the Scriptures for making money and improving their status in life.

Some people hold that in the Gita IX 32, the Lord passes free orders even to the females and the Shudras for worshipping God. Also in the Skanda Purana part IV chapter 243 verse 48, the virtuous females and Shudras are allowed to worship God. And on this basis they charge Shri Rama, of the exemplary character, with cruelty to Shambuka, as they find in the life of Sree Rama that Shambuka (a Shudra) was performing penance with legs upwards and the head downwards. Sree Rama killed him with the blow of His sword. What is the justification for taking life of this austere devotee?

Let us examine it. By the above teaching of the Lord, it is obvious that Shambuka was not a real truth-seeker. On the contrary, he was fully actuated by the evil purpose of gaining power like the Asuras for causing harm to the innocent people. It is for this reason that he was killed by Sree Rama. We find an exemplary character in Him. He embraces Guhak-Chandala, eats orts of Shavari (who belongs to the lowest caste) and takes worship from the sages. Shambuka was killed not for performing the penance but for the evil motive which lay behind it. Hence there is no inconsistency.

Now the Lord notices the mode of action of those who are endowed with faith, according to the division of nature by using the term "वृ" (on the other hand):—

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यश्चस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

On the other hand, food which is dear to every body, is of three kinds. Similarly Sacrifice, Penance and Charity are also of three kinds. Do hear of the distinction in them.—7.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः क्षिग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥

The food which increases vitality, intelligence, strength, sound health, cheerfulness and taste and which is juicy, delicious, substantial and agreeable, is dear to those that are of the illuminative nature.—8.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

The food which is very pungent, sour, saline, hot, sharp, dry and very burning and which produces pain, grief and sickness, is dear to those that are of the active nature.—9.

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

The food which is stale, dried up, bad-smelling, decomposed, left-off and also unofferable in sacrifice, is dear to those that are of the inert nature.—10.

Here we have arrived at a great problem which has generated a feeling of extreme abhorrence in the minds of the vegetarians towards the non-vegetarians. Now we shall try to solve this problem on the Standard of the Vedic Scriptures, the Highest Authority of which has been established by the Lord in the preceding chapter.

We find here that the Lord Himself does not mention the name of any particular kind of food (whether rice, wheat, milk, roots and fruits, etc.). Simply He refers to the qualities of the eatable things. If we go to the Medical Science (आयुर्वेद) which is the only source of knowing the qualities of food, we come to know that the Great Seers prescribe meat-diet as most essential in some cases for the improvement of health. Again the Writers on the Medical Science hold food as a kind of medicine essential for the growth of the body and the

mind which are the only means of attaining to the Highest Good. And they strictly order not to use food for the gratification of the palate. Further when we look into the Laws of the Manu-Smriti, we find that flesh and fish are indispensably necessary for offering rice balls to the Pitris and for performing the sacrifices to the gods. So Manu says:—"Animals have been created by Swayambhu (the Creator) Himself for the sake of Sacrifice. The sacrifice brings about prosperity to all the created beings in this world. Hence the Injury in sacrifice is really a Non-injury" (M. S. V 39).

Now-a-days the people who are ignorant of the Vedic Laws and are solely guided by their one-sided views, classify all the living beings into two divisions,—the carnivorous and the herbivorous. They place the human beings in the category of the herbivorous animals. They are so poor of intelligence that they cannot understand that man can neither fall within the category of the carnivorous animals (a) nor within the category of the herbivorous. Man is quite different from both of them.

Now we wish to discuss the subject a little on the Authority of the Vedic Scriptures. Although we get many such Injunctions as allow a man to use flesh and

(a) All the animals other than the human beings pick out their food either from the very sight or from the very smell of the thing; but man alone comes to understand the quality of food simply by his intellectual power. Further, the Vedic Authority alone is the Supreme Standard of our intelligence.

fish for food in all the Scriptures dealing with the duties of the Ordinary Vow, yet we shall try to elucidate the subject in question with the help of the Manu-Smriti. Manu lays down a list of the prescribed and the prohibited food in chapter V 5-58. Further He says that the use of meat-diet by a man in the household life-order is his bounden duty for the performance of the Vedic Rites. A man who does not partake of the meat lawfully dedicated to the gods and the Pitris, must have to suffer twenty-one times in the life of that animal after his death (M. S. V-35). It has already been said that this is the bounden duty for the house-hold life-order known as the grade of the Ordinary Vow. Again Manu explains the duty of a Yogi who is in the standard of the Great Vow and is free from all sorts of enjoyments of the sense-objects. It is as follows :—"The Sages declare that the term "मांस" (flesh) signifies through its derivative meaning that the animal, whose flesh I am eating in this world, will eat me in my future life (M. S. V-55)". How? It is because He has already laid down that all living beings are interrelated to one another by the relationship of an "eatable" and "eater" (vide M. S. V 28-30). So He means to say here that a man ought to aspire after Emancipation which comes from the Great Vow known as the Renunciation of all Material Actions. At last Manu concludes this subject by establishing:—"There is no sin in eating flesh (meat-diet), in drinking wine and in enjoying

conjugal rights (in obedience to the Laws of the Scriptures), such is the Rise (full activity) of the created beings. On the contrary, Emancipation known as the Great Fruit is their Cessation (ultra activity)" (M. S. V 56). We are to note here that the term " प्रवृत्ति " (Rise) and " निवृत्ति " (Cessation) are related to the term " भूतानां " (created beings) which is in the possessive case-ending but not to the terms " मांस " (eating of meat-diet), " मद्य " (drinking of wine), etc.

Similarly it has been said in the Shrimad Bhagvat:- " In the world, the enjoyment of conjugal rights, the eating of flesh and the drinking of wine are the natural characteristics of the living beings, so they require no extraneous impetus to induce them to enjoy those things. The commandments of the Scriptures regarding those enjoyments have been laid down with a view to bringing about their speedy cessation with the help of marriage, sacrifice and the drinking of wine." Also by this teaching we can understand the process of gradual development in the ladder of Spiritualism. Unlawful gratification, on the other hand, increases attachment and leads a person to the lowest depth of degradation. There are innumerable instances of daily occurrence where we find that improper and illegal gratification of senses increases attachment and leads to nothing but degradation and bitterness. Further the lawful enjoyment of sense-objects brings about a moderation in our desires and finally leads us to Emancipation by annihilating them in toto.

Hence it is evident that without the performance of the primary duties prescribed for the subordinate grade, there is no other way of attaining the qualification for the higher grade. We should always bear in mind that the Shreemad Bhagavat is for those only that have acquired the qualification of Prikshita whose all attachments have completely disappeared and whose sole aim is to attain to Emancipation.

Similarly in the Great Commentary on the Panini-Grammar we find some examples where the commentator illustrates the same Laws about the meat-diet as have been prescribed by Manu. In the Valmiki Ramayana we come to know that Sree Rama would drink and would eat meat and fish. Numerous instances of this kind can be had in the Mahabharata also. What to say of the Kalpa-Sutras? Thus we see that the use of flesh and fish is not at all contrary to the Vedic Laws, it is rather essentially necessary for those that want peaceful worldly life by means of proper obedience to the Laws of the Scriptures. If a man does not follow the Systematic Course of Action prescribed by the Vedic Authority, he is sure to feel tempted to see others enjoying meat-diet with relish and ultimately he burns within himself when he finds that he is deprived of the pleasure of this edible. How? On account of the fact that Attachment takes the form of Aversion when the former gets no means of being satisfied. Hence this is the ultimate proof about the purity and the impurity in the non-vegetarians and the

vegetarians respectively.

Further Manu prescribes one common kitchen for the twice-born castes. A twice-born person is even allowed to take food cooked by a Shudra who is either his own cultivator or a friend by a relation of hereditary friendship or his own cow-herd or his servant or his barber or a Shudra fully devoted to him (M. S. IV 253). Data-karna was well-known as a Shudra, yet high-class Brahmins would go to take food and charity from him. Similar is the case with Vidura and others. At present, only in the Punjab, one common kitchen can be found for all the twice-born castes but in all other parts of the country, the whole religious merit has been confined to the untouchability of kitchen and water. It is my earnest request to all my sincere readers that they should try to follow the Laws of the Scriptures. Otherwise we cannot hope even for the Enjoyment of the peaceful worldly life, what then to say of Emancipation?

Now the Lord describes the divisions of Sacrifice, Penance, etc., :-

अफलाकामिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यद्यज्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

The sacrifice which is performed in accordance with the Laws of the Scriptures by men (a) who are free from

(a) The Sacrifices performed by the emancipated souls such as Janaka, etc., pertaining to the house-hold life-order, are to be illustrated here. Now the Sacrifices relating to the Interest of Enjoyment are being described in the following verses.

desires of fruit, with a firm determination of the mind that the sacrifice must be performed as a duty,—is considered to be of the illuminative nature.—11.

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

On the other hand, O chief of the Bharatas! if the sacrifice is performed with the motive of fruit and also for the display of one's own glory as well, do know that sacrifice to be of the active nature.—12.

[By this it is evident that without following the Laws of the Scriptures no body can attain the illuminative (the divine) or the active nature].

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

If the sacrifice is performed without the Laws of the Scriptures, without any distribution of food, without the Vedic hymns, without paying any reward to the priests and without sincere faith, that sacrifice is said to be of the inert nature.—13.

It should be understood here that the true faith consists in the full performance of the Duties along with a thorough knowledge about the Laws of the Scriptures. So the performers of the last kind of sacrifices have their faith in the Vedic Scriptures, but having no proper knowledge of the Laws, they cannot perform the sacrifices in a systematic process. Hence their faith is of a

lower quality in comparison with that of the wise who are the knowers and the true followers of those Laws. Now the Lord describes the divisions of penance :—

देवद्विजगुरुप्राणपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

To worship the gods, the twice-born, the teachers and the wise, and also purity, straight posture, continence and harmlessness are said to be the penance of the body.—14.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

The words causing no violence, truthful, sweet and beneficial and also the study and revision of the Vedas are said to be the penance of speech.—15.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

The lucidity of the mind, placidity, abstract meditation, mental restraint and sincerity,—all this is said to be the penance of the mind.—16.

श्रद्धया परया तप्तं तपस्तात्रिविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

This three-fold penance, if practised with the highest faith by the persons who are free from the motive of fruit and are given to the practice of Yoga, is said to be of the illuminative nature.—17.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

The Penance which is practised through crooked policy with the only aim of gaining service, honour and worship and which is unsteady and momentary in this world, is said to be of the active nature.—18.

मूढग्राहेणारमनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

The penance which is performed with foolhardy doggedness by torturing one's self or for coercing others, is called to be of the inert nature.—19.

By this it is clear that the Religious Penances prescribed by the Scriptures are indispensably necessary for a Yogi in the grade of both the Vows, because they are the very means of purifying the mind of its impurities. So the Yoga-Sutra has demonstrated the essentiality of penance in the Course of Action. Manu says on this subject:—"All hapiness in divine and human lives has its root in penance which has been described, by the Seers of the Vedic Truth, as the middle and the end of all. The penance of the Brahmin caste is to acquire the knowledge of the Vedas, that of the Kshariyas is to protect the subjects, that of the Vaisyas is to carry on the trade and commerce, and the penance of the Shudra caste is to serve the twice-born" (M. S. XI 235-236).

Here the coercive penance of the inert nature is to be understood as the power acquired by the exercise of

incantations and sacrifices which are designed to cause injury to others. This kind of penance has also been prescribed by the Vedas. So Manu says:—"A Brahmin who knows the truth of religious merit, should not beg for any decision from the court of a king but he should punish his disciples and evil-doers by his own power. His own power is higher than the power of the king, so the Brahmin should bring his enemy under his control with the help of his own power. He should attain, without any consideration, the power of incantations prescribed in the Atharva Vedas, because the power of speech is the only weapon for a Brahmin; thereby he should kill his enemy. The Kshatriya should get rid of his difficulty by means of his own bodily strength, the Vaisyas and the Shudras by wealth; but the Brahmin should get rid of his difficulty by the strength of incantations and sacrifices" (M. S. XI 31-34). If this kind of penance and sacrifice is applied to improper places, it is then considered to be of the inert nature. But when those are directed for the good of the world, the same penances and sacrifices are admitted as pertaining to the illuminative nature. This coercive power of the penance if exercised in a fit of anger or without due consideration, becomes derogatory to a spiritually advanced person; hence those who exercise it freely, hurt unconsciously themselves as well.

Now the Lord shows the divisions of gift:—

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सार्विकं स्मृतम् ॥ २० ॥

The gift which is made as a duty and is given to a person who does nothing in return, with due regard to the propriety of place, time and also the fitness of the person, is considered to be of the illuminative nature.—20

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

On the other hand, the gift which is given with the purpose of getting a return or with a motive of fruit or again under mental coercion, is considered to be of the active nature.—21.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

Further the gift which is given to improper persons in an improper place and time with disregard and contempt, is said to be of the inert nature.—22.

By the above teachings of our Lord it is clear that the performance of the Vedic Rites in the form of sacrifice, penance and gift becomes of the illuminative or of the active nature when the said Rites are done in accordance with the prescribed injunctions of the Scriptures. But the difference is that in the case of the illuminative nature, the said Actions are performed without any motive of fruit; and in the case of the active nature those Rites are done with pomp and magnificence and with various desires. Further in the case of the inert nature, the performers have faith in those Vedic Rites but the actions are not performed according to the prescribed

rules on account of the absence of the proper knowledge about the Laws of the Scriptures.

Now the Lord refers to the Root of all these Actions in the following :—

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

The terms "Aum Tat Sat" (ओ तत् सत्) are said to be the three-fold indication of the Supreme Spirit. In the beginning of the Creation, the Brahmanas (the performer), the Vedas (the instrument) and the Sacrifices (the object) have been regulated by this (three-fold indication).—23.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

It is for this reason that the Ritual Actions such as sacrifice, charity and penance are always regulated, by the Knowers of the Vedas, with the illustration of Aum.—24

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

The term "Tat" (तत्) is applied to various Actions such as sacrifice, charity and penance which are performed without aiming at fruit by the souls who aspire after Emancipation.—25.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्माणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

The term "Sat" (सत्) is used in the sense of reality

and sincerity. So also O Partha! the word "Sat" is applied to the Actions upheld by the Scriptures.—26.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

Stable perseverance in the performance of sacrifice, penance and charity is also called "Sat". And indeed, the Action which is performed with the aim of THAT (Universal Spirit as distinct from THIS Sacrifice or Vishun), is verily called "Sat"—27.

By the repetition of such Actions as sacrifice, charity and penance in the above teachings, the Lord explains the essentiality of the Vedic Rites for the perfection of the human soul. In other words, He means to say that without the performance of these Rites which are the bounden duties for a soul in the grade of the Ordinary Vow, there can be no other way to Emancipation for him; because full obedience to the Laws of the Scriptures is called "Sat" known as Faith which brings about the mental purification for having recourse to the means of attaining to the Highest Good. Accordingly the term "Action" in the last half portion of the verse refers to the Spiritual Action in the grade of the Great Vow.

Now the Lord explains, in the following, the function contrary to this faith :—

अथद्वया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

The action which is performed in the form of sacri-

fiice, charity and penance without any faith, is called "Asat" (futile). O Partha! that action is neither fruitful in this world nor in the next.—28.

By this the Lord concludes the chapter with the idea set forth in the opening verse. The point is that whatever Action is done with faith produces some good result according to the merit and nature of that faith. But if the Action in the form of the Vedic Rites is not performed with faith, a man can never be qualified with the divine nature which is the primary qualification for entering into the Limit of Spiritual Action. For this reason the Lord says that a faithless man, by not performing the Ritual Actions, becomes void of both the Ends. In other words, neither he gets any peace in this world nor does he attain any good destination in the next.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे भद्रात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥ १७ ॥

Here ends the Seventeenth Chapter known as the Yoga of the Division of the three-fold Faith in the conversation between Shree Krishna and Arjuna according to Yoga, the Science of Infinite Reality, in the Upanisadas known as the

SHREEMAD BHAGAVAD GITA

CHAPTER XVIII

Arjuna has learnt from some of the previous verses (B. G. IV 20, V 11-13, IX 28, XII 16, XIV 25, etc.) that the Renunciation and the Resignation of Actions come forth in the Finishing Limit of Action. He has also learnt that these two are also the primary qualifications for the Starting Limit of Yoga (B. G. III 30, IV 41, VI 1-2, IX 27, XII 11, etc.). Again he has been convinced in the preceding chapter that the Ritual Actions in the form of sacrifice, charity and penance must be performed as a compulsory duty, otherwise the divine nature can never be acquired for the attainment of the Highest Good. So Arjuna is anxious to know the inner significance of the said two terms and their relation with the Starting Limit of Action. In other words, he wishes to know accurately the difference between the Great and the Ordinary Vows. Accordingly he puts the question here :—

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिसूदन ॥ १ ॥

Arjuna said :—O mighty armed! O Hrishikesh! O Keshinisudana! I want to know the basic significance of the Renunciation (संन्यास) and the Resignation (त्याग) distinctly apart.—1.

because Bharata as a hermit-prince economically conducted the royal affairs during the absence of Sree Rama for fourteen long years. As a result of this management, there was a substantial saving by this time. When Sree Rama came back, He saw His treasury filled up with immense wealth. So He performed the said Sacrifice by which the gods, the Pitris, the people and all the living beings were sure to get their respective shares. The Scriptures enjoin such Actions as the bounden duties for a house-holder who ought to perform the sacrifices according to his capacity. A spiritual worker in the house-hold-order has to perform all Actions for Desirable End, but his Resignation consists in abandoning the fruit accruing therefrom. That kind of Action which is obligatory as Daily and Incidental Duty and entails no fruit of petty interest, does not fall within the purview of the Resignation, for there is nothing to abandon when such an Action bears no binding fruit whatsoever.

Now the Lord explains the determined conclusions about these two grades known as the Uttara-Mimansa and the Purva-Mimansa in the form of the respective Finishing and the Starting Limits in the Ladder of Philosophy :—

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यश्चदानतपःकर्म न त्याज्यमिति चापरैः ॥ ३ ॥

One set of the Sages hold that Action (Material), pregnant with evil as it is, deserves to be abandoned.

The Lord explains the said (Material) Action as follows :—

Others say that the Material Actions in the form of sacrifice, charity and penance must not be abandoned.—3.

Now in the following the Lord solves this problem which seems to be contradictory, by showing the harmonious relation of these two Limits :—

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥

O the best of the Bharatas ! do hear of My conclusions about this Resignation, because O the best of men ! Resignation has definitely been stated to be of three kinds.—4.

Here the Lord does not mention the term "Renunciation" (संन्यास) in His teaching, because the Dharma-Sutra has no power over those competent Yogis who have gone beyond its jurisdiction. So the Lord explains the divisions of the Resigners (त्यागी) who are in the household life-order known as the sphere of the Dharma-Sutra, but not of the Renouncers (संन्यासी) who are in the grade of the Great Vow known as the sphere of the Brahma-Sutra. Accordingly the Lord says :—

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

The Material Actions such as sacrifice, charity and penance must not be abandoned ; they are verily the duties which must be accomplished, for sacrifice, charity and also penance are indeed the purifiers of the wise.—5.

(The Lord reiterates the said Material Actions over

and over again in order to establish their essentiality to the Course of Action for the perfection of the human soul).

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

On the other hand, O Partha! it is My considered and best opinion that even these Actions too should be performed by leaving off attachment and desire for fruit.—6

By the term “अपि” (even), the Lord indicates that although a man may be qualified for abandoning these Actions, yet he should not leave them off merely through a sense of security so long as he is in the grade of the Ordinary Vow.

Now the Lord describes the divisions of Resignation in the following :—

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

The Renunciation of the Obligatory Actions is not at all conceivable. The Resignation thereof through perverse knowledge is said to be of the inert nature.—7.

(By this it is to be understood that in each and every stage of life-order, a man has some Obligatory Duties of his own. So he must not renounce those duties which have been prescribed by the Scriptures for those respective stages.)

दुःखमित्येव यत्कर्म कायक्लेशभयात्प्रजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

If a man resigns Action from fear of bodily pain by thinking it to be productive of trouble only, he cannot obtain the real fruit of Resignation as his has been of the active nature.—8.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

O Arjuna! if the obligatory Action is performed, in the sense that it is but a duty to be done, by casting off attachment and its fruit, that Resignation is considered to be verily of the illuminative nature.—9.

By this it is evident that without performing the Obligatory Duties prescribed by the Scriptures, a man can never acquire the illuminative nature. Now in the following, the Lord refers to the standard of qualification in which a Yogi is not bound by any obligation :—

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी लिप्तसंशयः ॥ १० ॥

The resigner who is possessed of the Intellective Vision and has recognised his own Real Self and whose all doubts have been shed off, does not hate any unpleasurable action and is not attached to any pleasurable one.—10.

This state of the Yogi is to be understood as the Finishing Limit of Action as in the case of Janaka, Sree Rama and others who were in the Ordinary Vow.

Now in the following, the Lord explains the position of the people in general and points out the grade of Agreeable End as the Starting Limit of Action prescribed in the Gita for Arjuna-like Yogis :—

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

Actions in their entirety are incapable of being abandoned by a man who is obliged to minister to his physique ; but he who resigns the fruit thereof, is said to be the Resigner.—11

Now the Lord explains the variety of the fruit of action :—

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

The fruit of action, being of three kinds,—good, bad and mixed, comes after death to those who are not the resigners. But it never comes to the Renouncers.—12.

It is to be understood here that the good fruit of Actions brings about the heavenly state, The mixed fruit thereof leads to human life and the bad fruit of actions causes inferior lives. All this result comes to those only who are attached to the fruit of action. But a Resigner who, in the house-hold-order, performs even the Actions for Desirable End in the sense of duty without aiming at fruit thereof, is not pursued and overtaken, after death, by the fruit good, bad or evil as a non-resigner is. Further the term 'Renouncer' here is not to be

confused with the term "Resigner", simply because it has been used here in connection with the "non-resigner". The point sought to be made out here is that the non-resigners, after death, are overtaken by their actions, and such is not the fate of the Resigners, but the Renouncers remain untouched in life or after death by actions; because the Renouncer has passed over the Limit of Material Action and has arrived at the grade of Emancipation with the help of the Great Vow. So Action has no influence over them (vide Y. S. IV 7).

Now the Lord explains how actions happen to bring about bondage to man :—

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

O mighty-armed ! do know from Me that there are five causes for the accomplishment of all actions. These causes have been dealt with in the Science (Sankhya) that has traced out the final end of all actions.—13

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा वैवं जीवाश्च पञ्चमम् ॥ १४ ॥

The body, the actor (the notion of doership), the various kinds of organs, the diverse efforts of different types and also the residue of the habitual potency as the fifth among them are verily the causes.—14.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

These five are the causes of the action whether right or wrong which a man performs with his body, mind and speech.—15.

Now the Lord shows the difference between the Creative and the Created Aspects in the following :—

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वात् स पश्यति दुर्मतिः ॥ १६ ॥

Such being the case with the Creative Aspect (a), the who sees the absolute Self as the actor on account of his undisciplined intelligence, is indeed of perversive knowledge ; he does not see what is true.—16.

By this description, the Lord has explained the state of bondage of a man. Now He shows the state of Freedom in the following :—

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमांल्लोकांश्च हन्ति न निबध्यते ॥ १७ ॥

He who has no false notion of doership and whose Intellect is above the Interests, neither kills any body, nor is he bound even though he destroys these worlds.—17.

This position of the doer is to be understood as the Finishing Limit of Action. Now the Lord explains, in the following, the root causes of the bonds of action :—

(a) It is to be remembered here that in the second and the fourth verses of the eighth chapter, the term 'अत्र' (here) has been used in the sense of signifying the Created Aspect of the Lord. But the term 'तत्र' (there) has been used here for signifying His Creative concern with the Creation.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

Knowledge (the exhibitivè operation of the mind), knowable and the knower,—this trio is the cause productive of actions. And organ (the instrument), action (the object) and actor (the subject),—this triad is the receptacle of action.—18.

We are to note here that this "knowledge", which represents itself as the exhibitivè habit of the mind in the form of its incapability of seeing the Self, is termed "Non-observation" or "Ignorance" (vide Y. S. II 23). The "Knowable" is the two-fold interest,—Enjoyment and Emancipation. And the "Knower" is the reflectivè perceiver of the intellect. Further the "receptacle", is the vehicle-of-action in the form of subject, instrument and object. Here the knower is identical with the actor. The organ is identical with the intellect and the knowable will be termed "happiness" later on.

Now the Lord explains, in the following, the divisions of this triad of the receptacle and also of the productive causes according to the predominance of the Energies :—

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

In the Science of Sankhya (which ascertains the number and the character of the Energies) knowledge, action and actor are said to be each of three kinds according to the divisions of the Energies. Do properly hear of them too.—19.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

The knowledge which sees the Indestructible Being as One Undivided Whole in all the separately existing beings, do know that to be of the illuminative nature.—20.

[It is to be understood here that even though this knowledge is the Unwavering Intellective Vision manifested by the practice of Yoga, yet it is placed in the category of the Avoidable (हेय) known as the sphere of Non-Science. So this good qualification also is to be left off in the end by the practice of Higher Non-attachment for the attainment of the Final Emancipation termed "Immortality" (vide Y. S. III 49)].

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

On the other hand, that knowledge which separately understands the various individual states of being in all the created beings, should be known as of the active nature.—21.

(This knowledge is to be taken as the understanding of the worldly prosperity "अभ्युदय" known as the Desirable End or the Agreeable End).

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।

अतत्त्वार्थवदस्य च तत्तामसमुदाहृतम् ॥ २२ ॥

But that knowledge which is attached to one object as it were the whole and which is without reason, with-

out reality and is mean, is said to be of the inert nature.
--22.

By this the Lord exposes the stupidity of the mean fellows who insist on false conclusions that God is enclosed simply in one place, in one form, in one name and in one fictitious religion newly invented by their so-called personified gods. They are so blind and arrogant like a frog in the well that they cannot see what is beyond their created and limited sphere.

Now the Lord explains the divisions of action :—

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

The action which is prescribed by the Scriptures and is devoid of productivity and performed without any attraction and aversion by a soul who is free from the desire of fruit, is said to be of the illuminative nature.—23.

(This is the Obligatory Action which is performed by a Yogi who has arrived at the Finishing Limit of Action or who performs it with the sole aim of Emancipation in the grade of Great Vow).

यत्तुकामेप्सुना कर्म साहंकारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

On the other hand, the Action which is performed by a man who is desirous of fruit or again who is full of pride, and which requires much effort, is said to be of the active nature.—24.

This is also the Ritual Action which is performed

with the aim of attaining the heavenly states or the worldly prosperity known as the Desirable and the Agreeable Ends in the grade of the Ordinary Vow).

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

The action which is taken up through perversive knowledge without considering any future result as also loss and injury to others and without taking into account one's own capacity, is said to be of the inert nature. —25.

This is the action which is contrary to the Laws of the Scriptures and is the cause of mutual hatred. Now the Lord explains the divisions of the actors in the following :—

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्धयसिद्धयोर्निर्विकारः कर्तासात्त्विक उच्यते ॥ २६ ॥

The actor who is free from attachment and egoism, who is full of firmness and courage and who is unaffected by success or failure, is said to be of the illuminative nature.—26.

(This is the actor who is enjoying Emancipation after arriving at the Finishing Limit of Action and is fit for the attainment of Absoluteness or Immortality).

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

The actor who is full of passion, desirous of the fruit of Action, greedy, harmful and impure, and who is

moved by joy and sorrow, is said to be of the active-nature.—27.

(This actor is to be known as a Yogi aspiring after the Desirable End or after the Agreeable End).

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

The actor who is destitute of the Course of Action, absolutely uncultured (i.e., void of the Initiations prescribed by the Scriptures), arrogant, deceitful, interfering, sluggish, sorrowful and given to procrastination, is said to be of the inert nature.—28.

It is to be understood here that by using the term "प्राकृत" (absolutely uncultured), the Lord refers to the Vedic Initiations (संस्कार) which bring about mental purity and enable a man to understand the correct meaning of the Scriptures. So Manu says :—

"For the twice-born, the defect of the seed and the impurity born of staying in the mother's womb are removed by such Initiations as the ceremony performed prior to first conception (गर्भाधान), the ceremony performed shortly after the birth of a child (जाल-कर्म), the ceremony of putting rice into the infant's mouth for the first time (अन्नप्राशन), the purificatory ceremony of first tonsure (जूडाकरण), the investiture with the sacred thread (उपनयन), etc., (M. S. II 27). The persons who are properly initiated by the Vedic Hymns pertaining to the purifications beginning from the ceremony performed at the time of

impregnation upto the investiture of the sacred thread, should be taken as fit for studying the Scriptures. The people destitute of these Initiations have no right to go through the same (M. S. II 10)". I need not explain the cause of this kind of restrictions. The readers can easily appreciate the utility of this regulation by looking at the present state of our society.

Now the Lord explains the divisions of the intellect and firmness :—

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं ऽष्टुणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥

O Dhananjaya! do hear of the threefold division of the intellect and of firmness indeed according to the differences of the Energies. These are going to be dealt with fully and separately by Me.—29.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

O Partha! that intellect which correctly understands the Full Rise (proper activity) and Cessation (Beyond Activity), what ought to be done and what ought not to be done, the cause of Fear and the means of Fearlessness and also the cause of bondage and the Path of Emancipation,—is considered to be of the illuminative nature.—30.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाते बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

O Partha! that intellect which incorrectly under-

stands the Scriptural Injunctions and the Prohibitions (known as the sources of happiness and misery respectively) and also what ought to be done and what ought not to be done,—is thought to be of the active nature.—31.

अधर्मधर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

O Partha! that intellect which is covered with stupidity and takes the Scriptural Prohibitions to be the Injunctions thereof and also understands all things by their opposite nature, is considered to be of the inert nature.—32.

There is no want of illustrations to prove the perversity of the intellect possessed of the inert nature. It is a daily occurrence that the leaders of one community induce their followers to kill the innocent people of another community. They preach that such murderers will attain to the heavenly states full of enjoyments merited by the number of secret murders. They think that virtue will ensue from causing disturbance to the society by converting the people of other sects into their own. And they open up fictitious ways of Salvation by decrying the Lawful but difficult duties prescribed by the Scriptures.

Now the Lord explains the divisions of firmness :—

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

O Partha! the firmness, with the help of which the

operations of the mind, the functions of breathing forces and the activities of the sense-organs are kept in proper order by the Unwavering Yoga (of Spiritual Action), is considered to be of the illuminative nature.—33.

(This firmness is equivalent to the resolute perseverance in the Yoga of the Great Vow which is the proximate means of Emancipation'.

यथा तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

O Arjuna! O Partha! on the other hand, the firmness,—by which a man being desirous of fruit through attachment, accomplishes the first three main objects of human life, viz., the prescribed course of executing the Scriptural Injunctions, attainment of good fortune and fulfilment of desire,—is considered to be of the active nature.—34.

[These three objects are placed in the category of the worldly Prosperity (अम्युदय) known as Enjoyment in the grade of Ordinary Vow. And the last object of human life known as Emancipation has already been explained in the preceding verse. This subject has been fully dealt with in the second chapter (B. G. II 42-44).]

यथा स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेघा धृतिः सा पार्थ तामसी ॥ ३५ ॥

O Partha! the firmness, by which a stupid fellow cannot indeed avoid dream, fear, grief, dejection and conceit, is considered to be of the inert nature.—35.

By the standard of these teachings, let us judge how many men are to be found at present who are possessed of the illuminative and the active firmness.

Now the Lord explains the divisions of happiness termed "knowable" in the eighteenth verse of this chapter :—

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

O pre-eminent among the Bharatas! now however, do hear from Me the three kinds of happiness in which a man rejoices through his own habit and also obtains the end of pain.—36.

By this it is clear that all living beings are naturally proud of their own happiness which is but common to all. So the Lord describes it as their general habit. Now in the following, He explains the special form of this happiness :—

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

The happiness which is at first like poison but at the end is like nectar and which is born of the Luminosity of the Intellect having the Revelation of the Self, is said to be of the illuminative nature.—37.

[This happiness is to be understood as the manifested and the unmanifested qualities due to the Revelation of the Purusa; so it is also to be avoided with the help of Higher Non-attachment (Y. S. I-16). Further the means

for and the character of this illuminative happiness have also been explained previously (B. G. VI 10-23).

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽस्मृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥ :

The happiness which is, at first, like nectar on account of the union of the senses with their objects but is-like poison at the end, is considered to be of the active nature.—38.

(This happiness is to be understood as Enjoyment in the grade of Ordinary Vow).

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

The happiness which both in the beginning and in the end infatuates the self and is born of sleep, slothfulness and perversive knowledge, is said to be of the inert nature.—39.

By this we are to note here that this happiness of the inert nature happens to the wise-acres who find difficulty in the Systematic Course of Action but violently insist upon the false idea of self-surrender to God or upon the theoretical knowledge of the Vedanta Darsana.

Now the Lord shows the common bondage of all the created beings :—

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

There is no such being, either on the earth or in the aerial region, or again among the gods, as is free from

these three Energies born of the Objective Matter.—40.

Now the Lord explains the means of Emancipation from this bondage :—

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

O Parantapa! the duties of the Brahmins, Kshatriyas, Vaisyas and also of the Shudras have been prescribed, in clear cut divisions, according to the qualities born of their own respective nature.—41.

Here the term गुणैः (qualities) refers to the divisions of caste that comes to a man by birth from the Principal Cause (termed "nature") which is accurately formed by the residua of the habitual potencies of actions. Further the Lord puts the Brahmins, the Kshatriyas and the Vaishyas in one compound word with a view to showing them as one twice-born class.

Now the Lord explains the characteristics and duties of each of these castes :—

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

शानं विशानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

Quietude of mind, self-restraint, penance, purity, forgiveness, unpretentiousness, knowledge of the Scriptures, realisation of the truth thereof and the unwavering faith in the Vedas,—all this is indeed the natural duty for a Brahmin.—42.

(It is to be understood here that though the said duty has specially been prescribed for the Brahmins, yet

it is the general duty for all. A full account of the prescribed duties should be ascertained from the Smritis).

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

Heroism, valour, fortitude, skilfulness in war as also not turning away therefrom, charity and the ruling power,—all this is the natural duty for a Kshatriya.—43.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

Agriculture, cow-protection (cattle-breeding) and trade,—all this is the natural duty for the Vaisyas. And the action in the form of serving the twice-born classes is the natural duty for the Shudras.—44.

If we judge, by the above teaching of our Lord and by the standard of the Vedic Scriptures, the present condition about the divisions of caste, we have reason to say that all people are either the Shudras on account of their slave mentality or all are Brahmins, as all men have come from Brahma (ब्रह्मा). Still we should give the first place to the Brahmins in order to show our hearty regard for the Vedic Authority.

Here we have come to another crucial problem pertaining to the inner significance of cow-protection. We shall try to solve it on the authority of the Scriptures. For example,—if it is said that the women should be protected, it does not mean that they should be engaged

and should not do their house-hold duties through the fear of losing their beauty. Further "wealth should be protected" does not mean that all jewels should be kept under-ground and should not be put to good use. Similarly, "silk is holy and should be protected" does not signify that the silk-worms should be kept within a show-case instead of killing them for the manufacture of silk. The above illustrations bring out one thing very clearly that causing no physical injury, on the count of scruples, to the object of protection is to narrow down the range of the protection itself. "Trees prosper by pruning" is a thing of common knowledge. The modern cow-protecting organisation is based more on sentimentalism than on effective protection. Such protection, more often than not, results in the extinction of a species. A people stuck up in sentimentalism is very tardy in adopting the measures for ameliorating, maintaining and improving a species. The 'cow-protection' would not have sunk to this present depressing condition, had it been conducted on the right lines prescribed by the Vedic Scriptures.

Now why is a thing considered to be sacred? A thing is said to be holy or sacred in as much as it conduces to the welfare of human beings. It has been said time and again that this world is for man and man is the master of this world. So he has his full power on this earth. Even the gods do not come here unless they are invoked in sacrifices by the Vedic Hymns. The Vedic

Authority ever looks at the merit of commencement and also ever careful about the ultimate result. So cow-sacrifice is not altogether prohibited by the Vedic Authority. On the other hand, we find that the cow alone is prescribed for the performance of noble sacrifices. It is for this reason that the cow is considered to be very sacred, as it produces a direct result when the Laws for those respective purposes are thoroughly observed. But such a priest with the full knowledge of the Laws, is rare to be found in this confusive Iron Age. So the Vedic Authority strictly prohibits for this Age the performance of the five Scriptural Actions, viz., horse-sacrifice, cow-sacrifice, the fourth religious life-order (संन्यास), paternal rites with meat-diet and impregnation by husband's younger brother. If these actions are performed in a defective way, they will cause sin to the same degree as they are fruitful when properly observed.

The readers can easily appreciate the propriety of the said prohibition by observing the present condition of the fourth stage of the religious life-order. There are some people who violently refute the said life-order of Sannyasa by quoting the above mentioned verse of the Scriptures, and at the same time are blind of seeing the same Authority on account of having the mean motive of setting up many fifth, sixth and numberless life-orders with a view to making a name by means of new sects with peculiar names and marks. What life-order do they belong to? Whence do these awful life-orders come?

Such is the perversive knowledge of the propagandists so as to create disturbance in the peaceful society by causing the innocent people to deviate from the Correct Path on the lame excuse of the Scriptures.

Now the Lord explains, in the following, the process of advancement by discharging one's own duty for the attainment of the Highest Good :--

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विदन्ति तच्छृणु ॥ ४५ ॥

Every man, fully devoted to the performance of Actions prescribed for his grade, (gradually) attains to the Complete Perfection. Do hear of the process by which each man being engaged in his own duty, attains to perfection.--45.

[Here the term 'संसिद्धि' (complete perfection) signifies the Finishing Limit of Action. And the term 'सिद्धि' (perfection) denotes the termination of Material Action. Further 'स्वकर्म' (one's own duty) is to be understood as the Lawful Actions prescribed by the Scriptures according to the divisions of castes and life-orders].

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

A man can attain to perfection by worshipping, with the performance of his own duty, the Lord from Whom the created beings have got their rise and by Whom all this is pervaded.--46.

(From this it is clear that to perform one's own duty

is to worship God. This common perfection is to be understood as the finishing limit of Material Action known as the accomplishment of the Ordinary Vow).

धेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

The Duty, one is born to, is better, though mixed up with evil, than the Duty of another though well-executed; because a man by performing his own Duty which has been prescribed in accordance with his own nature, does not incur sin.—47.

[The residual potencies of the vehicle-of-action have been said to be one's own nature which is the Principal Cause of fruition into different life-states, life-periods and life-experiences (Y. S. II 18, foot-note c). Accordingly the birth in the family of a Brahmin or of a Kshatriya, etc., as well as the duties of a person are ordained by his own nature].

सहजं कर्म कौन्तेय सदोपमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

O Kaunteya! a man should not abandon his own natural duty though it be mixed up with evil (injury), because all Material Actions are overspread with defects as fire by smoke.—48.

From the above teachings of our Lord it is clear that the discharge of one's duty in the grade of Ordinary Vow becomes the only cause of mental purification. Thereafter the Yogi should be intent upon the fourth

stage of life-order known as the grade of the Great Vow. Accordingly the Lord says in the following:—

असक्तबुद्धः सर्वत्र जितात्मा विगतस्पृहः ।

निष्कर्म्यासिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

The Yogi whose Intellect is always unattached, who is self-restrained and whose desires have completely disappeared, attains to the Complete Perfection in the form of the cessation of all activities by means of Renunciation.—49.

By the teachings in the verses from 45 to 49, it is clear that the Lord has explained the process of advancement from the grade of Material Action to the grade of Spiritual One. In other words, He has put forth the difference between Resignation (त्याग) and Renunciation (संन्यास). Resignation is but the performance of all Material Actions by dedicating the fruit thereof to Iswara, and Renunciation is the abandonment of all the Material Actions in toto by withdrawing all the organs of senses from the external world. The former is the means and the latter the fruit thereof.

Now the Lord explains, in the following, the duties of a Yogi who has arrived at the grade of the Great Vow by discharging all the duties of the Ordinary Vow:—

सिद्धिं प्राप्ते यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

O Kaunteya! do hear from Me, in brief, the process by which a man by obtaining success in Material Action,

attains to the Universal Spirit which is the Finishing Limit of Spiritual Action.—50.

बुद्ध्या विशुद्ध्या युक्ता धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयास्त्यक्त्वा रागेद्वेषौ व्युदस्य च ॥ ५१ ॥

The Yogi who is possessed of the purified Intellect, who has regulated his senses by firmness, who has abandoned the enjoyment of sense-objects such as sound, etc., who has forsaken attachment and aversion,—51.

विविक्तसेवो लघ्वाशो यतवाकायमानसः ।
ध्यानयोगपरो नित्यं बेराग्यं समुपाश्रितः ॥ ५२ ॥

Who lives in a solitary place and takes light food, who has restrained his speech, body and mind, who is constantly devoted to the Yoga of Meditation and who is fully resorted to non-attachment,—52.

अहंकारं बलं दपे कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूधाय कल्पते ॥ ५३ ॥

And who has become free from Interests and is peaceful by fully leaving off egoism, violence, pride, lust, anger and acceptance of gift,—becomes fit for being unified with the Universal Spirit.—53.

Here the verses from 51 to 53 constitute one sentence. By this the Lord shows the qualification as well as the duties of the Yogi who has arrived at the grade of Great Vow after finishing all his duties in the form of Material Action of the Ordinary Vow. Accordingly the Yoga of Meditation known as the Unwavering Intellective Revelation becomes the object of his pursuit.

Further the Lord repeatedly lays stress upon the subject of self-control and moderation in diet with a view to showing the extreme power of the senses. Desire for coition is increased by excessive eating only. Immoderation of physical activities produces disturbances in the system; and it, in turn, leads to the affectation of nerves which destroy the equilibrium of the mind. Consequently the more sparing is a being in the matter of eating—a master-passion, the more balanced in mind will he remain and so will possess greater mastery over himself. Such being the sole aim, it is kept steadily before the mind's eye by a Spiritual Worker. The more regulated is the mode of life, the lesser will invariably be the tendency towards indulging in baser passions. This rule holds good even in the case of beasts and birds. A comparative study of the world of beasts such as lion, tiger, dog and cat, will bring to the fore the effect good or bad that eating moderate or excessive produces on them. For example:—A lion is sparing in eating, so he is proverbially sparing in mating. The tiger is more greedy of eating, hence more fierce and licentious. Such also is the comparative meanness of dog and cat. It is pertinent to point out here that diet plays a very important part in moulding the mind of an individual. The application of this law of nature extends, in more degenerated form, to lower forms of creation just as the herbivorous goat and the grain-eating sparrow. Hence to live upon flesh and fish is not the cause of

sensuality but excess in eating enhances the appetite for sex. So Manu says :—"Excessive eating is the cause of sickness and short-life; it is devilish and sinful and is condemned by mankind; so it must be avoided" (M. S. II 57). "A religious mendicant should go for alms once in a day, he must not accept much; because if he is attached to excessive eating, he will also be attached to sensuality" (M. S. VI 55).

After explaining the essentials of the practice of the Great Vow, the Lord now shows the result of the same in the following :—

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

The Yogi, being unified with the Universal Spirit becomes free from all the dirts (gross and subtle) of the mind; he neither grieves, nor desires (for any thing). Being alike in regard to all the created beings, he attains to the highest form of Spiritual State of being unified with Me.—54.

By this it is to be understood that this is the state of the Subjective Manifestation of the Cognitive Spiritual Absorption known as the Finishing Limit of Action or the standard of qualification for Immortality.

Now the Lord explains the state of the Final Emancipation in the following :—

भक्त्या मामभिजानाति यावान्यद्भास्मि तत्स्वतः ।

ततो मां तत्स्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

By the strength of this Spiritual Unification, the Yogi realises Me in essence—"Who I am and what I am." Thereafter having realised Me in reality, he enters into Me directly after that realisation.—55.

It is to be borne in mind that this state is the Ultra-Cognitive-Spiritual-Absorption known as the Supreme Goal which is nothing but the attainment of Conformity with the Supreme Spirit (ब्रह्मनिर्वाण).

Now in the following, the Lord finishes this subject by showing the Starting Limit of Action and the Object aimed at for the perfection of human soul :—

सर्वकर्माण्यपि सदा कुर्वाणो मद्ब्रह्मपाश्र्वयः ।

मत्प्रसादाद्वाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

Further the Yogi who performs all the prescribed Actions and fully depends upon Me for all times, attains the everlasting and imperishable Goal through My Grace.—56.

By this it is clear that the Lord never shows any favour to an idle and foolish fellow who does not obey His Laws interpreted by the Scriptures but assumes a false idea of devotion to Him.

By explaining the general rule, the Lord now shows to Arjuna his own duty in the following :—

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

Resign all Actions with the mind to Me, have Me as your sole aim, and having recourse to the Yega of the Intellect, be absorbed in Me for all time.—57.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्समहंकारात् श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

Being Spiritually Absorbed in Me, you will pass over all the obstacles through My Grace. If however, you do not follow My advice through egoism, you will be totally ruined.—58.

यद्दहंकारमाश्रित्य न योत्स्य इति मन्यसे ।

मित्येष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

Your resolve that,—I will not fight,—is untenable as it is based on (unreasoning) egoism. Your own nature will engage you in this.—59.

It is to be understood in this connection that all men are subject to the residual potencies of their previous actions known as "Nature" which, being united with the functions of the Energies, becomes the Intensive Cause (देव). If a man properly directs his own efforts towards the fulfilment of his purpose in accordance with the character of that intensive force, he can easily get rid of it (the said intensive cause). For example :— A man is to swim across the Ganges. Now if he tries to go straight or against the current, he is sure to be unsuccessful. Again if he totally rests upon the flow of the current, he is sure to be drawn into whirl-pools or to be dashed against a rock. But if he adopts the middle course, *i.e.*, if he joins his own efforts with the current, he is sure to attain full success in his effort. Similarly the functions of the Energies known as the Intensive Causes are pure and untouched by any virtue or vice.

Simply the human action known as the Exciting Cause is connected with the said virtue and vice. Accordingly a man, wishing for Emancipation, should at first sincerely examine his own mental tendencies. He should then begin his Action from the appropriate Starting Limit prescribed by the Scriptures. But if he follows the whims and caprices of his own mind and becomes proud of his own knowledge, he will himself be destroyed and will be the cause of destruction of others. So the Lord says :—

स्वभाषजेन कौन्तेय नियद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यबशोऽपि तत् ॥ ६० ॥

O Kaunteya ! you are bound by your own action which has come to you from your own nature (as a Kshatriya). You shall helplessly do that action which you do not wish to perform now through stupidity.—60.

By this the Lord means to say that if Arjuna who is not qualified for the religious mendicancy, abandons the house-hold life-order, he is sure to undertake the business of founding another kind of kingdom in his exile. There he will construct palatial buildings furnished with marble stones and valuable furnitures by accepting gifts from others or by begging from door to door. He will have many devotees and disciples, etc., on the pretext of mendicancy by the false preachings of spiritualism. Thus he will bring about his own destruction and of others, and as a consequence of this kind of action he shall have to lead a hellish life full of extreme pain.

Now the Lord shows the root Director and Regulator of this world Who is termed the Single Soul of the created beings :—

ईश्वरः सर्वं भूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामन्स्व सर्वं भूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

O Arjuna! the Lord rests in the hearts of all the created beings. With the help of His Self-expressive Principle, He directs (as a director does in a merry-go-round) all the created beings that are attached with the conscious and the unconscious instruments.—61.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

O Bharata! betake yourself to Him alone as your Shelter with all your being. From the luminosity of that Soul, you will get perfect Peace and will attain to the Eternal State.—62.

We are to remember here that the Soul known as the Great Principle (the Consciousness or the Pure Egoism in the Terminology) is but the external form of the Universal Spirit. And this Single Soul is the director and the regulator of all the created beings, the "created minds" (चित्त - egoism; Y. S. IV 4). It is for this reason that the Observation of one's own Self with the help of the Subjective Manifestation of the Cognitive Spiritual Absorption is but the Observation of the Lord Himself. Accordingly the Lord explains the meaning of His Grace by referring to the Spiritual Luminosity which is the

object of direct Perception and does not hold out fanciful hopes of any result to come in future (Vide Y. S. I 47). Similarly He has already instructed Arjuna to take refuge in the Intellect which signifies the Single Soul or the Great Principle (B. G. II 49).

Now the Lord finishes His teaching about the Sphere of Action by saying :—

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

Thus knowledge beginning from the stage of common secrets upto the higher grade of secrecy has been explained by Me to you. Having thought over it deeply, you may do whatever you like.—63.

The Lord has described, in fulness, the Course to be followed by a person who wants Emancipation. Further He has indicated the Starting and the Finishing Limits of Action together with the process of performing the Material as well as the Spiritual Sacrifices. So He means to say that every man should adopt the Prescribed Course of Action from the grade suitable to him after a sagacious and careful consideration of his own qualification. This is the idea of the verse.

Now the Lord speaks of the Supreme Stage which is not dependent upon any kind of Action. Properly speaking, this stage lies within the sphere of the Brahma-Sutra :—

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इद्योऽसि मे हृदमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

Listen again to My Highest Teaching which is the most Secret of all. You are certainly dear to Me, so I shall tell this to you for your well-being.—64.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेकैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

Have your mind Absorbed in Me, perform your Spiritual Action for Me, do sacrifice to Me and prostrate yourself before Me. You will attain to Me alone. I vouch it for truth as you are dear to Me.—65.

It is to be understood here that when the Yogi becomes fully absorbed in his Supreme Lord both by mind and body along with their respective functions, he is sure to attain to the Supreme Spirit by means of the Ultra-Cognitive-Spiritual Absorption. This is also the concluding verse of the ninth chapter in the context of the most secret teaching and the Spiritual Absorbent Cognition in regard to the subject-matter of the Brahma-Sutra.

Now in the following, the Lord finishes the whole subject of His teaching by concluding the ideas put forward by Arjuna in the opening verse of this chapter and also in the beginning of the Gita :—

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

Give up all the vacillating tendencies of the mind, betake yourself to Me alone,—the Protector. I shall make you free from all sins, do not grieve.—66.

By this the Lord concludes His Spiritual Discourse with the idea put forth by Arjuna in the opening verse of this chapter. This is the last teaching of our Lord to Arjuna with reference to the science leading to Emancipation. Arjuna wanted to know the distinctive significance of Renunciation and Resignation separately. In other words, he wished to know the distinction between the truths signified by the said two terms. So the Lord has dealt with the question in detail. Now He advises him to give up all the further questions. Whatever He has instructed, is quite sufficient for an intelligent and sincere student. He has no more time to spend in conversation, because it is not the town-hall of Calcutta that He will go on delivering lectures for hours together but it is the terrible scene of battle-field. He is standing between the two contending parties. It is for this reason that He asks Arjuna with all the force, He can command, to perform his own duties.

Further it is to be remembered that this verse concludes the idea set forth by Arjuna in the first chapter of the Gita. There Arjuna has been afraid of the sin to be caused by killing his own relatives and noble teachers in the war. So the Lord removes his doubt by saying that Arjuna should work with a sincere heart and should carry out the orders of the Lord. In doing so if there be any sin, the Lord is responsible for that just as a commander-in-chief becomes fully responsible for the loss caused by his dutiful soldiers in the execution of his own orders.

Now the Lord explains the proper means of using the teaching contained in the Gita and also the fruit of its proper use :—

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुभ्रषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

You should not tell it to him who is without penance (i.e., not given to the discharge of the duties of caste and life-order), who is not given to Spiritual Action and who does not attend to his superiors ; nor should you tell it to him who dislikes Me.—67.

For example :—If a sword is given to an ignorant boy, he will neither use it properly, nor will he keep it without use, but he will do mischief to himself and to others. Similarly if this Gita is taught to an insincere fellow, he will neither follow its teachings properly, nor will he abstain from its use. But he will become proud of his false knowledge and will misinterpret its truth with a view to using these invaluable teachings for fulfilling his mean selfish motives.

Now the Lord shows the benefit accruing from its proper use :—

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

He who will explain this supreme secret to My Spiritual workers, will attain to Me, without any doubt, by performing the highest form of Spiritual Action for Me.—68.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भ्रिता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

Further there is no other soul among men who can perform more pleasing Action for Me, nor will there be any one dearer to Me than he on the earth.—69.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

It is my opinion that I shall be worshipped with Spiritual Sacrifice by him who will read this sacred conversation of ours.—70.

अद्वाधाननस्यञ्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

Also he who being full of Faith and being free from ill-will hears even this conversation, becomes free from sin and attains to the holy regions of the virtuous.—71.

कश्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कश्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ ७२ ॥

O Partha! I hope that you have listened to it with your one-pointed mind. O Dhananjaya! I hope that your infatuation due to perversive knowledge has been destroyed.—72.

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽसि मतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

Arjuna said :—O Achyuta! my infatuation has

been destroyed. The memory has been obtained by me through Your Grace. I stand firm, my doubt is gone, I shall carry out Your Order.—78.

Now it is a problem to us that the Lord was present before Arjuna, so he had no difficulty in ascertaining his own duty. But what will be the case with us? No doubt, the Scriptures are but His Order, yet who is to explain them to us? Almost all the educated persons are busy strengthening their own position by various misinterpretations of the Scriptures. The people in general are ignorant of the Sanskrit Texts. What then can be done in this confusive and fatal hour?

Now let us consider the irresistible force of the everchanging time. Yet we should not be disheartened for our present confusion. As the "mean selfish motive" has scattered us by representing the so-called contradictory nature of the Scriptures, so also the "sincerity" will be the cause of unity; for the synthetic interpretation will show the harmonious and peaceful nature of the same Authoritative Scriptures. Accordingly, Manu says :— " You should know that which is ascertained with the help of reasoning that has no contradiction with the Vedas and the truthful teachings of the Perfect Seers, to be the only Religious Merit and not otherwise " (M. S. XII 108). Now, let us try to ascertain the Religious Merit with concerted effort by means of sincere interpretation of the Authoritative Texts. May our Supreme Lord bless the noble cause.

संजय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममधौषमद्भुतं रोमहर्षणम् ॥ ७३ ॥

Sanjaya said :— I have heard this wonderful and horripilating conversation between Vasudeva and the high-souled Partha.— 74.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।

योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥

By the grace of Vyasa I have directly heard this supreme secret known as Yoga from Krishna Himself the Lord of Yoga when speaking.— 75.

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

O King (Dhritarastra) ! remembering again and again this wonderful conversation between Keshava and Arjuna, I rejoice over and over again.— 76.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥ ७७ ॥

Further O King ! I have my great wonder in remembering again and again that most wonderful Form of Hari, and I rejoice over and over again.— 77.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र धीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

It is my firm conviction that where there is Krishna, the Lord of Yoga and where there is Partha,

the archer,— there reside glory, victory, good fortune and firm morality.— 78.

The implied meaning is that the resourceful laying out of plans terminates most fruitfully when executed by equally prompt and unquestioning action.

ॐ तत्सदिति धीमन्नगवद्रीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे मोक्षसंन्यासयोगो नामाष्टादशोऽध्यायः ॥ १८ ॥

Here ends the Eighteenth Chapter known as the Yoga of Emancipation in the conversation between Sri Krishna and Arjuna according to Yoga, the Science of Infinite Reality, in the Upanisads known as the

SREEMAD BHAGAVAD GITA

हरिः ॐ तत्सत् हरिः ॐ तत्सत् हरिः ॐ तत्सत्

Here ends the Sreemad Bhagavad Gita.





A CHART OF TERMINOLOGY OF THE YOGA-SUTRA SHOWING THE SIGNIFICANCE OF THE TERMS AND ESTABLISHING THEIR IDENTITY WITH THOSE OF THE SANKHYA, THE BRAHMA-SUTRA, THE BHAGAVAD GITA AND THE NIAYA-VAISESIKA :-

Process of Evolution :-		Conjunction		Consciousness		Cognition		Cognizable	
1. According to the Yoga-Sutra	Pure Con-Science	Con-Science	Conjunction	Consciousness	Cognition	Cognizable			
Pure Perceptivity	Perceptivity	Conjunction	(Simple) Perception	Perceiving Instrument	Perceivable (gross)				
Special Purusa Isvara	Free Purusa	Non-Science	Recover Purusa	Receiving Instrument	Receivable				
	Untraceable Step	Purposefulness	Pure Traceable Step	Unspecific Step	Specific Step (of the Energies)				
	Root Perceptible or the Energies in Rest	Energies in the Motion	Intellect or Pure Egoism	Egoism or the Created Minds	Mind (Gross)				
	Final Emancipation	Absoluteness or the Higher Subjective Manifestation	Absence of Conjunction	Lower Subjective Manifestation	Instrumental Manifestation	Subtle and Gross Manifestations	Spiritual Absorbent Cognitions		
	2. According to the Sankhya.	Ultra-Cognitive-Spiritual-Absorption	Inactive Purusa and the Active Pradhana	Purposefulness	Seven Changes of the Intensive Cause.	Sixteen Products			
	3. According to the Brahma-Sutra	Supreme Spirit	Self-expressive Principle	Non-Science	Creator	Act of Creation	Created World		
	4. According to the Sreemad Bhagavad Gita	Spirit devoid of Attribute	Attributed Spirit or Pure Consciousness	Non-Science	Single Soul or the Cognitive Consciousness	Conditional Consciousness	Cognizable Consciousness		
		Supreme Purusa	Higher Purusa	Indestructible or the Unchanging Purusa	Destructible—Purusa				
		Self-established Manifestation	Whole Action	Creative Manifestation	Divine manifestation	Elemental Manifestation	Complete Cessation		
		Supreme Spirit	Universal Spirit and the Vedas	Cosmic Consciousness or Sacrifice (Intensive Cause)	Created Beings	Human Action (known as the Ex-citing Cause)			
		Root Objective Matter	Higher Objective Matter	Lower Objective-Matter					

All these are but the roofed and developed forms of the Seven Basic Principles (प्रतीक) manifested by the Niaya-Vaisesika (दोषी) which begin with Gross Object, and after refuting all the Rational Theories that admit no other Evidence than Ordinary Perceptible substances, "Intelligence" as a further means of Real Cognition. These are as follows :-

We are to note here that thought cannot possibly go beyond these Basic Principles (प्रतीक). Niaya-sutra holds that although the "Complete Cessation" has no separate existence, yet it is inherent in the six preceding ones. Then the Vaisesika establishes that there is no "Complete Cessation" in the proper sense of the term; it is merely a change from one state into another, because at the time of dissolution, the Matter rests in the form of Atom which is Eternal. Both these Systems hold the Active Isvara (Major Paramatma) as the agent to create this world with the help of the Basic Principles. Then the Sankhya establishes the further authority of the Vedas as "Agnya Pramanam" on the strength of "Intelligence" and hence the authority of the Vedas that there are only two principles in the Basis: the Purusa as the Inactive Effulgent Cause and the Pradhana as the Active Principal Material Cause and that there is no separate existence of Matter Isvara as the Active Creator, as He comes within the sphere of the Pradhana. Now comes the Yoga-Sutra to show the Scientific Path by which a man can practically realize the Truth, signified by the Authority of the Vedas by destroying the veil of Non-Science, and this Philosophical Text develops Isvara as the Supreme Spirit, the Highest Truth beyond the Sphere of Action. Further, this Science takes up the Matter from the Gross Specific State to the Atom (Single Soul) which can be cognized by a Yog only, and refuted all the theories which admit "Intelligence" as a means of Real Cognition while not acknowledging the Authority of the Vedas. At last the Brahma-Sutra shows that the Minute Atom, i.e. the Ultimate Matter is the Largest Imperative Substance or the Self which as the Indestructible Supreme Spirit devoid of Attribute, and that the Universe is the indubitably Superimposed upon that Self. This Realization is called the Ideal Emancipation.

By this Terminology, it is clear that various conclusions arrived at by the separate schools of the words. If we look into their respective definitions and inner significances, there can be no contradiction in regard to the System of Philosophy. Hence, it is evident that the Brahma-Sutra (the Upanishad-Minimata) is accompanied by the Niaya, Vaisesika, Sankhya and the Yoga-Sutra. In other words, the Niaya, Vaisesika, Sankhya, Yoga-Sutra and the Upanishad-minimata are but successive steps of one and the same ladder. This question of the remaining Science Dharma-Sutra (the Upanishad-Minimata) has partly been explained in the second chapter of the Yoga-Sutra, and again has been fully dealt with in the explanation of the Sreemad Bhagavad Gita.

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