

327.

~~The Digest~~

SKI KRISHNA

10L-4

May June

NO-2



622.311-11, N. S. SK.

11. 2. 4. 2.

14. 3. 12.

IF YOU LOOK FOR CHASTE METHOD, MOULD, MOTIVE AND SUBSTANCE IN YOUR READING SUBSCRIBE TO

THE DIGEST

OF RELIGIONS AND CULTURES

EDITOR :-
S. NARAYAN
BOMBAY

Vrshabha

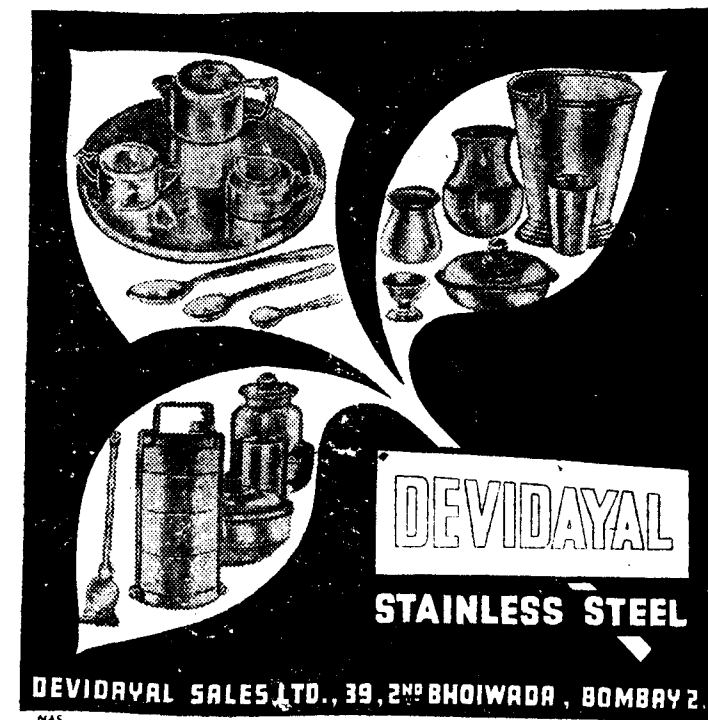
Vol. 4

MAY-JUNE 1953

No. 2

Articles appearing in SRI KRSHNA can normally be reproduced by other magazines only after the permission of the Editor is taken in writing. Due acknowledgement of the source from which the articles are copied should be invariably made.

TO INFLUENCE THE INFLUENTIAL IN ASIA & ABROAD
ADVERTISE IN SRI KRSHNA



DEVIDAYAL
STAINLESS STEEL

DEVIDAYAL SALES LTD., 39, 2ND BHOIWADA, BOMBAY 2.

MARRIAGE BUREAU

(Without profit motive)

At the request of a large number of parents and with a view to help them in selecting suitable brides and bridegrooms a Marriage Bureau has been started under the auspices of SRI KRSHNA. Parents will be saved the trouble of wasting time, money and labour in collecting horoscopes and other details. Information regarding boys and girls of marriageable age will be supplied on payment of a nominal registration fee and actual office expenses in regard to correspondence etc.

Please apply for particulars to:—

THE MANAGER, "MARRIAGE BUREAU"
c/o Sri Krishna Sabha (Regd). 1/10 Brahminwada Road
G. I. P. MATUNGA, BOMBAY 19

with a stamped self-addressed envelope and postal or money order
for Rupee One only

Vol. 4

CONTENTS

No. 2.

Articles	Author	Page
1. NAMMAZHVAR		29
2. THE DISTINGUISHING MARKS OF A PRAPANNA	V. N. Srimadesikacharya	31
3. THE ESSENCE OF SECRETS THREE	By Sri R. R. Desika	34
4. EDITORIAL—SRIMAD BHAGAVAD GITA	"	37
5. PANCHANGAM—VRSHABHAMAS (SOLAR)		56

Advertisement:—

IL... NSUSKI to iv
Q22-2021



BE YOUNG IN THE SERVICE OF SRI KRSHNA
Editor, SRI KRSHNA, 421, Bhandaji Road, Bombay-19 (INDIA)

SRI KRSHNA

(A SPIRITUAL AND CULTURAL MONTHLY)

Vol. 4

Vrshabha May—June, 1953

No. 2

NAMMAZHVAR

Vaikasi Visakha which falls this year on 27—5—53 is a day which is most sacred to all Sri Vaishnavas and which is looked to year after year with great joy and expectation by all as it is the day which gave the world Nammazhvar who revolutionised the world of religion and spiritualism. By his devotional outpourings which came out in the form of Tamil Verses, he drew the entire world towards him and made it God-minded and God-mad. From his very birth he knew nothing of this world and the worldly things, and God was everything to him—the food that he ate, water that he drank and betels that he took. His love for God, which at the beginning was vast as the sea, increased day by day and moment by moment so much that very soon it outgrew the ocean, eclipsed the Universe and ultimately enveloped the Omnipresent Paramatma with his Nitya—and Lila-vibhuti. The Lord with His lovely figure and enchanting qualities so attracted him that the latter became his unbought slave and found his joy only in serving Him and His consort at all times, in all places, in all ways and in all conditions.

but effusions of his God-intoxication—*anubhava* of the Paramatma with his form, figure, qualities, ornaments, World, Consort and so many other things. The Golden thread that runs through all these psalms is that Sriman Narayana is the Absolute of the Upa-nishads and He alone is the means by which He can be reached by the Atman in bondage. His works are enjoying a validity and authoritativeness which is next only to Vedas; and with all the teachings of the Vedas in them they in fact, are more useful and helpful, for they are in Tamil, the language of the ordinary man and they, unlike the Vedas, do not place any restriction on any one for study. Those, who are averse to the earthly pleasures and who are inclined towards God and His enjoyment, are able to get supreme consolation and mental peace from Nammazhvar's works and it will be no exaggeration to say that one will very easily fall in love with and lose himself in these songs of the Azhvar as all this is God-given and comes from the depth of his soul.

Sri Nammazhvar has left behind him four immortal works. The first is Tiru-viruttam in which he prays to the Paramatma to release him from the bondage of Samsara which stands in the way of Bhagavanubhava. In

The psalms that Sri Nammazhvar has left behind are surcharged with soul-stirring devotion to God and they are

Tiru-vasiriyam, his second work, the Lord shows him His form, and qualities and Azhvar sings his praise of the same. Peria-Tiruvandadi, the third work of Azhvar, is the cry of the longing soul for union with the Lord as his thirst has been enhanced ever so much by a vision that the Lord gave of Himself.

Tiruvaimozhi is the last and biggest of the Works of Nammazhvar in which he gives in great detail all that he was vouchsafed to know and see by the Merciful Lord and all the situations through which he passed and repassed before he realised God and attained Release (*Mukti*). So this is a complete book which is as it were, an autobiography of a God-infatuated soul ever since its birth in this world and also its rebirth consequent to the acquisition of the spiritual knowledge. Here we have all the essence of the Vedas; all that one need know; all that one has to know. For herein are described the five-fold things — a knowledge of which is said to be essential for a spiritual life and state of Release. And they are :—

1. the svarupa of the Brahman that is *prapya*;
2. that of the Jivatma that is the *prapta*;
3. the means of attainment of fruit;
4. the fruit—attainment; and
5. the nature of the obstacle that stands between God and ourselves.

Ever since the advent of Nammazhvar and other Azhvars, a new orientation has been given to the teachings of the Upanishads. The immanent God of the Upanishads is brought nearer to us laying emphasis on His Mercy and Affability by representing Him as incarnating Himself in idols in diverse forms in this world for the sake of

attracting the erring mortals and saving them. The very concept of *Punya* and *Papa* has undergone a change. In short the idea of *samsara* and *moksha* too has changed. Sri Nammazhvar holds the hand of the Lord as He essays to confer the Moksha on him and puts Him a question thus in a challenging way —

“Well, My Lord, do you think you are conferring on me a boon by giving this Moksha? If you do not know it, learn it from me: Your Moksha is nothing when compared with the Bliss that I am having by meditating upon your auspicious qualities and lovely form.” Sri Vedanta Desika in his own inimitable way has gathered all this idea and given it out as follows :

त्वं चेत् प्रसीदसि तवास्मि समीपतश्चेत्
त्वय्यस्ति भक्तिरनया करिष्येन्नाथ ॥

संसृज्यते यदि च दासजनस्त्वदीयः

संसार एष भगवन् अपवर्ग एव ॥

“If you deign to be pleased with me; if I can be anywhere near you; if there will be faultless devotion to you in me; O Varada, the Lord of the Elephant Mount! if there will be contact for me with devotees of yourself, even this world, earth-earthly as it is, will in truth and fact be the Moksha”.

Thus according to these Azhvars, the world or *samsara* as such is not only not bad, but will be even a welcome Heaven if just a vision of God can be had. The Vedas recede to the back-ground yielding the fore-ground to the Prabandhas; the Vedic rites and rituals are content to be left aside if a life of devotion and service to the Paramatma can be led. So the Azhvar began a new era in religion and gave us all poor mortals hopes of redemption and release.

And that is the importance of the day—Vaikasi-visakham.

THE DISTINGUISHING MARKS OF A PRAPANNA

By Vidya Visarada V. N. Sriramadesikacharya, Siromani and Vidwan.

It is a well known fact that Sri Desika excels all Acharyas — predecessors and successors, and he shines unique among all of them. No Acharya can fill up the place of Sri Desika. What is the reason for this? Not only had he in full the rare virtues of Gnana, Vairagya and Anushthana, but also all the peculiar qualities of the perfect soul of a Prapanna to a surprising extent. One may think that these qualities are easy to get. But it is very difficult to find out a person excepting Sri Desika, who exhibited them in thought, word and deed. That is the secret of his greatness.

We shall now state what these high water marks of a true Prapanna are. Man should follow the rules of right conduct or achara. Achara purifies his mind and helps him to obtain a clear knowledge of the soul. He learns that the soul is dependent on the Lord and he wishes to serve Him in His everlasting abode of Sri Vaikuntha. The easiest means for reaching it is Prapatti, i. e. complete surrender to the Lord. One who unreservedly gives himself up to God is called a Prapanna. The Prapanna, in the course of his life after Prapatti, obtains a more perfect knowledge of his own soul than ever, and of Prapatti which is his favourite means of reaching God, and of the fruit which is called Moksha. We shall see how this new development is attained.

After Prapatti is made, the Prapanna experiences joyful emotions in his mind. From those emotions the man can realise that he has reached a stage which is called a Nishtha. We have all seen in our daily life that we are

very happy when we realise in our own selves some good qualities or when we do good actions. A Prapanna also realises some new symptoms in himself and becomes very happy. We can divide his spiritual elation into three distinct stages. They are technically called Svarupa-Nishtha, Upaya-Nishtha and Purushartha Nishtha. Sri Desika gives a detailed description of these three stages in his unique work — Srimad Rahasyatraya Sara and they are given below :—

The following are the signs which indicate the existence of Svarupa-Nishtha in one's own self. This Svarupa-Nishtha may be translated roughly as the realisation of the soul's real state or perfection.

1. When a man ridicules his bodily defects the Prapanna should not feel sorry as he is sure that the defects pointed out touch only the body, which he is not and do not apply to his soul which is perfect.

2. Sastras say that the sins committed by an abused man go to the abuser. According to this rule, the Prapanna, who is abused, should pity the abuser who takes off his sins and is going to suffer for them.

3. Azhwars and Acharyas have confessed to the Lord their faults and wept for their sins. In fact, they did not commit any sin at any time. Therefore, they only taught us how we should beg the Lord to pardon our sins. It is quite natural for a man to forget to place his sins before the Lord for pardon. If one abuses a Prapanna particularising

his sins, the Prapanna is reminded of his sins and he confesses them to the Lord for pardon. The Prapanna, therefore, should be very grateful to the abuser for the help rendered by him by way of reminding him of his sins. Is it easy to develop this quality?

4. Further a Prapanna should not be angry with the abuser even to the slightest extent. The Prapanna should realise the fact that the abuser is not a free agent, but he is moved by the Lord to use vile words as a result of his own karma. The true Prapanna owes, therefore, no grudge to his abuser, who is only an agent and not the first cause.

5. Not only this. The Prapanna should feel joy when he is abused. The reason for his joy is that the abuser removes a portion of his sins.

To summarise, when the Prapanna is abused by another, if his reactions are :- (1) indifference (2) pity (3) gratitude (4) absence of anger or even misunderstanding and finally (5) joy, he is an evolved soul and has attained Svarupa-Nishtha.

The following are the marks of one who has achieved Upaya Nishtha or the realisation of the greatness of his Means :-

1. The Prapanna, when he surrendered himself to the Lord, did Prapatti in the strong belief that the Lord alone was his Upaya. Hence, he should never consider himself or any other being except Sriman Narayana to be his means of salvation.

2. In this world all people are afraid of death. What is the real reason for their fear? They are not sure of obtaining salvation, because, they did not resort to any means for the same. But

those who have performed Prapatti are sure of obtaining salvation and, as they have no fear of going to hell, welcome death as a friendly guest. As the Prapanna does not fear even death, he does not feel agitated when he has to face worldly miseries however harrowing. He is happy to think of the certainty of his attainment of salvation.

3. As the Prapanna is sure of his Prapatti being accepted by God and finds that the Lord is ever by his side to save him, he knows no fear. Here is an example. When Sita went to the Dandaka forest in the company of Sri Rama she did not entertain any fear even at the sight of an elephant or a lion or a tiger. The secret of her courage lay in the fact that she felt herself to be under the shelter of Sri Rama's long arms. The honest Prapanna has long ago been taught his Upaya-Nishtha by the example of the Mother of the Universe.

4. A Prapanna has already laid at the holy feet of the Lord all his own responsibilities in connection with his well-being and he never takes any further trouble or effort for his salvation. What did Sita say in the prison in Lanka to Ravana when he approached her with evil intent? She said, "Booby! I can burn you into ashes and you deserve the same. But I don't want to do it without my Lord's permission. Further, I hesitate in the fear that penance will be affected if I do such things." What a beacon-light for the Prapanna to follow!

5. Lastly, a Prapanna should expect to have two things only from the Lord. They are :- (1) destruction of his Karmas and (2) attainment of salvation. This expectation arises not merely because God alone can bestow these

things, but there is a pride in taking them from His very hands. Take a leaf again from Sita's example. Hanuman, when he had consoled her, submitted to her that if she agreed, he would himself take her to Sri Rama. Sita replied that the only proper thing was for Rama personally to take her after destroying Lanka with his arrows. What we learn from this is that the destruction of undesirable things should be done only by the Lord. Incidentally it may be pointed out that a Prapanna is quite justified in expecting both these things only from the Lord.

To summarize, the Prapanna, who knows no other means than the Lord, who does not fear death when death comes, who feels the protecting arms of the Lord stretched all round him, who has no thought of self-defence and who delights to receive favours direct from God's own hands, has realised the spirit of his Means or Upaya.

The following characteristics mark out the Prapanna who has attained Purushartha-Nishtha — or the realization of the End.

1. A Prapanna is not anxious about the routine of his daily life; God Himself unfolds his life according to his karmas. He does the same thing impartially in the case of every soul. God won't give anything to any one ignoring his karma. A person makes no effort but wealth seeks him out. Another man is making untiring efforts but he does not get even a single square meal. Why? Every one can get fruit only according to his karma. Even if the Prapanna has some anxiety about his life, what is the use of it? Can anything move even a little without His wish? It is well said that one may fly in the sky, enter the subterranean regions of Patala, or wander in the whole world, but he can-

not get anything if God Himself does not give it. So, it is a fact that without God's wish nothing in this world can happen. The Prapanna thus leads his life like a boa. The huge creature cannot move to catch food. And it won't hesitate to take the food which comes to its mouth. Like this, a Prapanna enjoys all those things which come to him by God's will. All this may be summed up as "Indifference to worldly wealth" which is the first characteristic of a Purushartha-Nishtha.

2. A Prapanna feels no joy, when he attains some worldly benefit according to his previous karma, nor does he feel sorry in their absence. But he very properly feels a great joy in the expectations of salvation and service to the Lord in Sri Vaikuntha. That joy elevates him spiritually. This is the second mark of the End-realising Prapanna and may be termed "joy in expectation of Moksha".

3. A Prapanna not merely derives joy in expecting the eternal bliss of Moksha but he thirsts to get it now and here and cannot brook delay. Sri Alavandar and Sri Bhashvakara exhibited this overflowing eagerness for the attainment of "the Final Release". This is the third and final peculiarity of the Purushartha-Nishtha.

A Prapanna rejoices to have all these distinguishing features in his spiritual make-up. Such great souls as realise the existence of the three stages in them do not worry over any untoward incidents. Even if their attention is drawn to such happenings by chance, they will not have the slightest fear. But they have the greatest fear of offending God and His devotees. Again, if joyful happenings of a worldly nature occur the Prapannas take no notice of them, much less feel elated over them.

(Continued in page 34)

THE ESSENCE OF SECRETS THREE

By Sri R. R. Desika

II. CLASSIFICATION OF CONSTITUENT PARTS :

(Continued from page 8)

The method of clearing these doubts is this :—

1. It is no doubt true that we have committed innumerable offences and are not, therefore, fit to go to the presence of our Great Benefactor. Because of the fact, however, that our Great Benefactress, our Mother, Who puts up with all offences, however big they may be, is not away from Him even for a single moment, She is in a position to recommend us to Him. He is not in a position to reject that recommendation. He will overlook our offences which stand in the way of our reaching His presence because of His great regard for Her. On the strength of this recommendation, therefore, we can approach Him.

(Continued from page 33)

Sri Desika gives us a beautiful and appropriate example from Srimad-Ramayana to elucidate this stage of Prapannas. The perfect Prapanna reaches such a stage as Sita reached in Asoka Gardens. Poet Valmiki excellently describes Sita's penance in the Asoka Gardens. The Rakshasis were before Sita threatening and abusing her with very harsh words. But Sita did not see them. Also she did not cast her eyes on the trees full of charming flowers and fruits. But with mind fixed on her beloved husband Sri Rama she was seeing only Rama all the time. She saw Rama everywhere. Sita considered both the things viz. the cruel and ugly Rakshasis and the beautiful trees full of flowers and fruits — as beneath her notice. The same thing applies here to a Prapanna also. A Prapanna is absorbed in service to the Lord and His devotees. His mind does

2. It is also true that our Great Benefactor grants fruits according to one's karma or work; but He is infinitely pleased with *prapatti* more than with anything else. More-over He grants us liberation because of His relation to us. This may be illustrated thus :—

Let us take the example of the son of a millionaire who quarrels with his father and runs away from him. After running away from his father, he goes to the extent of even begging for his food and undergoes untold hardships. Many people suggest to him that he should approach his father and ask pardon but he does not pay heed to their advice. If, in this state of affairs,

not admit into itself anything else. Hence, he is equally indifferent to both joyful things and unhappy or heart-rending events

If a Prapanna develops this high spirituality, the fruit of the three Nishthas i. e. *स्वरूपनिष्ठा*, *उपायनिष्ठा* and *पुरुषार्थनिष्ठा* or the realization of the self, the means and the end, is within his reach.

Every man should practise constantly to attain the three Nishthas in this life. Needless to say that one cannot consider salvation superior to such a mundane life if he finds himself in possession of the marks or qualities detailed above, which indicate the wonderful evolution of his soul. But the Lord's Grace is the main cause of this spiritual uplift termed here the three Nishthas.

because of some good deed or *punya*, he changes his mind and approaches his father and asks pardon, the father gives him all his millions. Even if a servant works with the millionaire for a lifetime, all the millions do not go to him. In the same way, as our relationship with our Great Benefactor is of all types including that of being sons to Him, He wants only an excuse for saving us. It is, therefore, possible for him to take our craving for pardon in that light, forgive us all our sins and grant us liberation.

3. Again it is true that our Great Benefactor is *Avapta-samasta-kama* and can therefore, afford to disregard even our biggest work or offering; but He considers even the flimsy pretext of *prapatti* as something very great and grants liberation as a result of His infinite Mercy. Previously He has tried hard out of His great kindness to save us. This endeavour has taken the following ways :—

He gave us the body and sense-organs and the ability to function with their help. He revealed the Sastras to us in order to be able to distinguish between good and evil. He descended as *Avatars* to this mundane world and expounded the meaning of the Sastras. He came as *Acharyas* and taught us the Sastras. This is the help which He has rendered to all in general. In order that He may not be accused of partiality, He has commanded that at least the pretext of *prapatti* should be there before one is granted liberation. He, therefore, considers the *prapatti* practised by us as a help rendered to him and grants us liberation. We can observe similar things in the world also. Even if we render some humble service to a good and magnanimous ruler, he considers it to be as something very great and

rewards us out of all proportion to the services rendered.

4. It has no doubt to be conceded that our Great Benefactor does not grant fruits immediately after the performance of anything good. In the case of *prapatti*, however, He makes an exception. There is no one to stand in the way of His granting fruits at once in the case of *prapatti*. Because of the fact that the man who performs *prapatti* weeps and cries for liberation, our Great Benefactor is not able to put up with his grief and grants liberation immediately. This characteristic of our Great Benefactor we can observe in His *Avatara* or descent to this world as Sri Ramachandra and in the favour shown by Him to Kakasura and Sri Vibhishana.

5. It has also to be granted that our Great Benefactor of such great unimaginable eminence may observe rules of precedence and distinction between the high and the low. In spite of this, however, He grants us liberation as if for his own sake. Great people do not necessarily observe distinctions. Even ordinary people feed their children as well as parrots on milk. In the same way Sri Ramachandra also took along with Him without the least distinction everything in the kingdom of *Kosala* to His Highest Abode. On a par with this is our Great Benefactor's saving for His own sake everyone who has practised *prapatti* before Him without any consideration regarding their status. We may illustrate this in the following way :—

A purse-proud man goes even personally at midnight to an ordinary *Pujari* conversant with magic spells in order to do away with the distress to his wife stung by a scorpion. If the *Pujari* wants an interview with this richman on ordinary days, this rich man will

consider it beneath his dignity even to grant him an interview. The Pujari is taken aback at this most unexpected visit of the rich man and enquires why he has personally taken the trouble to pay a visit to his humble cottage. The rich man mentions his wife's trouble and takes him to his mansion. Just as even a so-called big man goes to a man of low status when his own interests are at stake, our Great Benefactor considers our bondage in Samsara as a great personal trouble to Him. Therefore He will not make any distinction between the high and the low particularly in regard to granting liberation.

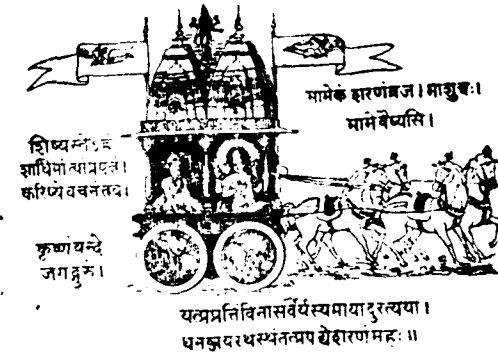
It is, therefore possible to develop great faith as the doubts mentioned previously can be cleared without the possibility of their recurring by meditating on the five matters indicated in the *Dvaya-mantra* viz. (1) Recommendation, (2) Relationship, (3) Natural attributes like infinite Mercy, (4) Habit of independently granting liberation to those who perform prapatti without having to depend on the favour of some one else and (5) Considering others' benefit as one's own. One cannot, however, develop this great faith without the great grace of a good Acharya. Understanding the meaning of the Sastras arises from the grace of the Acharya. Clear understanding arises from great grace. Grace means the anxiety of the Acharya for the good of the disciple or the *sisya*.

A great saint has observed that it is very difficult to develop such great faith. We are not fit to perform properly even *Sandhyavandana* or the morning, afternoon and evening prayers. If our unfitness is to be taken into consideration our Great Benefactor will not even be present in the village we inhabit. We long to secure liberation. For the

prapatti to be performed no physical labour is necessary. No expenditure is involved. Nor is there any delay in getting the fruit. One may have full knowledge but even partial knowledge is no bar. Such prapatti is said to secure liberation when desired. Our asking for liberation is like the sacrificial offering to God being demanded by a dog which should not even be seen by those present in the hall of sacrifice. To make matters ludicrous we ask for liberation not only for ourselves but also for those belonging to us. No one can prevent us from speaking freely and foolishly that He will grant us liberation like this but can any one have even a particle of faith in such a statement the moment it is seriously thought of? Such great faith should therefore, come only through the great grace of a good Acharya. We should not, however, refrain from performing prapatti out of fear of the difficulties involved. They alone are blessed who perform prapatti with the conviction that it will lead to liberation without realizing the difficulties in the way. One great saint has remarked that it is the cowherdesses, who fully enjoyed our Great Benefactor taking Him to be an ordinary man, that are fortunate and not those who were afraid of approaching Him out of regard for this greatness.

The *angas* or constituent parts mentioned in this chapter are necessary only for those who actually perform prapatti. In the case of *acharya-nishtha* or the performance of prapatti by the Acharya for the disciple or the *sisya* the *angas* are not necessary for the *sisya* as he himself does not perform prapatti, the *angin*. It will suffice if the disciple does not decline the offer of the Acharya to perform prapatti for him.

(To be continued)



SRI KRISHNAM VANDE JAGADGURUM

SALUTATION TO SRI KRISHNA,
THE TEACHER OF THE UNIVERSE.

Srimad Bhagavad Gita

Readers will have noticed that during the last three issues of Sri Krishna a large number of pages has been devoted to the publication of a translation of the slokas of Srimad Bhagavad Gita with ample foot-notes. It is proposed to continue and finish the translation before Sri Jayanti or Sri Gokulashtami which falls this year on the 31st of August. If only a few pages of Sri Krishna are utilised for the purpose of the publication of the further portions of the translation it will not be possible to finish the work in time to have a complete copy of the translation of Srimad Bhagavad Gita by Sri Jayanti day. It is, therefore, proposed to make use of all the pages of Sri Krishna for this purpose and permit the Press to concentrate on Srimad Bhagavad Gita only. This will mean that a copy of the translation of the entire Gita will be in the hands of the readers on or about the 1st of September, this year. Readers are requested to extend their indulgence to the publishers and await a neatly bound pocket edition of Srimad Bhagavad Gita four months hence. The pocket edition is expected to be of a quarter of the size of Sri Krishna and consist of about eight hundred pages divided into three volumes each

containing six chapters of the Gita. Each of the three volumes will be prized at annas eight only exclusive of postage. A copy will be sent to all subscribers to Sri Krishna. Those who have not sent their subscription so far are requested to remit the same by the beginning of June 1953. Copies will not be sent to those whose subscription is in arrears.

It is also proposed to bring out a separate edition of the Gita in one handy volume of thin opaque paper of the Bible type and distribute it free except for postal charges to all those who are interested in studying the Gita in the same way as the Bible is done. The idea is to print about one hundred thousand copies of this edition on behalf of Sri Gita Mission which, as the readers know, has been started under the auspices of Sri Krishna Sabha, Bombay for the propagation of the teachings of the Gita. The Lord Himself says in the Gita:

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मात् अन्यः प्रियतरो भुवि ॥

"He who communicates this most secret teaching to my devotees will practise great love for Me and will reach Me only without any doubt. No man there has been who has done anything more pleasing to Me than he. Nor in the whole world will there be any one more dear to Me than he."

(68 & 69 of Chapter (xviii).

Those who want to do the most pleasing thing to the Lord and be most dear to Him are requested to send their donations each according to the best of his or her ability to the Editor of Sri Krishna in order to make this unique edition of Sri Gita Mission possible and also to send a list of names of their friends to whom they would like a copy of this edition to be sent free. The actual cost of each copy is expected to be about Rupee one only.

SRIMAD BHAGAVAD GITA

THE SONG OF THE LORD

(CHAPTER III Continued)

Continued from page 17

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगं असक्तः स विशिष्यते ॥ ७

On the other hand, who, directing¹ organs of sense and action through the mind², commences karma-yoga³ with the organs⁴ of action without being attached⁵—he excels⁶. 7

1 To work laid down by the sastras as it is akin to work always done before.

2 Set out to see the self.

3 Resorting to the way of work i.e. doing penance, going on pilgrimage, giving charity, performing sacrifices, etc., with the proper frame of mind.

4 Which are by themselves bent upon working.

5 To fruits, egoism etc.

6 Even one devoted to jnana-yoga or the way of knowledge owing to the improbability of blundering or stoppage. A man crossing a river by swimming will be in great peril if he stops swimming whereas another who crosses it by walking over a bridge loses nothing by ceasing to walk for some time.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्राऽपि च ते न प्रसिद्धयेदकर्मणः ॥ ८

Do work inevitable¹ to one connected with the body². Karma-yoga is superior to jnana-yoga³. Even the means of sustenance⁴ of the body cannot be achieved by you practising jnana-yoga.⁸

1 What is inevitable can be done easily but abandoning all work involves great difficulty.

2 Through inclination from time without beginning.

3 Akarma here means not refraining from work as elsewhere but the opposite of karma-yoga i.e. jnana-yoga according to the context.

4 Even for one qualified for jnana-yoga as otherwise no valid comparison can be made.

5 Which is necessary for one practising jnana-yoga until the far-off goal of seeing the self is reached, which has to be provided with the help of wealth acquired through righteous means and which has to be done only after doing the five acts of great worship (pancha-maha-yajna) which mean work, regular and/or occasional.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९

Except in the case of work¹ for the purpose of yajna² this world³ has (experiences) the binding⁴ of Karma⁵. Free from attachment⁶ perform work, son of Pritha⁷, for the purpose of yajna⁸. 9

1 Including acquisition of wealth.

2 Worship including all work enjoined by the Sastras.

3 Of persons bound by samsara or the cycle of births and deaths.

4 Through the vasanas or inclinations produced

5 Even work neither enjoined nor prohibited by the Sastras.

6 To one's own benefit.

7 Arjuna, the son of Kunti.

8 It is the omniscient and indwelling Lord that grants fruits and binds or releases and not insentient work or even sentient beings except as instruments of His Will.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वम् एष वोऽस्त्विष्टकामधुक् ॥ १०

Having of old¹ manifested² beings along with (different forms of) worship, the Supreme Lord of all beings³ directed: "Through this⁴ thrive. Let this yield your wished-for objects⁵ of desire⁶". 10

1 At the time of primary creation or manifestation when Brahma the creator also was created.

2 "Created" means "manifested" as individual selves also are eternal.

3 Children i.e. all beings including Brahma.

4 Worship.

5 Liberation and other desires appropriate to it in the case of those seeking liberation from the Supreme Being and ordinary desires only in the case of others worshipping devas or ordinary celestials. Vide Chapter VII verses 29-23.

6 Neither forbidden nor opposed to dharma or virtue.

देवान् भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११

Please the gods¹ by this². May the gods please³ you. Pleasing each other, attain the Highest Good⁴. 11

1 It is to Sri Krishna that all worship ultimately goes. Vide Chapter IX verse 24.

2 Worship.

3 Promote your interests by granting you the things necessary like food, drink etc. to attain your objective of liberation.

4 Liberation.

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तान् प्रदायैभ्यः यो भुङ्क्ते स्तेन एव सः ॥ १२

The gods¹, pleased with worship, will grant you for their benefit² objects of enjoyment³ wished for by you. A thief indeed is he who devours for himself what are bestowed by them without offering (the same) to them 12

1 Of whom Sri Krishna is the innermost Self.

2 This is evident from the use of the *da* form.

3 Suitable for seeking liberation or their worship.

4 With the expectation of further worship.

यज्ञशिष्टाशिनः सन्तः मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापाः ये पचन्त्यात्मकारणात् ॥ १३

The good, who are in the habit of partaking of what remains after worship, are freed of all sins¹. Who cook² for their own sake—they, however, are of sinful nature and eat³ (nothing but) sin⁴. 13

1 Which stand in the way of seeing the self.

2 Procure, prepare and partake.

3 Things which cause more sins than before and not happiness here or hereafter.

4 And go to perdition.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यः यज्ञः कर्मसमुद्भवः ॥ १४

Through food living beings¹ spring; through rain food-production, through² worship³ rain; worship through work⁴.

1 The association of the self with the body signifies living beings. Vide Chapter XVIII verse 61 for the use of the word 'bhuta' in this sense.

2 This is known through the Sastras.

3 In the form of five great yajnas, vaisvadeva etc.

4 In the form of procurement, preparation of things etc. necessary.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५

Know that work springs through the body¹ and the body through² (association with) the imperishable self³. Therefore the body of all⁴ is always based on worship. 15

1 Brahma here means matter, hence the resultant body. Vide Chapter XIV verse 3.

2 The body is able to work only when the self is there and it is well fed.

3 Vide chapter XV verse 16 for use in this sense.

4 Qualified for the adoption of different means like Karma-yoga, jnana-yoga etc.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अधायुरिन्द्रियारामः मोघं पार्थ स जीवति ॥ १६

Who, here¹ does not follow² by rotating the wheel³ thus set in motion⁴—his life is through and for sin; he revels in the gardens of sensual pleasures⁵ and in vain, O son⁶ of Prtha, does he live⁷.

1 Practising the means of Karma-yoga or jnana-yoga.

2 Partake of what remains after worship.

3 Of worship revolving in the form of living beings, food, worship, work, living beings, food and so on.

4 By the Supreme Lord.

5 Not in the garden of the self.

6 Arjuna, the son of Kunti.

7 As his attempts at Jnanayoga etc. bear no fruit.

यस्त्वात्मरतिरेव स्यात् आत्मनृस्य मानवः ।

आत्मन्येव च सन्तुष्टः तस्य कार्यं न विद्यते ॥ १७

Who, on the other hand¹, may be delighted in the self² only³, gratified⁴ by the self alone⁵ and thoroughly content⁶ solely⁷ with (in) the self — for him no work remains⁸. 17

1 Has reached the goal of liberation and has not, therefore, to resort to any sadhana or means.

2 is always turned towards it as if by necessity i. e. he cannot exist (breathe) without seeing the self (dharaka).

3 Not in things outside.

4 Derives the pleasure of nourishment from seeing the self i. e. it is a convenience giving him the sense of full growth or stature (poshaka).

5 Not by food and drink.

6 Enjoying seeing the self as if he has secured luxuries (bhogya).

7 Not in gardens and garlands, scents and songs, dance, drama and music etc.

8 To be done for seeing the self as he is effortlessly seeing the self which alone constitutes his necessities, conveniences and luxuries.

नैव तस्य कृतेनार्थः नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८

No use at all¹ to him² by doing³, nor any (harm) by not doing³ here⁴; nor to him² is there any resorting to any sense-objects⁵ as useful⁶. 18

1 Because he is already seeing the self.

2 Who is enjoying the state of liberation mentioned in the previous verse.

3 Resorting to any means for seeing the self.

4 In this matter of practising Karma-yoga or jnana-yoga.

5 Evolved from matter.

6 As he is altogether turned away from them.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ १९

Therefore¹, without attachment, always² practise Karma-yoga as an end³ in itself. For, practising⁴ Karma-yoga without attachment, superior⁵ (self) a person attains. 19

1 Because (a) it is only the liberated that need not practise Karma-yoga. Vide verses 17 and 18 (b) Karma-yoga can be practised easily. Vide verse 8; (c) it is less liable to blundering or stoppage. Vide verses 6 and 7, (d) it includes thinking of the true nature of the self. Vide verses 27-30, (e) even a jnana-yogin has to practise Karma-yoga to some extent and cannot altogether abandon it. Vide verses 5 and 9-16.

2 Until the self is seen even when you are eligible for jnana-yoga.

3 As it is the worship of the Lord and not as a means to the end of the lower heaven or even jnana-yoga.

4 Without the intervention of any other means like jnana-yoga.

5 The true nature of the individual self which is superior to matter i. e. the body.

कर्मणैव हि संसिद्धिम् आस्थिता जनकदयः ।

By Karma-yoga alone¹ complete success² have great³ Janaka and others attained.

1 Without the intervention of jnana-yoga.

2 In seeing the self.

3 Even royal sages are eligible for jnana-yoga. This is suggested by the indeclinable 'hi'.

लोकसंग्रहेष्वपि संपश्यन् कर्तुमर्हसि ॥ २०

Even¹ carefully looking to the preservation² of the people alone³ you⁴ ought to perform Karma-yoga. 20

1 A greater reason than others.

2 From the harm arising from trying to tread the path of jnana-yoga beyond the ability of common folk and slipping away from both jnana-yoga and karma-yoga.

3 Apart from other considerations.

4 As a pre-eminent person setting an example for others to follow. This is evident from the use of the verb 'arh'.

यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१

Whatever a pre-eminent¹ person practises that alone other people² do. The extent³ to which he does⁴, people follow that (also). 21

1 Famous as one knowing all the Sastras and practising what the Sastras say.

2 Who do not know all.

3 The constituent parts of any work.

4 Practises.

न मे पार्थस्ति कर्तव्यम् त्रिषु लोकेषु किञ्चन ।

नानवासमवास्यम् वर्त एव च कर्मणि ॥ २२

Because there is nothing¹ unattained which has to be attained², there is no work³, O son⁴ of Prtha, which ought to be done by Me⁵ (sporting) in the three worlds⁶. Still⁷ I stay in Karma-yoga only⁸. 22

1 No end.

2 Through work.

3 As a means to achieve the end.

4 Arjuna, the son of Kunti.

5 The perfect, blissful, omni-scient and omnipotent Supreme Lord, who always has what all one can desire.

6 In the voluntarily assumed forms of celestials, human beings etc.

7 Although I am not bound by Karma, and no sin will accrue to Me as to you from not preserving people from harm.

8 For the sake of the welfare of the people.

यदि ह्यहं न वर्तेयम् जातु कर्मण्यतन्द्रितः ।

मम कर्मानुवर्तन्ते मनुज्याः पार्थ सर्वशः ॥ २३

For, if I¹ do not always abide in work² unremittingly³, men will, O son⁴ of Prtha, follow my⁵ course of conduct⁶ in every respect. 23

1 Though born not through Karma but of my own free will as the son of Vasudeva, the foremost among the virtuous.

2 Enjoined upon the profession, family and station in life in which I remain for the time being.

3 Without weariness due to indifference on account of want of selfish interest.

4 Arjuna, the son of the Kunti.

5 The son of Vasudeva, the foremost among the virtuous.

6 Taking it to be right.

उत्सीदयुरिमे लोकाः न कुर्यां कर्म चेदहम् ।

संकरस्य च कर्ता स्याम् उपहन्यामिमाः प्रजाः ॥ २४

These people¹ will be uprooted² if I were not to perform Karma-yoga. I should be the author of the intermingling³ of the duties of primary castes⁴ and should be ruining these children. 24

1 Who do not know all e. g. not even what they are qualified for and depend on my course of conduct to decide upon what is right and wrong.

2 Lost by the sin resulting from dereliction of duty leading to perdition and by consequently not achieving the end of seeing the self.

3 As e. g. Kshatriya's following the dharma of refraining from fighting which is the dharma of the Brahmin.

4 Brahmins (priests and teachers), Kshatriyas (warriors), Vaisyas (traders, agriculturists and dairymen) and Sudras (servants).

सक्ताः कर्मण्यविद्वांसः यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथाऽसक्तः चिकीर्षुर्लोकसङ्ग्रहम् ॥ २५

A wise man¹, who is not² struck to Karma desirous of³ doing what will preserve people⁴ from harm, should so practise Karma-yoga, O Bharata⁵ that those who are otherwise⁶ and are struck⁷ to Karma may practise karma-yoga only⁸.

25

1 Who knows all about the self.

2 Who is qualified for even jnana-yoga.

3 Convincing the people that they are in the same boat with pre-eminent men.

4 Seeking liberation.

5 Arjuna, a descendant of the race of Bharata.

6 Who do not know all about the self and are, therefore, dependent on the course of conduct of pre-eminent people who are famed for their wisdom and virtue for ascertaining what is right and wrong.

7 Who are not qualified for jnana-yoga.

8 For seeking the self.

न बुद्धिभेदं जनयेत् अज्ञानां कर्मसंगिनाम् ।

जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ २६

He should not cause disturbance to the opinion¹ of those who do not know all² and are struck³ to Karma-yoga. He should produce delight in all work⁴, himself practising Karma-yoga well, knowing all⁵ and equipped with conviction⁶.

26

1 That karma-yoga is the only means of seeing the self.

2 About the self.

3 Because they are eligible for it only.

4 In the minds of those who do not know all about the self.

5 To the effect that karma-yoga will directly lead to seeing the self without the intervention of jnana-yoga.

प्रकृतेः क्रियमाणानि गुणः कर्माणि सर्वशः ।

अहंकारविमूढात्मा कर्ताऽहमिति मन्यते ॥ २७

In regard to all work being done by the constituent characteristics¹ of the body² (according to their own nature) in every respect, one whose idea of his real nature is confused by the supposition of 'I'ness (in the not 'I' ³) considers 'I am the doer'.

27

1 Satva (goodness or purity) rajas (dirt) and tamas (darkness).

2 matter.

3 body.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ २८

An expert¹, however, O long-armed, in the classifications of constituent characteristics² of the body and their (respective)³ actions, does not adhere to their actions as author, knowing that gunas⁴ are at work⁵.

28

1 One who knows the Truth as it is.

2 Gunas.

3 Karmas.

4 Satva (goodness or purity), rajas (dirt) and tamas (darkness).

5 Leading to wisdom, passion and sluggishness.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥ २९

Those who are confused¹ in mind by the constituent characteristics of the body adhere to their actions². Such dullards³, who know only a little⁴, one who knows all should not cause to deviate (from Karma-yoga)⁵.

29

1 In respect of the true nature of the self.

2 And not the real nature of the self distinct from the body.

3 Who have to follow the practice of pre-eminent people for ascertaining what is right.

4 Who are eligible for karma-yoga only.

5 By himself practising jnana-yoga.

मयि सर्वाणि कर्माणि संन्यस्याद्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युद्धस्व विगतज्वरः ॥ ३०

To Me¹ all work putting down² with understanding relating to the self³, without desire⁴, becoming bereft of the sense of 'my'⁵; wage war⁶ with soul's fever⁷ subsided.

30

1 The inmost Self and Director of all insentient things and sentient beings.

2 attributing.

3 That it belongs to and is directed by Sri Krishna, the inner Charioteer of all.

4 For fruits as all work is service to the Supreme Lord Himself for His own pleasure.

5 In work or anything else as all belong to the Lord.

6 And do other work enjoined by the Sastras in the same spirit i. e. practise karma-yoga.

7 Anguish or anxiety in respect of the future because of the untold sins of the past.

ये मे मतमिदं नित्यम् अनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तः मुच्यन्ते तेषां कर्मभिः ॥ ३१

Those people¹ who always follow this principle² of Mine³, those who put faith in this and⁴ those who do not find fault with this are released from actions⁵.

31

1 Who are qualified to obey the Sastras.

2 Particularly as enunciated in verse 30 and generally that Karma-yoga is better than jnana-yoga, leads to seeing the self direct, and is necessary for the welfare of the world.

3 Who promulgated the Sastras.

4 Three classes have been taken separately because of the indeclinable 'api'. People in the third stage will reach the second and those in the second the first stage in due course.

5 Which are the cause of bondage.

ये त्वेतदभ्यसूयन्तः नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ ३२

Who, however, find fault with, and¹ do not follow, this principle² of Mine — consider them to be considerably deluded in all (departments of) knowledge, wanting in reasoning³ and lost⁴.

32

1 Those who put no faith in this should also be included.

2 As referred to in verse 30 that individual selves belong to and are supported and directed by the Supreme Lord.

3 Having no certainty of the true nature of things.

4 Unfit for reaching the Goal.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३

In accordance with one's natural disposition¹ does even a man with (Sastric) knowledge² exert himself³. All beings⁴ resume their wonted state⁵. What can prohibition (by the Sastras)⁶ do⁷ ?

33

1 Arising from impressions and inclinations produced by previous karmas or actions.

2 That the self is distinct from the body, that its characteristics are such and such and that it alone should always be contemplated upon.

3 For sense objects.

4 Bound to bodies.

5 Inclinations of long standing for things perceived.

6 Learnt only today about things beyond perception.

7 Compare this with verse 60 of Chapter II.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ॥ ३४

For objects¹ of each sense organ and for things² done by each organ of action unavoidable³ likes⁴ and dislikes⁵ are firmly fixed. Their subjection one should not come under⁶. These two, as is well-known, are highway-men⁷ (blocking one's way)⁸.

34

1 Sound, sight, smell, taste and touch.

2 Speaking, walking, working, procreating, evacuating.

- 3 The meaning of the preposition 'vi'.
 4 For enjoyment or action arising from impressions and inclinations produced by previous karmas or actions.
 5 Due to standing in the way of enjoyment.
 6 By commencing jnana-yoga.
 7 Difficult to defeat.
 8 To liberation through jnana-yoga.

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५

Better¹ one's own dharma² without excellence³ than another's dharma⁴ well practised for some time⁵. In one's own dharma⁶ death is preferable⁷. Another's dharma brings danger⁸. 35

- 1 Because it need not stop in the middle.
 2 Karma-yoga which is easy.
 3 In non-essentials.
 4 Jnana-yoga which is difficult.
 5 The meaning of the past participle 'ta'.
 6 In this life without completing karma-yoga as it can be re-commenced at the stage left in a subsequent life and the goal of seeing the self achieved without inordinate delay.
 7 In as much as the cessation of jnana-yoga in the middle means commencing it all over again from the beginning and the goal of seeing the self may not be reached even at the end of innumerable lives. A jnana-yogin is like the usurer who lends money at exorbitant rates of interest without security and loses the principal itself whereas a karma-yogin is an investor who lends money on safe security yielding low but sure income.

अर्जुन उवाच —

अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः ।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६

Arjuna enquired :

Then by what impelled does this¹ person² engage in sin³, though himself not willing, O Scion⁴ of Vrishni⁵, as if by force compelled⁶ ? 36

- 1 Who commenced jnana-yoga. Vide verse 33.
 2 Endowed with free will.

3 Of enjoyment of sense objects which will lead him astray from jnana-yoga.

4 Sri Krishna.

5 An ancestor of Sri Krishna.

6 Like one carried away by powerful currents of wind or water.

श्रीभगवानुवाच —

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाघ्नो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७

The Lord¹ replied :—

It is passion², it is anger³, produced by the constituent characteristic of rajas⁴ (dirt)—the great glutton⁵, the great criminal⁶. Know it (him) in this matter (of fulfilment of jnana yoga) to be the foe⁷. 37

1 Bhagavan means one who knows the birth, the death, the emanation and the goal of beings, has divine knowledge and knowledge of Karman and possesses lordship, valour, fame, wealth, knowledge and desirelessness in full.

2 When desire is so very strong that one cannot refrain from physical contact with sense objects.

3 When keen desire thwarted turns into an outburst of anger with persons near by or imagined to be standing in the way.

4 Which sometimes predominates satva (goodness or purity) and tamas (darkness or ignorance). Rajas is the water which enables the seeds of inclinations or vasanas arising from previous Karmas or actions to sprout in the fertile field of prakrti or body into Kama and krodha i. e. passion in both of its senses and stages.

5 Whose appetite increases with what it feeds on.

6 Who is prepared to commit any sin, even the deadliest.

7 Who drags him into the enjoyment of sensual pleasures and the commission of violence against those who are near at hand or stand in the way.

धूमेनाव्रियते वहिः यथाऽऽदर्शो मलेन च ।

यथोष्णेनावृतो गर्भः तथा तेनेदमावृतम् ॥ ३८

As by smoke fire is covered, as by dust a mirror and as by as omion is enclosed the foetus, so by that (passion)¹ is this (principle) of sentient self² veiled. 38

1 Will disappear like smoke if the fire of knowledge burns bright and strong, has to be removed like dust by repeated efforts and can be safely delivered of like a child only through the grace of the Lord (doctor) and the Acharya (nurse) and not at one's own sweet will and pleasure.

2 When tenanting the body.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९

Obstructed is the knowledge¹ of the intelligent being² by this eternal³ foe in the form of passion⁴, O son⁵ of Kunti, which is difficult to appease⁶ and is insatiable⁷ (like fire). 39

1 Of the self.

2 Whose nature is to know but is hindered by some foreign element.

3 Without beginning, but ending with seeing the self.

4 Causing infatuation with objects of sense.

5 Arjuna.

6 Even by illegitimate things.

7 Never says "enough" to legitimate things.

इन्द्रियाणि मनो बुद्धिः अस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४०

The organs¹, the mind and the will² are said to be the media (seats) through (on) which it operates (presides)³. Through these in different⁴ ways it deludes the bodily tenant⁵, obstructing his knowledge⁶. 40

1 Outer (of both sense and action).

2 Conviction that petty ends are the great goals of life.

3 Over the self.

4 The meaning of the prefix 'vi'.

5 This indicates that it is association with the body or matter that has led to the unavailability of indriyas or organs of sense and action and subjection to gunas or the constituent characteristics of prakrti or the body.

6 Of the self and producing eagerness for the enjoyment of objects.

तस्मात् त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनम् ज्ञानविज्ञाननाशनम् ॥ ४१

Therefore: directing² organs³ at the commencement⁴, O best⁵ of the scions of Bharata, this criminal⁶ destroy, the destroyer of knowledge⁷ synthetic⁸ and analytic⁹. 41

1 Because passion turns one endeavouring to begin jnana-yoga away from the self towards objects.

2 To Karma-yoga.

3 Of sense and action.

4 Of resorting to the means of attaining liberation.

5 Literally "bull".

6 Passion to be shunned like sin.

7 Of the self.

8 General as connected with God and matter.

9 Particular, as distinct from God and the body.

इन्द्रियाणि पराण्याहुः इन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिः यो बुद्धेः परतस्तु सः ॥ ४२

(The¹) organs² are great (pre-eminent) they³ say; greater than organs is the mind⁴; greater than the mind, however is the will⁵; but what is greater than the will is passion⁶. 42

1 Among enemies of knowledge.

2 Of sense and action as compared with time, place, body etc. because of subtlety and difficulty in controlling. When the organs are engaged in the enjoyment of objects knowledge of the self does not arise.

3 Manu and others.

4 Even when the organs are forcibly held back knowledge of the self does not arise if the mind is devoted to thinking of objects.

5 Even when the mind does not think of other objects during sleep or sluggishness knowledge of the self does not arise if the will is obstinately perverted.

6 Or desire which arises from the constituent characteristic of rajas or dirt and obstructs the knowledge of the self by bringing the organs, the mind and the will under its control even when they are somewhat favourable to jnana-yoga for a short time.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

बहिः शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३

Thus ends in the Lord's Song Chapter III

SRIMAD BHAGAVAD GITA

CHAPTER IV

श्रीभगवानुवाच —

इमं विस्वते योगं प्रोक्तवानहमव्ययम् ।

विस्त्वान् मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत् ॥ १

The Lord¹ said :—

This yoga² imperishable³, I⁴ explained⁵ to Vivasvat⁶, Vivasvat explained (it) to Manu and Manu told Ikshvaku.

1 Bhagavan means one who knows the birth, the death, the emanation and the goal of beings, has divine knowledge and knowledge of karman and possesses lordship, valour, fame, wealth, knowledge and desirelessness in full.

2 Karma-yoga.

3 Because it always lies in the Lord and its fruit is eternal.

4 No one else can know or expound it better than I.

5 The meaning of the prefix 'pra'.

6 At the beginning of the Manvantara. This shows that it is intended as a means for the liberation of all and not merely for exhorting Arjuna to wage war.

एवं परम्पराप्राप्तम् इमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ २

Thus, knowing passion to be greater than the will, sustaining the mind by the will (in karma-yoga) destroy, O long-armed, the foe in the form of passion difficult to overtake* (much less, overcome). 43

* By those who do not practise karma-yoga, do away with sins and put on the armour of very strong satva or purity even when they see the evils of passion. Pleased with Karma-yoga God will drive out the dirt of desire for objects.

This, received thus through successive series of teachers, king¹ - rshis² knew. That yoga, O terror³ to foes, has been lost⁴ here⁵ through long lapse of time⁶.

1 Of deep and broad mind.

2 Able to discover things transcending the senses.

3 Arjuna, who makes it hot for his foes.

4 Almost; because Vyasa, Akrura and Bhishma knew it.

5 In this world of people with diverse qualifications.

6 Resulting in the diminution of the powers of understanding, will, physique and practice of the disciples.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं श्रेतदुत्तमम् ॥ ३

That same¹ yoga of old, has by Me² been explained³ to you⁴ today on the ground that you are My devotee and comrade. For, this is a great⁵ secret⁶. 3

1 Without any deviation from its real substance.

2 No one but Myself can know or expound it like this wherever there is a break in the successive series of teachers.

3 The meaning of the prefix 'pra'.

4 Who have taken refuge in Me.

5 Of Vedanta or Philosophy. This should not be divulged to unworthy people.

अर्जुन उवाच —

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४

Arjuna enquired :—

Posterior¹ (is) the birth of Your Worthy Self (and) anterior² (was) the birth of Vivasvat. How am I to comprehend³ this⁴ that you explained (it) at the⁵ beginning⁶ ? 4

1 In time i. e. contemporaneous with me.

2 In time i. e. twenty-eight chatur-yugas ago. A chatur-yuga is equal to 43,20,000 years.

3 Know the special characteristics peculiar to Your birth. This meaning is clear from the prefix 'vi'.

4 Impossible incident and, therefore, too incredible a statement to be true.

5 Of the Manvantara.

6 The way of questioning exemplifies the humility of the disciple as he feigns not to know even the obvious reply and what a pariprasna or an indirect question to Acharyas should be like.

श्रीभगवानुवाच —

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्स्य परंतप ॥ ५

The Lord¹ replied :—

Numerous² are the births³ gone² through by Me as well as by you⁴. Of them I know all, but not you, O terror to foes. 5

1 Bhagavan means one who knows the birth, the death, the emanation and the goal of beings, has divine knowledge and knowledge of karman and possesses lordship, valour, fame, wealth, knowledge and desirelessness in full.

2 The words 'numerous' and 'births' and the phrase 'gone through' together with citing Arjuna's real births as an example prove that the Lord's descent or advent or avatars are as true as Arjuna's and not unreal like illusions produced by magic.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६

Remaining¹ birthless², changeless³ in nature and the Ruler⁴ of (all) beings and occupying My own body⁵ (nature)⁶ I manifest (Myself) of My own Will⁷. 6

1 Without concealing any of the auspicious attributes of the Omnipotent unless so inclined.

2 Unlike bound selves who are born because of karman.

3 Unlike released selves whose knowledge was at one time obstructed.

4 Unlike the eternal archangels who are dependent on me.

5 Adjusting the form to that of celestials, humans etc.

6 Made of the material of pure satva (goodness and purity) lying beyond the region of ordinary matter constituted by the combination of satva (purity and goodness) rajas (dirt) and tamas (darkness).

7 Extra-ordinary power or wisdom and not because of being bound by any karman.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७

Whenever¹ the drooping of dharma² takes place, O Bharata,³ and the ascendance of adharma⁴, then I manifest Myself⁵. 7

1 No restriction of time applies to the Lord's advent.

2 Duty prescribed by the Vedas for different professions and stages in life.

3 Arjuna, a descendant of the race of Bharata.

4 The opposite of duty viz. pleasure-hunting and insistence on rights without discharging one's duties.

5 Of my own Will in the manner mentioned in verse 6.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

For the preservation¹ of saints², for the frustration³ of the wicked⁴ and for the sake of the firm⁵ fixation of dharma⁶ I manifest (My self) in any age⁷.

1 From destruction by the sorrow arising from not seeing Me. This is the main object of the Lord's advent. Otherwise their very existence will be at stake.

2 Who consider even a single moment of separation from Me as unbearably longer than thousands of ages.

3 Of their evil designs by even separating them, if necessary from their bodies just as a father removes a knife from the hands of a child misusing it. This is only incidental to the protection of the good and can be done merely by Divine Will.

4 Who do not discharge prescribed duties and oppose those who do so.

5 By showing Me, Who am the ultimate goal of all worship. Otherwise the conviction of semi-convinced people cannot be fully strengthened.

6 Worship which takes the form of faithfully discharging the duties enjoined by Me through the Sastras.

7 Not necessarily in every age or in any particular age of the world.

जन्म कर्म च मे दिव्यम् एवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९

Who knows as they are My activity¹ and manifestation² transcendental³ in this manner—he does not get re-birth after having left the (present) body⁴. He attains Me⁵, O Arjuna.

1 Preservation of saints and firm fixation of worship by exhibiting the Object of worship.

2 Which is not birth in the shape of connection with matter consisting of satva (mixed goodness), rajas (dirt) and tamas (darkness) arising as a result of the bondage of Karman.

3 Extraordinary or not subject to the limitations of the material universe i. e. without

concealing any of the auspicious attributes of the Omnipotent, the Omniscient etc. unless so inclined.

4 As all the sins which stand in the way of fully resorting to Me are annihilated by the true knowledge of My activity and manifestation.

5 By resorting to Me in one of the ways prescribed.

वीतरागभयक्रोधाः मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १०

Many, purified¹ by the discipline² of knowledge³, becoming free from desire⁴, fear and anger, full of (knowledge of) Me and relying on Me for support⁵, have attained My characteristics⁶.

1 Of all sins standing in the way of resorting to the Lord.

2 Tapas or penance.

3 Of the true nature of My activity and manifestation.

4 For anything except the Lord.

5 By resorting to Me in one of the ways prescribed.

6 Of being sinless, ageless, deathless, griefless, hungerless, thirstless, truth-loving and truth-willing etc. i. e. utmost likeness to the Lord.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्तमानवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११

I betake Myself to persons¹ exactly in the same way in which they (want to) resort to me. They remain², O son³ of Prtha⁴, enjoying⁵ My way (nature) in all respects⁷.

1 Even ordinary persons who want to resort to Me.

2 The meaning of 'vartante'.

3 Arjuna.

4 Kunti.

5 Meaning of 'anu'.

6 Nature, form, activities and characteristics.

7 As desired by them in shapes of different types, images of different kinds or festivals and decorations and service suited to different tastes.

कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२

Those who long for the fruit¹ of work worship deities² here. For quickly³ in this world (itself) of men⁴ does the fruit⁵ springing from work make its appearance.

1 Those who do not dedicate the fruit of work to Me and practise Karma-yoga as service to the Lord.

2 Indra, Vayu etc. who appear as deities here and not the Universal and Highest Lord within them Who is the ultimate recipient of all worship.

3 They hanker for quick results here and now because of their innumerable past sins and have not got the sense of discrimination to wait for liberation hereafter.

4 Includes celestials also.

5 Progeny, property etc.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्वद्यकर्तारमव्ययम् ॥ १३

The aggregate¹ of four varnas² is, by Me, manifested³ (with differences) according to the division of gunas⁴ and functions⁵. Though its⁶ (karta) framer (I am), know Me as akarta (neither its originator) nor as contaminated by it⁷. 13

1 Including the entire creation from Brahma, the creator, to the meanest worm or reptile.

2 Teachers (mostly satva), rulers (rajas with satva), traders (rajas with tamas) and servants (mostly tamas).

3 Created, sustained and destroyed also.

4 Of satva (purity and goodness), rajas (dirt) and tamas (darkness).

5 As explained in Chapter XVIII verses 42-44.

6 Of the world's manifestation with the world of differences.

7 Because the differences are not due to partiality or ruthlessness on My part but to the past deeds of the persons concerned.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४

Neither to Me do actions¹ stick², nor have I³ longing for the fruit⁴ of action¹. Thus⁵ whoso knows Me, by Karman⁶ he⁷ is not bound.

1 Of creation, sustenance and destruction of diverse beings with differences.

2 As the differences are due to the good and bad deeds in previous births of the beings concerned and not to Me just as different seeds sprout differently from the same soil with the aid of the same water, air, sunshine etc.

3 I do not grant fruits merely out of My own free will and pleasure, irresponsible and autocratic power or personal profit at the expense of others.

4 It is the beings that long for and are benefited by the fruits of creation etc. like the body, the sense organs, enjoyment of sense-objects etc. and not I.

5 As the general cause of creation etc. but not as one originating the differences on account of partiality or ruthlessness and having personal interest in the fruits of action.

6 Deeds done in previous births which stand in the way of the commencement of the practice of Karma-yoga due to attachment to fruits.

7 Is released from such Karman.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात् त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५

Thus knowing (Me), was Karma¹ Yoga practised also by the ancients² seeking liberation. Therefore practise³ the anterior⁴ Karma-Yoga only performed by the ancients⁵.

1 As defined elsewhere.

2 Released from sins through such knowledge.

3 You also, released from sins because of knowledge of Me as explained in verses 13 and 14.

4 Taught by Me at the beginning of the Manvantara itself.

5 Like Vivasvat, Manu etc.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षसेऽशुभात् ॥ १६

What is (karman)¹ work? What is (akarman)² knowledge? In these (two

parts) even learned people are beguiled³. That (Karman)⁴ work I am going to explain to you—knowing⁵ which you will be released from sin⁶. 16

1 The nature of the work to be done by those seeking liberation.

2 Akarman here means the opposite of work i. e. not idleness but thought or knowledge (of the true nature of the self) underlying work.

3 By scattered texts of Sastras.

4 Including the knowledge underlying it.

5 Practising (because knowledge of work to be done should lead to action upon the knowledge gained).

6 The bondage of samsara or the cycle of births and deaths and action-reaction.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

Free from desire (for the fruits of work), with mind controlling egoism, without sense of ownership (in the body and things and persons belonging to it), mere bodily work¹ doing, one² does not incur sin (samsara). 21

1 (a) Difficult to abandon or

(b) For the sustenance of the body.

2 Sees the self through merely Karma-yoga of this kind even without the intervention of jnana-yoga.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ २३ ॥

Because, of work (Karman)¹ to learn there is, to learn there is of (vikarman)² different kinds of work also and of (akarman) knowledge³ as well there is to learn—hard to penetrate (understand) is the course of karman⁴. 17

1 Work including knowledge of the true nature of the self as the means of attaining liberation.

2 'Vividha Karman' like regular, occasional and optional work and work for acquiring wealth for performing such work. All work

should be considered to be for the single fruit of liberation. Vide Chapter II, verse 41.

3 Of the true nature of the self underlying work.

4 Of one seeking liberation as it consists of different kinds of work with the one object of attaining liberation but made up of two parts, viz. work and knowledge.

कर्मण्यकर्म यः पश्येत् अकर्मणि च कर्म यः ।

स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

Who sees¹ (akarman) knowledge² in³ (karman) work and (karman) work in⁴ (akarman) knowledge he among men is endowed with comprehension⁵, he is fit for liberation and he carries out all duties. 18

1 The aspect of knowledge of the self while doing work and the aspect of work while having knowledge of the self as knowledge underlies work and work includes such knowledge.

2 Of the self.

3 While doing.

4 While having.

5 Of the true purport of all the Sastras.

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

Whose all undertakings¹ are devoid of desire² and fancy³ — that expert⁴, intelligent people⁵ say, has burnt up actions⁶ by the fire of knowledge⁷. 19

1 The acquisition of wealth for and the performance of regular, occasional and optional work.

2 For the fruits of work.

3 The delusion that the body and its constituent characteristics are the same as the self and that worldly belongings are owned by the self.

4 Doing work with the proper frame of mind.

5 Knowing things as they are, particularly karma-yoga.

6 Deeds done previously.

7 Of the true nature of the self underlying action.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किंचित् करोति सः ॥ २० ॥

Abandoning attachment to the fruits of work, delighting in the eternal self and without reliance on the impermanent body, although engaged¹ enthusiastically in work, nothing (no work) whatsoever he² does. 20

1 Karma-yoga is, after all, restricting the organs to grazing on favourable pastures instead of allowing them to stray into unfavourable forests of thistles and thorns and stand in the way of jnana.

2 He is devoted to the knowledge aspect of work. In the name of karman he is practising jnana. He does work but is not bound by it as he has no attachment for the fruits of work, thinks of the true nature of the self as neither the sole nor an independent nor the natural doer of work, does not confound himself with the body, its gunas (constituent characteristics) and those related to the body and is engaged in work in the spirit of service to the Lord for pleasing Him only.

यदृच्छालाभसन्तुष्टः द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥ २२ ॥

Content with accidental¹ gain², putting up with the pairs of opposites³, without hostility⁴ and equanimous in success and failure⁵, although doing work⁶, unfettered is he⁷. 22

1 Without seeking for things better than those so received even while working for acquiring wealth for worship.

2 For the sustenance of the body.

3 Unavoidable like heat and cold, hardness and softness of blows etc. till the work enjoined by the Sastras is over.

4 Towards others by considering that all evil that comes is due to one's own previous Karman or action and not to others. We may hold up an umbrella to ward off the hot rays of the sun but we should not be angry with the sun.

5 In work like waging war as he is interested in the sole fruit of pleasing the Lord by dis-

charging one's duty and not in the primary fruit of kingdom or the secondary fruit of fame.

6 Only karma-yoga for leading to liberation direct and not indirectly through jnana-yoga.

7 By samsara or the cycle of births and deaths and action-reaction.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

Whose mind is fixed on the knowledge of the self, whose attachment¹ is gone, who is released (by his relatives)² and who works for worship only—his work³ becomes entirely extinct. 23

1 To things other than the self.

2 Of all worldly obligations owing to his being a hopelessly unworldly fellow as he has no sense of ownership. He is in the world but not of it. He lives in the midst of his family and property but has attained the stage of not being affected by them.

3 Of the past leading to bondage.

ब्रह्मार्पणं ब्रह्म हविः ब्रह्मग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

The Supreme¹ Spirit in the form of oblation² of which the Supreme Spirit in the form of the leaf is the instrument³, into the Supreme Spirit in the form of fire is offered by the Supreme Spirit in the form of the offerer. By him who considers (all parts of) work (as above) as the Supreme Spirit, the Supreme Spirit itself in the form of the self is attained⁴. 24

1 Brahman.

2 Clarified butter, cooked rice etc.

3 Like a ladle for handling.

4 Without the intermediate stage of jnana-yoga because of the thought of the immanence of the Supreme Spirit in everything and every thing, therefore, being Its form or body. As both matter and spirit belong to and are supported and directed by the immanent Supreme Spirit they are said to constitute Its body and they and it are spoken of as one in

222m211, 250215 255.4.2

the same way as the body and the self are identified in popular parlance. Moreover, the Supreme Spirit as the Supreme Cause emanates every effect (thing or being) and cause and effect are usually spoken of as one.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माभावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५

Some Karma-yogins pursue the worship of the Supreme Spirit only through images¹. Others cast² oblation³ with the prescribed instrument⁴ into the Supreme Spirit in the form of fire. 25

1 Daiva means relating to God. As other forms of worship are mentioned in subsequent verses this is considered to mean the worship of images.

2 'Homa' or offering to God through the fire without Vedic ritual.

3 'Yaga' or 'yajna' or sacrifice with ritual as prescribed by the Vedas.

4 Leaf, wooden ladle etc.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।

शब्दादीन्विषयानन्ये इन्द्रियाग्निषु जुहति ॥ २६

Hearing and other senses others cast into the flames of control¹. Sound and other objects of senses, others into the flames of senses cast². 26

1 They endeavour to control the senses by avoiding the presence of sense objects.

2 They endeavour to render sense-objects ineffective even when they are present by preventing senses from enjoying forbidden objects and being too much attached to permitted objects. 'Homa' implies extinction in fire and ineffectiveness is extinction here.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाम्नौ जुहति ज्ञानदीपिते ॥ २७

All functions of the senses¹ and functions² of the vital breath, others³ cast into the fire of the (means) yoga of control of mind kindled by knowledge

(of the true nature of the self as distinct from the body). 27

1 Speaking, taking etc.

2 Subtle actions corresponding to the actions of the senses.

3 They endeavour to prevent the mind from being absorbed in the functions of the senses and the vital breath.

द्रव्ययज्ञास्तपोयज्ञाः योगयज्ञास्तथाऽपरे ।

स्वाध्यायज्ञानयज्ञश्च यतयः संशितव्रताः ॥ २८

Some worship (the Supreme Spirit) with materials¹, others through penance², others again through pilgrimage³ still others through reciting the Vedas, yet others through studying their meaning⁵ - all do endeavour⁴ and have keen resolve. 28

1 Wealth acquired through legitimate means and spent on the worship of images, gifts to the deserving, Vedic sacrifices, 'homa' or casting into the fire without Vedic ritual which are all worship with materials.

2 Fasting of different types like Krichhra, chandrayana etc. The curtailment of enjoyment as prescribed by the Sastras is meant.

3 'Yoga' means reaching and going to holy places and rivers is meant as other forms of Karma-yoga have been separately mentioned and as 'yoga' proper cannot form a part of Karma-yoga.

4 Svadhyaya means the study of one's own Veda and only recital is mentioned as learning the meaning has been referred to separately.

5 'Jnana' means knowledge and the acquisition of knowledge of the meaning of the Vedas and not jnana-yoga is meant as the main topic of discussion is karma-yoga.

6 They are only endeavouring. They have not yet attained full control. Nor are all of them ascetics.

अपाने जुहति प्राणं प्राणेष्वपानं तथाऽपरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९

अपरे नियताहाराः प्राणान् प्राणेषु जुहति ।

Into the (fire of the) down-going breath others¹ cast the up-going breath,

others again² the down-going breath into the up-going; and yet³ others, arresting the motion of both the up-going and the down-going, cast the (courses of) breaths into the (fire of the) breaths. All (the three) are devoted to controlling (lengthening) the vital air and have regulated⁴ (their) diet. 29½

1 These practise 'puraka'.

2 These practise 'rechaka'.

3 These practise 'kumbhaka'.

4 As helpful both here and hereafter.

सर्वेऽप्येते यज्ञविदः यज्ञक्षपितकल्मषाः ॥ ३०

यज्ञशिष्टाश्रुतभुजः यान्ति ब्रह्म सनातनम् ।

All these¹ know (practise)² worship³ and have their sins destroyed by worship. They eat⁴ the remnants of worship called 'amrita' (nectar) and attain the eternal Supreme Spirit (in the form of the self⁵). 30½

1 From worshippers with materials to worshippers through the control of the vital air.

2 Knowing work is to practise it.

3 As mentioned above and including the five great yajnas and regular and occasional work referred to in Chapter III, verse 10.

4 To sustain the body in order to work for reaching the goal of seeing the self.

5 Vide verse 24.

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः पुरुषोत्तम ॥ ३१

Not (even) this world¹ exists (fructifies) for one without worship²; whence (can) the other³, O Best⁴ of the Kurus?

1 Of impure matter yielding the fruits of dharma or religious observances as means to an end, wealth and sensual enjoyment.

2 In the form of work, regular and occasional, preceded by the five great daily yajnas and followed by vaishadeva. No one should abandon this general yajna out of pride of practising karma-yoga of a particular yajna.

3 World of liberation, the Highest End to be achieved.

4 Arjuna.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान् विद्धि तान् सर्वान् एवं ज्ञात्वा विमोक्ष्यसे ॥

Thus many kinds of karma-yoga are performed as the means of attaining Brahman (the Supreme Spirit in the form of the self). From work¹ know them² all to proceed. Thus knowing (and performing³) you will be set free.

1 Regular and occasional prescribed by the Sastras. Unless this is performed from day to day as and when necessary sins will not decrease, rajas (dirt) and tamas (darkness) will not diminish, satva (purity and goodness) will not increase and doing karma-yoga will become impossible and ineffective. Regular and occasional work is highly useful and necessary for leading to karma-yoga which is important.

2 Including the knowledge of the true nature of the self as stated in verse 16.

3 Knowing karma-yoga should lead to performing it if it is to yield the fruit of liberation.

श्रेयान् द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३

Better¹ than the physical² (material or work) aspect of Karma-yoga³ is the mental (thought⁴ or knowledge) aspect, O terror⁵ to foes. All work in its entirety⁶, O son⁷ of Prtha, finds all-round fulfilment in knowledge⁸. 33

1 Compare Chapter III verse 8, Chapter IV verse 42 and Chapter V verse 2 with this.

2 Vide verse 18.

3 Yajna refers to karma-yoga with its two aspects of work and knowledge.

4 Thought makes all the difference in deeds. A poor man's humble hospitality with love is preferable to a rich man's sumptuous feast with indifference.

5 Arjuna, Parantapa means one who makes it hot for the foes.

6 Including everything else acceptable as means for seeing the self.

7 Arjuna, son of Kunti.

8 It is knowledge of the self which is practised even when work is being done and it is knowledge of the self which is being practised that

gradually ripens into the state of the Goal finally attained. Partial knowledge while doing work ripens into full knowledge of realisation when the Goal of seeing the self is reached.

तद्विद्धि प्रणिपातेन परिश्रमेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४

That¹ ascertain by respectful prostration², round-about questioning³ and reverent service⁴. Sages⁵, who have seen⁶ the self will explain to you (all of) knowledge⁷ relating to the self. 34

1 Knowledge relating to the self imparted in verses 17-30 of Chapter II.

2 Mental, vocal and physical bowing.

3 Indirectly without displaying one's own cleverness, as if one is ignorant, and not as if one is cross-questioning a hostile witness with show of sophistry.

4 For a long time.

5 Myself or others.

6 The truth as it is and not merely as it appears.

7 Clearing doubts, doing away with ignorance and eliminating contrary understanding due to the mind being choked by innumerable sins from time out of mind.

यज्ज्ञात्वा न पुनर्मोहं एव यास्यसि पाण्डव ।

येन मृतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५

Which¹, having known, never again, confusion² of this kind will you fall into, O son³ of Pandu. By which, all beings with none left behind, you are going to see in yourself⁴ and afterwards in Me⁵. 35

1 Knowledge of the self.

2 Confounding the body with the self and having sense of ownership of things and beings belonging to the body.

3 Arjuna.

4 Equal to you i. e. as of the same essential nature of knowledge as yourself when all are distinguished from their artificial bodies of different kinds like celestials, humans, brutes and plants. Vide chapter V verse 19.

5 As equal to Me in as much as all beings attain the highest equality with the Lord once they are free from the shackles of impure matter. Vide chapter XIV verse 2.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानम्वेनैव ब्रूजिनं सन्तरिष्यसि ॥ ३६

Even if you are of all sinners the worst perpetrator, all sins¹ you will cross over by means of the float of knowledge² (or the self) only. 36

1 Committed in the past swelling like the waves of the ocean.

2 Which forms the mental part of karma-yoga.

यथैधांसि समिद्धोऽग्निः भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७

Just as (heaps of) fuel, a well-lit fire, to ashes does reduce, O Arjuna, the fire of knowledge¹, all sins², to ashes does reduce likewise. 37

1 Which forms the mental part of karma-yoga.

2 Deeds good and bad of the past leading to the lower heaven or perdition and standing in the way of seeing the self.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्त्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८

For, there does not exist in this world a purifier equal to knowledge (of the self). That¹, one well accomplished² (through) Karma-yoga³ attains spontaneously⁴ in his self⁵ in course of time.

1 Ripe knowledge.

2 Practice makes perfection.

3 Of which part is knowledge and part is work.

4 Without further instruction at the supreme moment of fulfilment of the goal of seeing the self.

5 The self alone standing witness to the knowledge regarding the self.

अद्वावांलभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिं न चिरेणाधिगच्छति ॥ ३९

One, who is bent upon it, whose mind is well withheld (from other objects) and who has eagerness (for its enlargement)¹, attains knowledge². Having obtained knowledge, supreme bliss (peace), ere long³, he attains. 39

1 After obtaining instruction from sages. Vide verse 34.

2 Ripe knowledge or realization of the self.

3 Without the intervention of jnana-yoga.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४०

One who is ignorant¹, who has no eagerness (for the enlargement of the knowledge received) and whose mind is doubtful², is ruined. Neither this (petty) world³ exists (fructifies), nor the highest⁴, nor (even an iota of) happiness⁵ to one with a doubting mind. 40

1 Because he has not received Sastraic instruction regarding the self.

2 Of the certainty of the instruction received.

3 Of impure matter yielding the fruits of dharma or religious observances as means to an end, wealth and sensual enjoyment.

4 World of liberation, the Highest End to be achieved.

5 As one doubting the very existence of the self distinct from the body will not resort to any of the means prescribed by the Sastras for achieving any of the four prime objects of existence.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१

Whose work is renounced¹ (transformed into knowledge) through Karma-yoga, whose doubt² is dispelled (severed) by knowledge³, and who has a firm⁴ mind, him no work⁵ binds. O Dhanjaya⁶. 41

1 Vide verse 18.

2 Regarding the self being distinct from the body.

3 As received from Sastras and sages.

4 Unshakable conviction in the instruction received.

5 Arjuna is so called because of his winning wealth by conquering all kingdoms.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वेन संशयं योगं आतिष्ठोच्छि भारत ॥ ४२

Therefore, get up, O Bharata¹ and practise Karma-yoga², having dispelled (severed) this doubt³ (seated⁴ in the heart) born of ignorance, by the sword of knowledge of the self. 42

1 Arjuna born in the race of yogins like Bharata.

2 As taught by Me, the Omniscient and the all-Merciful Lord.

3 Regarding the self being distinct from the body.

4 Rankling or inward.

(To be continued)

Thus ends in the Lord's Song Chapter IV.



PANCHANGA

VIJAYA-SAMVATSARA VASANTA-RTU VRSHABHA-MASA (SOLAR)

Vrshaba Date	Vasara	Tithi	Nakshatra		Yoga	English Date	Special features
			Name	After sunrise upto Hrs. Ms.			
		<i>Sukla</i>				May	
1	Guru	Sunya	Rohini	22 40	Asubha	14	Vishnu Padi, Sun in Vrshaba 3 hrs 35 ms. after Sunrise.
2	Bhrgu	Trtiya	Mrgasirsha	22 30	Subha	15	Vrshaba-Sukla-Trtiya, Vai- khanasa - Akshaya - Trtiya Balarama Jayanti - Ramzan.
3	Sthira	Chaturthi	Ardra	23 10	Subha	16	Akshaya-Trtiya.
4	Bhanu	Panchami	Punarvasu	24 0	Subha	17	Sri Sankara Jayanti.
5	Indu	Shasbthi	Punarvasu	0 35	Su-Asu	18	Seemanta in Kataka.
6	Bhauma	Saptami	Pushya	2 40	Asubha	19	Mars sets in the West.
7	Saumya	Ashtami	Aslesha	5 15	Asubha	20	Mercury in Vrshabha.
8	Guru	Atithi	Magha	8 15	Subha	21	
9	Bhrgu	Navami	Purvaphalguni	13 15	Subha	22	
10	Sthira	Dasami	Uttaraphalguni	14 10	Asubha	23	
11	Bhanu	Ekadasi	Hasta	16 45	Subha	24	Sarva Ekadasi.
12	Indu	Dvadasi	Chitra	18 45	Asubha	25	
13	Bhauma	Trayodasi	Svati	20 15	Subha	26	Maha-pradosha, Sri Peria Tirumalai Nambi.
14	Saumya	Chaturdasi	Visakha	21 10	Subha	27	Sri Nammazhvar, Sri Nrsim- ha-Jayanti. Venus in Mesha.
15	Guru	Purnima	Anuradha	21 40	Su-Asu	28	Sri Parasara - Bhattaraka Seemanta in Kataka.
		<i>Krishna</i>					
16	Bhrgu	Prathama	Jyeshtha	21 40	Asu-Su	29	
17	Sthira	Dvitiya	Mula	21 20	Su-Asu	30	
18	Bhanu	Tritiya	Purvashadha	20 40	Subha	31	Agni-Nakshatra ends.
						June	
19	Indu	Chaturthi	Uttarashadha	19 45	Asu-Su	1	
20	Bhauma	Panchami	Sravana	18 40	Subha	2	Sravana-vrata Mercury in Mithuna.
21	Saumya	Shasbthi Saptami	Sravishtha	17 25	Asu-Su	3	Mars in Mithuna. Tithi- dvaya.
22	Guru	Ashtami	Satabhishak	16 5	Asu-Su	4	Mercury rises in the west.
23	Bhrgu	Navami	Purvabhadra	14 40	Subha	5	
24	Sthira	Dasami	Uttarabhadra	13 10	Su-Asu	6	Sri Dattatreya-Jayanti.
25	Bhanu	Ekadasi	Revati	11 40	Su-Asu	7	Smarta Ekadasi.
26	Indu	Dvadasi	Asvati	10 15	Subha	8	Sri Vaishnava Ekadasi. Hari Vasara 2hrs 35ms after sunrise.
27	Bhauma	Trayodasi	Bharani	9 0	Subha	9	Maha-pradosha:
28	Saumya	Chaturdasi	Krttika	8 5	Subha	10	Sri Tirukkotiyyar-Nambi.
29	Guru	Amavasya	Rohini	7 35	Asubha	11	Sarva-amavasya.
		<i>Sukla</i>					
30	Bhrgu	Prathama	Mrgasirsha	7 30	Su-Asu	12	Vrshaba-Sukla-Prathama.
31	Sthira	Dvitiya	Ardra	8 5	Asu-Su	13	Vrshaba-Sukla-Dvitiya.
32	Bhanu	Sunya	Punarvasu	9 20	Subha	14	Shadagiti, Sun in Mithuna 13 hrs 15 ms after Sunrise.



THE RAVALGAON SUGAR FARM LTD

Producers of
Sugar, Sugar Candy
Confectionery, Golden Syrup
and
Dairy products of Quality

Head Office:
CONSTRUCTION HOUSE
Ballard Estate,
BOMBAY.

Factory:
RAVALGAON
Via Manmad,
(G. I. P. Rly)

YEARLY RATES

FULL PAGE :

Special position Rs. 900/-

Ordinary Rs. 600/-

Half page Rs. 375/-

For double colours

please ask for rates.



ORDER FORM

SUBSCRIBE TO SRI KRSHNA

If you look for chaste method, mould, motive and substance in your reading.

Date..... Place.....

To
THE BUSINESS MANAGER, "Sri Krishna"
East 3rd Street, PUDUKKOTTAI. S. I. railway.

Dear Sir,

Please register our name as subscriber / for the publication of the enclosed advertisement in your monthly for one / three / six / twelve months. I/We enclose a cheque for Rs. The block for insertion is sent by separate registered post.

Yours faithfully,

Full name and address in Block Letters.

Name.....

Full Address.....

TO INFLUENCE THE INFLUENTIAL IN ASIA & ABROAD
ADVERTISE IN SRI KRSHNA

SRI KRSHNA SABHA (REGD.)

AIMS, OBJECTS & ACTIVITIES.

Sri Krishna Sabha (Matunga) has been in existence for about seven years now. The following are some of its aims and objects:

a. The acquisition and propagation of spiritual knowledge consummating in the highest form of devotion to and service of Bhagavan Sri Krishna and his followers.

b. The inculcation of a spirit of disinterested service to humanity as well as to all living beings.

c. The promotion of the spiritual, moral and cultural welfare of our people.

d. Building a Gita Mandap (Hall).

e. Establishing a reading room and library containing books and periodicals on religion, theology, philosophy, ethics and allied subjects.

f. conducting study classes, arranging bhajanas, harikathas, lectures, discussions, prayers, reading of Itihasas and Puranas, etc.

g. Establishing a Sanskrit and Divya-prabandham College, training religious preachers, encouraging the study of Philosophy in general and of the Philosophy of Sri Ramanuja as expounded by Sri Vedantacharyavarva in particular and subsidizing the propagation of their teachings.

A beginning has been made on a small scale in achieving a few of the above objectives:—

1. Tutorial classes have been opened for the teaching of Sanskrit, Upanishads Stotrapatham and Divyaprabandham.

2. Study classes in Gita are being conducted

3. Discourses on Ramayana and Bhagavata are being arranged.

4. Sri Krishna Jayanti celebrations are being organised for the worship of the Lord.

5. Copies of the Gita, Sahasranamam etc. are being distributed.

6. Religious instruction is being propagated through learned preachers from time to time.

7. Souvenirs on the occasion of Sri Krishna Jayanti (Gokulashtami) are being brought out.

8. As a beginning of propagating the Gita in the West a Gita Society has been started in London. Copies of the Gita have been sent to a friend in Germany for distribution among those interested.

9. The Sanskrit Drama Sankalpa Suryodaya was presented on December 24, 1949 at Bombay by a cosmopolitan cast, before a highly appreciative and distinguished audience.

10. Monthly magazine 'Sri Krishna' is published.

SRI KRSHNA SABHA (Regd.)

Affiliation

Sri Krishna Sabha, Bombay has branches elsewhere and other institutions are affiliated to it. The terms of affiliation are given below for the information of those who want to start branches or to get their own institutions affiliated.

1. Institutions having same objects will be called branches.
2. Institutions having similar objects and objects which are not in conflict with the objects of Sri Krishna Sabha can also be affiliated.
3. The affiliation fee will be Rs. 15 per annum.
4. All the publications of Sri Krishna Sabha including the monthly magazine "Sri Krishna" will be sent free to branches and affiliated institutions.
5. The central organization will arrange to co-ordinate the activities of the affiliated institutions, to send preachers for propagating the aims and objects of the Sabha and the teachings of Sri Krishna and to hold annual conferences.
6. Those who want to establish branches or get their institutions affiliated may correspond with the Secretary, Sri Krishna Sabha, No. 10, Brahminwada Road, G. I. P. Matunga Bombay 19. for further particulars.

SRI KRSHNA SABHA PUBLICATIONS

1	Sri Jayanti Celebrations 1947 Souvenir	Re. 1-8-0
2	Sri Jayanti Celebrations 1948 Souvenir	Rs. 3-0-0
3	Synopsis of Sankalpa Suryodaya 1949	Rs. 3-0-0
4	Photographs of actors in the play Sankalpa Suryodaya	As. 0-6-0
5	Fundamentals of the Four Schools of Vedic Philosophy	Re. 1-8-0
6	Dasavatara Stotra of Sri Vedanta Desika	As. 0-8-0
7	Mummanikkovai	Re. 1-0-0
8	Sillarai Rahasyas	2 Vols. Rs. 3-0-0
9	Sri Sukta and other Lakshmi Stotras with Eng. Translations	As. 0-8-0
10	Nyayakalapa Sangraha of Senesvara	As. 0-8-0
11	Tiruppavai with English Translation	As. 0-8-0
12	Adhikarana Ratnamala of Kapistalam Desikacharya	Rs. 4-0-0
13	Time, its Philosophy & Economics	As. 0-8-0
14	Dramidopanishad-Sara & Tatparya-Ratnavali (Bhagavan Namasahasram)	Re. 0-0-0
15	SRI KRSHNA - Monthly Magazine	
	Published on the 29-th of every month	

ANNUAL — Inland Rs. 5/- Overseas 10 Sh. or 2 Dollars.

MONTHLY — Inland As. 0-8-0 Overseas 1 Sh. or 20 Cents

